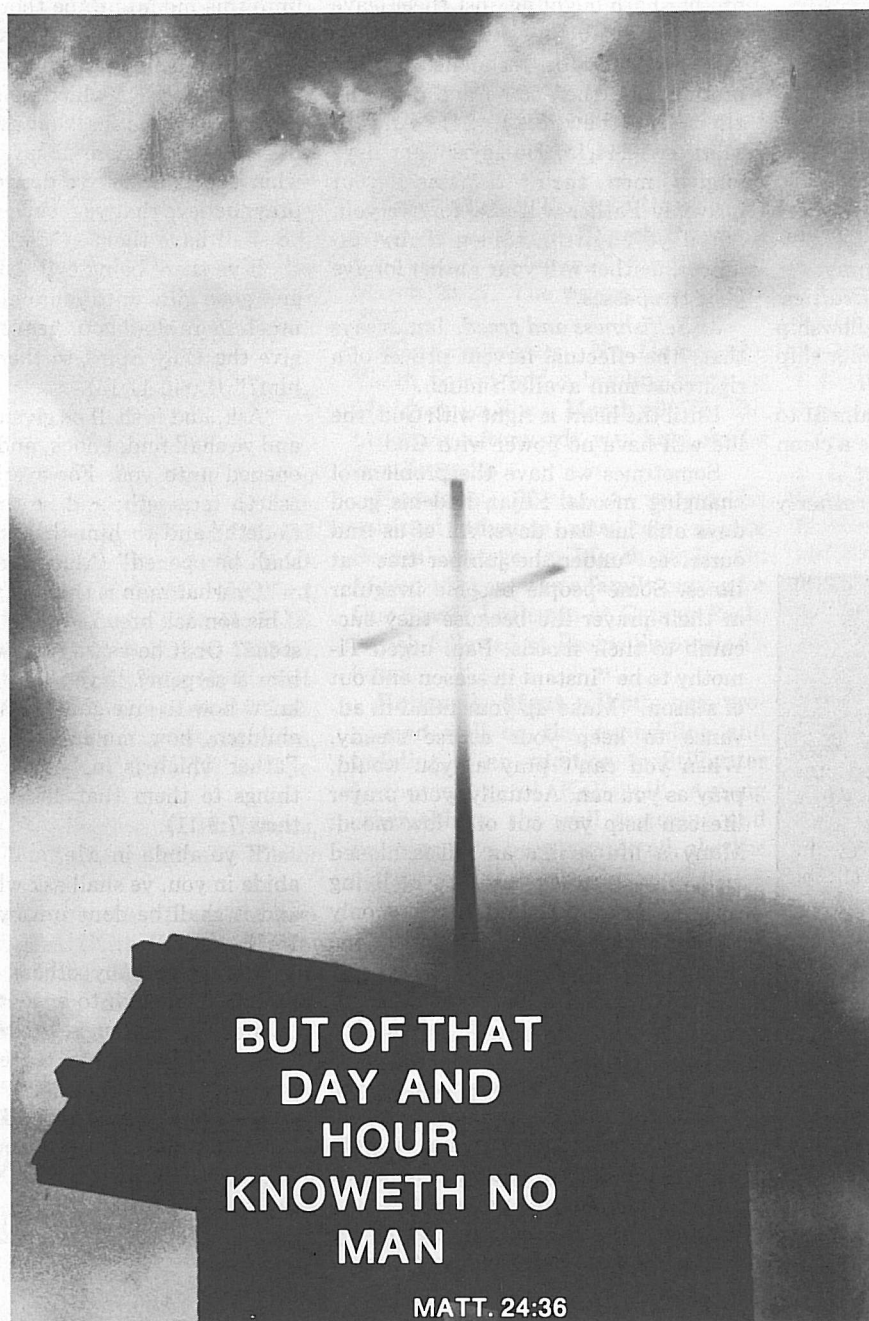


THE LUTHERAN AMBASSADOR

April 14, 1981



**BUT OF THAT
DAY AND
HOUR
KNOWETH NO
MAN**

MATT. 24:36

THE MILLENNIUM p. 3
LUTHERANS and
ROMAN CATHOLICS
p. 4
CHOOSING RIGHT p. 6

Photo by Stephen Mundfrom

AT THE MASTER'S FEET

Pastor Kenneth Pentti



Solving some prayer difficulties

"...in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

When you pray, do you always receive benefit? Do you always feel His presence? Do you always feel enlightened? Do you always feel strengthened?

If you are normal, the answer is, "Sometimes I do and sometimes I don't." Let's face it; we often encounter difficulties when we pray.

Identifying Some of the Difficulties. Sometimes we are out of fellowship with the Lord. This broken fellowship may be caused by:

1. *Impurity of life.* Read Psalm 51 to see how important it is to have a clean moral life.

2. *A vindictive and unbrotherly*

spirit. Here is what Jesus said: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23, 24). And in Matthew 6:14,15, He says: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

3. *Selfishness and greed.* James says that "the effectual fervent prayer of a righteous man availeth much."

Until the heart is right with God, the life will have no power with God.

Sometimes we have the problem of changing moods. Elijah had his good days and his bad days. All of us find ourselves "under the juniper tree" at times. Some people become irregular in their prayer life because they succumb to their moods. Paul urged Timothy to be "instant in season and out of season." Make up your mind in advance to keep your course steady. When you can't pray as you would, pray as you can. Actually, your prayer life can help you out of a low mood. Many a life is like an old-fashioned well, having much resource of living water underneath, and needing only the experience of prayer to "prime the pump."

Solving some of the Difficulties. It surely is impossible to identify all the difficulties or hindrances in one's prayer life. Maybe we haven't even touched on one of your prayer problems. Whatever your problem or problems, these statements may help you have a more fruitful prayer life.

Believe the prayer promises of the Bible. Here are a few:

"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:22-24).

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7,8).

"Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? (Matthew 7:9-11).

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

There are many others, but these should be enough to encourage you.

May I also suggest, *think good thoughts.* Take time to read Philipians 4:6-8.

Remember the words of Paul: "Rejoice evermore. Pray without ceasing. In every thing give thanks. . ." (I Thessalonians 5:16-18). †

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THE RETURN OF CHRIST



by Pastor
Robert L. Lee,
Minneapolis, Minn.

DIVIDED WE STAND?

Some years ago an editorial cartoonist for the *Christianity Today* magazine pictured the following: an angel appearing in the clouds with a trumpet in his hands, poised and ready to sound forth the final peal that would announce the end of the age; below the angel stands a man, his arms loaded with prophetic charts and outlines. The caption is brief; looking up at the angel with not a little irritation, the man says, "You're early!"

Many Christians are unaware of the existence of numerous views regarding end time events. Some Bible teachers, convinced of the correctness of their view ignore the existence of any others; or, if they recognize them at all, refer to them as the false notions of those who would do not accept what the Bible clearly teaches. (One might wonder, however, if any would go so far as to take issue with the timing of the Last Trumpet!)

Christ is coming again! All evangelical Christians agree fully with that. We recognize that there are those who deny this great truth, who do not submit to the authority of the Word of God; their theories are not of interest to us within the scope of this essay.

Rather, our purpose is to consider the three main views regarding God's program for the future, held by equally sincere, dedicated and Bible-believing men.

I. The Premillennial View

The word "millennium" means one thousand years. This period of time is referred to in Revelation 20, where it appears six times. The prefix "pre" refers to the belief that Christ will return before the thousand-year period mentioned in Revelation 20; in fact, the millennium will be established by

Christ when He returns.

In other words, Christ's Second Coming is not followed immediately by eternity; instead, it is followed by a one thousand year earthly reign of Christ, when all the Old Testament prophecies to Israel will be literally fulfilled.

Premillennialists (sometimes also called chiliasts*) agree that a seven-year "Great Tribulation" will precede the millennium. However, they are deeply divided concerning the question of whether or not the Christians will be called upon to go through the tribulation.

Some, who are called pretribulationists, believe that all Christians will be taken from the earth to be with the Lord (raptured) before the Tribulation begins. Others, called posttribulationists, are convinced that Christians

II. The Amillennial View

The prefix "a" means no. Thus, amillennialism contends that the Bible does not predict a future thousand-year reign of Christ on the earth. The reign of Christ is happening right now, as He rules in our hearts and lives, and as the dead in Christ reign with Him in heaven. (Some suggest that a preferable name for this theory would be "realized millennialism," since the millennium is not denied but seen instead as a present reality.)

The realized millennialist sees the future order of events as a continued worsening of conditions in the world, followed by the Second Coming of Christ, Resurrection, Judgment and Eternity. The Christians are the people of God on earth, and there is no effort

"Christ is coming again! All evangelical Christians agree fully on that."

must pass through this time of tribulation, but that the Lord will protect and preserve them.

A third view suggests that the Christians will pass through the first half of this tribulation period, and is called mid-tribulationism. A fourth view, called "partial rapturism," teaches that only those Christians who are ready for the Lord's Return will escape; the lukewarm Christians will be left behind.

to relate Bible prophecy to events in the land of Israel today.

Realized millennialism is the position of most conservative Lutherans. However, many within the pietistic tradition hold to a form of premillennialism.

III. The Postmillennial View

The prefix "post" means after. According to this view, Christ will return
[Continued on page 12]

A look at current trends

By Rev. Ralph M. Rokke
Minneapolis, Minn.

THE COMING UNION

Evidence continues to mount that many of the present generation of American Lutherans will someday be in communion with the Church of Rome. There appears to be a good chance that an American Lutheran who lives 20 to 25 years more will someday be a part of the Roman Catholic Church even if he never leaves the church to which he now belongs.

The year 2000 is apparently being set by high level church leaders as the target date for reunification of the Roman Catholic Church and large segments of Protestantism. Pope John Paul II, in a February 8, 1980, address to the Secretariat for Promoting Christian Unity, said, "The second millennium witnessed our progressive separation. The opposite movement has begun everywhere. It is necessary, and I beseech the 'Father of lights' from whom every perfect gift comes down, to grant that the dawn of the third millennium shall rise on our full refund communion" (*The Catholic Bulletin*, January 16, 1981).

In other words, the pope wants to see Protestants reunited with his church by the year 2001, which is only 20 years away. That is an ambitious goal, but Protestant and especially Lutheran leaders seem to be falling into line with it. Rev. Richard Neuhaus, an influential Lutheran clergyman from New York, recently stated, "With the help of the Holy Spirit, the Roman Catholic Church and Lutherans could be reunited within 20 years. It would be an appropriate way to begin a new millennium."

"In other words, the Pope wants to see Protestants reunited with his church by the year 2001. . . ."

Will American Lutherans someday be a part of the Roman Catholic Church?

THE PRICE TO BE PAID

Lutherans who are interested in returning to the Roman Catholic Church should be aware that they can only do so by submitting to the pope as the supreme authority in spiritual matters. Pope John Paul II recently said, "... The charism (gift or power) of St. Peter passed to his successors. This is why at a very early time the church of Rome played a leading role. . . . Every church desiring to preserve apostolic tradition must for this purpose make sure that it remains in communion with Rome" (*The Catholic Bulletin*, January 16, 1981).

Although liberal Lutherans often claim that the Roman Catholic Church has changed greatly since the Second Vatican Council, they should be aware that for Catholicism the pope is still the head of the church. He is the spokesman for Christ in this world. He can still speak infallibly when he wishes to do so, and all Christians must submit to his authority. Catholic theology still places the authority of the pope on a level equal to or greater than the authority of the Scriptures.

A true Lutheran, however, must still hold to what the Smalcald Articles declare: "The pope is not the head of all Christianity by divine right or according to God's Word, for this posi-


tion belongs only to one, namely to Jesus Christ."

WHY IS IT SOUGHT?

A very important question is why are so many upper-level church leaders so concerned with the reuniting of Catholicism and Protestantism. The answer that the leaders themselves most readily present is based on John 17:21, where Jesus prayed that all of his followers might be one. They say, "It is the Lord's will and was His prayer that all Christians should be united."

The nature of the unity for which Christ prayed is, however, something which they do not understand. Christ was not praying that all His followers should belong to one super-organization. Rather he was praying for that Holy Spirit-produced unity which comes when people believe the same Biblical truths about Him and are born again through faith in Him alone as their Savior from sin. It is not an organizational unity but a spiritual unity that comes from sharing one Lord, one faith, and one baptism (Ephesians 4:5). The more that we believe and practice what the Word tells us, the more we have this unity.

A second reason for upper-level church leaders seeking church mergers is that they see the increasing unification of political power in the world. The world is now often described as a global village. The independence and separation of the different nations is not as great as it used to be. The potential for a one-world political power is growing greater all the time.



The church wants to follow the same pattern. In the documents of the Second Vatican Council, the following statement is made: "Since the human race is tending more and more towards civil, economic, and social unity, it is all the more necessary that priests should unite their efforts ...under the leadership of the bishops and the Supreme Pontiff and thus eliminate division and dissension in every shape or form, so that all mankind may be led into the unity of the family of God" (Dogmatic Constitution on the Church, Documents of Vatican II).

Church leaders see a growing trend toward a united world government and economy, and they therefore want to have also a united world church.

This, by the way, is the reason that the pope occasionally makes complimentary gestures and comments toward non-Christian religions such as Islam. In a truly word-wide "family of God," these other religions must also be included. The documents of the Second Vatican Council state: "The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Moslems ..." Similar statements are made about other non-Christian religions.

"Church leaders see a growing trend toward a united world government and economy, and they therefore want to have also a united world church."

A third reason why upper-level church leaders are working so hard for ecumenical union is, I believe, rooted in the sinful, selfish nature of man. Certainly the larger and richer a church is the more powerful its upper level leaders become. Their words have greater influence in politics and in social matters. They can draw in and control greater amounts of money, and they are able to live in greater wealth and luxury.

In a world in which special interest groups increasingly compete for public

"It is very possible that large segments of Lutheranism will unite with Roman Catholicism in coming years. But not all will!"

attention and resources, it is doubtless easy for upper-level church leaders to justify their own pursuit of power on the grounds that they are doing so for Christ and his Church.

The Church, however, is not called to be only a powerful special interest group. Jesus himself was "despised and rejected of men; a man of sorrows and acquainted with grief ..." He was not rich and influential in a worldly way.

The Apostle Paul said of himself and the other apostles, "...we are made a spectacle unto the world, and to angels, and to men" (I Corinthians 4:9). They were not powerful by worldly standards.

Paul gives a true picture of the work of the Church in II Corinthians 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The calling of the Church is to preach the Gospel of Jesus Christ and thereby to seek the eternal salvation of lost souls.

We put the cart before the horse if we say: "Let us be influential in order to win the world." No! When we preach the Gospel and thereby win even a part of the world for the Kingdom of God, then and only then are we influential in the way that God wishes us to be.

WHAT SHOULD WE DO?

It is very possible that large segments of Lutheranism will unite with Roman Catholicism in coming years. But not all will! Many Lutherans will still regard Lutheran theology as the purest understanding of the Word of God.

They will want to remain true to the Lutheran Confessions, to the Word of God, and, above all, to the Lord Himself. They will need a place to

which to turn as their own churches are carried into this union which is based not on true doctrine but on the desires and ambitions of men.

Let us in the AFLC be a place to which they can turn. Let us make sure that we stand for the truth. Let us base all that we say and do on God's Word, the Bible. Let us study our own doctrinal confessions, especially the Catechism, so that we can recognize truth and error and stand for what is right.

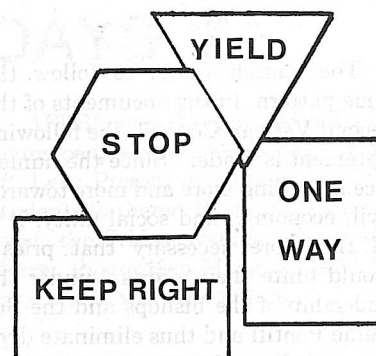
Let us guard ourselves from the trap of thinking that big equals right and that we must become big and influential. We want to grow, but the cost can be too high! Remember, "God hath chosen the weak things of the world to confound the things which are mighty ..." (I Corinthians 1:27) Faithfulness to the Lord and to true doctrine, not bigness, must always be our number one goal.

Article VIII of *The Augsburg Confession* says, "It is sufficient for the true unity of the Christian church that the Gospel be preached in conformity with a pure understanding of it, and that the sacraments be administered in accordance with the divine Word."

Let us be that kind of church and let us have that kind of unity. Amen.

"Faithfulness to the Lord and to true doctrine, not bigness, must always be our number one goal."

CHOOSING THE RIGHT WAY



Looking at adiaphora: “middle things”

by Rev. Bruce Dalager, Mentor, Minn.

The Bible is very clear in condemning certain actions and clearly commends others. There are, however, activities that are neither condemned nor commended. These are called “adiaphora” or “middle things.” It is important that our opinions concerning them have Scriptural foundation and that we maintain charity toward those who differ with us.

In our discussion of adiaphora we are dealing not with justification but sanctification. This fact must not be forgotten. I recall Dr. Iver Olson relating the story of an old man who believed he had been converted because he no longer enjoyed dancing, when in fact it was his arthritis that made it unpleasant. A danger in the discussion of works is that someone may conclude that good works or the absence of evil works brings salvation. Scripture condemns such thinking (Romans 3:20, 4:5, Galatians 5:4).

What about adiaphora? Are dancing, smoking, drinking, card playing, etc. sinful? Since the Bible does not say, we must be careful that we do not call sinful what God does not. Yet there are dangers associated with adiaphora even though some of them may in themselves be innocent.

Some young people asked me once what was wrong with dancing. I responded with a question, “If you could be shown from the Bible that dancing was wrong, would you give it up?” In our consideration of all adiaphora we must have a humble spirit, the willingness to be taught of God. May God give us that spirit.

Dancing is playing with fire. If a healthy man can watch or hold the swaying body of a woman next to his

without having lustful desires aroused, his masculinity is not worth a nickel. I have asked a number of boys why boys go to dances and the number one reason given is, “To watch the girls.” From their reaction I gathered that their watching was more than a casual looking on. The Christian will not knowingly place himself or herself in a position where he will be tempted or cause temptation to sin.

Card playing is a pastime for many, especially those who have extra idle hours. If gambling were involved, it would clearly be wrong. The danger exists, though, that the “innocent” playing can create the desire to “get into the big leagues.” An older lady expressed this concern to me, “I’m good at cards. I could make money at it and give more to the church, but I won’t play for money because I’d be stealing from others.” She felt guilt, too, that it was taking time that could be spent in showing Christian kindness and love to someone who needed help. The Christian should be a good steward of his time.

My body and health are gifts of God for which I am accountable. Is it good stewardship to mistreat or ruin these gifts of God by smoking, drinking, drug-abuse, over-eating, or failing to get proper rest and exercise? I think not. The believer is a temple of God indwelt by God’s Spirit. Certainly it is not the Holy Spirit’s voice that directs a Christian to destroy His own body,

*“Some young people
asked me once what was
wrong with dancing.”*

God’s creation. In Matthew 25 and Luke 16 Jesus warns against squandering the Lord’s possessions. The Christian should be a good steward of all God’s creation.

For direction in our opinion regarding adiaphora Scripture truths must be considered. We shall consider three.

Firstly, the human heart is deceitful and desperately wicked (Jeremiah 17:9). We can approve of, participate in and even enjoy things that are actually destroying us. We can be like the frog which, when dropped into a kettle of gradually-heated water, will swim around oblivious of his danger until he is boiled. Satan is subtle. He tempts us most often to a gradual involvement in the things which would harm us so that we slowly forget God. Our easily-deceived heart can fall victim to such strategy. Most adiaphora have proven to be more destructive of godly living than constructive. If, after seeing what the dance environment has done to many young people, I did not warn my children about it, I would be a fool. They might be able to participate and escape the worst consequences, but why be subjected to the dangers at all? So I have instructed them to stay away from dances, yet teach that they are not by that made righteous.

Secondly, the Christian is not called to gratify the flesh but to mortify it. As long as he is in the world his fleshly nature will war against the Spirit (Galatians 5:17). He daily meets a contrary will in his own flesh which strives to serve the world and seek its own advantage. This the spirit of faith cannot tolerate. He daily attempts to put his body down and hold it in check as Paul writes in Romans 7:22, 23, “For I joyfully concur with the law of God in the

[Continued on page 8]

Alexander Mackay

The engineer missionary to Africa 1876—1890

We like to go back to beginnings and see how things started. Most of all, it is interesting to know how people began, as children. You will be astonished to hear some things about the childhood of the man called "The Engineer—Missionary," and will be interested as well. He was a minister's boy, born in Scotland, in Aberdeenshire, in 1849, and when he was three years old he read the New Testament! When he was only seven, he read Milton's great poem, "Paradise Lost," and the historian Gibbon's book about the Roman Empire, also Robertson's *History of the Discovery of America*. It is not so surprising, is it, that the Scotch boy should find this last book fascinating. But think of reading the others, when, in our Sunday Schools, he would only be in the primary department! Very early indeed, his minister—father taught him geography, astronomy and geometry, but in a very attractive way, and often out-of-doors, which, you will think, was not so bad. Sometimes the father would stop to trace out the path of the heavenly bodies in the sky by lines in the sand, of the course of a newly-discovered river in far-off Africa, using his cane to trace it.

Well, this bright boy grew up, as other boys do, and as he grew older he listened with a great deal of interest to the talks of wise men who visited his father at the manse, and to their letters when they were received. These talks and letters were about wonderful things in nature, and one of the men who knew a great deal about these wonders was Hugh Miller. You may hear about him after you get farther on in your studies, if you do not know his name now.

When the time came to choose a profession, young Alexander Mackay decided upon engineering. You may be sure, too, that he became a good engineer. He did thoroughly what he undertook. For some time he had an important position on the continent, in

Berlin. But in 1875 he heard a call to Africa. It was found that the natives of that country, especially near Lake Victoria Nyanza, needed to be taught, not only Christianity, but various industries, so that they could work with their hands. Africans were not accustomed to doing very much work, especially the men—the women worked with their hands very busily. A call was sent to the Christians at home to send out a man to teach the natives of Mombassa how to work with their hands, and how to do business. Mr. Mackay offered himself, but another was sent first. Soon after, he was offered a position with a large salary, but would not take it. He said that he wished to be ready when his chance came to go to Africa.

The next year, 1876, he was sent out, the youngest man in the company of pioneers, but on the march, after leaving Zanzibar, he was taken very ill and was sent back to the coast, where he recovered. He was told not to return before the rainy season was over, because the roads were so bad. No roads can well be worse than African roads, that are often mere tracks that zigzag around the trees and stumps, for no native will think of taking anything out of the way. He goes round instead. But Mr. Mackay built 230 miles of road, and in November he reached Uganda. Here he was on the track of Mr. Henry M. Stanley, the man who found Livingstone, you remember. Mr. Stanley was the first man from abroad to visit Uganda, and he sent back word to England that Metsa, the king, wanted missionaries sent there. Mr. Mackay said that wherever Mr. Stanley had been, he found it easier to go, because the natives had been so kindly treated by the first visitor. The Engineer—Missionary had studied the language before coming and was able to print parts of the Bible, cutting the type himself. He read and explained the Scriptures to King Metsa, who showed much interest in the truth.

But you must know that to the natives the newcomer's greatest achievement, in the earlier time, was building a wagon, painted red and blue, and drawn by oxen. They thought this was perfectly wonderful.

After six years the king died and his son, who took his place, was very weak and vacillating, so that no one could depend upon him. He threatened to send Mr. Mackay out of the country, but the missionary held his ground. His engineering work was so valuable that the king often took advantage of it, in spite of his threats.

In two years the persecutions broke out afresh, and finally, in 1887, the Arabs persuaded Mwanga to expel Mr. Mackay. He locked the Mission premises and went to the southern end of the lake. Here he stayed for three years. He was busy translating the Word of God, teaching the Christian refugees from Uganda, and also the natives of the place, meanwhile working at house-building, brick-making, and in the building of a steam launch. In February, 1890, an attack of malarial fever caused the death of the brave, gentle missionary, called by Mr. Stanley "the greatest since Livingstone."

—Julia H. Johnston,

Fifty Missionary Heroes Every Boy and Girl Should Know, Fleming H. Revell Company.

Our memory verse:

"And the Lord said unto the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled' " (Luke 14:23).



Hear the AFLBS Choral Club or Choir coming to your area. Home concert is May 10*

Note—correction of date previously given.

RIGHT WAY . . .

inner man, but I see a different law in the members of my body, waging war against the law of my mind." In Colossians 3:5, the believer is instructed to "mortify (therefore) your members which are upon the earth." "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13). (See also Galatians 5:24.) Paul wrote of his practice in I Corinthians 9:27, "I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified." Our one concern should be that faith increase, whether it be trained by works or denials of the flesh. Many adiaphora are done to satisfy the cravings of the flesh. When such is the case the enlightened will reject them.

Before considering a final truth we note that there are several ways of viewing adiaphora. Some who hear of the liberty of faith turn it into an occasion for the flesh and think that now all things are permissible. They want to show that they are free men and Christians by despising and finding fault with all works. They participate arrogantly in questionable activities and act as if they were Christians because they enjoy such complete freedom. The extreme opposite of these are those

who rely for their salvation solely on their careful and meticulous abstinence from all that appears evil. These boast of their piety and neglect the necessity of faith. Both are in error. True, a Christian is a perfectly free lord of all, subject to none, but he is

(Romans 13:8-10, Galatians 5:13-14, I Thessalonians 5:24). He will conduct himself in a way that builds up faith. Out of love for others he will be careful not to cause offense. He will gladly give up some of his freedoms for his brother's sake, as Paul says in Romans

"Most adiaphora have proven to be more destructive of godly living than constructive."

also a perfectly dutiful servant of all, subject to all (I Corinthians 9:19, Romans 13:8). For an excellent discussion of these seemingly contradictory propositions we refer you to Luther's treatise on Christian liberty.

We are to take the middle course, as Paul bids us in Romans 14:3, "Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats." Here the person is reproved who out of mere contempt despises the observance of ceremonies or works of piety. On the other hand the person who insists that adiaphora are sinful is not to judge the person who differs from him, for neither is acting toward the other out of love.

This leads us to the third truth: The Christian is governed by the law of love and is empowered by God to perform it

14:21, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." He adds in 15:1-3, "Now we who are strong ought to bear the weaknesses of those without strength, and not just please ourselves. Let each of us please his neighbor for his good, to his edification. For even Christ did not please Himself."

Finally, my dear friend, "Examine everything carefully; hold fast to that which is good; abstain from every form of evil. Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ" (I Thessalonians 5:21-23).

(Scripture quotations are from the King James Version and the New American Standard Bible.)

editorials

A WAY TO HELP

One of our readers recently wrote us about eye problems which were then troubling her, making it impossible for her to read ordinary print, including that of *The Lutheran Ambassador*. It is hoped that those problems have since been alleviated, if not completely healed. Eyesight is such a precious thing. How thankful we should be if we are able to see well and there has been no lessening of that ability.

The writer also mentioned that in her present need some dear Christian friends occasionally read articles to her over the telephone or in her presence. What a fine thing to do. What an encouragement to the person shut off from normal pursuits.

All of us know people with vision problems. Do we stop to think of how their world has narrowed by not being able to read as much as they used to do? Do we volunteer to be their eyes by reading to them from the Scriptures, their favorite magazines or a good book? This would be doing an act of simple human kindness. It would be to "bear one another's burdens" (Galatians 6:2).

Some of these friends are in their own homes. Many of the older ones are in rest homes. They would enjoy a visit. Often we think the only significant services we can render are the glamorous ones, whatever those are, but really they can be simple things, like reading for someone whose eyesight has deteriorated.

There is a blessing in giving even a cup of cold water in the Master's name.

FELLOWSHIP WITH GOD

Andrew Murray said, "Fellowship with God is the preacher's theme. If preachers are content to speak only of conversion, forgiveness of sin, and safety after death, they will fail grievously in their work. Christians must be educated to practice the Presence of God, to have fellowship with God, thereby ensuring holy living" (*God's Best Secrets*).

The content of preaching, as of the Bible itself, is many-sided and yet it has a single purpose, to present every man (also woman, boy and girl) mature in Christ. That involves so many things: the new birth, enlightenment, sanctification, the eternal hope, to name a few. Andrew Murray is emphasizing the point that it is not enough to concentrate only on the *beginning* of Christian life or its end (eternal life in heaven), but concern must be present for the *living out* of life with God in this world.

The presence of God, fellowship with God, these are two aspects of the walk with God which need more attention. Not long ago we read again those words of Paul: "As therefore you received Christ Jesus the Lord, so live in Him, rooted and built up in Him and established in the faith, just as

you were taught, abounding in thanksgiving" (Colossians 2:6, 7).

Practising the presence of God ultimately comes down to those five well-known pillars of truth: reading of the Scriptures, prayer, meditation, fellowship with other believers and showing faith by good works. Briefly expanded they mean this:

1) Reading of the Scriptures. The Bible is God's Word. In the Bible we find guidelines and guidance. The will of God is most clearly set forth there.

2) Prayer. Prayer is talking with God. It is opening our poverty to His fulness. The truly open heart desires the will of God in all things and sees prayer as a reaching out for this.

3) Meditation. Meditation often occurs before, during and after the reading of Scripture and prayer. It is thoughts dwelling on some truth from God's Word or some experience of the Lord in our lives. Sometimes it is in meditation that we see the way which we should take.

4) Fellowship with other believers. This fellowship warms the spirit. It encourages the saint. It assures him that he is not alone, humanly speaking. Many times a Christian friend sees something more clearly than we do and while he cannot make our decisions for us, his counsel is invaluable.

5) Showing faith by good works. It is clear, particularly in James, that faith must produce good works in order to live. And so the believer should be on the alert to live a life of blessing to his fellowmen. In showing kindness unto one of the least we have shown kindness to Jesus. In that, too, we have practised the presence of God.

A few thoughts prompted by the writings of Andrew Murray. He calls us pastors to preach "Fellowship with God." We have been doing this, but may we see the task more clearly.

WE CALL ATTENTION

We call attention to two articles in this *Ambassador* for special notice. The first is "The Return of Christ; Divided We Stand?", by Pastor Robert L. Lee. It is one which has been arranged by the Editorial Board and the Editor to set forth the major views of one aspect of the return of Christ particularly, the so-called "Millennium." Pastor Lee teaches the Book of Revelation in our Bible School and so is close to the thinking on the great subject of eschatology.

The second article is one which has been volunteered. It is "Will American Lutherans Some Day be a Part of the Roman Catholic Church?" Pastor Ralph Rokke has written it out of his own study and concern and it also is worth our attention.

We can attest that there are those who do hope for and are working toward "reunion" by the year 2000. And if that seems too ambitious, at least for much closer relationships than any we know of today.

The Association of Free Lutheran Congregations ought to have a study commission monitoring these developments and giving theological guidance to pastors and congregations in a time when there will be great pressures locally toward greater cooperation with Rome. There should be action now so that all understand fully the issues involved.

WHAT CAN YOU DO FOR YOUR PASTOR?

by Russell Killman

Paul expresses his heart in I Corinthians 9:14 by saying, "They who preach the Gospel should live of the Gospel." Though Paul was a tent maker by trade and he practiced it, he also received gifts from various churches as he ministered in his journeys. Keep in mind that a pastor is an under-shepherd of the Great Shepherd. The pastor has one main job and that is to *feed the sheep*. Someone has suggested some qualifications for a pastor:

- The strength of an ox.
- The tenacity of a bulldog.
- The daring of a lion.
- The vision of an eagle.
- The meekness of a lamb.
- The hide of a rhinoceros.
- The loyalty of an apostle.
- The faithfulness of a prophet.
- The tenderness of a shepherd.
- The fervency of an evangelist.

As you come to worship Sunday after Sunday you should come expecting him to *feed* your soul from the Word of God. If your pastor is truly a good under-shepherd you have a duty to perform towards him. Many churches care for their pastor with many allowances. Housing, insurance, car, and retirement. I want to speak to you as a pastor saying there is more that you can do for your pastor and what we expect from our people.

PRAY FOR HIM

It has been said and it is true: "The pulpit's power is in proportion to the pew's persistence in prayer." There is no greater confidence than to know that hearts are concerned and praying. Do you limit your praying for your pastor just during Revival or Mission Conference time? I appreciate a church when I come to speak where the deacons will gather with you *before* the service and pray. I feel like I am going into the service armed with the power of prayer. If you are not satisfied with your minister, perhaps he is not a good under-shepherd. Don't fight him—*pray him out!* Knowing that people are

praying for him, he will get uncomfortable and change his ways or leave.

STAND WITH HIM

I am not saying that the pastor is always correct. But if the Board has approved something and he is endeavoring to *DO* something—*stand with him!* I look back on a happy privilege I had to pastor a church on an interim basis in Palos Verdes, California. It was a new group and they stood with their pastor 100% on what was being attempted. When (sic) Paul mentioned all the burdens he was carrying and then he mentioned, "And the care of the churches." I heard of a pastor who left town each evening at 5 pm. Where did he go? He went to the local train crossing to see the 5:02 train come pouring through the city. He was so glad to see something move that he didn't have to push.

PROVIDE FOR HIM

Many pastors are still living just above the poverty level of existence. I could tell you of many pastors who have poured out their hearts to me in confidence of their needs. What about allowances? Book allowance, magazine subscriptions, those are the tools of his trade. Send him to the yearly conference of your church. Allow him to participate in camps and retreats. If you go on a short day fishing or outing, invite him to come along with you for the day. How much time do you allow him to be away from the pulpit? Vacation time is a time when he can find renewal. Many churches give their pastor the fifth Sunday night off to visit another church. Churches that provide a parsonage now place a certain amount of money in the bank as equity fund for when he leaves your church and has to purchase a home in the next city.

DEPEND UPON HIM

Your pastor is your servant and he wants to be remembered at times of joy. If something good has happened in your life, share it with him. When diffi-

culties come or disaster strikes, *call your pastor*—FIRST! I remember one dear saint of God who went to the hospital for emergency surgery and never called anyone. When she returned to the church in about three weeks she seemed miffed that no one visited her. She told no one where she was for those days. Share your needs with him and you will find a friend to pray with you about your special cares.

HONOR YOUR PASTOR

We should honor him for the Word's sake. I personally have no greater joy than when my people call me "*Pastor Russ*" for they are literally saying, "Under-shepherd Russ." Honor his time. Some pastors are building contractors, engineers, advertising agents, counsellor, funeral director, and youth activities man. *Honor his privacy*. This is especially true when the parsonage is next door to the church. Knock before you enter. Remember also that his children are no different than yours. When it comes to the yearly meeting and the budget is announced, *lump* all the salaries of all the employees—offer a breakdown of the salaries if they desire it personally. *Honor his message*. This means to listen intently, taking notes is even better. *Live honestly*. Let your Christian life show in your daily life. *Communicate it heartily*—share what God has given you through your pastor.

I bring you these thoughts because I have been on the receiving end of the hearts of pastors across the country. You never sense their discouragement! You never hear their heart cry! The pastor's wife never tells you her heart! It will also force your pastor to be a better man if you treat him right. It will change his messages and renew his own vigor. In turn you can shake his hand as you leave the church on the Lord's Day with your own heart blessed.

—Heaven and Home Hour News Bulletin
(reprinted by request)

Winter WMF workshop reviewed

The WMF banquet and workshop were held at Zion Lutheran Church in Tioga, North Dakota, Feb. 27, in connection with the Winter Bible Conference of the AFLC. The banquet was hosted by the ladies of Zion. We appreciated so much their wonderful Christian hospitality. One hundred forty-three ladies were registered.

The host ladies had decorated their two dining rooms very beautifully and we enjoyed a delicious meal which was catered by a local restaurant. This allowed the ladies of the church to sit down and enjoy the meal with us.

We moved to the sanctuary of the church for our program. In the absence of Mrs. Eugene Enderlein, our president, who was unable to be with us, Mrs. John Strand, our first vice-president, welcomed us and called on Mrs. Kenneth Anderson, the WMF secretary, to share in devotions. Mrs. Tony Davis from Tioga led us in a sing-spiration.

The ladies from Tioga presented a heart-searching and delightful skit with touches of humor. It was entitled "There's Myself to Think About." There were three scenes. One scene was of two teenage boys having a discussion; another was about Samson, the strong man; and the third was about Stradivarius, the violin maker. Each part of the skit brought out our responsibility to God and to our fellowmen.

A triple trio from Zion sang "Above All Else the World Needs Jesus."

We were happy that Mrs. George (Helen) Knapp was able to be with us to bring a greeting. When Mrs. Strand introduced her, she told us the Knapps had been in Brazil for 23 years, 13 of these with the AFLC. We are thankful for the faithfulness of the Knapps and our other missionaries serving in Brazil.

Helen shared an inspiring chalk talk with us. Her picture was of a light-house and the topic was "God's Word is a Beacon." It radiates His love, delight in living for Him, peace, joy, freedom, happiness. Everyone of us can be a beacon in our own life radiating

THE WOMEN'S PAGE

God's Word. Helen shared that working in Brazil is a real challenge. The Lord has been good to her and blessed her with good health. The Knapps will be here in the states until July.

The triple trio sang "It May Be Today," which fit in well with the theme of the Bible Conference, "Until He Comes."

In the absence of our treasurer, Mrs. Donna Hass, Judith Wold, executive secretary, presented the treasurer's report. She thanked the ladies for their very generous support of the WMF projects. Once again the Lord has been good to us—we exceeded our budget by \$25,000.00. Miss Wold also informed the ladies of the Board's decision to include Mrs. Charles (Joyce) Knapp in the My Missionary for a Day list and give her \$150.00 a month. This is retroactive to January 1. We also gave a \$500.00 gift to the Charles Knapps and gave Joyce a corsage for the commissioning service.

Mrs. Strand thanked all the ladies for coming and the Tioga ladies for their Christian hospitality. As a climax to another inspiring workshop, Mrs. Grace Severson, our second vice-president, accompanied herself on the guitar and sang a solo entitled "There is a River." We are thankful to the Lord for a very rich time of Christian Fellowship.

Mrs. Kenneth Anderson
WMF Secretary

Zumbrota honored 90—year old

Friends of Minnie Gorder gathered at the Zumbrota towers in Zumbrota, Minnesota, on Friday, February 6th to wish her well on her 90th birthday.

The group, all members of Our Saviour's Lutheran WMF, shared a program of hymns, and poetry selections by Gurine Klug. Minnie was presented with cards and a monetary gift and everyone enjoyed refreshments and a fellowship hour.

Spring Rally dates

Western N. Dak.-Eastern
Montana District

Bethel Lutheran Church
Minot, N. Dak.

April 25, 10 a.m.

Mrs. John Strand,
speaker.

S.W. Central Minn.

Bethany Lutheran Church
Bluegrass, Sebeka

May 5, 9:30 a.m.

Mrs. Norman Haugen and
Lay Pastor Roger Krueger
speakers.

Eastern N. Dak.

Zoar Free Lutheran
Church

Hatton, N. Dak.

May 2, 9:30 a.m.

Mrs. Michael Brandt
speaker.



Astoria, Oregon Cradle Roll

Bethany Lutheran Church enrolled five and graduated two children. Pictured above with their mothers are: (back row) Noah Tollefson, Scott Hoofnagle, Nicholas Boyovich, Heather Olson; (Front row) Peter and Thomas Birdeno, Jeremy Olson. Joel Jensen Jr. and Sareena LaMar are not pictured.

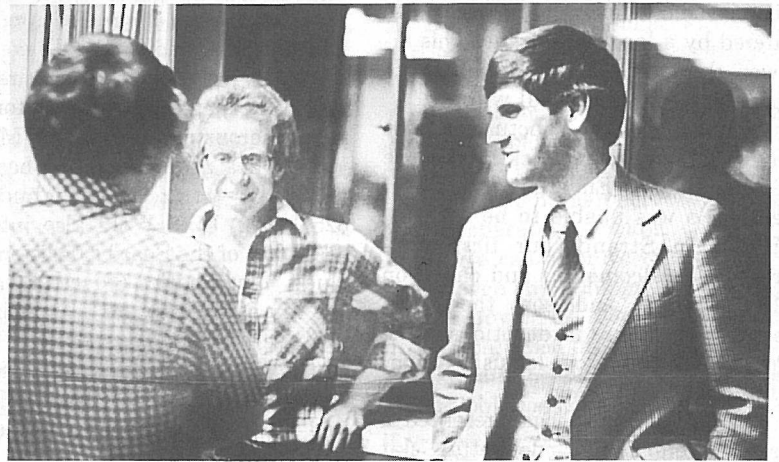


CAMPUS DAYS '81

AFLBS hosted approximately 140 young people on the weekend of March 28. Left: Present and prospective students gathered in the rec room to await the Friday evening program. Below: Pastor Ken Moland, Dean, got acquainted with the guests.

Photos by Scott Andrews

Have you asked
the Lord if He
would have you
attend AFLBS in
the fall of 1981?



Fall Quarter begins September 14, 1981. Financial Aid available.

MILLENNIUM . . .

after the world has been basically Christianized through the preaching of the Gospel, at the end of a long period of peace and righteousness. Christ's coming will close the age and is followed by eternity.

This view almost disappeared after the two World Wars devastated hopes of a triumph of good over evil. However, postmillennialism is enjoying a resurgence today among such differing groups as conservative Calvinists and charismatics (some of whom interpret the current charismatic movement in millennial terminology).

The issue of the events surrounding the Return of Christ can become a confusing one, as we confront the reality of differing opinions among Christians who are all sincerely seeking to rightly interpret the Word of God. Even with-

in the clergy of our AFLC there are variations of the first two positions; we have never had complete agreement on this issue.

Divided we stand . . . is it true? Yes, if this means that sincere Christians can come to different conclusions on the meaning of the prophetic portions of Scripture.

But, united we stand . . . not fighting about the future, but holding our convictions in love, certain that Jesus Christ is coming again, trusting in Him that we might be ready for His appearing, proclaiming the message of salvation that many might be saved while there is still time.

* Article XVII of the Augsburg Confession speaks of "certain Jewish opinions" concerning a future kingdom.

Some conservative Lutherans understand this as a condemnation of premillennialism; however, others see it in reference to a particular form of false teaching at that time.

Suggestions for further reading: Lightner, Robert P. *Prophecy in the Ring*, Accent Books, Denver, Colorado, 1976.

Clouse, Robert G., editor. *The Meaning of the Millennium: Four Views*, Inter-Varsity Press, Downers Grove, Illinois, 1977.

“ . . . Jesus is
coming
again . . . ”

fellowship corner

Is there a rebellion against God's law today?

I'm not writing this because I think I'm smarter than many others, but because I'd like to contribute a few experiences I've had in this earthly pilgrimage of 75 years. First, I might say that I give a lot of credit to my parents who gave my brain recordings the right start, perhaps by giving quotes now and then from both the Old and New Testaments, as they would fit a given situation along life's way.

Would say also here that my folks were not the emotional type, but rather tried to analyze the overall face value of things. And here is also one thing that I learned early that was very true, that sometimes it took a few hard knocks here and there to put one in a position to best understand Scripture as it pertains to fallen mankind through the ages.

First in the Old Testament, how God through Moses and the prophets, and others, did rule people even more directly than today perhaps, but even so, many times God had to punish them severely before they would regret and feel sorry and repent.

At one time it seemed that mankind had gone so far into sin that God did decide to destroy all the wicked and this seemed to include all mankind then except Noah and his family, who were then spared the Flood by building the ark. And they now were again to carry on God's plan for mankind. Again man kept having his ups and downs and God several times more had to punish them to try to keep them on the right track. This continued for many generations until the time God did send His Son Jesus to again try to rescue mankind.

We do learn much from Christ's coming and living among mankind here on earth, teaching them His Gospel of salvation and also how this must include living by the "laws of God." We also learned that the laws of God and the ways of the worldly, and also the self-righteous, did not often agree, and this we know resulted in Christ being killed, hung on the cross.

Thus Christ became the sacrificial lamb to carry their sins for their salvation if mankind would only believe in His teaching and resurrection from the dead.

Yes, and down through the centuries since the time of Christ, mankind has also been chastened as the result of sins in many ways, like wars, disease and multitudes of earthly sorrows. And perhaps these do help keep us closer to Christ in our everyday living.

I am afraid, however, that we in our day may again be straying away from God's principles and may soon be chastened more, when we see and hear all

the enticements going on on our TV, radios, magazines, books, etc., to degrade or do away with our God-given morals for mankind. Also take into account all the clamor for stories on TV and radio that have much violence and murder in them. And violence and murder surely seem to flourish in our society and also in world society.

How can this present young generation growing up now get any true foundation for life unless perhaps mankind again be chastened by something like wars, murders, crimes, chemical pollutions, hard times, riots, etc., to perhaps reverse the tide. Or are these the last times before He comes to judge?

Martin Gilbert
Berthold, N. Dak.

Two pastors' widows die

Mrs. J. J. (Gerda) Pederson passed away in Minneapolis, Minn., on February 13, two days after her 100th birthday. She had been a resident of Ebenezer Homes there for many years. Burial will be in the cemetery of Sand Hill Lutheran Church near Climax, Minn., where her husband once served.

Gerda Rasmussen and Pastor Pederson were married in 1910. Both had emigrated from Norway. They also served parishes at Buffalo, S. Dak., Kimball, S. Dak., and Badger, Minn. Mr. Pederson also farmed at Greenbush, Minn., and the couple lived in Texas for some years.

Among survivors are a sister-in-law at Columbus, N. Dak., and many nieces and nephews, including Mrs. Alma Wold, Badger, who was a cook at Association Free Lutheran Bible School for seven years.

Mrs. P. A. (Elvera) Strommen, 82, passed away on February 27 in Mt. Sinai Hospital, Minneapolis. She, too, was a resident of Ebenezer Homes, but only for a short time.

A sister of the late Mrs. T. O. Burntvedt (widow of a longtime president of the Lutheran Free Church), the

women were daughters of Rev. and Mrs. Ingebrigt Tollefson. Before and during her marriage to John Maurstad, Elvera lived in Alaska. Following his death she returned to her career as a public health nurse in Alaska, this time at Haines, and later became director of the Children's Home in Poulsbo, Wash.

In 1947 she was united in marriage to Rev. P. A. Strommen. They worked in parishes at Mora, Minn., Aniwa, Wis., Fargo, N. Dak., and Trinity Lutheran, Minneapolis. Pastor Strommen passed away eight years ago.

She is survived by one sister, Miss Martha Tollefson, Seattle, Wash.; two nieces, Gloria Burntvedt Nelson, Minneapolis, and Gratia Burntvedt Steen, Superior, Wis.; one nephew, Robert Burntvedt, Minneapolis, and four stepsons, Ab Strommen, St. Paul, Minn., Rev. Luther Strommen, Columbus, O., Dr. Merton Strommen, Minneapolis, and Clair Strommen, Roseville, Minn.

Burial was in Lakewood Cemetery, Minneapolis. A memorial service was held in Central Lutheran Church, Minneapolis, with Rev. Hoover T. Grimsby officiating.

Blessed be their memory.

NEWS OF THE CHURCHES

Missions meetings at Morgan Avenue

Morgan Avenue Lutheran Church, Minneapolis, Minn., held its annual Mission Emphasis series during March. Mr. Frank Rutherford is the student pastor of the church.

Speakers in the series were: Jonathan Lindell, General Director of the World Mission Prayer League; Miss Evelyn Lovaas, semi-retired American Lutheran Church missionary to Madagascar; Miss Maureen Burnell, a graduate of Bethany Fellowship, spoke of her future plans in a boat ministry in Indonesia; Dr. and Mrs. Richard Phillips, once held captive in Viet Nam, and who are now working in Upper Volta, Africa; and Rev. Earl Werner, Director of the Midwest Hebrew Mission.

The entire series was most inspiring and led us into a deeper vision of the mission we should have in prayer and other support of missions.

—Corr.

Personalities

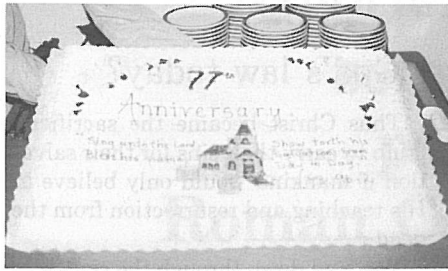
The address of **Rev. and Mrs. Richard Bartholomew** is 98 Northern Lights Blvd., Kalispell, Mont. 59901. Pastor Bartholomew is now serving Faith Lutheran Church in that city.

Lay **Pastor Verle Dean** has been called by the Green Lake Lutheran congregation of Spicer, Minnesota. He will be serving as assistant pastor to Rev. Dennis Gray. Pastor Dean will begin his ministry on May 1 and will be in the capacity of assistant pastor until the end of August, 1981. His address will remain the same.

Laymen to meet at Wannaska church

The Northern Minnesota Lutheran Laymen's Society will meet on Sunday, April 26, 2:30 p.m., at Salem Lutheran Church, Wannaska. The text for discussion will be Revelation 21. All are welcome.

Art Joppru, Chairman
Joe Jacobson, Secretary



The anniversary cake baked by Mr. and Mrs. Ole Kjenner, members of the congregation.

Spencer Creek Lutheran celebrates anniversary

Spencer Creek Lutheran Church began by meeting in different homes in the area in the year 1903 and became a congregation duly registered in 1904. After 1904 Spencer Creek shared a pastor with Trinity Lutheran in Eugene, which is now Central Lutheran. Then in 1953 Pastor Gottlieb Schmidt was installed as its own resident pastor. The services and confirmation classes were held in the Norwegian language until around 1925, when they were changed to English.

The first pastor of Spencer Creek Lutheran Church was J. C. Reinertson, who was serving the Scandinavian Evangelical Lutheran Church in Silverton, Oregon, and he came to Eugene once a month to hold services in Spencer Creek and Central.

Our first Sunday School was taught by K. M. Hansen and the land on which Spencer Creek stands today was donated by Mr. and Mrs. Hansen. Mr. Hansen was also our first choir director.

During the years of 1903 to 1911, the congregation met in different homes in the area and then on May 5, 1910, the Spencer Creek Ladies Aid was organized for the purpose of helping to raise funds for building a church, which was built in 1912.

During the past 77 years, Spencer Creek has been an independent Lutheran Church, a member of the Norwegian Lutheran Church, the Evangelical Lutheran Church, the American Lutheran Church and then on January 31, 1971, Spencer Creek became a member of the Association of Free Lutheran Congregations.

The Ladies Aid of Spencer Creek has



Pastor Lars Stalsbroten, left, and Pastor Stephen Odegaard

been and still is a blessing and a vital part of the congregation. We praise the Lord and give thanks to them for their devotion and love for their church. The Ladies Aid celebrated its 25th anniversary on May 5, 1935 and this year was their 70th anniversary.

During the years there have been many blessings and trials for Spencer Creek: low attendance, discussions on relocation, standing firmly on God's Word as our foundation, and through it all God's promise in Hebrews 13:5 is still sure, "... *I will never leave thee, nor forsake thee.*" God has and we are sure will continue to richly bless the congregation and each one involved in the years to come.

In 1964, Pastor Lars Stalsbroten came out of retirement at the age of 75 to serve Spencer Creek. Most of the families living in the area around Spencer Creek have met Pastor Lars. Wherever he is, Pastor Lars is sharing the Word of God and when asked to share with us during the anniversary and asked to either share the Word or to reminisce, without hesitating he said, "I'll share the Word of God." Now at the age of 93 Pastor Lars is thankful to God for letting him speak to thousands of people about Jesus through his writing and tapes.

Now in 1981, the Lord has blessed in many ways. Membership is growing, in church and Sunday School, attendance is on the upswing, individuals and families are growing firmer and deeper in the Lord Jesus and that is our purpose. We must let our light for Jesus shine that the people in our area and wherever we go may see Him and come to know Him as Lord and Savior.

From here and there . . .

Boscobel, Wis.—Recent additions to Trinity Lutheran Church are Mr. and Mrs. Frank Miller and Lisa and Mr. and Mrs. Charles Blake, Herbie, Charles, Jr., and Michael.

Stacy, Minn.—"Christ Within the Family Circle" was the theme for the Lenten services at Sunnyside and Hope Lutheran Churches this year. Pastor Kenneth Pentti, AFLC evangelist, spoke at special meetings in Hope, April 4-8.

Minneapolis, Minn.—A married couples' banquet for Medicine Lake congregation was held on Saturday, March 7, at Jolly Troll Restaurant, Golden Valley. Rev. Ralph Tjelta of Burnsville, Minn., was the guest speaker.

An ice cream social with real home-made ice cream was held at Rosedale Lutheran on March 14. Games, visiting and devotions were part of the evening in addition to the ice cream.

Winger, Minn.—Offerings for the Lenten services in the Winger Parish (Maple Bay, Dovre and Union Lake)

went to the Bethany Bible Camp operated by the district. Pastor Bruce Dalager's topic for his Easter sermon will be "Jesus—Our Life."

Roseau, Minn.—Roseau Lutheran's Couples' Fellowship had Lay Pastor and Mrs. Gust Nordvall of rural Roseau as special guests at the February meeting. The Nordvalls provided music for the occasion.

Ferndale, Wash.—"The Living Christ" film series was shown at Lenten services at Triumph Lutheran this year. Pastor Ronald Knutson also gave a brief meditation at each service.

Bagley, Minn.—Grace Lutheran, Bagley, and Landstad Lutheran, Shevlin, sponsored a Sunday School Teachers' Seminar March 6-7. The leaders were Miss Solveig Larson of AFLBS and Jeanne Kjorstad, a Bible School student.

Thief River Falls, Minn.—Our Saviour's Lutheran Church delivered the "meals on wheels" for the city, March 23-27. The program is new in TRF.

Minnewaukan, N. Dak.—the Youth Group had a bowling party at Maddock on Sun., March 29. The Bible study afterwards was held at the Jim Fragodts'.

Bessemer, Mich.—A retreat for spiritual advance was held at the Seekes' cottage on March 20-21. On March 15 there was a family outing for Our Savior Lutheran at Copper Peak. Lunch followed at Pastor Skramstad's home.

Kalispell, Mont.—Work has progressed well on the remodeling and building of an addition to Stillwater Lutheran, rural Kalispell. Among other things, the wall texturing and painting have been completed, also the old chimney has been removed.

Pastors who have served Spencer Creek are: J. C. Reinertson, 1903-07; M. P. Dommersnas, 1907-11; H. Rogen, 1911-17; K. O. Storli, 1917-22; O. Skilbred, 1923-25; B. M. Branford, 1927-29; P. J. Luvaas, 1929-41; H. E. Aalbue, 1941-53; G. Schmidt, 1953-55; B. T. Gabrielsen, 1955-57; H. C. Nielsen, 1957-60; L. Stalsbrotten, 1962-65; F. Bahr, 1967-69; L. Stalsbrotten, 1969-73; E. Nelson, 1973-76; S. Odegaard, 1976-.

Interim lay-Pastors: C. H. Lorenz, 1960-62; E. Strand, 1965-67; Pastor Mier.

Our present church officers are: president—Gailen (Kit) Kittleson; vice-president: Mike Holcomb; deacon: Hullon Gunter; deaconess: Hannah Hansen; secretary: Della Hill; treasurer: Beryl Pohll; trustees: Russ Terry, David Hill, Mike Holcomb.

We remember in our prayers our sister congregations of the AFLC and we thank and praise the Lord for your prayers, concern and help as we strive to serve Jesus together.

—Corr.



Mr. David Forsberg, Everett at the Sunday service. He is chairman of the West Coast Minn.—Conference.

First Annual West Coast Winter Bible Conference held

On Feb. 27-Mar. 1, West Coast AFLC people heard messages from Pastors F. Monseth, R. Anderson, and I. Kronstad and Mr. Marvin Bunch on theme "Until He Comes."

L. to R.: Pastor R. Anderson, Mrs. Lynn Walty, Pastor L. Galland, Pastor and Mrs. R. Knutson, Pastor and Mrs. A. Grothe, and Mrs. L. Galland.



Fund started

The monies received for the sale of pastor and Mrs. Trygve Dahle's recording titled, "I Will Praise Him," have been turned over to Rev. Amos Dyrud, Dean of Free Lutheran Theological Seminary. At the last Board of Trustees meeting the board decided to turn the money over to the Home Mission Board Church Extension Fund.

The interest from this money will be used to establish a "Trygve Dahle Scholarship."

Another 200 recordings have been ordered and it is hoped they will be available for sale at the Annual Conference. The money for these recordings will also go to the Seminary Scholarship Fund in Pastor Dahle's name. Recordings will cost \$6.00.

Dennis Gray

1981 Biennial Luther League Federation Convention

July 7-12
Association Retreat Center
Osceola, Wis.

Speakers:

*Evangelist Ken Pentti
Pastors Philip Rokke,
Paul Nash, Elden Nelson,
Robert Lee*

Music director: Mr. Don Rodvold

Leaguers, Plan to Attend This Gathering of Our Church Youth!

Thy Kingdom Come

"If ye abide in My Word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free" (John 8:31-31).

Our life with God cannot be preserved except we abide in God's Word. He who lays his Bible away and still believes that he is a Christian, he is living on a lie.

But to abide in the Word of God does not mean only to read the Bible. It is first and last to give the Word room in your heart and to live according to it. Next, it is to be in all of God's Word. Some of the disciples of Jesus prefer to study and ponder and apply to themselves only the words that make demands, and pronounce judgment, and

show the way, but the words about grace and forgiveness, they leave untouched. Others wish to know only the words that comfort and lift up, and make happy.

Both of these practices are one-sided and contain a danger. If the truth is to make us free, then demands and judgment and comfort must all find a place in our hearts. If the truth about ourselves is shoved aside, then the heart will also be closed against liberating truth. The fundamental law, that always must rule in a Christian life, is the word about sin and grace. Where all acknowledgement of sin is absent, grace can no longer work; but when the sinner knocks at the door of grace, God

The Truth Frees

gives "grace for grace." Thus the truth sets us free.

If we are disciples of Jesus in this matter, then the truth will both make us free and be our power to live a holy and happy Christian life.

Deep and glorious, Word victorious,
Word divine that ever lives!
Call Thou sinners to be winners
Of the life that Jesus gives;
Tell abroad what God hath given;
Jesus is our way to heaven.

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