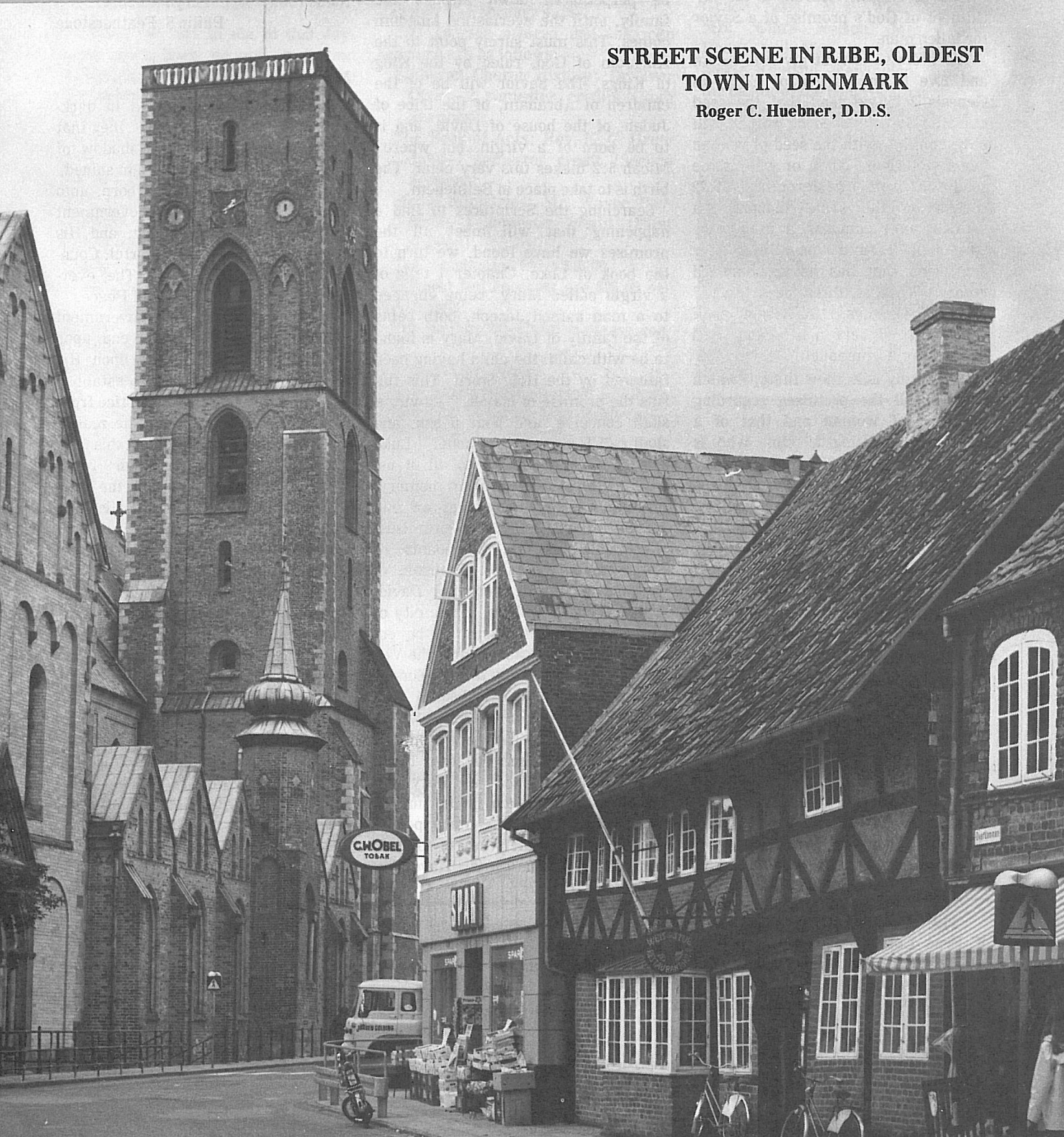


November 30, 1976

The Lutheran Ambassador

STREET SCENE IN RIBE, OLDEST
TOWN IN DENMARK

Roger C. Huebner, D.D.S.



MEDITATION MOMENTS

ADVENT

What is Advent? Advent is the fulfillment of God's promise of a Savior for fallen man.

The promise is first given to Adam and Eve in the garden of Eden. In Genesis 3:15 we read that the seed of Satan and the seed of woman will have conflict, with the seed of woman being victorious. What, or who, is the seed of woman? Jeremiah 31:22 speaks on the same thought, "a woman shall compass a man." He speaks of it as a "new thing," or something that has never happened before. What is this "new thing"? Isaiah 7:14 says, "A virgin shall conceive, and bear a son, and shall call his name Immanuel."

This surely is a "new thing," which could fulfill the promises regarding the seed of woman and that of a woman compassing a man. Who is this virgin, and who is her expected Son? Let us look at a few passages that might shed some light. In Genesis 12:3b, God promised Abraham that through him, all people will be blessed. This could well be interpreted as the promised Savior; but God also promised Abraham a very large number of descendants, like the sands of the sea or the stars of the heaven. We must try to narrow the field of possibilities. In Genesis 49:10, Jacob is blessing his sons, and in the blessing of Judah, he mentioned that the sceptre is the symbol of authority. We have now established the tribe from which the Lord will come. This is still a rather broad field. As we look further, we find a promise in II Samuel 7:16, that the kingdom of David will

be perpetuated down through the family, until the everlasting kingdom comes. This must surely point to the Kingdom of God, ruled by the King of Kings. The Savior will be of the children of Abraham, of the tribe of Judah, of the house of David, and is to be born of a virgin, but where? Micah 5:2 makes this very clear. The birth is to take place in Bethlehem.

Searching the Scriptures to find a happening that will meet all the promises we have found, we turn to the book of Luke. Chapter 1 tells of a virgin called Mary, being engaged to a man named Joseph, both being of the family of David. Mary is found to be with child, the child having been fathered by the Holy Spirit. This fulfills the promise in Isaiah, "—a virgin shall conceive, and bear a son, and shall call His name Immanuel." Luke 2 is a familiar chapter to all of us, we can almost recite it from memory. In these wonderful passages we find the fulfillment of Advent promises. Mary and Joseph, descendants of Abraham, of the tribe of Judah, of the household and lineage of David, went up, out of Galilee, to the city of David, called Bethlehem, to be enrolled. While they were there, the Virgin Mary gave birth to the Son of Promise, and named Him Jesus.

Jesus is the one in whom the whole human race has deliverance from the world, the devil and our own flesh. It is sad to say, that as Mary and Joseph found no room in the inn for the infant Jesus, today many people find no room in their hearts for this same Savior, Jesus Christ. Have You

made room for him in your heart?

Philip S. Featherstone

More Advent Passages

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Isaiah 9:2, 6, 7

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law."

Gal. 4:4

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

II Cor. 8:9

"But (Jesus) made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

Phil. 2:7, 8

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THE RETURN OF CHRIST FOR JUDGMENT

by Rev. Larry V. Severson,
Wallace, S. Dak.

Article XVII of the Augsburg Confession reads:

“Our churches also teach that at the consummation of the world Christ will appear for judgment and will raise up all the dead. To the godly and elect he will give eternal life and endless joy, but ungodly men and devils he will condemn to be tormented without end.

Our churches condemn the Anabaptists who think that there will be an end to the punishments of condemned men and devils. They also condemn others who are now spreading Jewish opinions to the effect that before the resurrection of the dead the godly will take possession of the kingdom of the world, the ungodly being suppressed everywhere.”

Article XVII poses some basic questions about man's relation to God, forgiveness, and his eternal destiny. This paper on the return of Christ for judgment is not intended to be a speculative discussion for this reason: to this day tension exists among Lutheran Christians concerning the events surrounding the Second Coming of our Lord. Lutherans differ in opinion when we ask the question, how will Christ return for judgment? The controversy centers in the book of Revelation, especially chapter 20, which speaks of a 1000-year reign of the saints with Christ, known as the Millennium. Certainly there are greater truths brought forth in article XVII which we best heed.

Certainly no Christian of any denomination would deny the basic truth of Scripture that Jesus is coming again for His own.

In the Lutheran Church there is no problem with the question which the Anabaptists pose, for all Lutherans agree Scripture teaches eternal punishment in hell for all condemned men and devils.



Rev. Larry V. Severson

Mk. 16:16: “He that believeth and is baptized shall be saved; but he that disbelieveth shall be damned.” Matthew 25:46 clearly states that at the Last Judgment a complete and eternal separation takes place between the godly and the ungodly: “These shall go away unto everlasting punishment but the righteous unto life eternal.” There are other Scripture passages which clarify this point of theology.

We now turn our thoughts from the objections posed by this Article to the real issue, which is the final return of Jesus to judge the world and where the souls of men stand on this question.

The Final Judgment

The final judgment ushers in life hereafter for the re-united body and soul of man. Many pagan religions have vague notions about this but show no real concern (Rom. 1:32). The only reliable information concerning the final judgment we can get comes from the Scriptures.

God's Final Word

On the Last Day Christ will appear. The Last Day will come suddenly and unexpectedly, “as a thief in the night” (I Thess. 5:2) and “as lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man

be” (Matt. 24:27). There are many signs in Scripture which indicate Christ's soon return (Matt. 24; Lk. 21; II Thess. 2). Christ will then raise the dead and will judge the world in righteousness. Every soul will receive full justice. The place of the final judgment has not been revealed. Scripture does say the Son of Man shall come in the clouds of heaven and shall send forth His angels to gather the Christians and all nations before the place of judgment. At this time the believers still living and the resurrected believers shall be caught up in the clouds to meet the Lord in the air and forever be with the Lord.

The Judge will be none other than our Lord Jesus Christ, who became man, redeemed us on the cross, and on the third day rose from the dead. It is He who will judge the nations. In the Gospels of John and Matthew we read: “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations. And He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on His left” (Matt. 25:31-33).

Scripture points out that ALL must appear before the judgment seat of Christ. There will be no one overlooked; no one will escape God's righteous judgment. Also, the fallen angels will receive their final judgment (II Peter 2:4). It is interesting to note that believers, too, will participate in the judgment of the world (I Cor. 6:2-3).

A Rule of Judgment

The standard and rule of this judgment is the works of men: “According to that he hath done, whether it be good or bad” (II Cor. 5:10). The righteous are judged only according to their good works because their good

works are proof of their faith in Christ. The evil works of believers are not even brought to light because they have been forgiven (Mic. 7:19). The unrighteous are judged on the basis of their works, which reveal their lack of faith in Christ and His Gospel. It all comes down to this: Faith in Christ is essential. This is the cutting edge. If Christ were to be judged by the Law, no man would be saved. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand." Christ will judge according to man's reaction to the Gospel. "The Word that I have spoken, the same shall judge him in the Last Day" (Jn. 12:48).

Who Are Christians?

Who, then, are the godly? It would be well at this point to clarify who the godly and true Christians are. The godly life is the result of forgiveness. True Christian living always results from the assurance of the forgiveness of sins. It should be pointed out here that Luther at one point stated that this matter of forgiveness is the hardest article of faith to apprehend. Even so, it is vital. The promise of forgiveness shows up in the good works of believers. Good works show and prove to other men that inwardly one has accepted the forgiveness of sins offered by the grace of God in the Gospel. Someone has said, "Good works are the thank-offerings for the forgiveness of sins which the souls of men have received." Peter speaks of this: "Brethren, give diligence to make your calling and election sure" (II Peter 1:10). He means that by our life we should prove that we believe the forgiveness of sins. Where there is true faith in the forgiveness of sins, there good works surely will follow, for good works then flow from faith. In Rom. 5:1-5, Paul the Apostle declares that the joyous hope of eternal life and patience in tribulation come from the forgiveness of sins.

So then: our being forgiven by God will make us forgiving toward our fellow men (cf. Matt. 6:12 and Matt. 18:23-35).

So then: only Faith in the forgiveness of sins for Christ's sake makes our prayer a prayer in the name of Christ.

So then: the knowledge of the for-

giveness of sins gives us the comforting hope that we shall not remain in death.

Scripture teaches that all Christian virtues are the result and effect of faith in the heart which has experienced the forgiveness of sins. This faith is gained only by the merits of Christ for us, not by our good works, as such.

Thus, forgiveness leads to eternal life, as Luther's Catechism states; "Where there is forgiveness of sins, there is also life and salvation." Christ's promise of a place in heaven depends upon the forgiveness of sins offered us by the saving work of Christ (Jn. 3:16).

So it stands that through faith in Christ and His Gospel of salvation we shall not be condemned, but will stand justified before God. Luther has said this: "The judgment concerns the believers as little as it does the good angels." For this reason and that which is to follow, it is very important that we know where we stand with the Lord. Our eternal future is decided the moment we die. At that time the final opportunity to accept God's grace comes to an end. After death there is no opportunity to "gain grace," as some teach. There will be no opportunity for making further improvement, no second chance, no further offer of forgiveness and grace.

Conclusion

The point of this discussion of Article XVII is this: know where you stand with Jesus so you are ready to meet Him and be found in Him and His righteousness at His return to judge the living and the dead. If you know Jesus as Savior and Lord, be faithful in opportunities of leading others to Him.

As surely as Jesus will return in judgment, He has promised everlasting life for all true believers in Christ Jesus.



FELLOWSHIP HALL ADDITION DEDICATED AT SUNBERG

On Sunday, August 26, Pastor Carl Hort dedicated an addition to the fellowship hall of Sunburg Lutheran Church, rural Sunburg, Minn. The hall also serves as a Sunday School facility and dining room. The addition was very much needed due to the increase in our Sunday School enrollment.

Praise the Lord for these little ones as they are being taught and instructed in the Word of God. When the Ladies Aid started this project we did not have the funds. But the Lord provided. Donations started coming in. A non-member gave \$300.00 and some of our devoted men of the congregation did all the work voluntarily. Praise God.

Forward in faith.

—Corr.

LUTHERAN SENATOR LOSES BUT ALL 11 REPRESENTATIVES WIN

New York—(LC)—Eight Lutheran Republicans and three Lutheran Democrats retained their seats in the House of Representatives but Lutheran Democratic Senator Vance Hartke of Indiana was defeated in the national elections of Nov. 2.

Hartke, a member of the Lutheran Church-Missouri Synod, was seeking his fourth six-year term, but lost to Richard G. Lugar, former mayor of Indianapolis, a Republican, who gained 59 per cent of the popular vote.

The two other Lutheran Senators, both Democrats, are serving terms that expire in 1980. They are Warren G. Magnuson of Washington, a member of the American Lutheran Church, and Ernest F. Hollings of South Carolina, a member of the Lutheran Church in America.

The eight Lutheran Republicans re-elected to the House are: William Armstrong of Colorado (ALC) to his third term; Don H. Clausen of California (ALC) to his eighth term; Louis Frey, Jr., of Florida (LCA) to his fifth term; Albert H. Quie of Minnesota (ALC) to his 11th term; Floyd D. Spense of South Carolina (LCA) to his fourth term; M. Gene Snyder of Ken-

[Continued on page 10]



Letters

TO THE EDITOR

AN OPEN LETTER TO PASTORS. CHURCH LEADERS AND AND MEMBERS OF THEIR CONGREGATIONS:

First of all, I praise God for all of you. I know of the difficult problems you face in finding willing workers in the church. I know many of you are overworked, putting in long hours to serve our Lord in the way you were called to serve Him.

I, too, try to serve our Lord in the ways He has called me: as a wife, mother and witness for Him. Being a member of a congregation is one of the ways I serve the Lord and I am fed by Him through the preaching of His Word, but it is not the only way I am fed spiritually and it is not the only way I serve Him, and that is why I feel moved to write this letter.

I love assembling together with my sisters and brothers in church, being fed God's Word by my pastor. I enjoy working with them in the organizations I feel led of the Lord to serve in. However, I do not want to feel pressured or guilty because I choose not to attend every scheduled worship service or organizational meeting. I feel with the multitude of organizational meetings, Ladies Aid meetings (including time spent in cleaning, money-raising projects, church dinners, etc.), along with an abundance of scheduled worship and evangelistic services to attend, there is little time to go out and witness to the world around us. There is little time left in our busy schedules to visit that lonely widow in our congregation, little time left to visit an unsaved neighbor and not enough time left for us to be the marriage partners and parents God commands us to be. I do not feel we

can accomplish these things if we are spending much of our time within the church building.

Our youth today face temptations we never had to face when we were growing up. I cannot discuss that dirty joke my son heard at school with him when we are at a church meeting, or other temptations that our children have to face daily. I cannot take time to hear their personal problems and frustrations when we are scurrying around getting ready to go to a church meeting. Therefore, I must limit the number of church meetings I attend. We are responsible to God for the training of our children. It takes TIME to show them you love them.

I know some members have plenty of time for recreation and other activities and no time for church activities. I am not writing this letter in their behalf, but in behalf of those who feel mentally torn, as I do, by the demands the church puts on their time as compared to the time they feel God expects them to put into being a parent and His ambassador to the unsaved world.

I know there are pastors, too, who are run ragged, going from meeting to meeting, with little time for their families and their own devotional life. Yet, very often these same pastors judge their success as pastors on how many souls show up for every scheduled worship, evangelistic and organizational meeting and chide their members for not attending all of the meetings scheduled. I feel if there was more emphasis put on a layman's ministry outside of the church: witnessing to his unsaved neighbors, showing Christ's love to the lonely and the unlovely, the widowed, the sick, etc., and less on his

church meeting attendance, many more souls would be won for the Lord.

I know how difficult it is to cut down on the number of established church meetings and perhaps there are many who have the time to attend these church meetings and are led to do so. However, please do not chide or judge those of us who do not attend every church event and meeting. ALLOW US TO FEEL FREE TO USE OUR TIME WHERE AND HOW GOD LEADS US TO USE IT AND NOT WHERE AND HOW YOU THINK WE SHOULD USE IT.

—A Concerned Reader

(Ed. Note: The above letter should provoke some discussion. Feel free to write and express an opinion.)

MANY GOOD CONTRIBUTORS

Having enjoyed the articles in the *Ambassador* through the years and after your Oct. 19 issue, I felt that you should again be complimented for the many good contributors sharing such understanding of God's Word.

Thus realizing that studying all of Scripture is necessary to grasp the knowledge gained from the experiences of all the Old and New Testament characters, including, of course, the prophets and apostles. There sin always had to be recognized and climaxed with repentance or sorrow for their sins if forgiveness and peace were to be gained. This is also characterized through the teaching and the life of Christ our Savior.

(Rev.) Gerald Mundfrom's article was especially well said, others as well, including Rev. (Kenneth) Moland's article, together with the other articles and editorials.

We know from God's Word that it will not return void if rightly proclaimed even in our days of confusion. So I want to ask continued blessings on all of your endeavors at the Bible School and Seminary as well.

Martin Gilberg
Dassel, Minn.

Fellowship Corner

GOD'S AMAZING GRACE

God never ceases to amaze me in the ways He performs His wonders.

I have been a Monday volunteer at Bethany Home in Everett for a number of years and I know God led me there to train me for what He knew I would have to cope with later on.

My mother passed away in Minnesota in September of last year. Dad was 88, quite senile, and couldn't be left alone. I brought him back to Everett with me to make his home. Being with him 24 hours a day seven days a week for a year hasn't been easy on the nerves. I brought him with me to the Home on Mondays until it became impossible to do so.

My 16-year-old daughter watched him during summer vacation so I was free then to continue my volunteer work. When school started this fall there was nothing else to do but stay home with him. With my nerves feeling shattered, I prayed, "Lord, I can't take this any more."

He provided an escape hatch for me. The beautiful ladies of our church, Elim Lutheran in Lake Stevens, offered to have someone come to my house on Mondays and stay with Dad so I can still continue helping at Bethany. Not only that, but they have generously offered to come another day so I can go shopping, go to lunch with friends, or whatever I choose to do—just to get away from home.

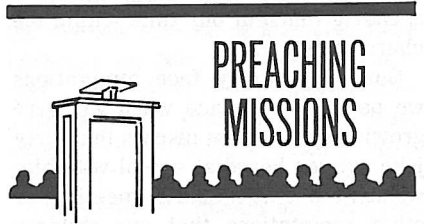
I will never be able to thank them enough for their love, concern and understanding. The Lord says, in Matt. 25:40, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

Maybe someone in your church or neighborhood is confined because of

a similar situation and could use a break. Won't you lend a helping hand, as the Elim women are doing? Do it for Jesus' sake and God will richly bless you.

Mrs. C. D. Haugen
Everett, Wash.

(Ed. note: Does anyone "out there" have something to share for our almost extinct Fellowship Corner? Feel free to share something from your experience.)



Doran, Minn.
Stiklestad Lutheran Church
Dale Mellgren, pastor
Dec. 13-15
Missionary John Abel, speaker

NEW MEMBERS AT FERGUS FALLS CHURCH

On Sunday, June 27, Calvary Lutheran Church, Fergus Falls, Minn., welcomed ten new members into the Christian Family at Calvary. Pictured below from left to right, in front of the Church doors, are: Kim Kugler, Mrs. Francis Kugler, Mr. Raymond Kugler, Kay Kugler, John Leitch, Pastor Hoehne, Bjerne Finseth, Mrs. Joyce Brist, Jr., Shannon Brist, Mr. Edwin Brist, Jr., and Jason Brist. Following the morning worship service the congregation welcomed the new members with a Christian Fellowship dinner sponsored by the members of the Ladies Aid."



On Sunday, June 6, Miss Dagmar Lundholm was received into membership at Calvary by rite of confirmation. Miss Lundholm, shown below with Pastor Hoehne, was a special confirmation student who is from Bloomington, Minnesota and is living in Fergus Falls at the Lake Park-Wild Rice Children's Home for Retarded Children. Miss Lundholm worked hard at her Confirmation studies for the two year period of instruction that is required for her confirmation. At the confirmation service she read her statement of her belief in Christ as her personal savior.



Pastor and Mrs. Ronald Hoehne received the gift of healthy baby boy on Saturday, August 28th. Daniel Paul Hoehne was then received into the family of God by Baptism on Sunday, September 19.

—Corr.

EVANGELIST'S APPOINTMENTS GIVEN

Evangelist-Youth Worker David Molstre of McIntosh, Minnesota, announces these coming appointments.

Dec. 5-8; Zoar Lutheran Church, Hatton, N. Dak., Orville T. Olson, pastor.

Dec. 30-Jan. 2: Youth retreat at Rapid City, S. Dak., sponsored by the Faith-Eagle Butte, S. Dak., parish, Edwin Kjos, pastor.

OUR TRIP TO ARIZONA AND MEXICO

CHAPTER TWO—NOGALES

by Rev. Gerald F. Mundfrom

It was pitch-dark as we traveled north through the desert to reach the main highway. Then we turned west and gradually angled southwest toward our destination on the border.

We sensed that we were going through desert and mountain country, but it was too dark to enjoy. We traveled some time before it started to get light and we could see the landscape. We were all rather tired because of the short night of sleep, so we took turns driving. There was much napping during the early part of the day.

We had breakfast at Tuba City. The prices seemed high but we did get big portions of pancakes, which we thoroughly enjoyed after having been on the road for several hours.

As we were leaving, I gave one of my sermons to the cashier. A man eating his breakfast nearby became interested. I discovered that he had been a missionary in South America and knew John Carlson of the Global Gospel Mission.

We traveled on through Flagstaff, Phoenix and Tucson, enjoying the scenery and making only brief stops. We ate our lunch as we drove in order to save time. At mid-day it got very hot. We bought ice at Phoenix and put cold cloths on our faces, arms and legs to cool us.

We got to Nogales a little before 5, just twelve hours after we left Rock Point. We received a warm welcome from both the Dynnesons and Swansons.

Before supper Lawrence gave us a tour of the grounds, showing us the house he was building and the much building he had done over the years. The Dynnesons served us a delicious supper of Mexican food.

The mission compound is built on a hill with the church to the back of the grounds and up on the hill. Much work has been done to terrace the hill with the mission built on various levels. Just below the church, on the next level, is a parking lot. Next to the

road and on the bottom level are the homes of the Dynnesons and Swansons. Some of the work on the other levels is still to be completed.

Later that evening Lawrence took us on a tour of Nogales on the U.S. side, a city of about 10,000. We got our first glimpse of Mexico as we viewed some mountains across the border. We also saw the city of Nogales on the Mexican side from a high point. Nogales in Mexico has a population of 100,000.

Both cities have no square blocks but are built in the canyons and on the bluffs. The streets seem to go straight up and down in places and they run in every direction. Before we got back to the mission, I was completely turned around. But it was all very interesting.

The six of us slept in two trailer houses. The weather cooled off and we all had comfortable sleeping.

The next morning, Sunday, August 22, began with a Spanish service at 9:30. Pastor Rene Ochoa from across the border brought the message. I was asked to bring a greeting and May Swanson interpreted. Our girls sang a Spanish song.

At the Sunday School hour which followed, I told the story of Ruth and Naomi to the children and some adults.

At 11:00 a.m., my text was from the Book of Acts, where Peter had been thrown into prison. I brought attention to Peter's faith and calmness while tested and facing death. Our girls also sang for this service.

Sunday afternoon was spent relaxing and practicing some songs for the evening service and visiting the Swansons in their home.

We had had a fear of coming to Nogales in August for fear the heat would be unbearable. And it was hot in the sun, but in the shade and indoors it seemed cool. The temperature was in the low 90's. But the weather report on TV told of temper-

atures of 104 and 105 degrees in North Dakota.

On Sunday evening there was a congregational potluck supper. The Mexicans were also invited. Pastor Ochoa brought a pickup load from across the border. There were about 35 people in the covered pickup, about two-thirds of them children. They also brought food. It was an interesting supper, as we sat down to a variety of Mexican foods, all very tasty.

Since there were so many Mexicans present, it was decided that I should preach through an interpreter. This meant that I had to adjust my message and cut it down some.

Pastor Fred Armenta was to be my interpreter. He was somewhat nervous since he was rather inexperienced in this. He asked me to pray with him before we started and I could sense that he was leaning very heavily upon the Lord to help him.

Soon the worship service began. Fred read the text, Psalms 51 and 103, in Spanish, before I began to preach. My sermon topic was "Assurance of Salvation" or "Hope." Fred did surprisingly well with only a little help from May Swanson. I could sense that he was in agreement with what was said and made my words his words. He put a great deal of emphasis and feeling into his words. This also inspired me. May told me later that a few times he added words for emphasis, but he never changed the thought.

It was a thrilling and blessed experience to work with Fred to bring a message from God's Word to these Mexican people.

On Monday morning we were invited to Swanson's for breakfast. We talked about the mission work. Many lives have been touched for Jesus by this couple as they, both in their own ways, testify of Him. Leonard is a businessman, selling Raleigh products to support himself and his wife. He takes Jesus with him, testifying of Him wherever he can. May has worked across the border for many years. It was so good to be in their home.

After breakfast we all piled into the van that had been given by the WMF to the mission and Lawrence drove us across the border. We had no prob-

lem getting through customs. They just waved us through.

The streets in residential areas of Nogales, Mexico, were mostly gravel. They were even more steep than on the Arizona side. The homes were crowded closer together and built on the bluffs.

First we visited several homes on the west side of the city. The homes were small but clean and we were made to feel welcome in every home we visited. There were eight of us but they freely invited us in. Lawrence would ask me to lead in prayer after we had been in each home a little while. I could not pray in Spanish, but everyone was very still with bowed head and folded hands in a spirit of prayer even though they could not understand.

In one home we were shown a young, tiny baby. I held out my hands and the mother immediately gave the baby to me. He eyed me and gave me a big smile. Everyone watched and laughed as the baby took to me so well. I was pleased, too.

At another home the mother of several children asked for special prayer for her eyes. Pastor Dynneson offered a prayer. She was delighted that we had come and followed us up the rough path to our van.

We then drove to the east side of the city. Here the homes were very poor, and garbage lay in piles along the street or in the small yard by the house. In spite of this, the homes we visited were clean inside.

On this side of the city we visited two small chapels. The first one was set high on a ridge with homes all around. The second was built of adobe brick and yet unfinished. It is with these groups that May Swanson has worked. I was told that when a service is held the building is filled with people.

Pastor Ochoa and Fred Armenta serve these chapels as they work in close conjunction with the mission. They each have another work to help earn a living besides shepherding their flocks.

We now drove back to the mission and the Swansons joined us on a picnic at Pena Blanca, a beautiful park and lake, not far from Nogales. After we had eaten, we rented paddle boats

and rode on the lake.

There were fewer Mexicans at the service that evening, so no interpreter was needed. After I started preaching, I kept hearing a mumbling in the back row. At first I thought it annoying and irreverent. Then I realized that someone was interpreting to an old Mexican lady. This gladdened my heart. Now the murmuring inspired me. My theme was "Love" and I used the parable of the Good Samaritan as my text.

It was the Dynneson's 29th wedding anniversary, so in honor of this event we had ice cream floats and cookies after the service.

We now had one more day left before starting for home. I encouraged Lawrence to let me help him with some work around the mission that needed to be done. It was decided that we would butcher poultry. Lawrence also has a little poultry farm on the mission grounds.

We got up early and Stephen and I helped Lawrence pick some ducks, chickens and one young turkey. It was fun to work together in this way.

Later Gola took the family to downtown Nogales, Mexico, to shop. This was a new experience for them. They discovered that the merchandise did not have just one price. When you decided you did not want what you were looking at, the shop keeper began to come down on the price. You soon learned not to give the first price they asked.

Shortly after the noon meal, May took Margaret and the girls to a ladies' meeting at one of the little chapels across the border. Margaret spoke briefly while May interpreted. The girls sang in Spanish and also led an action song the children could join in though they did not understand.

I spent the afternoon studying, sleeping and writing up notes for this story.

Shortly before the evening meeting was to start, it began to rain. It continued pouring down and Gola supplied umbrellas so we could get to the car and up the hill to the church. The rain may have effected our attendance some, as there were fewer this last night.

I spoke about the faith of Jairus and the woman who touched Jesus' gar-

ment (Mark 5:21-43). Again our girls sang.

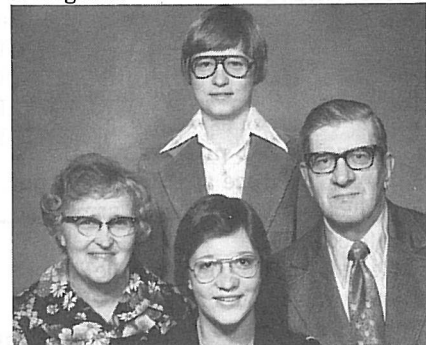
It was time to say good-bye now. It was the last time I would preach. During our stay, Lawrence had told the people that we were praying for God's guidance in coming to live at the mission to help with the work. We had been made to feel wanted and also needed. Now as we were leaving we were assured that we would be remembered in prayer, with the hope we would soon return.

After the meeting we had some ice cream at Dynneson's. We then said good-bye as we would get up at 4:00 a.m., and be on our way.

It was dark as we drove on the highway the next morning. God gave us a safe trip home. We again spent a day in Denver with my sister. On Sunday, August 29, I spoke at Maskell, Nebr., where Margaret's borther, Wilfred Lindquist, is pastor. We arrived home in late afternoon on Monday.

Nogales was much in our thinking in the days that followed. The desire to go back, and the feeling that we should go back, did not leave us. We continued to talk and pray about it.

About two weeks after coming home, we decided that we would move to Nogales.



The Mundforns moved to Nogales in mid-November. Here are Pastor and Mrs. Mundfrom with their two youngest children, Priscilla and Stephen.



Part of the mission compound. The church is on the hill, just off the picture to the left.

Some time ago, in the Oct. 5 issue, to be exact, a writer presented the idea of a housing allowance for a pastor rather than a parish providing a parsonage. The idea has been around for some time, but seems to be gaining in popularity.

There seems to be little doubt that the idea is attractive to many pastors, perhaps chiefly because of the equity they can build up toward the eventual purchase of a home for the retirement years.

There also seems to be agreement that for some parishes the only practical thing is to provide a parsonage. This is often true in smaller communities, where many of our parishes are situated.

The question that comes to us in the matter of housing allowance is if once a pastor goes that route, that is, begin to build up equity in a house, he will be free, or able, to go to a parish-owned parsonage situation the next time he changes parishes. Would he feel comfortable in taking out five or ten years before purchasing a home again?

Of course, it would be possible to continue ownership in the town from which one has moved and be an absentee landlord, but it is generally felt advisable to not hold on to many ties when one has left, unless the community is very large.

Our concern is that our clergy not be divided into two classes, those who can consider calls to parishes where a parsonage is provided and those who feel that, because they have started to build up equity in a home, they will have to continue in those situations in the ministry.

Such a development would be unfortunate. Perhaps there is no danger of this ever happening. If so, forget that we mentioned it.

FUNDS ARE NEEDED

Without having the November 1 financial report on hand at the moment, it is still safe to say that the Association has its work cut out for it to reach the minimum goals for 1976-77. (See the Nov. 16 issue for the report.)

Giving is up over last year, but **so are the goals**, by almost \$100,000. Arithmetic was never our long suit, but we can understand that when a budget is raised by about one-third, a dramatic increase in giving will be needed to reach it. Not just a good increase, but a dramatic one. So we must move from the good to the dramatic this year, before January 31.

Encouraging has been the better than usual support for the Praise Program. Those funds are greatly needed because of the debts on our dormitories at the Bible School. And as usual the funds for the Schools lag behind, not in the total given, but in relation to what the needs are.

Let us press forward in these remaining two months of the fiscal year. God's work in God's time must be our motto.

editorials

WHEN JESUS COMES IN GLORY

Traditionally, Lutheran churches have emphasized the return of Christ more in the fall of the year rather than in the other seasons. Likely this is so because in late Trinity and Advent there is a text or two dealing with that future event. (And the first Advent makes us think of the second.)

For instance, the Gospel text for next Sunday, December 5, is Luke 21:25-36, in which Jesus speaks of signs in the sun, moon and stars and the perplexity of nations at phenomena in the seas. There is the warning to not be weighted down with the cares of this world, but to be ready for His coming. So, here is an opportunity for the pastor to speak on this vital topic.

And Pastor Larry Severson has written of these things in his discussion of Article XVII of the **Augsburg Confession** on page 3. He refers to differences of opinion about end times and such there are. But we must not let the honest differences in approach to prophecy divide us. Rather, we must be united in the belief that Jesus will return in the clouds.

We must live in expectation, in hope. Brethren, "our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself" (Phil. 3:20, 21).

But, as Pastor Severson warns, we must be in Christ, we must be ready.

[Continued from page 4]

tucky (LCMS) to his sixth term; Thomas Hagedorn of Minnesota (LCMS) to his second term, and Edwin Eshleman of Pennsylvania (LCA) to his sixth term.

The three Lutheran Democrats returned to the House are: Bob Bergland of Minnesota (ALC) to his fourth term; Dale Milford of Texas (no church body designated) to his third term, and Paul Simon of Illinois (LCMS) to his second term.

Of the three current Lutheran governors, two were up for reelection and both won handily, Gov. Arthur A. Link of North Dakota, a Democrat and an ALC member, by a margin of 52-46 per cent, and Gov. Otis R. Bowen of Indiana, a Republican and a member of the LCMS, by 57-43 per cent. Gov. Cecil D. Andrus of Idaho, a Democrat and an ALC member, is serving a second four-year term that expires in 1978.

It is possible that the number of Lutheran Congressmen may be subject to upward revision when complete information is available on the religious affiliation of those elected for the first time to the 95th Congress, which will convene in January.

SYNOD TO OBSERVE BLACK CENTENNIAL

The Lutheran Church—Missouri Synod is gearing up for a major celebration of a century of mission efforts among Blacks in the United States. The year-long observance will begin in 1977, one hundred years from the date when the Lutheran Synodical Conference resolved to begin work "among the neglected and forsaken Negroes of the land." The Missouri Synod was one of the founding members of the Synodical Conference, a confederation of Midwestern Lutheran bodies that began in 1872. It ceased to function in the 1960's.

The first missionary commissioned for work among Blacks was Pastor J. F. Doescher. The work began in Little Rock, Arkansas, from where Doescher traveled throughout the South, preaching in many cities and on large plantations. In the 1880's the work moved into Virginia and the Car-

olinas. A number of congregations were formed in Louisiana. Pastor Nils J. Bakke succeeded Pastor Doescher in 1880 and was the prime leader of the mission effort for several decades.

In 1916 the Alabama field was opened through the efforts of a black school teacher, Rosa J. Young. In her concern for the vast number of uneducated black children, living under state laws which made it a crime to teach blacks to read and write, led her to look to churches for assistance. She was referred to the Lutheran Synodical Conference by Booker T. Washington of Tuskegee Institute. Congregations were formed in numerous communities, and the Alabama Lutheran Academy and College at Selma was established in 1922 to train black missionaries and teachers.

Following World War I with the migration of blacks into northern cities, the work of the Synodical Conference was expanded into urban areas. Congregations were established in Los Angeles, St. Louis, Chicago, Detroit, Washington, Philadelphia and New York. In the early 1960's most of the congregations formed through the work of the Synodical Conference mission were absorbed into the Missouri Synod.

The New Orleans convention of the Synod in 1973 provided for the special observance of the centennial of this work with the establishment of a Black Centennial Committee. The

Committee has developed plans for a celebration by the whole Synod to begin with the 1977 convention at Dallas, Texas, in July. The purpose of the celebration is to give thanks to God for His grace and blessings in providing this way for the Gospel of Jesus Christ to be preached to America's black people. It is also designed to build the awareness of the whole synod of the needs for the church's mission in urban areas and among minority groups.

The specific plans of the Committee include a special Centennial Service at the Dallas convention; the development of a major scholarship fund for recruitment and training of black and other minority church workers; production of a filmstrip to be used throughout the Synod on the circuit level, reaching all members of the Synod with the story of this work; development of seminars, workshops and forums on the history of Black Lutheranism; restoration of the Rosebud, Alabama, home and school of Rosa J. Young as a memorial to her efforts; and the production of a major history of Black Lutheranism in America.

Members of the Committee include Dr. Joseph G. Lavalais, Philadelphia, Chairman; Rev. Richard C. Dickin-son, Chicago; Dr. Peter Hunt, Selma; Rev. DeWitt P. Robinson, Memphis; Rev. Kermit Ratcliffe, East St. Louis, Ill.; Dr. Willis L. Wright, Selma; and Dr. Aug. R. Suelflow, St. Louis.

A Christmas Gift Suggestion

The Association's Own Book of Daily Devotions

WATERS IN THE WILDERNESS

Edited by Dr. Iver Olson

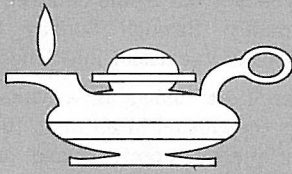
Price per copy—\$3.50

(we pay the postage)

Order from: Devotional Book

3110 East Medicine Lake Blvd.

Minneapolis, Minnesota 55441



SCHOOL NEWS

Introducing Our Seminarists

The Most Important Work in the World

I was raised on a farm seven miles west of Wyndmere, North Dakota. My first six years of school were spent in a country schoolhouse. I did not especially like school and stayed home to do some work any time I had a chance to do so.

Sunday School and church services were in Wyndmere. I enjoyed both and the Lord Jesus was working in my heart back in my early years.

At the age of 12 I was cultivating corn and misplaced my foot, catching it in the power lift on the tractor. As my older brother, Arlin, was taking the lift apart to get my foot out, I cried unto the Lord and said, "Lord, if you get me out of this, I am yours." (God brought this to my attention, to my surprise, about a year ago as Pastor Gerald Mundfrom shared a similar experience in his life.) My foot completely healed without skin grafting which the doctor thought might be necessary. God be praised for answered prayer.

In 1964 our family started attending United Lutheran Church near McLeod, North Dakota, where Rev. R. P. Haakonson was, and still is, pastor. I was confirmed the next year, taking my confirmation vows very seriously. I have fond memories of the fellowship at United Free. The Word of God has been feeding the parish there.

After high school I went one year to the North Dakota State School of Science in Wahpeton, taking general courses, as I was not sure what I wanted to pursue. In the spring I decided to enlist in the Army. I enlisted in June of 1969 and was discharged in

April, 1971, having served eleven months in Vietnam with the Artillery.

Coming back to civilian life, I had planned on farming, but the Lord closed the door for me. He did not give me any land to farm. I visited Bible School and thought it was okay but was not thinking at all of going there until Claudette Lindland shared her testimony with me as we were standing by my pickup and I was ready to go back to North Dakota. (Thank you, Claudette.) The Lord Jesus used that testimony as a drawing card to give me a desire to come and study His Word.

In the fall of 1971, I started Bible School. The Holy Spirit wrought great conviction of sin to my heart and I wept over my sin as I read His Word. After confession and claiming His promise in I John 1:9, the burden was lifted—great peace filled me.

In the spring great doubts concerning my salvation came and brought great despair and much spiritual un-

rest and struggle. It was a blessed time though, for I never spent so much time searching the Scriptures and reading almost every Gospel tract I came across. I was much bewildered during this time, but I have realized part or most of the problem. I depended much on feelings, but the Lord Jesus is always saying, "Trust Me." "Though He slay me, yet will I trust Him." I learned my eyes must be on the Lord Jesus. He is able, faithful, and willing, even when I am not.

After Bible School, I served St. Stephen's Lutheran Church in Duluth, Minn., part-time. I attended the University there while serving St. Stephen's and graduated in December 1975. While at St. Stephen's, the Lord Jesus showed me through His Word the most important work in the world, that of sharing the love of God in Christ Jesus with lost sinners. "For Christ Jesus came into the world to save sinners" (I Tim. 1:15). "The wages of sin is death." I deserve to die for my sins. But "Christ died for our sins according to the Scriptures" (I Cor. 15:3). Christ died for my sins. Christ died my death. I am saved from death and hell. The Lord Jesus has called every Christian to share this with a lost and dying world. Here at Seminary, I believe, is where the Lord wants to better equip me for His service. Please remember me in your prayers.

—John Kjos

Now a Tradition

THE ANNUAL CHRISTMAS CONCERT AT ASSOCIATION FREE LUTHERAN BIBLE SCHOOL

Sunday, December 12 at 4 o'clock
Minneapolis, Minnesota

The Concert Choir, Choral Club and Chapel Singers,
under the direction of Mr. Donald Rodvold

A light supper will be served following the program.

NEWSCAST FROM AFLBS

Wayne Walker, Kenyon, Minn., Wanda Holmaas, Newfolden, Minn., and Mark Kjos, Faith, S. Dak., were the speakers in student chapel on Nov. 15. Special music was a duet, "Because He Lives," sung by Jim Nielsen, Kimballton, Ia., and Mike McCarlson, Webster, S. Dak.

Rev. Elden Nelson, pastor of Victory in Christ Lutheran Church, St. Paul, Minn., spoke at the youth rally on Nov. 13. Jim Fugleberg of the Seminary led the "after-glow."

A roller skating party was held at Rhythmland Rink on Central Avenue on Thurs., Nov. 18. Everyone had a good time.

A group of students took part in a clean-up of the lakeshore of Medicine Lake on Saturday, Oct. 29. The city sent a letter of thanks. Here is a paragraph from the letter: "The task of cleaning up a portion of East Medicine Lake shoreline, which you undertook voluntarily, was no small endeavor.

Your assistance has benefited the citizens of Plymouth through litter control and debris pickup and has ultimately resulted in shoreline beautification." The letter was signed by Jon J. Born, Parks and Recreation Director.

The all-school Christmas party is being planned for Tuesday, Dec. 14. It will be an evening of fellowship and friendship for the student body, faculty and staff, and their families.

Looking toward next spring, the date for the Junior-Senior banquet has been set. It is Saturday, May 14.

The Mission Club was in charge of the evening service at Medicine Lake Lutheran on Nov. 14. Guest speaker was Arthur Bolstad of Lutheran Bible Translators. A film was shown also, entitled "From Mojave Sands to African Bush."

The Seminary Student body and faculty attended a preaching seminar on Nov. 10, at Bethel Theological Seminary, St. Paul, Minn. Dr. Stephen Olford was the guest lecturer.

THE CHURCH EXTENSION FUND

Church extension is a hand of love that reaches out to the children in the community through Sunday School classes and Vacation Bible School.

Church extension is a voice that brings the Gospel to all men, the Gospel of mercy, comfort, and forgiveness.

Church extension is a heart that is concerned about the unchurched and seeks to provide for regular participation in worship together with others, thus giving a real sense of fellowship with our neighbor and with God.

Church extension is a door that offers special opportunities for service in the Kingdom.

—from a WMF pamphlet (LFC)

(For further information about the Church Extension Fund in the AFLC, write the Department of Home Missions, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.)

WE'RE GOING WEST!

Here's some exciting news for **YOUTH!!** The Luther League Federation Convention of our AFLC will be held at Our Redeemer Lutheran Church, Kirkland, Washington, Tuesday through Sunday, July 12-17, 1977. Our theme will be "**COMPLETE IN CHRIST**" (Colossians 1:28). We'll be

traveling there together by train—a good chance to see the country, as well as getting acquainted with new friends even before the convention starts! The daily schedule for the convention will include Bible studies, electives on various topics, singspirations, sharing times, recreation, and much more. Sightseeing will tenta-

tively include a trip to the waterfront, visiting the Seattle Center, and an underground tour of the city.

It sounds exciting, doesn't it? Due to high travel costs, we want to encourage all local Luther Leagues to **begin now** in raising money so their members may go. This will be an opportunity of a lifetime! —LLF

GOING WEST IN '77

AFLC Luther League Federation Convention

July 12-17, 1977

Our Redeemer Lutheran Church, Kirkland, Washington

Women For Christ

MONTANA-DAKOTA WOMEN MET AT BEAVER CREEK

Beaver Creek Church, south of Tioga, North Dakota, hosted the fall rally of the Western North Dakota-Eastern Montana District Women's Missionary Federation on October 16, with 62 registered.

"His Truth is Marching on," based on Psalms 15:1 and 2, was the theme chosen for the day, our theme song being "The Battle Hymn of the Republic."

Mrs. Donald Anderson of the host congregation gave the welcome and Mrs. Oscar Folden of the Minot church led in devotions and prayer. She read Psalms 111 and verses 1 and 2 of Psalm 113.

Mrs. Vernon Zurich and Mrs. Lyle Fox of Norman Congregation sang a duet, "No One Ever Cared for Me Like Jesus." Mrs. Virgil Hartsoch of Beaver Creek gave a musical reading entitled "The Prayer."

At the business meeting which followed, Mrs. LaVern Johnson of Tioga was re-elected president and Mrs. Gary Qualley of Brockton, Montana, was elected treasurer.

Mrs. LaVern Johnson gave a summary of her activities during the past year as our president.

Mrs. Orville Qualley of Brockton, who had attended the national WMF Convention in Hancock, Michigan, shared the highlights of the Convention.

A delicious meal was served by the host ladies with the offering of \$179.25 going to the WMF General Fund.

Mrs. Reuben Wee, our national secretary, was guest speaker.

She based her remarks on our theme for the day, challenging us with the question, "Who will be the guest of God?" Mrs. Lester Michelson, Mrs.

Gerald Copes and Mrs. LaVern Jorgenson of Tioga sang "Since the Love of Jesus Found Me." The afternoon offering for "My Missionary for a Day" amounted to \$190.75.

Mrs. Marvin Overdorf gave a patriotic reading and Pastor and Mrs. Bruce Dalager of Minot sang "All That Thrills My Soul."

Beaver Creek won the traveling trophy by having the largest percentage of their members in attendance.

Mrs. Gladys Hulberg of Norman extended the invitation for the Spring Rally.

Mrs. Orville Qualley
Secretary

NORTH CENTRAL DISTRICT WOMEN CONVENED AT SHEVLIN

Landstad Lutheran Church, Shevlin, Minn., Walter Beaman, lay pastor, was host to the WMF fall rally of the North Central Minnesota District on Sat., Oct. 2.

The morning theme verse was John 4:35b: "Lift up your eyes, and look on the fields; for they are white already to harvest." The theme song was "Lord of the Harvest, Hear." Devotions were given by Mrs. Allan Aamoth, Bagley, reading John 4:27-28. A welcome was given by Mrs. Curtis Syverson, local president. There was an organ solo by Miss Minnie Hjelm of Bemidji. Mrs. Ralph Rokke, McIntosh, gave a Bible study on John 4:31-38, sharing the following thoughts: Having the Lord is a challenge. To do the will of God is to win souls. We do not have to be both a sower and a reaper. One may sow, but someone else may get the blessing of reaping. Joy comes when we serve the Lord with love and joy in our hearts and souls. A solo was sung by Mrs. Bergit Goodman of Bemidji.

The afternoon session began with the theme verse, Matthew 10:37: "The Harvest is plenteous but the labourers are few." Mrs. Kenneth Rolf, McIntosh, led the prayer-time. Duets were sung by Mrs. Marilyn Ness and Mrs. Judi Damarais of Maple Bay.

Mrs. Robert Dietsche, national WMF president, Sand Creek, Wis., spoke, reminding the women to:

1. Pray for the monthly projects and support them first, then other projects next.

2. Study the Bible studies before each meeting and come prepared.

3. Take pictures of special events and send them to the Ambassador with news articles.

4. Send in information sheets on time.

She then gave project goals and programs. Jesus is coming soon. We must be ready; we must make use of our time; we must ask God to guide us every minute; we must be willing to give Him of our time, of our means and talents, for as we share we will receive.

Mrs. Jerome Voxland
Secretary

RICE LADIES HONORED BY WMF

The Rice Lutheran Ladies Aid, Bagley, Minnesota, observed Honorary Membership day with a short program at the regular meeting on August 21.

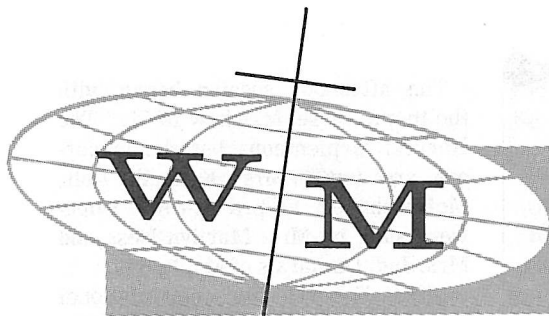
Mrs. Weldon Nelson and Mrs. Robert Bilden, left to right, below, were recognized for their faithful service since their marriage. They received the W.M.F. pins which were pinned by daughter Vickie Nelson and daughter-by-proxy Beverly Anderson, respectively.

The president of the aid is Mrs. Ed Mathison. Rev. Mauritz Lundeen is pastor of the congregation.

—Corr.



[Continued on page 15]



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

CHURCH GROWTH IN BRAZIL by Rev. C. J. Dyrud

Lar Parana, the suburb of Campo Mourao, has been growing considerably these last few years and so has the church there. The church was built by Pastor Alvin Grothe when he was a missionary in Brazil some ten years ago. The attractive white church with brown shutters has now become too small with the ever-growing enrollment.

Recently some 15 more young people and adults made profession of faith and were baptized. This brings our active membership up to 56 with over 105 enrolled in the Sunday School. These members also just met and adopted a constitution and are registering the church in Brazil as a legal body.

The church has been served by Pas-



Those who made a profession of faith in Christ. Pastors Gottel and Dyrud are shown in the back row.

tors Alvin Grothe, Vitor Faverani, John Abel, Manoel Bastos, George Knapp and now, Connely Dyrud and Yeddo Gottel.

In the last three years the church has fenced in its property with a nice, strong, cement fence, and built a Sunday school addition to the day school. Also this last year, running

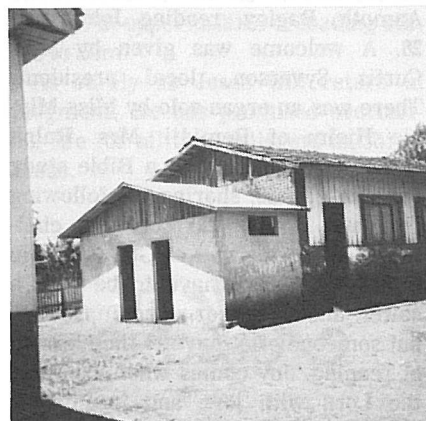
water was installed in newly built brick bathrooms.

A new amplifying system has just been installed with a record player that plays hymns a half an hour for the community before each service.

This amplifying system is portable and can be hooked up to a car, so now an hour before the church services Sunday night, the Christians meet on a street corner in Lar Parana with one of the church deacons and put on open-air meetings.

This is a very good means of evangelizing and activating the new Christians, as they give their testimonies and sing and hand out tracts to the people who pass by on the streets. At the open-air meetings the interested people are invited to come to church for the evening service, which is evangelistic in nature. **SOULS ARE BEING SAVED!!!!**

Plans are now being made to build a bigger church. The wooden structure is suffering from growing pains. The new brick church would be built around the old church and when completed the old wooden structure would be taken down from within in a matter of a few days and by the following Sunday we could be in the new church.



The new restrooms added to the day school, right next to the church.

This arrangement may seem a little strange. But it's the only feasible and practical way in this country as buildings are built not to be moved but dismantled and rebuilt. The material from the old wooden church would then be made into Sunday school rooms.

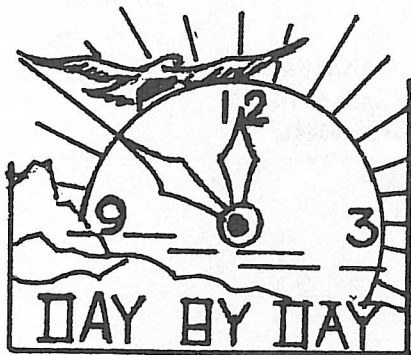
While Jonathan Abel was in Brazil last summer, he drew up the blueprint for the new brick church, for which we are very thankful. He, with two of his friends, Robert Ordway and Steve Lee, were here for a few weeks, and while here, besides helping with evangelism and teen camps, they helped in many other ways. Steve helped paint the Central church and Bob helped with the plumbing in the new bathrooms in our Lar Parana church. It's always a pleasure to have new blood here from our Association to bring new ideas and help in the work.

We ask you, as our brothers and fellow workers, to pray for the construction of this new church in Lar Parana, as the Brazilians themselves are raising the money and buying material by faith. Please remember this project is **TOTALLY INDIGENOUS** and your prayer support is needed urgently. Pray that the people will not get discouraged, that they will continue working in harmony, that God will bless their efforts and that many more souls will find Christ through their efforts.

"Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (I Cor. 15:58).



Lar Parana Church, with the new cement fence.



"SEARCH ME, O GOD"

by Lars Stalsbrotten

"Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?"

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:22-23).

This is the Lord's alarm clock and it strikes so loud that everyone should hear it. It tells us in clear and unmistakable words that no one can ever gain heaven or be saved through an outward profession and good works. They had said, "Lord, Lord"; in other words, they had an outward profession with their mouth. Not only that, but they had lots of good works. Haven't we prophesied? Haven't we cast out demons? Haven't we done many wonderful works? Haven't You noticed what we have been doing?

They had even used His name, but they used His name to make a name for themselves instead of glorifying His name. And still they took it for granted that heaven's door should stand open for them, because of what they had done.

They had substituted their own work for His work of redemption and therefore He called their work the work of iniquity. He said unto them, "I never knew you: depart from me."

What shall we do with a word like this?

We better go into our closet and close the door, and pray to the Lord like David did: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23-24).

You must search me, Lord; I cannot depend on my own searching. My

heart is so deceitful; You only know how awful it is. Cleanse me in Your precious blood so that I can truly say, I know You and You know me. And to know You is life eternal.

INTER-TERM INFORMATION

Association Free Lutheran Theological Seminary will conduct an Inter-Term of instruction in two two-week sessions; the first session, January 5-18, 1977, the second session, January 24-February 4, 1977.

The courses offered and the men teaching are as follows:

Lutheran Church History: Dr. Iver Olson—2 semester credits (Both Sessions);

The Book of Acts: Rev. K. C. Grundahl—1 semester credit (Second Session);

Media Ministries: Mr. Wayne Pederson—1 semester credit (First Session).

The registration fee is \$15.00

General tuition costs are \$25.00 per credit hour.

For further information please contact:

Office of the Dean

Free Lutheran Theological Seminary
3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

If you register for the Inter-Term and plan to eat meals at the school dining hall, please indicate what meals you would plan to eat there on a regular basis.

REV. JOHN JUNTILA

Rev. John M. Junttila, 58, father of Mrs. Jerome Nikunen, Roseau, Minn., passed away at Roseau following a church service at which the whole Junttila family had worshipped. His death was unexpected, but he had been in ill health for several months and had resigned from his pastorate in Amery, Wis., in July.

His other pastorates were all in Michigan: Pelkie-Elo-Nisula; St. John, L'Anse; St. John, Sault Ste. Marie; and Holy Trinity, Chassell.

He is survived by his widow, who will make her home in Roseau, a son, and the daughter, Phyllis Nikunen.

Funeral services were held at South Range, Mich., on Sept. 2.

Blessed be his memory.

[Continued from page 13]

STRANDQUIST CHURCH GIVES HONORARY MEMBERSHIP

The August meeting of Hegland Ladies Aid (WMF), Strandquist, Minn., honored Mrs. John Boen, extreme right, with an Honorary Membership in the Women's Missionary Federation and a pin. Other ladies have received their pins in previous years. They are, left to right, Mrs. Grace Boen, Mrs. Wm. Anderson, Mrs. Clara Nelson, Mrs. Hardin Hodne and Mrs. Annie Rood. Rev. Merle Knutson, Newfolden, Minn., is the pastor of the congregation.



ADVENT HYMN

We lift our hearts in praise
To Jesus Christ our Lord,
For His redeeming love and grace
And for His Gospel Word.
He came to save from sin,
Anointed from above;
He came a ruined race to win,
Thus prompted by His love.

He came to break the news
Of riches to the poor,
He came to save from sin's abuse,
The sin-sick to restore,
The broken heart to bind,
The captive to set free,
To give the sight to helpless blind
And grant them liberty.

Physician of the soul,
We need Thy healing power;
We need Thy touch to make us whole,
We need Thee every hour,
We need Thy love within
To keep us ever free,
We need Thy blood to cleanse from sin,
That sainted we may be.

C. K. Solberg

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