

# THE LUTHERAN AMBASSADOR

March 3, 1981

*Our Lord  
has written  
the promise  
of the  
Resurrection,  
not in the  
books alone,  
but in every  
leaf in  
springtime.*

—Martin Luther



Roger C. Huebner, D.D.S.

# AT THE MASTER'S FEET

Pastor Kenneth Pentti



## Anger

*"Be ye angry, and sin not; let not the sun go down upon your wrath: neither give place to the devil" (Eph. 4: 26, 27).*

Anger is a strong feeling of displeasure usually brought on by antagonism. Anger is strong passion, or emotion of the mind, exalted by a real or imaginary injury or intent to injure one's self or another.

We have all experienced anger at one time or another, for we have all been hurt or thought we were. It matters not if the injury was intentional and real or just imaginary, the effects were the same. We became angry.

*What causes anger?* There are many causes for anger. One cause of anger is antagonism. The word anger itself means a strong feeling of displeasure and usually of antagonism. The antagonism may be real or imaginary. The writer of Proverbs said: "The discretion of a man deferreth his anger; and

it is his glory to pass over a transgression" (Prov. 19:11).

Another cause of anger is grievous words. "A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). A word that causes vexation of spirit causes anger to rise higher and higher. Saying the wrong thing at the wrong time causes anger.

Still another cause of anger is foolishness, or weakness. The writer of Proverbs said: "He that is soon angry dealeth foolishly: and a man of wicked devices is hated" (Prov. 14:17).

*Should one ever get angry?* Is one ever justified in being angry? The answer to these questions is found in God's Word: "Be ye angry, and sin not: let not the sun go down upon your wrath" (Eph. 4:26).

There are some things against which Christians are justified in being angry and should register their anger. There are times when a whole community should rise up in anger and move in indignation against those things which threaten to inflict injury upon the community.

There are times when a man has cause to be moved by anger. Jesus said: "But I say unto you, that whosoever is angry with his brother *without a cause* shall be in danger of the judgment" (Matt. 5:22). All about us, in many places, there are things going on against which we should be moved with anger. Men become cowards when they do nothing against the things that are wrong today.

God, the Holy One, often is moved to anger. He is a foe of men and of nations. He cannot excuse, pass over or condone wrong. He can forgive it when

it's confessed, in true repentance, but He will not condone evil. He is moved by His righteous anger or wrath to punish, to correct, to discipline the disobedient.

*How can one control his anger?* One way of controlling anger is to settle your differences before the sun goes down (Eph. 4:26).

Another way of controlling your anger is to control your spirit, your self, your being. The Bible says: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

Another way of controlling anger is meekness. "A soft answer turneth away wrath" (Prov. 15:1). If you are prone to anger, try being meek.

Another way of controlling anger is to stop being sensitive. Are you quick to feel slighted or hurt? Do you carry your feelings on your sleeves? Do you blow your top easily, are you given to fits of emotional flare-ups? Be ashamed of yourself and stop being so sensitive.

Still another way of controlling anger is to use wisdom, common sense. The Bible says, "Scornful men bring a city into a snare: but wise men turn away wrath" (Prov. 29:8).

Few of us are able to get angry and not sin. Let us heed the words of the apostle Paul: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Eph. 4:31). Again the Bible says, "But now ye also put off all these: anger wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:8).

Either let us put off anger or be angry and not sin. This is the admonition of God's Word. †

### THE LUTHERAN AMBASSADOR

is published biweekly (except the second issue in August) by the Association Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441.

All communications concerning contents of this magazine should be addressed to: Rev. Raynard Huglen, Editor, Newfolden, Minn. 56738.

Layout design: Solveig Larson.  
Editorial Board: Mr. Sheldon Mortrud, Rev. Francis Monseth, Rev. Robert Lee.

Send annual \$5.00 subscription to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn.

Volume 19, Number 5

USPS 588-620

# THE SON OF MAN MUST SUFFER

Luke 24:7, 26, 44-48

by Pastor Richard Bartholomew,  
Drummond, Wis.

Recently someone asked me why it was necessary for Christ to suffer and die. Wasn't there another way for God to save us from sin? I said that if there was another way God would certainly have spared His Son the agony and shame of the cross. Scripture clearly teaches that it was necessary for Christ to suffer in order to secure our salvation.

Many fail to understand the necessity of the cross; to many it does not make sense. Paul says that to those who are perishing the cross is folly, but to those of us being saved it is the power of God. For the unspiritual person the cross itself is the stumbling block which keeps them from Christ.

Let us notice what the Gospel of Luke tells us about the importance of the suffering and death of Christ, as it brings to remembrance the Words of Jesus after His resurrection. Verse 7 of our text tells us "The Son of man *must* be delivered . . . and be crucified." Verse 26 says, "Was it not *necessary* for the Christ to suffer these things?" Verse 46, Jesus, speaking again, said, "Thus it is written, that the Christ *should* suffer." Jesus makes it clear that His death was imperative.

The reason why it was necessary is clear. It was part of God's eternal plan for the salvation of fallen man. God's plan, which was unfolded over a period of many years, is revealed throughout the Old Testament Scriptures. Verse 27: "And beginning with Moses and all the prophets, He interpreted to them in all the Scriptures the things con-

cerning Himself." Verse 44: "These are My words which I spoke to you . . . that everything written about Me in the law of Moses and the prophets and the Psalms *must* be fulfilled. Notice, if you will, in these verses that Jesus refers to all three major divisions of the Old Testament to show that it was necessary according to Scripture for the Christ to suffer and die. The death of Jesus was part of God's eternal plan as revealed in Scripture.

In Acts 2:23, Peter tells the people that Jesus was delivered up according to the definite "plan and foreknowledge of God." God not only knew about the suffering of Jesus beforehand, but He planned it beforehand.

The question is still only partly answered as to why it was necessary. Was it necessary in order to fulfill Scripture? The necessity of Christ's death goes far beyond just fulfilling Scripture. Fulfilling the Scripture was not an end in itself. The purpose of the suffering and death of Christ was the salvation of lost man.

To state "why" as simply as possible, God's Holiness and justice demanded that all sin be punished. There were two possibilities. Either each person paid the penalty for his own sin or else someone would have to pay the penalty in his place, a substitute. It could not be just any substitute. It had to be someone without sin (without spot or blemish). The only acceptable sacrifice, then, was the one God Himself could provide, Jesus Christ. Jesus was the only one who could meet God's requirement for perfect substitute. He was willing to take our sins upon Himself and be punished in our place. Isaiah 53:6 says: "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on Him the iniquity of us all." Verse 5 of the same chapter says: "He was wounded for *our* transgressions, He was bruised for *our* iniquity." II Corinthians 5:21 tells us: He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him." I Peter 3:18: "For Christ also died . . . the just for the unjust . . . that he might bring us to God." A seemingly unfair exchange, but God was willing to let His righteous Son be condemned and put to death in place of unrighteous man.

## A Message for Lent

"The only acceptable sacrifice, then, was the one God Himself could provide, Jesus Christ."

Christ's substitutionary death on the cross met the just requirements of God's law and satisfied the demands of God's holiness, thereby relieving us of its guilt and condemnation. Because we are freed from the penalty of sin, Christ can now offer us a place in heaven, which was purchased by His death on the cross.

The substitutionary death of Christ was no accident, nor was it a mistake, for by it God accomplished His plan for our salvation. The cross was no surprise to God for He had planned it from the beginning. Only God can take a thing of shame and make it become a thing of glory. To us who are being saved the cross makes sense. For us it is the *power* of God unto salvation. As we in faith receive the finished work of Christ at the cross, we are in a righteous standing before God and are certain of eternal life in heaven.

Luke 24:46-47 tells us, first of all, that it was necessary that the Christ should suffer and, secondly, that because of His death repentance and forgiveness of sin would be preached in His name to all the nations. As it was necessary for Christ to suffer and die, it is necessary for us to repent in order to make His salvation our own. Repentance is turning from sin and self to the cross of Christ. By repentance and

"Those who are trusting in Christ's atonement know the joy and peace which come when one is set free from sin and death."



# Not dead faith but living faith

*founded on the  
Word of God*



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

The Association of Free Lutheran Congregations is rightly considered a pietistic fellowship. We believe in a wholesome Lutheran piety.

Pietism is often misunderstood and at times maligned. It must also be recognized that some who are called pietists have departed from essential

## SON OF MAN . . .

faith we can come to Christ and be set free from the power of sin. Those who are trusting in Christ's atonement know the joy and peace which come when one is set free from sin and death. For us the cross is the power of God. Yet for many it remains the stumbling block which keeps them from Christ. When will the cross cease to be a stumbling block for them? When they allow Christ to open their minds to the Scriptures (v. 45) and show them their sin and God's remedy for it. Only as one kneels at the foot of the cross will it cease to be a stumbling block and become the power of God in his life. ✠

"The only acceptable sacrifice, then, was the one God Himself could provide, Jesus Christ."

Christian doctrine and, certainly, Lutheran doctrine. Such departure must not be considered lightly.

By pietism we mean that response to the Gospel as it comes through Word and Sacrament that results in a living faith in Christ and a life bearing the fruit of righteousness that comes through Jesus Christ.

A sinner is justified by God only when he has faith. Romans 5:1: "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ." But there is such a thing as "dead faith." The devils believe and tremble, the Bible declares. Dead faith is a faith that does not reach the heart and change the heart. It is a faith of knowing something by the mind, but not yielding and submitting to it.

Sin is not outward only. Jesus said, "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. These are the things which defile the man" (Matthew 15:19-20a). "This people honors Me with their lips, but their heart is far away" (Matthew 15:8). Anger is murder, lust is adultery. Man's heart must be dealt with. To clean up the outward life, but to have the same unregenerate heart is not dealing with sin.

The Association is much concerned about people who may believe the Gospel in some way, but have not believed unto receiving a new heart. A correct intellectual faith is of great value, but until it enlightens the heart, it is dead knowledge.

Luther asks, in our Catechism: "What is meant by the enlightenment

of the Holy Spirit?" Answer: "Through the enlightenment of the Holy Spirit our knowledge of the Gospel truths becomes a living and saving knowledge to our hearts." Question: "Of what nature is our knowledge of these truths before the Holy Spirit has enlightened our hearts?" Answer: "It is a dead knowledge only, which does not lead to repentance and faith, but leaves us in our sins."

Romans 10:9-10: "That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." A "heart" faith is essential for salvation. Christ, in the Sermon on the Mount, Matthew 5:3-9, speaks of a righteousness that is inner, of the heart, not something that is outward only.

Unfortunately, not all of our church members have this kind of faith. Again our Catechism. Question: "Are all the members of the organized body, called a congregation, true Christians?" Answer: "No; in this organized body both hypocrites and true Christians are found." Question: "Who are hypocrites?" Answer: "Hypocrites are they who indeed make outward confession of Christ, but who inwardly and in their conduct deny Him." Christ spoke of tares being in the field with the good wheat!

The fourth of the Fundamental Principles of the Association reads thus: "Members of the organized congregation are not, in every instance believers, and such members often derive false hope from their external connection with the congregation. It is therefore the sacred obligation of the congregation to purify itself by the quickening preaching of the Word of God, by earnest admonition and exhortation, and by expelling the openly sinful and perverse." Only "quickenings preaching of the Word of God" can deal with dead faith, a heartless faith.

At a Bible camp scores of young folks were giving testimonies. It was the thing to do. A grandfather, hearing his granddaughter testify, turned to me



and said, "If only it were true!" The girl's words did not square with her heart and life. Care must be exercised so that our earnest desire to see fruit does not produce pharisees and hypocrites, those whose talk is better than their life.

**"To clean up the outward life, but to have the same unregenerate heart is not dealing with sin."**

A living faith comes only through the use of the Word of God and the Sacraments of the church. According to the Parable of the Sower, it is the seed of the Word, when allowed to grow, that bears good fruit. A fruit separated from the Word is a false fruit, although it may appear very good. Our Catechism tells us that a true faith is known by its hatred of sin and longing for grace. Real faith clings to Christ alone for righteousness and salvation and desires to grow in Christlikeness. Repentance of sin is always a primary element.

Not all that goes for faith is a true faith because it springs from emotional experiences, psychological manipulations, various kinds of pressures, ambitions, and fears, instead of being a response to the Gospel. "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 many miracles?" And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness'" (Matthew 7:21-23). False faith is easily and quickly generated by clever and gifted men. True faith is a growth rooted in the Word of God.

We are to examine ourselves to see if we have true faith. "Test yourselves to

see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test? (II Corinthians 13:5). That life within must be Christ. "It is not I that live, but Christ who lives in me." Christ comes through Word and Sacrament. If that which is within you has not come that way, does not live because of Word usage and submission to the Word, we have reason to fear. To find what is within we look to the Word. The Word determines what is within and our standing with God. That which is within does not determine our standing with God. Some pietists unfortunately do base their confidence on something within instead of on God's Word.

*Real pietism is beautiful. It is not judgmental towards others, but marked by love. It is never self-righteous and does not indulge in judging the righteousness of others. Only God's Word can do that. The pietist rests completely on the finished work of Christ as it is revealed in God's Word. Any doctrine, practice or teaching contrary to God's Word, or beyond God's Word, is looked upon as false, even though it may appear spiritual and reasonable. The true pietist is simply a man of the Word.*

**Wholesome Christian  
Piety**

**The earliest description of true godliness is in the words: "Enoch walked with God." So Christians must learn to walk in Christ daily, established in the faith and abounding in it.**

Andrew Murray

**Fourth in a series**

**"A living faith comes only through the use of the Word of God and the Sacraments of the church."**

# MENTAL DEPRESSION AND HOW TO DEAL WITH IT

by Rev. Gerald Mundfrom,  
Osceola, Wis.

## DON'T YIELD TO TEMPTATION

My second point in dealing with depression is, "Don't yield to the temptation to sin."

Sometimes we see depressed and mentally-ill people begin to do things that they never did before. Sometimes their language becomes foul or they take on a sinful habit such as smoking or drinking, which they never had done or else had previously gained victory over.

And the reason they do this is not that they suddenly receive a strong desire or craving for it. These things might even be distasteful to them, as much and more so than ever.

But a person does become confused when depressed, and the devil knows this and is on hand to take advantage of this confused state of the Christian. God testing His own is Satan's opportunity.

I am reminded of Satan tempting Eve in the Garden of Eden—and I speak of this in my book. At one point Satan said to Eve, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

What is Satan saying to Eve here? Putting it in today's language we might quote him as follows: "You and Adam are truly to be commended on living a good life and in being devoted and obedient to God in every way. And you have indeed experienced many blessings. In other words, you know good and what being good will do for you."

"But, you have lived only half a life. You know what it is like to do good, but you don't know what it is like to do evil, and what fun and pleasure you

## Part II—Conclusion

can have in doing evil, by daring to disobey God. You need to live it up a little and live life to the fullest by being involved in some evil. You need to experience both good and evil and not just good."

Well, Satan still tempts in the same way today. And he will come to the depressed with this lopsided argument of his also, trying to tempt them to sin.

But Satan also strengthens his argument by saying to the depressed Christian who has led a clean life up to that point: "Just look around you. There are all kinds of people who are less concerned about living a clean, pure, pious life than you are. And they are not depressed. They seem to have an inner peace and contentment which you do not have. Just take a look."

"Could it be," says Satan, and this is his punch line, "that you are hemming yourself in too much and not allowing yourself any worldly pleasure and thereby bringing this depressed state upon yourself?"

Some psychiatrists and even pastors have been known to give this kind of counsel to those who come to them for help. But such counsel is always of the devil and never of God.

I had quite a struggle with this. And I was about ready to try anything, even

**"... I was about ready to try anything, even worldly pleasure, in order to find some relief from my depression."**

worldly pleasure, in order to find some relief from my depression.

But I didn't yield. I was determined not to disgrace my God. He still was my only hope. I would wait on Him and not do anything else.

I wasn't even sure if some of the things Satan tempted me with at this time were sin or not. But I wasn't going to take any chances. If I needed to make any changes of habit in my life, I would wait until I was better and more able to think these things through. I

would not make any changes when I was not certain where they would lead me or what God really thought about such changes.

Well, these things had been settled in my life earlier, and when I got better again I was not tempted, and so I was kept from falling into certain sins.

Beware of making any changes which might be for the worse when depressed. Don't let Satan deceive you when going through a period of testing.

Satan tempted Jesus in the wilderness when He was weak from hunger. He will also tempt you and me when in a weakened condition. We need beware of this so as not to yield to his subtle, illogical, tempting ways.

## BE ENCOURAGED

My third and last point in overcoming depression is this: "Be encouraged in every way you can."

If someone tells you that you are a good person and compliments you, just dwell on that. Think on it all day if you can. Just get all the lift you can from it.

There is nothing that the depressed Christian needs as much as encouragement. This is what Job needed, but his so-called friends made him even more miserable by trying to make him feel guilty for something he hadn't done.

Job was a godly man, the Bible tells us. We can be sure his godliness was manifest in how he lived.

His friends should have reminded Job and helped him to see his own godliness at this time. This is what Job needed. He needed to have his ego boosted. He needed to be encouraged.

And this is what Christian friends are for. We need to give encouragement to each other in our Christian walk. And I am not talking about flattery or imaginary goodness or piety. Such is never of God. We need to be truthful and honest in our compliments and giving of encouragement.

One of the ways in which we can help a depressed Christian is to remind him of the good he has done as a Christian—not what he hasn't done, but what is evident and which has brought credit to Christ and been a help to others.

[Continued on page 13]



# James Hannington

*"The Lion-hearted Bishop" of Africa (1882-1885)*

The boy who was afterwards "The Lion-hearted Bishop," was known among his mates as "Mad Jim." This was because he was so very fond of fun and adventure, and was never afraid of any risk that promised to bring what he set his heart upon. He was a great lover of nature and would climb daringly to get a good view, or scramble recklessly to get a fine specimen. This merry boy was born in England in 1847. When he was 15 he left school, because he was not fond of study, and was put in his father's counting room at Brighton. He had the spirit of dauntless perseverance in anything that interested him, and would do anything rather than be foiled in what he set out to accomplish. When quite a young man, he was at one time commander of a steam yacht, and at another, captain of a battery. In these positions he showed that he had a gift in managing men, and of making the best of difficult circumstances. But he did not like business any better than he liked study. From boyhood there was one sheet-anchor that held this merry and irrepressible boy, and that was his devoted love for his mother. That speaks well for him, does it not?

Outwardly, this boy and youth never neglected religious duties, but he was not at peace. He felt that he was living apart from God. When he was 21, he made the important decision of his life, and began to prepare for the ministry of the Church of England. At Oxford he gained great influence over his fellow students. You can see that he was a born leader.

In 1874 Mr. Hannington took a small parish in Devonshire. In this case, as in that of Dr. Scudder, what seemed a small thing led to very great ones, and changed the course of his life. This gentleman, a year after he began to serve his small parish, had a talk with two ladies about missions. It led him to study the whole subject

carefully—something he had not done before. Three years later his whole soul was moved by the story of the cruel death of two missionaries in Africa. He thought to himself, "I believe that I have some characteristics and some experience that would fit me to go as a missionary to those wilds." But his wife could not go with him. What should be done? The two talked it over. The wife bravely gave her consent to an absence of five years, and the husband as courageously decided to go to Africa. He was sent out as leader of a party of six to reenforce the Central African Mission at Bubaga. An appeal in the London *Times* brought in subscriptions that allowed the purchase of a boat for lake travel. In 1882 the party sailed for Zanzibar.

But on arriving, Mr. Hannington was taken ill. His strength was wasted by African fever and other disorders, and he had to return home next year. He recovered his health, happily, and went back to the Dark Continent, this time as the Bishop of Equatorial Africa. Freretown was the place where he decided to make his home, and the indefatigable missionary began to make a visitation of all the mission stations within 250 miles of the seacoast.

There was one important station on a mountain, 2,500 feet above the plain, which was very hard to reach. The Lion-hearted Bishop had to travel over dreadful swamps, and over 200 miles of desert full of dangers, to reach the place. But, nothing daunted, he took the journey and made the visit.

The missionary had a variety of experiences, and one that you will think very odd. He wished a Christmas pudding and determined to make it himself, since there was no one else to do it. There was nothing to make it of but sour raisins and spoiled flour, but he made the pudding. I could not find out who ate it. Perhaps the natives did not "mind."

And now the missionary was

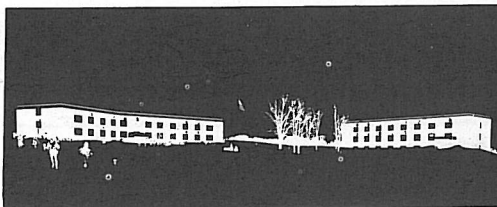
strongly possessed with the idea of opening a shorter route to Uganda, through a higher and healthier region than that which cost him his health when travelling it before. With 200 porters he started from Mombassa. After many adventures the party reached Victoria Nyanza, and Bishop Hannington, with a portion of his men, pushed on towards Uganda. Nothing was heard of them for some time, when, November 8, 1885, four men, out of the 50 who went with the Bishop, returned with the heart-breaking news of his death, and that of their fellows.

It seems that the natives had become angry over the coming of so many foreigners to their country. They decided to put a stop to it, and the cry was "Kill the missionaries." It was believed that they were the forerunners of the invaders who were to be driven out and kept out. Especially in Uganda did this feeling run high. It was just at the most critical time that Bishop Hannington's arrival was announced, and it was decided that he must die. The chief was unwilling at first, and proposed sending him back. But there was the booty, and the temptation to take it proved too much. The brave Bishop was enticed away from his men, kept in a filthy hut for eight days, then killed with his own rifle. His men were also put to death. He died fearlessly, telling the soldiers to tell the chief he "died for the Baganda, and purchased a road to Uganda with his life." The Baganda were the men of the place.

—Julie H. Johnston, *Fifty Missionary Heroes Every Boy and Girl Should Know*, Fleming H. Revell Company.

## MEMORY VERSE

**"Lead me to the rock that is higher than I. For Thou hast been a shelter for me, and a strong tower from the enemy" (Psalm 61:2a, 3).**

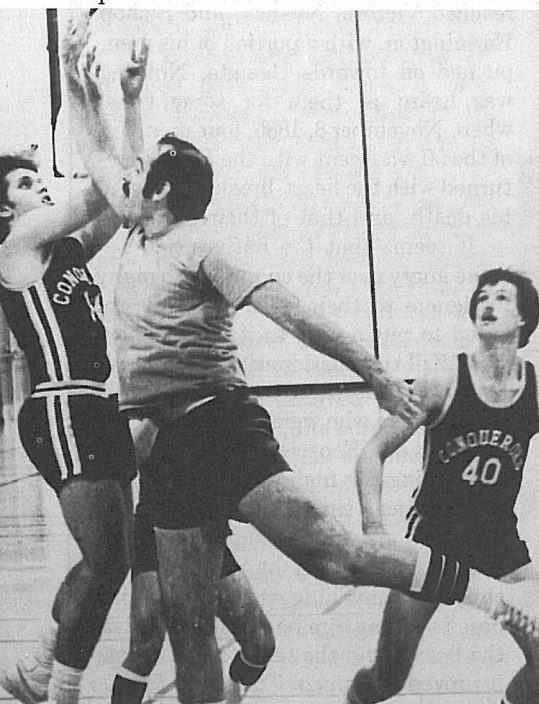


# CAMPUS NEWS

*We want to get acquainted with you!*  
Join us  
**CAMPUS DAYS**  
March 27 - 29.

## Basketball, Volleyball Season ends

The season ended the first of March with volleyball teams in 1st and 5th places. Basketball teams will finish with a fine 2nd and 5th place record.



Brian Pearson, Grand Forks, N. Dak., goes up for a shot while Tim Rolf, McIntosh, Minn., watches.



Anders Macy, Hoodport, Wash., during a recent choral club practice.



### SENIOR CLASS

Row 1, L. to R.: Amy Sletten, Bonnie Johnson, Kris Kloster, Margaret Hill, Debbie Beaman, Jean Gustafson. Row 2: Pam Johnson, Jeanette Rau, Joyce Strand, Pam Jacobson, Mary Tollefson, Nancy Copes, Kim Rudebusch, Deb Anderson. Row 3: Becky Wall, Janeen Galland, Lisa Eckrem, Marvin Schauland, Sharon Bredfeldt, Kendra Wittmer, Lloyd Quanbeck, Don Quam, Karla Kneeland, Linda Triplett. Row 4: Darrell Haugen, Anders Macy, Jon Benson, Jerry Moan, Harold Voth, Jean Kjorstad, Mark Olson, Brad Sorensen, Priscilla Mundfrom.



### JUNIOR CLASS

Row 1, L. to R.: Elsie Hoseth, Dawn Nelson, Ilona Iverson, Judy Oscarson, Kendra Wittmer, Sandi Hilde, Deb White, Jeannette Hanson. Row 2: Janet Prinzing, Kevin Hilmo, Martha Mostad, Mark Lindgren, Nancy Woods, Ranee Stueland, Nancy Burslie, Julie Tester, Sonia Nash, Deborah Walty, Stephanie Krueger. Row 3: Peggy Soderstrom, Jean Swanson, Don Nelson, Steve Nelson, David Fugleberg, Mark Heller, Wanda Jacobson, Jay Lund, Carrie Cornish, Lavonne Torkelson. Row 4: Mark Stave, David Ochs, Brian Pearson, Randy Sunnarborg, Bill Thormodson, Jim Udden, Richard Mickelsen, Scott Andrews, Mark Westlake, Nancy Lee, Jim Johnson. Row 5: Mike Wager, Kevin Wittmer, Roger Thompson, Steve Mundfrom, Tim Rolf, Marlow Nash, Curt Skoog, Bruce Warwick, Scott Elmquist.

Choral Club tour to North Dakota begins April 7. Choir tour to the East Coast starts April 17.



# editorials

## THE CLOCK TURNED BACK

It seems as if someone has turned the clock back 25 years to read the reports of merger discussions among Lutheran churches. Of course, we refer to the talks gathering momentum among the American Lutheran Church, the Lutheran Church in America and the Association of Evangelical Lutheran Churches (not to be confused with the Association of Free Lutheran Congregations).

We began our own ministry with the shadow of merger hanging over the church. Our whole ministry before 1963 was conducted in that atmosphere, some people favoring it, some opposing it, many with no convictions one way or another. But the idea of merger was in the air, no doubt about it.

And the question of merger or union among Lutherans has always been a part of the American scene. No one can read the history without seeing that. What do the dates 1890, 1893, 1917, 1930, to name a few, mean apart from that? Recently we came across a postal card my father had written home from the Lutheran Free Church annual conference in 1928, in which he stated that the union question was going to be decided that day. Church union was defeated that year, but it never entirely left the minds of some.

To be sure, it will be interesting to follow the debates which will ensue concerning the possible merger of the above-named churches. Many of the arguments will sound very familiar to those of us who lived through the late '50s and early '60s. Some issues will not arise now, such as membership in the World Council of Churches, since all three belong to it. Rather the debate will turn on two things really, or three: is bigger better? is the expenditure of time and effort needed to effect a merger justified? what shall be the theological stance of a new church?

We've heard that before, the argument whether a large organization can better do the Lord's work or not. And that is really a questionable point. In local congregations, the ratio of "deadwood" to total membership usually rises in proportion to the size of the congregation. We think the same happens in denominations, the larger they are the more people there are out on the fringes of involvement and interest in the whole picture.

As to the time and effort needed to produce a merger, we would say it takes too much time. Greater success in church

work after merger can't be guaranteed. It is better to devote one's energies to the church's mission of outreach and evangelization now.

The third main point of debate will be the theological one. What sort of statement will the new church, if it is formed, make? It is unlikely that it would adopt the ALC's *United Testimony on Faith and Life* as it now stands, as its chief theological statement. The LCA and AELC have never adopted it. We refer at this time to those portions of it dealing with the Word of God and man's attitude toward it. We would think that any effort to make any significant change in *United Testimony's* position will draw strong reaction from some. We hope it will.

One more thing should be pointed out. Merger or union isn't certain. All that may result is closer fellowship and co-operation among the three synods. We want to make that clear. But we think the drive toward actual union of the three will win out eventually.

Readers will note that the Lutheran Church-Missouri Synod is not involved in the current talks. Several issues prevent them from taking part, such as differences in attitude toward the Word of God, the rejection of ordination of women by the LC-MS, etc.

And, of course, the AFLC is not involved either. There is no intention of getting into any merger discussions with anyone. But at the same time as that is said, we must always be examining our own stance and beliefs to see whether or not we fill a need over against other Lutheran bodies. We believe we do, but we have to be on guard lest we lose our *raison d'être* or reason for being.

## TREMENDOUS RESPONSE

Pastor Snipstead, our president, has informed us by letter that the AFLC reached 98% of her benevolence goal in 1980-81. The total received was \$564,352.10. This was our first half million dollar budget. The response from our people and not a few friends beyond the church has been tremendous.

That we should have come this far this fast is really quite overwhelming. The total receipts do include some matching funds for Schools from the Lutheran Brotherhood company. But even without them, it is safe to say that well over \$30 was given per baptized member, if we take the AFLC membership as being 15,000. By comparison, the ALC had a budget for last year requiring approximately \$14 per baptized member and anticipated a small shortfall in that.

May we also say thank-you to all who have shared generously in this grand result. Not that we have done more than we should have or as much as we should have, but we have done *more* than we have ever done before as a church by a long way. That's the cause for rejoicing now. God bless you for it.

And then, lest we be too elated, there is need to be reminded that the goals or needs for this year are not so far from half again as much as last year, for a total of over \$800,000. The goal seems staggering. The times are not good economically for many. But we aren't going to sell the AFLC short in view of this great response to the goals for last year. It is necessary to get to work now on the new needs, though, and for a regular income throughout the year.

With the Lord's help determine what your part will be.

# fellowship corner

## Encouragement to the elderly

by Pastor Lars Stalsbroten,  
Woodburn, Ore.

Will anyone ever be too old to win souls for Christ?

Not if he has a clear message from God.

This truth has been confirmed to me in a crystal clear way lately. So every one of you white-haired brothers and sisters, get out of your hidden corner and listen to what God has to say to you. You have been listening long enough to Satan, who has been whispering in your ears that nobody cares for you and nobody can use you.

Just a few days ago we had an unusual visit by a grandpa and grandma. They came to a town here in Oregon where I served a church after I was 80 years old. They had six children and came with a letter of transfer from a Lutheran church in Canada.

We were all unsaved then, they said, but we were quite sure that when we were good church members that was all that was required of us.

Of course, when we came under your preaching we soon found out that we would go eternally lost with our good church membership if we did not know Jesus as our personal Savior. At first, we got angry, but after a while we came under such conviction of sin that we surrendered to the Lord and got saved, as you well remember. All our children are now saved, married and have their own homes. No wonder their faces were beaming.

We don't know how to thank you, Lars, for telling us the truth both privately when you visited our homes, as well as publicly from the pulpit. If we had not gotten in touch with your church, we would have no doubt been all unsaved today.

Isn't it a marvel of God's grace that he could use an old stick like me, between 80 and 90 years old, as I was then. As my next birthday I will be 94. But, you see, it really is not the person, it is the message, the glorious Gospel of Jesus Christ, that the Holy Spirit uses to bring about such great miracles.

There is no age limit for any of God's witnesses who have compassion for souls and a message from him.

So get out of your good-for-nothing corner and let God, who is able, in spite of your old age, to use you to His glory. Speak to your unsaved neighbors and friends. Write to your unsaved friends and relatives in Norway and other places. Be sure to tell them about the urgency. It is very late already and it could so easily be eternally too late.



"Seek ye the Lord while He may be found, call ye upon Him while He is near" (Is. 55:6). "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). Pray for the right word that the Holy Spirit can use to turn sinners "from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me (Christ)" (Acts 26:18). Listen to what God is able to do if you only let Him. "Now unto Him that is able." How much is He able to do? "Exceeding abundantly above all that we ask or think, according to the power that worketh in us". When is He able to do this? Right now. *Now* he is able.

"Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen (Eph. 3:20-21). †

## ATTENTION PASTORS AND CHURCH COUNCIL MEMBERS

Here are a few suggestions concerning your church's subscriptions to *The Lutheran Ambassador*:

1. Have a local *Ambassador* Subscription Secretary. Put this person in charge of contacting subscribers when renewal time comes. If you don't have a Subscription Secretary, ask the Women's Missionary Federation to appoint one for the congregation.
2. Ask the Subscription Secretary to make an announcement at the Sunday morning worship service when re-subscription time comes for your congregation.
3. Put a notice in your church bulletin a week before the Subscription Secretary makes her announcement so that people will know that re-subscription time is coming and will be prepared.
4. As much as possible, make sure that all of the subscriptions from your church are sent in together as a group.
5. Suggest to the church council that your congregation give a one-year's gift subscription to new members of your church, to people who have begun to attend your church, to shut-ins, and to others who are not yet acquainted with the *Ambassador*.

We thank God for our church magazine which is indeed an ambassador coming into our homes on behalf of the Lord and the work of the AFLC. Let's help to insure that as many people as possible receive the *Ambassador*.

Board of Publications and  
Parish Education

### SOCRATES

Socrates used to say that it was delightful to walk about among the shops of Athens and see so many things that he could do without. M. V. Hughes



11.) The Bible says, "Be subject in everything" (Eph. 5:24). We are unwise to put certain limits on our submission. What are five results of non-submission?

- a.) Titus 2:5b \_\_\_\_\_
- b.) I Peter 3:7 \_\_\_\_\_
- c.) Isaiah 3:12 \_\_\_\_\_
- d.) Jeremiah 7:24 \_\_\_\_\_
- e.) Hebrews 12:15 \_\_\_\_\_

The ultimate issue in submission is God's authority because the husband's headship has been given him by God. God delights to be responsible for the results when a woman's heart attitude is one of obedience to Him.

12.) Here are some promises to cling to! List the instruction and the promise.

- a.) Psalm 119:173, II Chronicles 14:11 \_\_\_\_\_
- b.) Psalm 37:5 \_\_\_\_\_
- c.) I Peter 3:13, 14 \_\_\_\_\_
- d.) Hebrews 10:35-36 \_\_\_\_\_
- 13.) "He who finds a \_\_\_\_\_ finds a good thing" (Proverbs 18:22). "A good wife . . . is far more precious than \_\_\_\_\_" (Proverbs 31:10). What makes these two items precious today? Ecclesiastes 7:27, 28 \_\_\_\_\_

*The Biblical view of submission is neither threatening nor lowly. It is a position (assumed and exemplified by Christ) of honor, privilege and humility. It is a most powerful position of influence, yet protected from the heavy accountability of headship. How wise God is to instruct us in this attitude and how good He is to grant us this place. Are we not constrained to agree with God and cooperate with His creative design?*

Next month: I Enjoy Being a Wife: Reverence.

# WMF Bible Study

## I Enjoy Being a Woman

April, 1981

### I enjoy being a wife—submission

Candlelight, fragrant flowers, the perfect white gown, stately, solemn music . . . your wedding day. Recall the memories of your own day for a few moments: the deep, young love you had for your husband and the sacred vows you made to him before the Lord (Deuteronomy 23:21, 23). With these precious memories in your mind, prayerfully continue this lesson. If you are not presently a wife, there are some important principles concerning Christian submission in this lesson that will be meaningful to you since submission is involved in all earthly relationships ("servant of all men").

#### I. What is Submission

1) God has two words of instruction specifically for wives. We will cover each in a separate lesson. What are they? Ephesians 5:22, 33 \_\_\_\_\_

Submission is one of the most misunderstood and misrepresented terms on our tongues today—both in the world and in the church. It is my prayer and objective that this study will leave you with a simple, fresh insight about submission and a non-threatened eagerness to fulfill this privileged, protected position as God harmoniously intended it.

2.) The greatest misconception is that submission is a "curse" upon women as a result of the Fall. a.) When did God's plan of feminine submission originate? Genesis 2:18, I Corinthians 11:9 \_\_\_\_\_. We learned in Lesson 2 that the husband's leadership was established before at creation. Likewise, the wife's submissive role was God's creative design. Eve assumed the helper role naturally and happily—"everything was very good." b) In light of this read Genesis 3:16b and try to interpret what transpired after the Fall. The clauses in this verse are antithetical (in opposition to one another). \_\_\_\_\_

After the Fall the partners' natural inclinations became corrupted. The wife's willing submission was corrupted to a rebellious and independent spirit and the husband's loving leadership was corrupted to a demand for unchallenged authority.

3.) God loved woman very much and He still wanted her needs and desires to be fulfilled. Because He knew the depravity of her fallen nature, He knew it was now necessary for her own good to command her to assume the position she once freely and naturally accepted. Describe it, Genesis 3:16, 1 Corinthians 11:3. \_\_\_\_\_

4.) The word "submission" carries negative connotations which also lead to misconceptions: inferiority, subservience, ignorance, loss of individuality. This is not God's idea of submission. Read Philippians 2:4-11. Jesus perfectly demonstrated godly submission. His relationship with God the Father can be an example of our relationship with our husband (or the one in authority over us at present). What is Christ's model? \_\_\_\_\_

a.) *Equal status* (v. 6) \_\_\_\_\_. How are husband and wife equal? Galatians 3:27-28 \_\_\_\_\_

b.) *Distinct function* (vs. 7-8) \_\_\_\_\_. What was Jesus' distinct function? Ephesians 1:7, Colossians 1:14 \_\_\_\_\_. Can you discern the wife's distinct functions? Genesis 2:18 \_\_\_\_\_, 3:20 \_\_\_\_\_.

c.) *United purpose*—two in cooperation, not competition (vs. 9-11) \_\_\_\_\_. What is our purpose? Genesis 2:24, Amos 3:3 KJV, RSV; Mark 3:25 \_\_\_\_\_

5.) Submission is "the voluntary laying down of one will to another" and God tells the wife that she is the one who must place her will under the authority and headship of her husband (1 Peter 3:1-6, Colossians 3:18, Ephesians 5:24). Why do you suppose God always speaks to wives first in these passages? \_\_\_\_\_

6.) How do you understand the dual instruction of Ephesians 5:21-22? \_\_\_\_\_

## II. Support the Roles of Your Husband

Successful submission originates within the heart of a woman who *believes* that God's prescribed ways are for her greatest benefit and who *wills* to choose God's ordered way of relating in marriage. It is an attitude that begins within and works its way out in actions, thoughts, words and emotions. One way to begin practicing submission is to thoroughly support the roles of your husband as leader, provider and protector (also ordained by God at creation).

7.) *Leader*—The following passages relate the great accountability of leadership. What insights do you notice concerning the leader and the follower? \_\_\_\_\_

a.) James 3:1 \_\_\_\_\_

b.) Hebrews 13:17 \_\_\_\_\_

c.) Romans 13:1-5 \_\_\_\_\_

8.) *Provider*—What three directives do you detect regarding this role? \_\_\_\_\_

a.) For him—I Timothy 5:8 \_\_\_\_\_

b.) For both—Philippians 4:19, Malachi 3:10, II Corinthians 9:8 \_\_\_\_\_

c.) For you—I Timothy 6:6-8, Hebrews 13:5, I Corinthians 4:2 \_\_\_\_\_

9.) *Protector*—Read I Peter 3:7 and then recall an incident when you needed protection from your husband either physically, emotionally or spiritually. \_\_\_\_\_  
What is one courteous gesture you enjoy from your husband? \_\_\_\_\_

## III. Obedience? How Far Can We Trust God?

God has stated that marriage is an analogy of our relationship to Christ. Because of this a woman will often find that her responses to her husband mirror her reactions to God as He desires to lead her, provide for her and protect her.

10.) Quietly examine your submissive response to your own husband, looking for areas of subtle rebellion and stubbornness. How serious should we be about this? \_\_\_\_\_

I Samuel 15:22-23 \_\_\_\_\_



## DEPRESSION . . .

Now some claim that we need to just help the depressed to think positively, to change his pattern of thinking and that will take care of the depression.

Well, we need to have positive thinking all right, but in order to really have positive thinking there first needs to be something positive to think on. Circumstances need to show some improvement. It is when that which has depressed him shows some sign of changing for the better that the depressed can take encouragement. And this must be realistic, not imaginative. We can wait on God for this to happen.

There has to be a starting point in this. There needs to be something for the depressed person to take hold of and to build on, something encouraging for him to think about.

Until that is provided either by God, someone else, or himself, he cannot be encouraged or think positively. (A person may be able to do some things himself to change the situation and be encouraged by that, but others can also help him do this.)

For example, it wasn't possible for me to be encouraged and think positively until I saw a bit of evidence myself that I was getting better. And this was brought to my attention from outside of myself. It wasn't always there. It came as part of the healing process. God was again restoring my mental health.

And in the days that followed, other little encouragements were brought to my attention. I began looking for them. When others said good things about me, I thrived on that.

I am reminded of what Paul wrote in Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In other words, if true, think on these things."

And I strongly believe that we are to apply this verse to ourselves when we hear honest, true reports about the good in us. We are to take these to heart, and be lifted and encouraged thereby.

We often hear that we need to be re-

mindful of our sin and take conviction and take to heart all that is not good about us. And, of course, this is needful.

But there is also the other side of the coin. We can and need to take to heart all the honest, good and true things that we hear about ourselves.

In other words, we need to be encouraged and take encouragement in our Christian walk. There is much that would tend to defeat and discourage us as we seek to live for Christ. Therefore, we need to take all the encouragement we can in order to press on in our attempt to glorify Christ.

I told this to a depressed lady who came to me and she said: "Oh, but I never dared to think too much on the compliments I received for fear of becoming proud." "But you need this encouragement," I told her, "and you can tell if it makes you proud by how such compliments affect you."

"If you take encouragement from them so that it spurs you to go on doing ever more good, as a Christian does good, that is of God. But if the compliments cause you to stop doing good and just relax, hoping to feed your soul and the rest of your life on the respect that others are showing you, without further thought or effort to do more good, or to mature as a Christian, such is pride."

As an example, take a politician, who, after gaining a public office, thinks only of the benefits his office gives him and little of serving people through that office. Such is pride, and is not good.

The good we hear about ourselves should spur us on to do more good and never cause us to think proudly, "I have attained. I need no longer do good, but can now just admire myself and what I have accomplished already." That is not of God.

Take encouragement where you honestly can and press on in the good you are doing. This doesn't mean that we no longer need to accept conviction on anything. To take encouragement, such as I speak of here, leaves room for any change for the better or conviction of sin that needs to be received.

When depressed, we need to ever seek encouragement in our Christian walk.

You ask, "Seek it also?" Yes, I say, "Seek it also."

For example, if you have a friend who does encourage you, go to see him often and feed on all the good things he has to say about you.

Remember these three things: One, wait on the Lord! Two, don't let your depression cause you to sin. Three, accept encouragement whenever and wherever you can get it.

Note: Pastor Mundfrom's 173-page book, *Purged*, referred to above, is available for \$5.00 by writing to: Rev. Gerald F. Mundfrom, Printing Fund, Route 1, Box 503, Osceola, Wis. 54020.

## Personalities

Rev. Karl G. Berg, who has served as an assistant pastor in the Kenyon, Minn., parish since 1979, and was vacancy pastor there before that, has returned to his home at Salem, Ore. 97302, for health reasons. His address is 1482 Justice St. No.

New address for Rev. David C. Molstre, pastor of Our Savior's Lutheran Church, is 818 Heart Drive, Dickinson, N. Dak. 58601.

## In Memoriam

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

WISCONSIN

Boscobel

Mrs. Gladys W. Lysne, 66, Dec. 11, 1980, Trinity

Mr. William King, 79, Jan. 6, Trinity MINNESOTA

Newfolden

Mrs. John (Minnie) Olson, 71, Feb. 8, Westaker

## Northern Minnesota laymen to meet

The Northern Minnesota Lutheran Laymen's Society will meet at Jevnaker Lutheran Church, four miles east and two miles south of Borup, Minn., on Sunday, March 22, at 2:30 p.m. The text for discussion will be Revelation 20. All are welcome.

Art Joppru, President  
Joe Jacobson, Secretary

## Concordia board met with Walter A. Maier, Jr.

The Board of Control of Concordia Theological Seminary, Fort Wayne, Ind., has announced that a basic understanding resulted from a lengthy and thorough discussion on January 30 between the Board, Dr. Walter A. Maier, Jr., of the seminary faculty, three representatives for the president and vice-presidents (praesidium) of The Lutheran Church-Missouri Synod, and two additional faculty members. In a January 5-6 meeting the Praesidium stated that, in its opinion, "Doctor Walter A. Maier, Jr., holds a position different from that of the official doctrinal position of the Synod."

At the January 30 meeting, however, Dr. Maier emphatically affirmed his belief that on the basis of Christ's vicarious atonement God has put His wrath away against the world and has declared the whole world to be righteous; that the benefits of this objective forgiveness are appropriated only by faith; that even though the entire human race has been redeemed, the Law in all its severity, including the wrath of God against sinners, as well as the Gospel of forgiveness, must be preached to all, including Christians. According to the Gospel, God is indeed reconciled; according to the Law, the wrath of God abides on all who reject Christ and His work of reconciliation, refuse to repent, and live in their sins.

Dr. Robert Sauer, Dr. George Wollenburg, and former synodical vice-president Dr. Theodore Nickel represented the praesidium at the January 30 meeting. Professors Kurt Marquart and Howard Tepker of the seminary faculty were also present.

The frank five-hour exchange focussed on several theological issues which were isolated for clarification. The discussion showed that there have been misunderstandings, unclear thinking, and poor communication because of overstatements, lifting of phrases and snippets of doctrinal expression out of context, and sometimes even the pressing of casual expressions to ultimate conclusions not intended by the speakers.

More than semantic differences surfaced early in the January 30 meet-

ing. At the close, however, basic agreement emerged on such topics as the wrath of God, Law and Gospel, and "objective justification"—a term used in the Lutheran Church to summarize a concept in the Bible and the Lutheran Confessions that forgiveness and justification because of the death of Christ are objectively available for all mankind through the ages whether or not individuals appropriate it through faith.

Differences in the interpretation of several critical passages remain. The Seminary board, as well as Dr. Maier, is concerned that variant interpretations can lead to a misinterpretation of doctrine. Therefore, the Seminary board reported, discussions will continue by the faculty.

Dr. Maier stated: "I regret that some publicly quoted statements of mine from a technical paper 'prepared for faculty discussion purposes only' have given a wrong impression about my doctrine of justification as a whole. I, therefore, withdraw that paper from discussion. Doctrinally I stand with our Synod's historic position."

In his statement to the Board of Control, Dr. Maier further stated: "When the Lord Jesus was 'justified' (I Timothy 3:16) in His resurrection and exaltation, God acquitted Him not of sins of His own, but of all the sins of mankind, which as the Lamb of God He had been bearing (John 1:29), and by the imputation of which He had been made . . . to be sin for us' (II Corinthians 5:21), indeed 'made a curse for us' (Galatians 3:13).

"In this sense the justification of Jesus was the justification of those whose sins He bore. The treasure of justification or forgiveness gained by Christ for all mankind is truly offered, given and distributed in and through the Gospel and sacraments of Christ.

"Faith alone can receive this treasure offered in the Gospel, and this faith itself is entirely a gracious gift and creation of God through the means of grace. Faith adds nothing to God's forgiveness in Christ offered in the Gospel, but only receives it. Thus, 'He that believeth on the Son hath ever-

lasting life: and He that believeth not the Son, shall not see life; but the wrath of God abideth on Him' (John 3:30).

"My reservations concerning some of the traditional terminology employed in expressing the doctrine of justification are fully covered by the following statements from the major essay delivered to the first convention of the Synodical Conference, assembled in Milwaukee, July 10-16, 1872:

When speaking with regard to the acquisition of salvation (by Christ), God has wrath for no man any longer; but when speaking with regard to the appropriation, He is wrathful with everyone who is not in Christ (*Proceedings*, p. 32). Before faith the sinner is righteous before God only according to the acquisition and the divine intention, but he is actually (*actu*) righteous, righteous for his own person, righteous indeed, first when he believes (*Proceedings*, p. 68).

Following the meeting Board Chairman Raymond N. Joeckel commented, "We only wish that we could have reached this stage of the discussions and that we could have had this kind of interchange before unfortunate statements appeared in the public press. The church can learn from this that the Lord blesses sincere efforts to discuss and clarify the meaning and message of the Holy Scriptures."

—Concordia Theological Seminary  
News Release



VBS at Section Ten Church, Cumberland, Wisconsin, June 1980.

**PRAY and PLAN  
NOW for YOUR  
CHURCH'S  
SUMMER MINISTRIES**



# NEWS OF THE CHURCHES

## From here and there

*Minnewaukan, N. Dak.*—No services are being held in Antiochia Lutheran during the winter. Members are worshipping at Trinity in Minnewaukan. It is hoped that services at Antiochia can resume on Easter Sunday.

Pastor LeRoy Flickinger of Leeds, N. Dak., is assisting the parish during the pastoral vacancy.

The former Sam Delvo home in Minnewaukan has been purchased as a parsonage. Located two blocks from Trinity, it is an attractive one-storey house with a fully furnished basement. There is an attached double garage and there are two heat-saving fireplaces.

*Kalispell, Mont.*—The annual progressive dinner for Faith Lutheran was held on Sat., Jan. 24. Early courses were served at Loy Robinson's, Dean Flansaas' and Ron Wagner's. The main course, dessert and entertainment were at the church. The occasion was for all adults.

The church sanctuary of Stillwater Lutheran, rural Kalispell, has been carpeted. The chancel floor was raised further prior to carpeting. One hundred new hymnals have been ordered.

## With our Evangelist, youth worker

*Valley City, N. Dak.*

Grace Lutheran Church

Mar. 15-19

Curtis Emerson, pastor

*Binford, N. Dak.*

Bethany Lutheran Church

Mar. 22-26

Wesley Langaas, pastor

*Minnewaukan, N. Dak.*

Trinity Lutheran Church

Mar. 29—Apr. 2

Le Roy Flickinger, interim pastor

Remember Pastor Kenneth Pentti in prayer as he goes to these appointments in our church. He is called to share the Word of God throughout the church, supplementing the preaching and teaching of the local pastors. May the Lord use him to much blessing.

*Minneapolis, Minn.*—A seven-member study committee was named at the annual meeting of Medicine Lake Lutheran to explore the possibilities of re-locating the center of the congregation's work. From the beginning the congregation has rented facilities from the AFLC headquarters at 3110 E. Medicine Lake Blvd.

Volunteers at Rosedale Lutheran painted the church basement on Valentine's Day. But over at Faith Lutheran that same day a Sweethearts' Dinner was served, featuring spaghetti. Both congregations are served by Rev. Ralph Rokke.

*Boscobel, Wis.*—Fourteen new members were received into Trinity Lutheran recently.

"Glorying in the Cross" is the theme of the midweek Lenten services this year.

*Fertile, Minn.*—The men of Maple Bay Lutheran were in charge of the morning worship on February 8. Following the 9 o'clock service the men also served a pancake breakfast.

*Bagley, Minn.*—Grace Lutheran is considering a remodeling project for the church and building an addition. A five-member committee is to make a report to the next meeting.

The man who believes in nothing bigger than himself lives in a very small world.

—The News Illustrator

*Thief River Falls, Minn.*—A Mother-Daughter Tea was held at Our Saviour's Lutheran on Valentine's Day.

The Couples' Club held its annual Love Feast on Sun., Feb. 8. The program was put on by the Virgil Hjelles of Viking, Minn. Sheldon Mortrud is the president of the Club.

*Dalton, Minn.*—Mr. Merle Fagerberg is serving as interim pastor of the parish. During February each of the four congregations had one 11 o'clock Sunday worship service and dinner was served afterward.

*Salol, Minn.*—Norland Lutheran, at its annual meeting, voted to continue giving 30% of their offerings to the AFLC, to continue having fellowship dinners every other month, and to have the deacons begin the worship services "on the Sundays the pastor (Jerome Nikunen) is running late."

*Stacy-Wyoming, Minn.*—The church councils of Sunnyside Lutheran and Hope Lutheran visited all members of the congregations during the week of Feb. 15-21. All meetings during that time were cancelled. The visits were made by appointment.

*Badger, Minn.*—Lay Pastor Gustav Nordvall suffered a heart spasm while cutting and hauling wood in January. He is fine again now. But during his brief stay in the hospital in Roseau, some of the men from the parish finished up his wood project with the help of a neighbor and a large pile of wood is the result.

*Ferndale, Wash.*—The senior choir at Triumph Lutheran will be presenting John W. Peterson's cantata "No Greater Love" on Palm Sunday evening.

## Association of Free Lutheran Congregations

### BUDGET RECEIPTS (Final)

Feb. 1, 1980 - Jan. 31, 1981

Fund	Total Budget	Received	% of Total
General Fund	\$104,140.00	\$102,395.77	98%
Schools	179,802.00	189,926.52	106
Home Missions	105,252.00	101,443.18	96
World Missions	156,252.00	152,802.35	98
Praise Program	36,407.00	27,442.91	75
<b>TOTAL</b>	<b>\$582,237.00</b>	<b>\$564,352.10</b>	<b>98%</b>
<b>1979-80</b>	<b>\$481,635.00</b>	<b>\$481,942.02</b>	<b>100.6%</b>
<b>1981-82</b>	<b>\$809,206.00</b>		

"Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits! (Psalm 103:1, 2).

# A meditation for Lent

THE LUTHERAN AMBASSADOR  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

Second-class postage  
paid at Minneapolis, Minn.

Jesus went into the garden  
'Neath the old olive trees to pray,  
And He spoke to His Heavenly Father  
As He sought new strength for the day.

He left three of His disciples  
To watch and pray with Him,  
And He went a stone's cast further  
As the stars above shone dim.

Three times He found them sleeping,  
For indeed their flesh was weak;  
And then came the mob with the  
soldiers  
And Judas, the Savior to seek.

They seized and led Him to Pilate,  
But alas, no guilt was in Him.  
They accused, they mocked and they  
scourged Him,  
But still He was free from all sin.

They spit in His face and they smote  
Him;  
On His head placed a crown of thorns.  
The blood down His cheeks flowed  
freely  
As the crowd about Him scorned.

They led Him up to Golgotha,  
Bearing His cross alone.  
As a sheep that is led to the slaughter,  
None heard e'er a sigh or a groan.

He cried, "O Father, forgive them,  
For they know not what they do."  
He died, fulfilling His mission:  
"It was finished" for me and for you.

He died that day as He gave up the  
ghost  
On that cross, fulfilling our place.  
God grant our desire to do His will  
'Till we see Him face to face.

And now, my friend, don't you see Him  
there,  
Nailed to that cross for you?  
Will you accept, or reject Him  
As He lovingly calls for you?

He calls today, dear sinner,  
Tomorrow may be too late.  
Seek Him today without delay  
His blood will cleanse your sins away.  
Oscar A. Olson  
Outlook, Sask.

## Thy Kingdom Come

"Bearing the cross for Himself  
(John 19:17).

"And he that doth not take his  
cross and follow after Me is not worthy  
of Me" (Matthew 10:38).

The cross that Jesus bore was ours;  
but He took it and made it His own.

No one else could have carried that  
burden, and in truth it was heavy  
enough for Him, too. He could still the  
tempest, heal the sick, and raise the  
dead from their graves, but when He  
bore His cross, He sank to the ground.  
In sorrow and anguish of soul He cried  
out, "My God! My God! why hast  
Thou forsaken Me?" This burden was  
verily more than a piece of wood: it was  
everything that made trouble between

God and us. All this He bore in spirit  
and soul, and on His body; and then  
He died on a tree!

It is this cross of Jesus that has  
made a cross for all who will follow  
Him. To depart from all the sin that  
He bore for us, and to follow Him from  
day to day in things great and small,  
that is our cross. The cross is not sick-  
ness, poverty, and the hard life that sin  
lays on all men. Only those who follow  
Jesus walk the way of the cross.

When you deny yourself and give  
Christ your allegiance, when you leave  
the world and go to your Bible, into  
your prayer chamber, and when you go  
out among people, and walk as a child  
of light with a humble mind, in honor

## His cross and ours

and dishonor, in evil report and good  
report, then you are following Jesus,  
and then you are bearing the cross  
after Him.

Jesus, I my cross have taken,  
All to leave, and follow Thee;  
Destitute, despised, forsaken,  
Thou, from hence, my all shalt be.  
Perish every fond ambition,  
All I've sought, and hoped, and  
known,  
Yet how rich is my condition!

God and heaven are still my own.  
Reprinted from *Thy Kingdom Come*  
by Ludvig Hope,  
copyright 1939, 1967,  
Augsburg Publishing House.  
Used by permission.