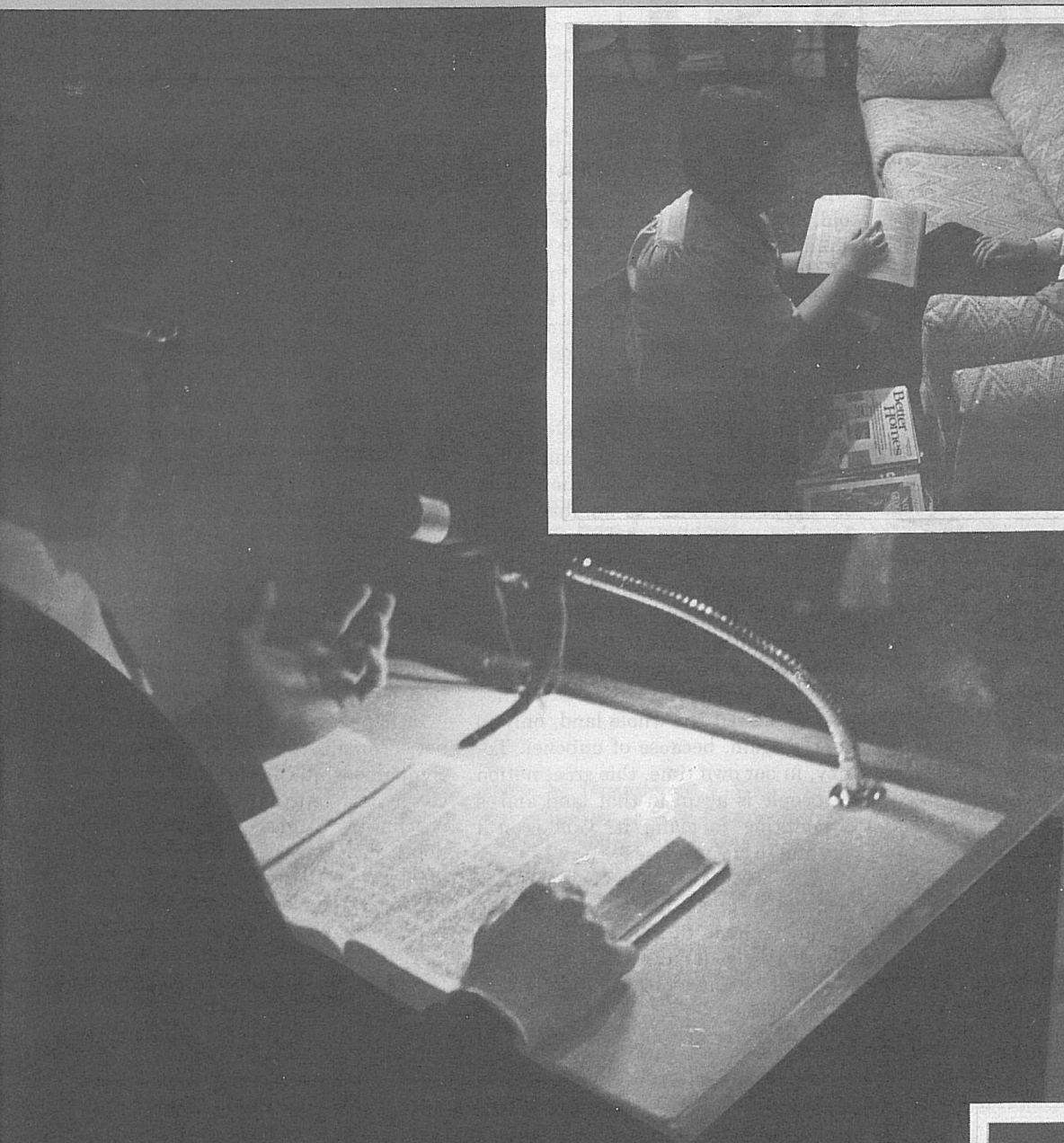
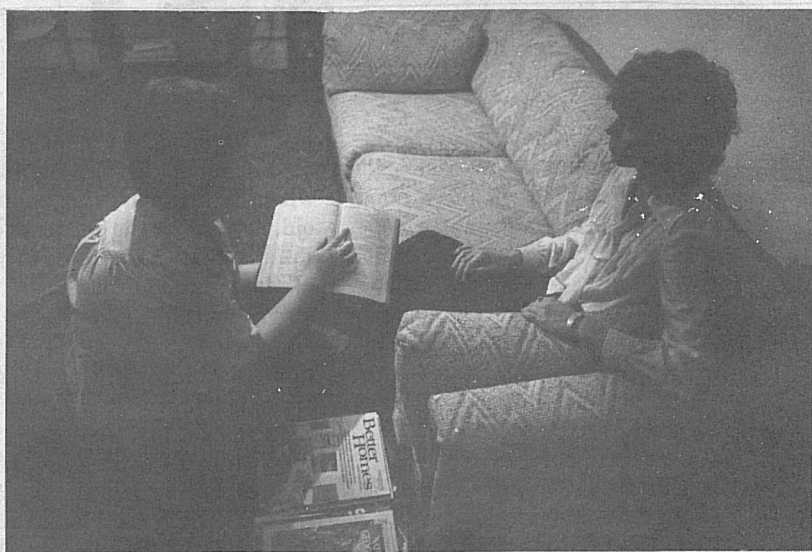
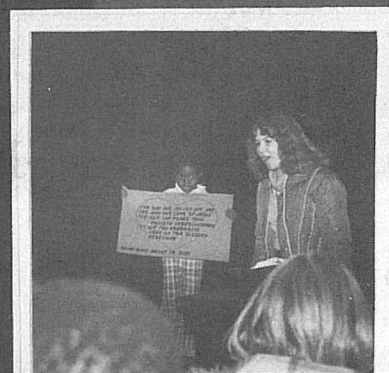


June 12, 1979

The Lutheran Ambassador



In this issue:
Evangelism



MEDITATION MOMENTS

Hope

It is said that hope is a psychological necessity if man is to envision the future. Even if there is no rational ground for it, man continues to hope. Some hope is weak, without much foundation, a very insecure feeling. Other hope is founded on concrete facts that can be depended upon, without worry of failure. The latter is the hope of the Bible, which gives us blessed assurance.

We will look at some of the passages that can give us this sure hope. One of the first people in the Bible who had this assured hope is Abraham. In Genesis 12, God promised Abraham a great number of descendants, a land for his people, and that through him the whole world would be blessed. By worldly standards, these promised situations appeared hopeless for a number of reasons: (1) Sarah, Abraham's wife, was barren; (2) the land God promised belonged to other people; and (3) how could Abraham be a blessing to all the people?

Abraham was 100 years old and Sarah was 90 when God told them they would have a son. In view of this seeming impossibility, Abraham still had hope. "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed

be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Romans 4:18-20). God's promise was fulfilled with the birth of Isaac, the son of promise.

Through this son, Isaac, came a great number of descendants. Jacob, the son of Isaac, had 12 sons, and in the course of time they found themselves in Egypt, 70 souls in number. Four hundred years later three million descendants of Abraham marched out of Egypt, a great nation. God had fulfilled His promise. His descendants later marched into the land God had promised to Abraham. After a long period of time under King David, they had possessed the whole land, only to lose it again, because of unbelief. Today, in our own time, this great nation of people is again in that land and is attempting to claim it. God is still faithful to His promise.

One of Abraham's descendants has become a great blessing to all the world. We read in Matthew 1:1: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." Jesus Christ, the hope of all Christians, is a direct descendant of

Abraham. Again, God was faithful to His covenant with Abraham.

Our sure hope today is found in only one place and that is by a living faith in the teachings of our Lord, Jesus Christ. He doesn't speak specifically of hope, but teaches His followers not to be anxious about the future, because the future is in the hands of a loving Father (John 14:1). He promised that after His resurrection we would do even greater works than He did (John 14:12). He offers us forgiveness of sins (I John 1:9) and eternal life (Matthew 10:22 and John 14:6). Our hope is in Jesus and what His death and resurrection have made sure for us. In I Peter 1:21, we read, "Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God."

In light of what has been said, it is not surprising that hope is spoken of in companionship with faith. The two are closely related to a third attribute, love or charity "And now abideth faith, hope, charity, these three; but the greatest of these is charity (I Cor. 13:13). By its connection with love, hope loses all character of self. The Christian doesn't hope for things just to satisfy himself, but for things to be a blessing for all.

—Philip Featherstone

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Christians SALT and LIGHT

by Pastor John P. Strand,
Fargo, N. Dak.

The Apostle Paul, writing to his spiritual son Timothy, admonished him to do the work of an evangelist (II Timothy 4:5). Evangelistic concern and effort has at times been very dormant in the church. In our day, however, evangelism has become very popular. Unfortunately, in times like these, it is so easy for Biblical standards to be forgotten or neglected in order to be successful in a popular religious effort. To insist on Biblical standards becomes very unpopular, and earns one the accusation of being legalistic, and not understanding, loving, and being really concerned for people. The opposite, however, is the truth.

There have been surveys conducted to determine the long range result of much of today's type of evangelism. The surveys reveal that the lasting good results are distressingly small in comparison to what seems apparent and the statistics often reported. As the so-called successes are so short-lived, the evangelism methods become suspect. Also, many of those reached for a time, later become more difficult to minister to effectively, as they lose confidence in the power of the Gospel to save and the power of Christ to keep. Some turn away from the church completely. Others, apparently having been reached without congregational involvement, do not feel Christian congregational fellowship necessary, do not see the need for the Sacraments, become loners, and soon lose out entirely. This causes great concern for those who love the souls of men.

Evangelism has become big business. It is recognized that one of the largest and most promising "markets" today is the American evangelical. He

has money. He is longing for involvement. In the midst of distressing social and moral conditions, he craves to see evidences that God is working. He does not desire to "try the spirits" and to exercise discernment. He wants to believe the best and does not want to see, and at times refuses to see, that what is being done, ostensibly in the name of Christ, is often worldly and fleshly, and not really spiritual. He thus is living in disobedience to the Lord and easily manipulated by those who live off the "market." He forgets that it is a sin to be deceived.

*"... one of the largest
and most promising
'markets' today is the
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An obedient Christian desires to see souls saved. He has a deep concern, somewhat akin to Paul's concern as he wrote in Romans 9:1-5 and Romans 10:1. This concern must express itself in a Scriptural manner. Basic it is that he has been declared by Christ to be the salt and light of the world (Matthew 5:13-16). He does not claim this for himself, but has been declared this by his Lord.

A Christian has the tremendous position of being salt and light in our world. Yes, salt and light for *the world*.



Pastor John P. Strand

If he wants to reach the world, he must be salt and light. Only as he is salt and light will the world be reached in a manner that blesses. He cannot be content by just peddling the Word of God. Many did in Paul's day (II Corinthians 2:17). Many do today. He must be salt and light, nothing less; he cannot be anything more. He renounces craftiness and the misusing of the Word of God (read II Corinthians 4). He recognizes that he will not often appear successful, for the god of this world blinds people's eyes. He looks not to the things that are seen, but to the unseen, which are eternal.

There are some striking characteristics of salt and light. They are necessary. There are no substitutes for them. There can be no life, power or energy without them. They purify. They energize. They reveal. They preserve. We are in a mad race now to tap solar energy. It may be our one reliable source for maintaining life in the not too distant future.

Both salt and light work silently. Today there is such an appeal to be loud and to be seen, such a desire to attract, to be noticed. Salt and light are effective only when they are not noticed. However, they reveal other things. Salt brings out the flavor of the steak. Light reveals that about it. In order for a good light to illumine, it is not itself the center of attraction. When it is noticed it blinds, or is only decorative. Decorative lights are quite useless, as are decorative Christians. Christians who are always the center of attraction are not revealing the Master as they ought to be. The Christian must decrease, the Master must increase. The Christian must reveal the sin in the world and the Savior who alone can save. The Christian must reveal righteousness and faith by the life he lives,

Evangelism and the Means of Grace

by Pastor Francis Monseth

In His kind dealings with mankind, God has usually dealt with us through various means—outward, visible signs. From the deliverance of the Israelites out of the hands of the Egyptians via the rod of Moses to the healing of the blind man by Jesus with clay, God has used means.

God asked no one's advice in regard to His method of reconciling the world to Himself. He has ordained means by which He not only offers His salvation through Christ to sinners but also works faith in the heart of man and

confirms it. We may rightly call these God-given ordinances Means of Grace.

There are three Means of Grace indicated in the Scripture: the Word of God, Baptism and the Lord's Supper. The last two find their power only through their connection to the Word. Through these means, God does three things: 1) imparts spiritual life; 2) nourishes and strengthens that life; and 3) preserves it.

No one denies that God could give us His grace without means, by a mere act of the will. In the same way, He could give physical life and maintain it without means—food, etc., but it has pleased Him to use means in both instances. God ordinarily carries out His purposes through means and He has commissioned those of us who are His followers to use these means.

SALT and LIGHT . . .

pointing to Jesus as the source and pattern. The Christian must die to self, that he might bear fruit. Only thus is he salt and light.

Humble, Christ-centered Christian character is a *must* for effective evangelism. Evangelism is call to a radical change, to become salt and light in the world. To call someone to become what you are not is futile. Few are challenged to become Christians until they see the real product lived by someone else. When the Philippian jailer saw real faith in Paul and Silas the Gospel

Not always today. Now many think of it as a slick and smooth, highly-promoted, often very profitable, entertaining operation, using the most modern equipment, the biggest names, the best psychology, the most attractive, popular and gifted personnel to elicit a response of some kind from people. A soul is rightly worth more than the world, so some think that any means must be employed to win that soul, from sex appeal to pride. This group bore evidence of several of these means, prominent among them was sex appeal. Sure enough, from conver-

many miracles?' And then I will declare to them, 'I never knew you; "DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS." Apparent success does not make one a true servant of God.

A couple days later we were again in a restaurant and we noticed a group of four young men. Their manner was such that I remarked that they must be Christians. They were courteous, happy, but not boisterous, well groomed, and clear-eyed. Sure enough, when their order came, they bowed their heads and offered Grace. They were definitely salt and light in that cafe at that time, although that was not their doing. They by their conduct were effective evangelists.

Those who are salt and light will be asked "for the reason for the hope that is within them." Then they give the Scriptural answer, pointing to Jesus. Glory is always given to God. This is effective evangelism. We are all called to this. We can, by God's grace, all be this.

Salt can lose its savor. It is then good for nothing, absolutely nothing, regardless of methods, techniques or programs. May that never be said of you.

Let us all be "salty" and illuminating that we may all do the work of an evangelist. Let us not be content to do our own thing. We must abide in Christ, giving ourselves to glorify Him, to die to self.

"Few are challenged to become Christians until they see the real product lived by someone else."

made sense. The humble, sincere Christian, no matter where he is in life, is the best evangelist. He is salt and light. He should aspire to nothing more. If God should choose him for world prominence that is God's business, not the Christian's goal or aspiration. The world needs to see real Christian living today, not necessarily more evangelistic programming.

Recently a group entered a restaurant where we were eating. I said to my wife that I thought they were a "Gospel" group of some kind. At one time Gospel proclamation was recognized as calling for repentance unto salvation.

sations overheard, they were a "Gospel group," evidently having just come from a meeting, and were speaking of statistics and successes. The end does not justify the means in Kingdom work, however. Paul makes that clear in Romans.

Jesus said, according to Matthew 7:21-23, "Not every one who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father, who is in heaven. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform

“God ordinarily carries out His purposes through means and He has commissioned those of us who are His followers to use these means.”

The One Who makes the Means of Grace effective is the Holy Spirit. The Holy Spirit works through these means to create and strengthen faith in the very forgiveness these means offer.

Martin Luther was very clear in his regard for the Means of Grace. In the course of commenting on the 23rd Psalm after an evening meal in 1535, he said, “This I say that no one may venture to deal with God without these means or build for himself a special way to Heaven, lest he fall and break his neck. . . .”

The Starting Point

To have the Biblical understanding of the Means of Grace, one must always focus on Christ’s redemptive work on the cross and the justification He provided there. This is vital!

The reconciliation which Christ brought about is history, a finished work or event lying in the past, some 2,000 years ago. On Calvary’s cross, Jesus died for the sins of the whole world. This was a once-and-for-all death. Jesus proclaimed as He died, “It is finished,” signifying that everything had been provided for the salvation of every last man, woman, boy and girl. We proclaim a finished redemption. The banquet table is ready. “Come and dine,” Jesus calls to you, dear reader. The provision for your forgiveness was taken care of by Christ 2,000 years ago on the cross but it does not benefit you one bit unless you repent and believe the Gospel. If you are unwilling to repent, you can find no comfort in this objective, historic event of Christ’s atoning death.

In II Corinthians 5:19, we read, “God was in Christ, reconciling the world unto Himself.” This reconciliation pertains to the whole world. It is entirely of an objective character. By this is meant that it does not consist in a change or moral transformation on the part of man, but in a change in God. God, in His heart, is not imputing men’s sins unto them, but forgiving them.

What does the Apostle Paul immediately add to the report of the finished work of Christ, in II Corinthians 5? He adds that God has committed unto us, the Word or Good News of this com-

plete reconciliation in order that others may share in this promise—this finished work.

The Word is Pre-Eminent

The first Means of Grace is the Word of Reconciliation, the Word of the Gospel. This is the pre-eminent Means of Grace. The Apostle Paul puts emphasis on that means when he declares, “For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Romans 1:16). Writing in 1533, Luther says that of the three Means of Grace, the Word is of primary importance. “The Word is the greatest, most necessary, and most important thing in Christendom. For the Sacraments cannot be without the Word, but the Word may well be without the Sacraments. If need be, one may be saved without the Sacraments, but not indeed without the Word, as those are who die before they receive the Baptism which they desire.”

Faith can arrive at assurance only in, through, and by the Word. In a sermon on Luke 2:41-52, Luther said, in connection with verse 49, “Faith cometh . . . by the Word of God (Romans 10:17). God will not permit us to rely on anything or cling to anything with our hearts that is not Christ as revealed in His Word, no matter how holy or full of the Holy Spirit it may appear to be. Faith has no other ground on which it can successfully stand.”

What the Word Does

The Word is a Means of Grace in two ways: First, it tells of God’s readiness to forgive, and second, whenever we hear the Gospel, we hear God actually forgiving our sins. Repentance and faith are what God calls us to if we would receive this forgiveness personally.

The Word, as the Holy Spirit is present in and with it, both imparts spiritual life and nourishes it. The Apostle Peter writes, “Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever” (I Peter 1:23). The Word of God is not the material of the



Pastor Francis Monseth

new birth. That is always and ever the precious blood of Jesus. Rather, the Word is the means. By means of the Word, one receives the incorruptible seed of the Holy Spirit, and so becomes born again. We are born again of the Spirit, yet not without the use of the Means of the Word of God. It is because the Holy Spirit always accompanies the Word of God that it carries in it the germ of spiritual life.

In facing the devil’s temptation, Jesus quoted from the Old Testament, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matthew 4:4). Man lives by the Word, that is, he is given spiritual life through it and is nourished in his life by that same Word.

Word and Sacraments

It is in their inseparable connection with this pre-eminent Means of Grace, the Word, that Baptism and the Lord’s Supper, find their efficacy. The focus and relevancy in each of the Means of Grace is, and must always be on Calvary’s cross where Jesus provided the full atonement for sin. It is always faith in the sufficiency of His shed blood for forgiveness that is central and basic.

There is always power in the Word and Sacraments. Man may neglect or reject the salvation offered but this does not prove that there is no power any more than refusing to take food would show that there is no nourishment in it.

Let us never lose confidence in the Means of Grace in our efforts to win souls for Christ. Rather, let us place our total dependence on these means as the blessed Holy Spirit uses them. “Faith cometh by hearing, and hearing by the Word of God” (Romans 10:17).

“Let us never lose confidence in the Means of Grace in our efforts to win souls for Christ.”

Evangelism: the Message, the Methods

“... the cross is beyond all comparison His mightiest speech; it is truly the message of evangelism.”



Pastor David Molstre

by Pastor David Molstre

The Message

“For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God” (I Corinthians 1:17, 18).

God has spoken many times and in many ways to us through the prophets. He has spoken to us in His Son. And a mighty speech it is, both in word and in deed.

However, the cross is beyond all comparison His mightiest speech; *it is truly the message of evangelism.*

The cross of Calvary is the center of history and of the world; it is the most terrible and the most glorious place on earth.

There God unveils the two mightiest and most mysterious realities in the world: sin and grace. No man knows about either sin or grace until he has stood at the cross of Christ.

Because the cross is foolishness to many, and they will not consider the cross, they have no idea how terrible sin is.

What does the cross tell us about the sinfulness of man?

It tells us that man is at enmity with God. It tells us that man is not merely evil, but that he is so evil that he will not tolerate the good. Our race put to death the only Good One that ever lived. Not by accident, but deliberately, by a well-planned judicial murder. And the most religious people of that generation did it.

The cross of Christ tells us further that sin is so terrible that not even our almighty and all-loving God can forgive it *without atonement.*

That is why Christ became flesh and dwelt among us, and then died for us.

The message of evangelism is and always will be *Jesus Christ, and Him crucified.* This was the Apostle Paul's message to the church at Corinth and it must always be ours.

In John 15:26, 27, we read: “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness because ye have been with Me from the beginning.”

The Methods

The means or way of Evangelism is simply for believers who have been with Jesus *to share what they know to be true because they have been with Jesus.*

We many times think that evangelism is an evangelist coming into a church for a series of special meetings. That is a very small part of evangelism.

Evangelism is proclaiming Christ, and that can be done in many wonderful personal ways by God's people.

We can witness to others concerning the peace-giving forgiveness we received when Christ became our Savior. Justification by faith is a wonderful message.

We can witness to others concerning a change in values and attitudes since Christ came into our heart and life. There are many of you who do not need to tell others in your community that you are a Christian because it is very evident by all who see you and work with you. This is a very powerful message.

We can witness to others concerning the power Christ has given us to live and face the trials of life. All of you who know the Lord have had troubles of different kinds that you carry to the Lord.

BIGNESS versus

GREATNESS

God answers our prayers in different ways: He undertakes for us, He provides for us, He says, yes, no, wait, in His answers to us.

These experiences we can share with others. What a comforting message this can be, and it must be shared.

The means of evangelism is simply God's people telling by word and deed what they know to be true because they have been with Jesus.

There is much we can do and share in the kingdom's work, but if our work is to be effective *our witness must be personal*. Never try to bear testimony to the world about a thing you never saw or experienced.

Our witness must be real, not fanned. You must only give to the world what has been really true in your own spiritual life. To be dramatic is not important, to be honest is.

Our witness must be consistent. If you say, "The Gospel makes me holy," but you cheat or your talk is dirty then you are not consistent and your witness is not effective. What we say on Sunday must be lived on Monday and all the rest of the week.

May God bless your work of evangelism in the churches and communities where you live.

Addendum: May I take this space to thank you, the people of the Association for your prayers and concern for my family and me during these past four years.

It has truly been a privilege for me to have been your Evangelist-Youth Worker, sharing the Word with many people in all walks of life.

I have learned that God is good and gracious, and that He has many interesting and unique saints from whom I can learn much.

by Bernhard M. Christensen

We are tempted to measure things by their size. We do not always remember that in spiritual matters bigness counts for absolutely nothing. We are so easily led to judge the importance of a movement or an institution by consulting tables of statistics. We forget that, if we were to judge by numbers, the other religions would still overshadow Christianity; and within Christendom the Roman Catholic Church would be by far the greatest of church bodies, making most other denominations comparatively insignificant. We forget that King David once brought a terrible pestilence upon Israel by ordering a census to be taken.

While we denounce "worldliness," often we deliberately follow the methods of the world and apply numerical "measurement tests" which have no place whatsoever in the Kingdom of God.

Are we "willfully ignorant" of some of the following patent facts?

—That the people of Israel was always small and despised by the stronger surrounding nations (Listen but to the taunts of Rabshakeh!). Yet her influence on the history of the world goes marching on, while far mightier civilizations are long ago dead.

—That during the reign of Caesar Augustus, Bethlehem and Nazareth could by no means compare with Rome or Alexandria *in size*. Yet in the former of these villages the Son of God was born, and the latter God chose as His "training school" for almost thirty years.

—That in the beginning of the 16th century the University of Wittenberg was neither large nor rich nor famous. Yet it was there that the Reformation, the greatest religious movement of modern times, had its beginning in the soul of Martin Luther.

—That during the 18th century in Germany, the Moravian Brethren were by no means outstanding *numerically*.

Yet for many decades they did more for missions than all other Protestant churches combined. And from their circle came Immanuel Kant and Friedrich Schleiermacher, who have perhaps had greater influence than any other two men in all subsequent theological thinking.

—That Lincoln was born in a log-hut . . . That Spinoza lived and died in poverty . . . That Francis of Assisi, deliberately forsaking his wealth, "married Lady Poverty," and in her fellowship lived so beautiful a life that the world has never been able to forget it . . . That, although Mozart's body was sunk into an unmarked pauper's grave, his deathless music will continue to inspire all generations . . . That in Auburn cemetery in Cambridge, Longfellow, Holmes, and Lowell have very simple monuments; while Mary Baker Eddy's grave is marked by a memorial fit for a whole dynasty of kings! . . .

—That diamonds are small—That radium is a very scarce element, so that for centuries its presence was overlooked . . . That all *life* is hidden and unnoticed in its beginnings. . . .

—That "the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the *heart*."

—That "the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that He might bring to nought the things that are: that no flesh should glory before God."

Let us hear the conclusion of the whole matter: Bigness is *not* greatness. In the spiritual realm, these two things have nothing at all in common. Christ on an unknown cross outside a city wall is infinitely greater than Caesar on the throne with the world at his feet. And in the sight of God the radiant service of many an unheralded pastor or teacher far surpasses in worth the glory of those whom the world delighteth to honor.

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of the author

LUTHER LEAGUE ACTIVITIES

I had already crossed them off

Hi! For those of you who don't know me, my dad is serving a Home Mission work here in Bismarck, North Dakota. I have five brothers and am a 16-year old junior at Bismarck High School. I have been a Christian for a few years, but I don't share enough with my friends at school of what Christ has done for me and of what He can do for them.

My high school choir went on tour to Colorado in the third week of February. Since we were to travel by bus, I expected that there would be many opportunities to witness for Christ. I prayed, asking God for fellowship and for the opportunities, courage and wisdom to witness.

God answered my prayer. Due to poor driving conditions the first night, we were on the road for 16 hours. God

granted me fellowship with other Christians, but He didn't stop there. He put a Mormon in the seat ahead of me, whom I got to share with, and a Jehovah's Witness beside me whom He helped me witness to. As I was talking with my Jehovah's Witness friend, a few kids joined our discussion. None of them were ready to receive Christ then, but I will continue to pray that they will do it sometime. This discussion showed me that many kids, although callous to the Gospel when with the crowd, are actually quite interested and willing to talk about the Bible and God if confronted privately or in a small group.

A couple of days later, God provided another chance to tell of His love. One of the guys in our group was having such a tough time making a decision, that even though he prays little, he had prayed for more than half an hour the night before I talked with him. The following day God gave me a chance to share with him. Though usually talking with someone or clowning around while on the bus, that afternoon he was quietly sitting alone.

I took a seat beside him and through chatting and asking a couple questions learned that he thought he was a Christian, but didn't really understand what that meant. Praying constantly, I explained the Gospel and answered his questions as best I could. I was then able to pray with him as he asked God to forgive his sins and give him eternal life. Praise the Lord!

I had been so afraid to witness to him but that was because I was worried more about getting embarrassed and hurting my pride than about the eternal destiny of his soul!

Don't think the 60 kids in this choir are better than the kids in your school. Two kids weren't allowed to go on tour. Three others were flown back from Colorado to Bismarck at their own expense because they broke rules. Of the remaining 55, I thought a dozen or perhaps a few more would come for a Bible Study we held one night. By the time everyone had arrived for the Bible study, we had 25 kids in that hotel room! As a result of that study one girl had private devotions for the first time in a long time that evening. Praise the Lord!

Who would have thought that some of those kids who showed up for the Bible study would be there? Not I, for I had already checked some of those names off my list as far as interest in Christ was concerned; but God loved them enough to die for them. Why don't I? Please pray for me.

I am not writing this to tell you how good I am. I'm writing this to encourage you to witness and to remind you that God is able and willing to help you do it. There are no excuses, because God says in II Corinthians 12:9, "My grace is sufficient for you, for My power is made perfect in weakness." All the power in the universe is ours if we will only ask.

—Ben Unseth

Book Review

Five Life-Changing Messages

Retirement from active ministry in God's work was a sort of beginning for Pastor John De Boer of Cannon Falls, Minn. He has published a booklet, "Five Life-Changing Messages," dedicated to the memory of his late wife, Nina, whom he quotes in the dedication. When he was ready to give up his secular work, she was ready and said, "I'll go with you in all that the Lord lays on your heart to do."

His five sermons deal with eternal questions in our lives, subjects which we often evade. Not Pastor De Boer. In one sermon, he asks, "Where Art

Thou?" and pleads with us to find ourselves in a right relationship with our waiting Heavenly Father, who constantly forgives.

In the sermon, "Serving God or Mammon," he encourages man to examine his values in the light of God's Word and come before God in joyful service and giving.

A study of preparedness for the journey in God's Kingdom is done in "The Ten Virgins." The "oil of faith" is needed to lighten the way, for ourselves and others.

Two more sermons are introduced with questions, "Love, What Is It?" and "Where Are the Dead?"

The author writes about love in a sensitive way, speaking much about

the lasting love between a man and his wife. He compares it to the love which Christ has for His church, and he emphasizes how this kind of love is necessary for peaceful relationships. In answer to the latter question, Pastor De Boer goes right to the Scriptures to clarify and state his beliefs about Paradise and hell.

All his thoughts are one hundred percent Scriptural. He is a Bible-centered man.

Read his book and be comforted.

Reviewed by Gwen Haugen
Wanamingo Progress, Newspaper
Wanamingo, Minn.

(Ed. Note: Pastor DeBoer's address is Freeborn Manor No. 108, Cannon Falls, Minn. 55009.)

editorials

EVANGELISM

Through the Evangelism Commission of our church and particularly the chairman, Pastor Terry Olson of Minot, North Dakota, we are glad to present three articles on the topic of evangelism in this issue. The articles don't pretend to say all that there is to say on the subject.

Pastor John Strand, in "Christians: Salt and Light," cautions against gimmickry in mass evangelism and asserts that a basic ingredient of Christian witness is the life lived. It is a foundation stone.

Pastor David Molstre, who has served as the Association's first evangelist for almost four years and leaves that position this summer, writes about "Evangelism: the Message, the Methods." He rightly points to the message as being Christ and Him crucified. As to methods, he concentrates on the witness, again, by life, and the spoken or shared witness in the small group or to the individual.

Pastor Francis Monseth, teacher in our Seminary and Bible School, discusses "Evangelism and the Means of Grace" in his article. He affirms the pre-eminence of the Word in evangelism. He calls it "the Word of Reconciliation, the Word of the Gospel." Faith comes through the Holy Spirit, indeed, He only works salvation through the Word.

Evangelism, pure and simple, is introducing sinners to Jesus Christ. All true evangelism is predicated upon the conviction that there is sin from which to be delivered and there is one Savior who can remove the consequences of a sinful life and give power to live safely in a world like ours.

The ways in which the sinner and Christ may be brought together are numerous. There is the life lived attractively for the Savior which draws others to inquire as to the motivating power. There is the preaching service whether in a single church or a large assembly place. There is the sharing of the faith by one individual to another, the pointing out of the way of salvation by one person to another or in a small group. There is the use of the printed page for a Gospel message and the distribution and placement of the Scriptures so that someone might take and read. There is the use of the media of radio and television to make known to whoever will listen that there is a way out of man's dilemma.

Even a listing like this, an attempt to be comprehensive, will not satisfy all. Additions could be made. Explanation is wanting. But again, we cannot say all that there is to be said about evangelism today. We trust that here there is a whetting of the appetite and that what is presented today will lead you to do more thinking about the subject of evangelism.

May we conclude with these four observations. First, it is interesting that the word evangelism comes from the Greek word for Gospel, *evangelion*. So in a sense, whenever we deal with the Gospel we are involved in evangelism.

Second, the Association believes in the office of evangelist, to the extent of calling one man to that special work in the church. To replace Pastor Molstre, Pastor Kenneth Pentti has been called as evangelist. Each man has his gifts for the task and Pastor Pentti will be sent out, beginning this fall, as another voice in the congregations, presenting the severity of God's Law and invitation of the Gospel to new life. The evangelist does not replace or supplant the local pastor, but he complements him.

Third, the local pastor, while he may not be thought of as having the gifts of an evangelist, and he doesn't have the title, nevertheless remains a key person in evangelism. How and why is this so? Because the visiting evangelist preaches to far fewer different people out of the congregation's membership and friends than does the resident pastor. As many as 30, 50 or 75 per cent of those who attend Sunday services somewhat regularly will come out to "Special meetings." Those who do not attend those evangelism efforts will have to hear the Word of God from their own pastor and they do. So his Sunday-by-Sunday preaching is very important.

And fourth, leading from what has just been said, the local congregation and those assembled for worship services are also the field for evangelism. It is amazing how many Lutheran pastors and others look upon evangelism *only* as an outreach among those beyond the congregation's membership rolls. Anyone once inside the organized church is safe as far as evangelism goes. Not everyone may be as "active" as he ought to be, but he's along, he's part of the kingdom. The AFLC position is that Sunday-by-Sunday preaching must be "quickening," that is, it must reach out also to those members who may be drifting, who may have slipped out of fellowship with Christ and need to be reclaimed, or who may never have been in conscious relationship with Him.

There is much that could be said. May this issue, as stated before, be the beginning of further discussion about evangelism. We do have two or three other articles on evangelism for later use in the *Ambassador*. But today we want to present these materials given to us by the official evangelism agency of our church.

And let us not only discuss and study evangelism but be "doers" of it—first by our manner of life and presence in society, and then by using the opportunities that come to us to share our most precious faith. Still others the Lord will call into specialized ministries in evangelism.

"Go therefore . . . make disciples . . . baptizing . . . teaching . . . and lo, I am with you always, to the close of the age" (Matthew 28:19, 20).

Women For Christ

Northern Michigan ladies convened at Ishpeming

May Day Chosen for West Coast WMF Rally

The West Coast District Women's Missionary Federation spring rally was held on May Day in Redeemer Lutheran Church, Kirkland, Wash., Rev. Robert Rieth, pastor. The theme was "Launch out into the deep, and let down your nets for a catch" (Luke 5:4). The theme song was "Launch Out."

After the registration the morning prayer session was led by Helen Hilmo of Lake Stevens, Wash. Alice Bottom gave the welcome greeting on behalf of the Kirkland ladies. Our district president, Ann Mayer, gave the response and led the forenoon devotions. A group of Kirkland ladies under the direction of Marion Rieth sang "If My People Will Pray."

Clara Thompson of Vancouver, Wash., led in the Bible study, using the theme text. She brought out the fact that today God is calling us to "launch out"—busy people, successfully people, people from all walks of life. She mentioned many categories in which we need to launch out—prayer life, self-study, witnessing, teaching, etc.

In the business meeting, Lois Forde, 13103 67th Avenue N. E., Arlington, Wash., was appointed Cradle Roll chairman. Reports of the various WMF groups were read by Marilyn Pederson of Ferndale, Wash.

Mrs. Erickson of Vancouver read with joy and anticipation a letter from the Home Mission Board stating the decision that the Vancouver area would be supported by Church Extension and an ordained pastor is to be called in the fall after survey work has been completed.

The vice-president and secretary were re-elected. The offering for the day, \$280.77, is to be sent to the WMF General Fund. The Everett WMF extended an invitation for the fall rally, to be held on Sept. 25.

A lovely May Day salad luncheon was served by the Kirkland ladies, with beautiful little May baskets as favors.

The afternoon session was opened with a singspiration led by Pastor and Mrs. Stephen Odegard of Eugene, Ore. Solveig Hays, Everett, led in the afternoon devotions. Roll call showed Eugene, 4, Everett, 18, Ferndale, 18, Kalispell, Mont., 1, Kirkland, 24, Lake Stevens, 11, Spokane, Wash., 2, Vancouver, 3, visitors, 4, and pastors, 6.

The special music for the afternoon consisted of a vocal solo, "His Eye is on the Sparrow," by Gloria Hanowell of Ferndale. Marion Rieth rendered a number on the marimba during the offering and also accompanied on the piano for the hymn singing.

Miss Vivian Forsberg, who makes her home in Everett during furloughs from Wycliffe Translators stationed in the Philippines, was the afternoon speaker. She is due to return to her work for another five years in June.

She mentioned that there are still 3,000 languages which do not have any of the written Word of God in them. Much work remains to be done before the Lord's return. We must be listening for His orders. It is our eternal loss if we do not obey and our eternal gain if we do.

Solveig Hays
Secretary

Hope Lutheran Church of Ishpeming hosted the spring Northern Michigan Women's Missionary Federation rally on Saturday, April 21. Fifty-three ladies were in attendance.

The theme for the day was "In the Image of Christ."

Jerine Jaykka of Ishpeming, our district president, extended a warm welcome to all and presided over the sessions. She also led in Scripture and prayer, reading Hebrews 12:1-6.

Dorothy Pentti of Bessemer presented a very challenging Bible study, reading the parable Jesus taught on the Vine and the branches from John 15:1-11. Jesus invites us to abide in Him. The parable teaches us the completeness of the union. Jesus is the True Vine and we are the branches and therefore we are to bear fruit. We are to feast on His Word in order to become more like Him.

Berdine Peterson of Ishpeming led the afternoon devotions and prayer, reading I John 3:1-16.

We were pleased to have Miss Judith Wold of Thief River Falls, Minnesota, as our guest speaker. Reading from Joshua 24:24, she challenged us to obey God and serve Him. God wants to put the Spirit of Christ in us and we have the privilege to be transformed into the image of God. She also had a very inspiring slide presentation of her recent trip to the Holy Land.

Music was provided by four ladies of Hope and a trio from Calvary, Eben. We had a time of sharing and an offering was taken for the annual summer convention.

It was a day of many blessings and Christian fellowship enjoyed by all. Praise the Lord!

Irene Kangas
Secretary

continued on p. 14

Luke, the beloved physician, was one of the Apostle Paul's co-workers. He was a Gentile who joined Paul on his second missionary journey and was the only companion who stayed with Paul to the end.

f. Demas—II Tim. 4:10, 11; Philemon 24 _____

Demas shared Paul's hardships and worked with him for a while. The work of the itinerant ministry, the opposition, imprisonment, etc., was too hard; Demas chose an easier path.

10. What is significant about Paul's handwriting? _____

It is possible that this epistle was written by an amanuensis and that Paul affixed his own hand to it in the form of a salutation. If Paul was chained to a soldier as he signed his name, this would affect his writing.

11. What is his closing appeal? _____

Do you think he is thinking about his own freedom or proclaiming the Gospel?

It is evident that the apostles designed that the letters which they addressed to the churches should be read also by others and should become the permanent source of instruction to the friends of Christ.

12. Note the greeting. Also read II Thess. 3:17.

We began with grace, we are kept by grace, and it is grace that will bring us home at last. It is our privilege similarly to realize the adequacy of God in all things in our life, until that day comes when grace will be manifested in glory and we live forever.

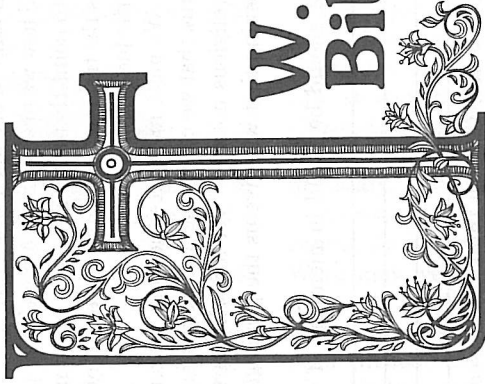
WMF Project Calendar—July

AFLC SCHOOLS—Inasmuch as the schools are so vital in the total work of the AFLC, the women of the WMF want to do their share in their support.

LUTHERAN LAYMEN TO MEET

The Northern Minnesota Lutheran Laymen will meet on Sunday, June 24, at Hegland Lutheran Church, rural Strandquist, at 2:30 p.m. Text for discussion is Revelation 5.

Art Joppa, Chm.
Joe Jacobson, Sec.



W.M.F. Bible Study

July, 1979

In Christ we are encouraged

Study Assignment: Colossians 4:7-18

As members of the body of Christ we do have a responsibility to others and out of blessings received in Christ we will have that concern. Have you been reading and rereading and reviewing the memory verses (Col. 2:6, 7)? How real have these truths become to you?

Think of situations in your own church where you could have shown more Christian love and concern for others. Have some of our members slipped away into other groups, maybe with questionable teachings, because we did not show real concern and love for them?

Maybe a visitor has come to our church looking for a friend, because they have needs and we have given them little or no attention. Yes, we might have said to the one next to us, "I wonder who that is?" They might have heard a good sermon, but they did not see it reflected in us.

1. According to verses 5 and 6, what is the urgency for conducting ourselves wisely? _____

Opportunities for witnessing by kind, thoughtful deeds should be eagerly seized. Our lives must be consistent with our talk because our actions speak louder than words. We should live so others will want to become Christians.

In our interaction with men of the world how we need to remember that opportunities to warn of judgment to come and to point them to Christ once given may never come again. Therefore there is for us the tremendous importance of buying up such privileges of service in the light of the judgment seat of Christ.

The day of grace is fast passing away. We meet men once, perhaps, never to see them again, and while it is perfectly true that we cannot be forever pestering people about what they would call our "religious notions," yet it is the part of wisdom to be on the lookout for every opening that will give us the privilege to minister Christ to souls.

2. What are some characteristics that should be found in members of the body of Christ? List 10, if you can. _____

3. List on a separate sheet of paper characteristics you think others see in you. After studying those found in Paul's friends, from v. 7, how do you rate? _____ What would happen in your church if all the members were like you? _____

God does not seek for success or marvellous power, but for quiet, genuine faithfulness of heart and life.

4. What would you like to see different in your own life? What should we covenant together to do that these characteristics might become reality in our church? _____

Are resolutions enough? _____

5. If the church is to prosper, what kind of workers must it have? _____

Read Rom. 12:1.

It is far better to be true to Christ and His Word, and thus have His approval, than to be approved of men and loved because of weakness in enforcing what is according to truth.

6. We frequently hear people say, "I have no talent." "There is nothing I can do." Which is more important, the gift or the use of it? Rom. 12:3-8 _____

7. Does our attitude toward other members of the church make a difference? Rom. 12:9-13 _____

The apostle proceeds to specify the duties of Christians in general, that they might secure the beauty and order of the church. There is a mutual love that Christians owe and must pay.

8. What about those who disagree with you? Rom. 12:14-21 _____

9. Here are some word pictures about Paul's friends:

a. Tychicus—Col. 4:7, 8; Eph. 6:21; Titus 3:12 _____

He was sent by Paul for the twofold purpose of obtaining information about the Colossian Christians and of encouraging them in their Christian life. He carried this letter to Colossae.

b. Onesimus—Col. 4:9; Philemon 1:10-14 _____

We know that he was a runaway slave of Philemon and was being sent back to Colossae, and it seems as though before his flight he had not been a Christian, but that in going to Rome, he was led to Christ through Paul.

b. Aristarchus—Col. 4:10, 11; Acts 19:29 _____

He was a loyal co-worker of Paul, came from Thessalonica, but was in Ephesus and was arrested during the riot following Paul's first appearance in that city. Aristarchus became Paul's constant companion and traveled with him, sharing his imprisonment at the time this letter was written.

d. Epaphras—Col. 4:12, 13; 1:7 _____

He was from Colossae. He had founded the church in his hometown and came to visit Paul in prison. He was seized and thrown into prison with Paul.

e. Luke—Acts 16:10; Acts 27:1; II Tim. 4:11 _____



A PAGE FOR CHILDREN

Happy Acres



WAGGLING TONGUES

Each day, one of the Johnson children would run down the road to the Blanchard place to see if the new neighbors had come. But each time there was no blue car parked in the drive, no one who answered the rap at the door.

No one in the Pleasant Valley neighborhood knew anything about the new neighbors except that Mr. Gordon who had rented the Blanchard farm had learned that the new owner was a man by the name of Charles Turner and that he lived in Minneapolis or St. Paul.

Then on Saturday, Ann and Melissa returned from an afternoon with the Schramm twins—and they had plenty to report about the new neighbors. Melissa was the first to reach the kitchen door, and her eyes fairly popped as she cried, “Mom, what do you suppose? The people who bought the Blanchard place—why, the man is a—a—a—”

“A jailbird,” supplied Ann. “Mrs. Schramm’s cousin from the Cities was there visiting, and she says she knows about the Charles Turners. She said that Mr. Turner has been in jail several times, and she was pretty sure he’d been in the penitentiary, too!”

“Now, now, Ann,” objected Mom, “are you sure you hve heard this right?”

“Yes, it is too, so,” agreed Melissa. “I heard that lady from the Cities say so. She was sure it was the same Charles Turner. And she said we’d just better stay clear of those Turners!”

“Yes,” added Ann, “and Mrs. Schramm says they aren’t going to have anything to do with such people. Those Turners have four boys—and Mrs. Schramm’s cousin says they’re all bad boys and they’ll just be jailbirds like their dad. And Mrs. Schramm said, too, that nobody ever saw Mr. Turner come out here to look at the Blanchard place before he bought it, so she’s been suspicious he’s just—”

Mom put her arms around the two excited girls. “I think we’ve repeated enough now about people we really don’t know a thing about. There might well be several Charles Turners living in the Cities. The Charles Turner that is coming to live on the Blanchard place may well be someone Mrs. Schramm’s cousin knows exactly nothing about. Let’s not forget that the Bible says, ‘Thou shalt not raise a false report’ (Exod. 23:1). How would you girls like it if folks told bad things about you that weren’t so? Even if it should be true that Mr. Turner has been in jail, or even in the penitentiary, maybe he’s coming out here to live a better life. It wouldn’t be Christian of us to put a stumblingblock in his way (Rom. 14:13) by making it

hard for him to live a decent life.”

“Well, what should we do about it?” asked Ann.

“We are not going to repeat to anyone what you have heard this afternoon,” said Mom, very firmly.

“But are we going to keep running over to the Blanchard place to see if they’ve come? I’m scared to now!”

“Don’t worry about that. Dad and I will take care of it.”

That same evening, the Johnsons piled into the old sedan to go for a visit at the Reynolds farm. As they drove past the Blanchard place, Ann squealed with excitement for she spied a blue car parked beside the little brown house. And that little blue car, she decided, looked exactly like the kind of car that a jailbird would drive!

FAMILY DISCUSSION

1. Read Romans 14:13. What are ways in which you may be a stumblingblock to your friends or neighbors?
2. If the Charles Turner that comes to live on the Blanchard place is not the jailbird that Mrs. Schramm’s cousin knows, what do you think Ann and Melissa should do?
3. If you should have playmates or neighbors that do evil, what can you do to help them?
4. Which of the Ten Commandments are we breaking when we gossip about other people?

MEMORY VERSE

*He who loves his brother abides in the light,
and in it there is no cause for stumbling. —
John 2:10*

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Honorary memberships given Norland women

Six women from Norland Lutheran Church, Salol, Minn., were recently presented with WMF Honorary Membership pins for their years of faithful service in the congregation and Ladies Aid. Pictured on the front steps of the church after having received their pins at a family worship service are Mrs. Sella Lindgren, left, and Mrs. Marie Voll. Receiving their pins at a Ladies Aid meeting are Mrs. Ingvald Corneliussen, left, and Mrs. Arnold Hattling, from Pastor Jerome Nikunen. Mrs. Hattling, incidentally was the 1,000th woman to receive this honor in the AFLC. Mrs. Olga Lindgren, a resident of the Sheltering Oaks Nursing Home, was presented her pin during a Wednesday evening service at the home conducted by Pastor Nikunen. A pin has also been presented by Pastor Nikunen to Mrs. Louise Corneliussen who is confined to her home.

—Corr.



Binford rally encouraged missions

The Eastern North Dakota District Women's Missionary Federation held their spring rally April 21 at Bethany Lutheran Church, Binford, with 103 registered.

The theme was "Go Ye—Make Disciples," with the theme verse being Matt. 28:19.

The morning session opened with a prelude by the McVile Instrumental Ensemble composed of Marilyn Haabek, Ruth Quanbeck, Grace Haugen, Leah Rae Lofthus, Diane Quanbeck and Marion Quanbeck. A hymn sing was led by Donna Hass of Valley City, which included the rally hymn "To Be Used of God," followed by devotions by Alice Morehaugen of Valley City. Mrs. David Jacobson, the local president, welcomed the guests and a response was given by Mrs. Paul Bjornson, district president. Mrs. Jane Larson sang "Reach Out and Touch," accompanied by Mrs. John Mundfrom. Pastor T. K. Skramstad led in a Bible study from Matt. 28:18-20, challenging the ladies to be followers of Christ, to be examples of Christ, to

demonstrate the love of Jesus in our lives and to be serving and waiting until Jesus returns. We are to grow in Christ, win souls for him and be willing to give of our time and energy.

Mrs. Mundfrom closed the morning session with a piano solo.

The business session followed. After the business session Mrs. Kenneth Anderson, McVile, closed the session with prayer. A noon luncheon was served by the Binford ladies.

The afternoon session opened with a prelude by the McVile Ensemble. A hymn sing, led by Mrs. Dennis Rorvig, McVile, followed and Mrs. Harvey Carlson, Grand Forks, led in devotions. Mrs. Rorvig sang a solo, "Tis So Sweet to Trust in Jesus." Priscilla Wold, missionary home from Brazil, brought the afternoon message. She encouraged every Christian to be a missionary, give of her means and pray for the missionaries. Not only the young can be missionaries but all ages can be used. We need to respond now as we don't know how long the doors will be open. The Lord will lead us and use us if we

In memoriam . . .

IVER SOLBERG

Iver Solberg was born Sept. 18, 1904, at Buxton, N. Dak. His parents moved to Ray, N. Dak., when he was about two years old. He grew up on a farm operated by his parents. He received his grade school training and the first three years of high school in Ray, then transferred to Moorhead, Minn., where he finished his high school education at Concordia Academy. Following high school graduation, he completed about two years of college work consisting mostly of business subjects.

Subsequent to his return to Ray, he and his brother August farmed together for about four years.

In 1929, he was married to Jennie Foss of Ray. To this union were born two children: Marilyn, who passed away in her senior year at Augsburg College, Minneapolis, Minn., and a son, Dorvan, who farms at Ray.

It seems that Iver had been concerned with the political welfare of his home state and successfully ran for the state legislature in 1936. For two sessions he served in the House and was later elected to the Senate. He served continuously in the legislature until 1969 when his health made it necessary for him to retire.

Mr. Solberg passed away December 30, last winter. Funeral services were

are willing to be used of God. We were encouraged to be ambassadors for Christ.

After the message Mrs. Arne Berge played a flute solo.

The rally offering was \$404.87, which will be given to the Bible School and Seminary.

A greeting was read from Mrs. Eugene Enderlein, our national president, urging everyone to attend the annual WMF Convention in June which will be held in Whitefish, Montana.

Mrs. Bjornson thanked the Junior Mission leaders from McVile, Edna Quanbeck and Darline Lofthus, for their display on Junior Missions.

The meeting closed with the singing of the rally hymn and prayer by Rev. Kenneth Anderson, host pastor.

Agnes Nelson, Acting Secretary

conducted in Zion Lutheran Church of Tioga, N. Dak., with Pastor Karl Stendal officiating.

Pastor Harold Grindal, a former pastor of Zion, stated in a letter written to Mrs. Solberg: "Iver was not afraid to speak, whether it was about a political matter at Bismarck or a matter of his conviction concerning something in the church."

Pastor John Strand, who had been Mr. Solberg's pastor for ca. 12 years, wrote of him: "I had deep respect for Iver, for his firm conviction concerning our nation and state, concerning our church and the Word of God. His contributions have been great, and we thank God for him."

On Wednesday, March 14, the North Dakota Senate held a memorial service in the Capitol Building, to which Mrs. Solberg was invited.

It was my privilege to know Mr. Solberg for many years. Especially did we learn to know each other at the Annual Conferences of our church, where he was a faithful attendant and a capable worker on various committees.

May our Lord and Savior bless Iver's memory and comfort the bereaved.

Rev. Karl Stendal

(Ed. note: The above obituary and tribute came to my desk at about the time the editorial "Lest We Forget," appeared in our May 15 issue.)

NEWS of the CHURCHES

Mortgage burned at Spruce

Members of Spruce Lutheran Church, rural Roseau, Minnesota, recently burned the mortgage on their new church during a special Sunday morning family worship service. The former church building had been destroyed by fire on February 4, 1972.

This congregation, which will mark their 67th anniversary in July, was organized by settlers mostly of Norwegian descent, who, because of their deep faith in God, desired to organize and build a Lutheran church for themselves and for those who would come after them.

For a number of years they met in homes. Then in 1916 their first church building was erected one mile southwest of the present location. This first building was moved to the present church site by bobsled and bulldozer in 1932.

Everything in the building was destroyed in the 1972 fire in spite of the efforts of the Roseau Volunteer Fire Department. Exact cause of the fire has never been determined.

Three days later the congregation met and decided to continue as a con-

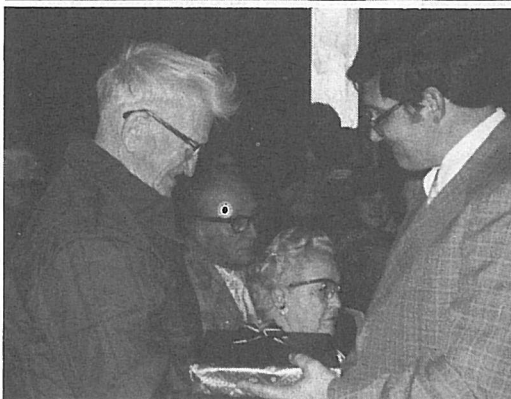
gregation and rebuild their church building. While the church was under construction the congregation met in the basement of the Torris Bakken home until they could begin meeting in the church basement and then finally the happy day came when they could once again worship in their church sanctuary.

The new structure was dedicated to the glory of God and the observance of the 61st anniversary of the congregation was held on July 8, 1973.

The day of the mortgage burning was also a special one in the life of Hans Kveum, oldest living member of the congregation, when he was presented with a birthday gift from the congregation and honored at the dinner which followed the service.

Helping Pastor Jerome Nikunen burn the mortgage are some of the present council and some of the board members at the time of the fire: L to R, Clinton Dahl, Carter Hedlund, Orris Rasmussen, Jerome Helstad, Pastor Nikunen, Phillip Lund, Ted Heyen, Jr., and, barely shown, Dennis Smedsmo.

—Corr.



Happenings in the church

DeKalb, Ill.—At a recent evening fellowship at Grace Lutheran, representatives of Pacific Garden Mission in Chicago were present and the film, "Miracle on State Street," was shown.

Pastor Francis Monseth of the AFLC Schools spoke at special meetings at Grace, May 20-24.

Bagley, Minn.—The men of Grace Lutheran honored the mothers and daughters at a banquet on May 9. A singing group from Bemidji, the Living Water, was present, as was Pastor R. S. Persson, who tied the group "In Knots."

An electric clock, offering plates and a gift of money toward the building fund debt were among recent memorials to Rice Lutheran.

Mason-Drummond, Wis.—There was a Luther League hike to Morgan Falls and Old Baldy on May 26.

Moland Lutheran started a fund at its April quarterly business meeting to help anyone wanting to attend Association Free Lutheran Bible School. Brigitta Nelson was among the school's graduates last month.

Badger-Greenbush, Minn.—Four new pews were dedicated on April 29 at Badger Creek Lutheran. Two were given in memory of Rev. Walter Lange.

The Oiland Lutheran Sunday School put on a program at the Greenbush Nursing Home recently.

Lay Pastor and Mrs. Gustav Nordavall and Bonnie left on a trip to Sweden June 11.

(Continued on page 16)

Happenings, Continued . . .

Stacy-Wyoming, Minn.—Sunny-side and Hope Lutheran Churches held a joint family night at Sunnyside on Sunday, June 3. It was called a Praise Gathering and featured music, with testimonies and Scripture readings.

Thief River Falls, Minn.—A Summer Sunday School will be conducted at Our Saviour's Lutheran this year from June 17 to August 19. There will be four sections covering everything from 3-year olds to adults. The studies will be on the Fruits of the Spirit (Gal. 5:22-23).

Minneapolis, Minn.—Medicine Lake Lutheran conducts a service at Crystal Care Center every Sunday at 9 a.m. Ray Jacobson, DeWayne Larson and Wally Raleigh are heading the program up.

The congregation purchased a cross for Victory in Christ Lutheran in St. Paul, Minn. Excess funds went to the Mission Unit Plan and the Choir Robe fund.

Boscobel, Wis.—Trinity Lutheran will hold its Vacation Bible School August 13-17 from 8:30 to 12.

Trinity conducted the service at Memorial Nursing Home on May 13 and will do so again on July 29.

Fellowship Corner

ONE SET OF FOOTPRINTS

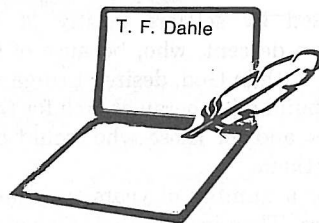
(The following story was given to me by one of my student nurse classmates and I'd like to share it with you.)

One night I had a dream. I dreamed I was walking along the beach with the Lord and across the sky flashed scenes from my life. For each scene I noticed two sets of footprints in the sand; one belonged to me, the other to the Lord. When the last scene of my life flashed before us I looked back at the footprints in the sand and noticed that many times along the path of my life there was only one set of footprints. I also noticed that these happened at the very lowest and saddest times in my life.

I questioned the Lord about it. "Lord, You said that once I decided to follow You, You would walk with me all the way, but I noticed that during

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Thoughts
from Tryg

Our sufficiency is from God

"Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who made us sufficient as ministers" (II Cor. 3:5-6). How sufficient do you feel as a worker in God's vineyard? I am sure that most officers, Sunday School teachers, and others, who take part in the work of the church, feel insufficient and unworthy. Nevertheless, God says to you and to me, "Go today and work in My vineyard."

In I Cor. 1:26-30, we read, "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that He might put to shame them that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that He might

the most troublesome times in my life there were only one set of footprints. I don't understand why in times when I needed You most, You would leave."

The Lord replied, "My precious child, I would never leave you during your times of trial and suffering. When you saw only one set of footprints, it was then that I *carried* you."

Ronda Reynolds
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bring to naught the things that are: that no flesh should glory before God." Please read this word of God again and then consider prayerfully what God wants *you* to do. If God says, "Go," do not say, "No."

In one church I served, we were short of Sunday School teachers and we made a strong appeal to the congregation. After the service a mother responded, saying, "I am not much good; I have never taught, but if you can use me in some class, I will try." She was not a member of the congregation, was not a Christian, came from a non-Christian home, was not confirmed, but she was willing to help. We accepted her. She studied hard, began coming to our mid-week Bible studies, was saved, and became one of our best teachers. There was latent talent that she was not aware of. There are many latent talents in our AFLC churches also, just so God can get hold of them and put them to work. If every member in every church would surrender fully to God and say with Paul, "Lord, what wilt Thou have me to do?", God could put them all to work in His church, in the Sunday School, or the Luther League, or elsewhere, to the glory of God and the growth of the church. Remember, "I can do all things in Him that strengtheneth me" (Phil. 4:13). He is able to make us sufficient ministers—for Him. "Our sufficiency is from God."

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