

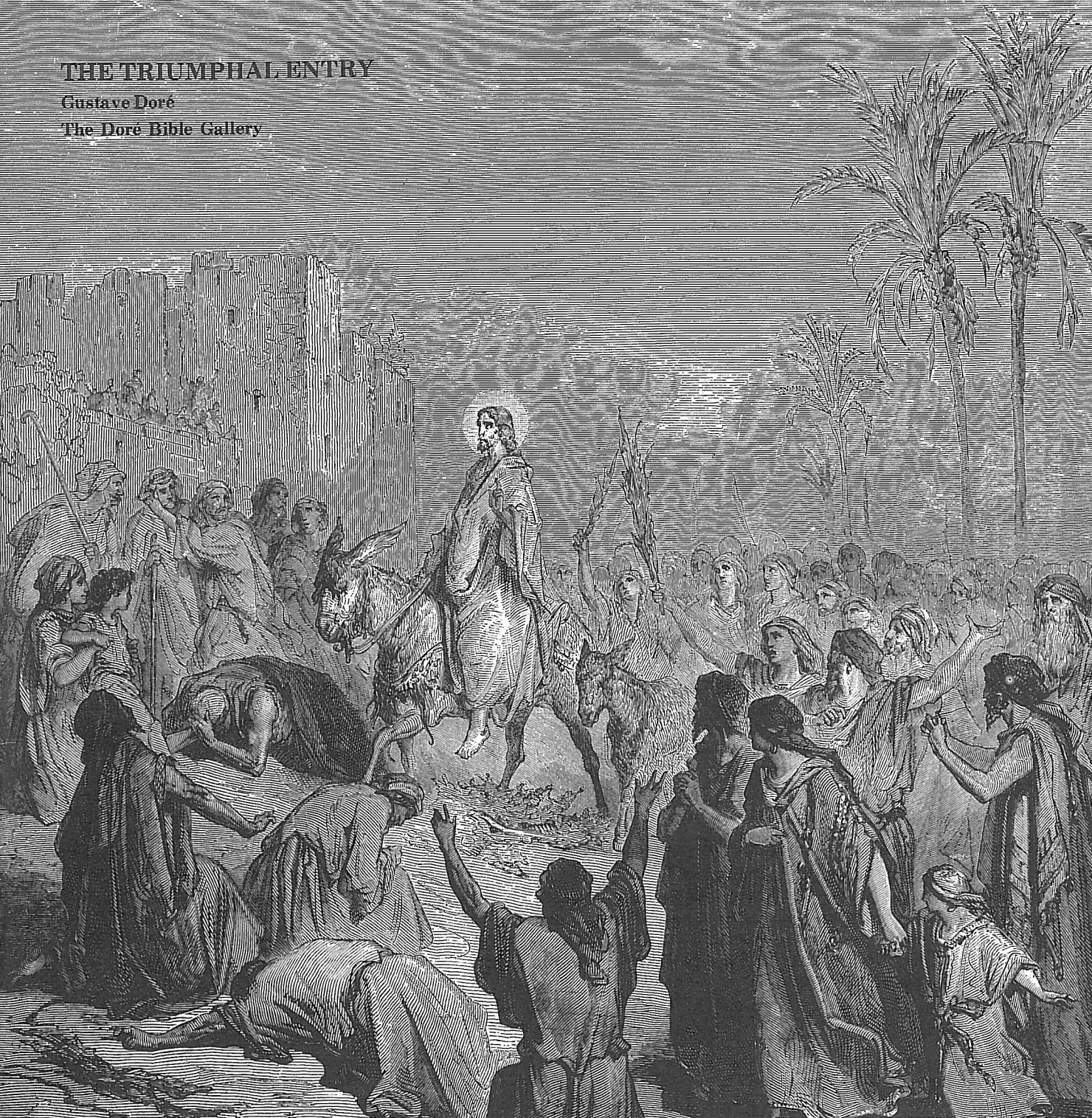
March 6, 1979

The Lutheran Ambassador

THE TRIUMPHAL ENTRY

Gustave Doré

The Doré Bible Gallery



MEDITATION MOMENTS

GOING HOME

We have all had occasion to be away from home and then have discovered the joy of returning to that home. Sometimes this is the best part of a vacation. Jesus must have had the same feelings of joy as He neared the end of His earthly life. The time of His departure was at hand, but the manner in which His departure was to be accomplished was not a pleasant one. In the Garden of Gethsemane He pleaded with His Father for another way, but when the time came, He was willing to go the way His Father deemed best; this was by the way of the cross.

The way of the cross leads to our heavenly home. It was the way Jesus had to go, and it's the way you and I have to go for salvation. The closer we come to the time of departure, the more important it becomes to have our reservations confirmed. When traveling, many of us have experienced the apprehension that goes with being on "stand-by" and not sure that we will have a seat on board.

Jesus said to the disciples, in John 14:4, "And whither I go ye know, and the way ye know." Thomas was not sure; the way was not confirmed in his mind. He was taking an unsure chance and proved this in verse 5, as he said, "How can we know the way?" This is not an uncommon question. There are

many people who do not know the way and lack the assurance of salvation. Jesus answered Thomas' doubts by telling him, "I am the Way, the Truth and the Life; no man cometh unto the Father, but by Me" (John 14:6).

The way of the cross is the only way to salvation. Christ's suffering on the cross, with all its humiliation, agony, pain and bloody death, is our assurance and reservation that we are heavenward bound. Some will ask how it is possible for our salvation to be paid in full by the death on the cross. It wasn't the death but the One who died—Jesus, the Son of God. He was the only perfect man to live since Adam's fall, the only one qualified to pay the price of man's sins and to give man the opportunity to have eternal life. You may ask, as the jailer asked Paul, in Acts 16:30, "What must I do to be saved?" This is an important question that many are not willing to ask, yet assurance of salvation lies in the answer to that very question. Paul gave the jailer this simple answer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Nothing can be easier, yet we try to make it so difficult.

His simple statement, "I am the Truth," was the basis of Christ's teaching. This is as important as the Way,

but we find many people distorting or denying the Truth. This is unbelief, the only sin without forgiveness. Paul told the jailer he must "believe." That was all; there was nothing of works he must do, nothing of church membership and nothing requiring him to reform or change behavior, just "Believe on the Lord Jesus Christ, and thou shalt be saved." This truth is the confirmation of passage to our heavenly home. Can anything be more simple or more sure?

In the third area of Jesus' statement to Thomas, and to us, He says, "I am the Life." While we are waiting for our passage and time of homecoming, we are instructed to "occupy" until Jesus comes. This is the period of earthly life. When we have believed the truth, it changes our lives. We will be compelled, out of pure love and appreciation of what Christ has done for us, to fulfill our Lord's desires for us. After all He has gone through to give us life here and in heaven, we would not want to add to that burden by living lives full of doubt and sin. Our desire should be to live in a way that brings honor and respect unto One who endured so much for us. Let our living be Christ-centered, in the way of the cross.

—Philip Featherstone

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HIS LAST WORDS

by Rev. Ralph Tjelta,
DeKalb, Ill.

"Has the doctor mentioned anything about when you might be going home?" I asked.

"No, this time I'm here to stay. There won't be any going home again."

With these words my father began the last month of his life. And with these words my family and I joined that host of people who have kept vigil by the bedside of a loved one whose life's strength has been slipping away.

"No, this time I'm here to stay. There won't be any going home again."

My, how we listened to his words then. We didn't want one of them to go unheard. We recalled and repeated those words to one another. We realized that each one was chosen with care and we in turn became more careful about the words which we spoke to him. What a blessing to hear those last words, words of concern and gratitude to those he loved, words of thanksgiving and praise to the Savior he loved.

There is Another who died, who also spoke "those blessed last words," the Seven Words of the Cross. This One who speaks is Jesus and as we read those last words from the lips of our dying Savior our hearts are stirred with the magnitude of meaning which they contain. Let us recall those words once more.

The First Word

The first of those words is the word *forgiven*. While on the Cross Jesus prayed, "Father forgive them; for they know not what they do" (Luke 23:34). How accurately Jesus describes the ignorance of man's heart. Man does not know what he is doing in his relationship with God. He does not *desire* forgiveness from his sins because he does not realize or accept the fact that he is a sinner. Like the rich young ruler, mankind in general think they live pleasing in the sight of God, not realizing that their hearts are totally

estranged from God and in need of reconciliation. That is why God begins to deal with them through the Law. He must teach man that he is not perfect, that he loves neither God nor man as he ought and that he is worthy of judgment and condemnation. Only when man sees this will he seek reconciliation with God in Christ Jesus.

The Second Word

Those who have come to realize their lost condition before God cling to this word of Jesus, "Father, forgive them." Here we see that which is impossible to man. Not only does he lack the *desire* to seek forgiveness, but he doesn't have the *ability* to grant forgiveness. How often natural man seeks to no avail for the power to grant forgiveness to another *after* he has been trespassed against. At times he attempts to find this forgiveness in his heart *before* another trespasses against him. But even this is of no avail. How much more ridiculous and impossible it is to think that man can find forgiveness in his heart for another *while* that person is sinning against him. But listen to this last word of Jesus. Even while man is trespassing against Him, yes, though it be the greatest of sins, that of crucifying Him, at that very moment the heart of Jesus overflows with a prayer for forgiveness to the Father.

To make the situation even worse, Jesus was suffering in innocence, and for the very people who were putting him to death. And still He speaks the word of forgiveness to the repentant heart. "Verily, I say unto thee, today shalt thou be with Me in paradise." Yes, we can believe in the forgiveness of sin. This word of pardon to the thief proves that you and I will find in Him a complete, perfect and finished forgiveness. He has forgiven you, me. Open your heart today in repentance through His grace and receive that forgiveness.

Another of those last words spoken by Jesus while on the cross is the word *forsaken*. On my desk is a small booklet written by a young girl after her parents were divorced. In that booklet this youngster writes of her feelings of anger, sadness and frustration at her father who so heartlessly has forsaken his own daughter.

(Continued on page 4)

Such loneliness and emptiness is a common experience of all men. We not only forsake friends and neighbors. We have to confess that all too often we forsake our very closest family members. Many times we do not forsake them outrightly but we do forsake them indirectly. We forsake our responsibilities of love in furthering them in the nurture of God and in Christian growth. We forsake them by influencing them in evil ways and in the development of inner heart attitudes of selfishness and disobedience to God's will. We cannot honestly say that we love our neighbor and therefore we realize that we have forsaken him.

Now let me ask a different question. Do you *love* the Lord Jesus? Notice that I did not ask, do you *know* the Lord? Neither did I say, do you *believe* in the Lord? And again, I did not ask, have you *received* the Lord? No, the question is this, do you now at this time, with all your heart, soul, mind and strength *love* the Lord Jesus? Faced with this question we must admit we have forsaken Him, even as we have forsaken our neighbor.

The Third Word

Listen, now, to the words of Jesus, "Woman, behold thy son!" And to the other disciple Jesus said, "Behold thy mother!" From this word of Jesus we learn that He is concerned for us when the reality of being forsaken threatens. At this time He has already experienced what it meant to be forsaken by His disciples. And yet, rather than seeking vengeance because of this, He shows His gracious concern lest either of these whom He loved should be forsaken.

The Fourth Word

Jesus was not only concerned about our being forsaken of men. He was far more concerned about the separation which existed between sinful man and His Heavenly Father. And so we read this next word of Jesus, "My God, My God, why hast thou forsaken Me?" My heart shudders as I think of this possibility, to have God turn His back upon me. The greatest sorrow and tragedy of hell had to be this, that God has turned His back upon the unbeliever. Who am I to be delivered from this deserved

punishment? Yet that is the meaning of this word. Jesus, in innocence, out of His love for me the guilty, suffered the breaking of that eternal bond with the Heavenly Father. He was forsaken. And so He promises, "I will *never* leave thee, nor forsake thee." What a word for us. Because of Jesus, we know that we never have to fear being forsaken by God.

The Fifth Word

Our Lord spoke again from the Cross, "I thirst." John records that these words were spoken when Jesus knew that "all things were now accomplished, that the Scripture might be fulfilled" (John 19:28). May I emphasize the last word, *fulfilled*? Look at the accomplishments of man. See the buildings, machines and empires he has built. Notice the nations he controls. But, has he accomplished the fulfillment of God's Word? When Moses gave the children of Israel the words of the Lord (Exodus 19:8), they answered, "All that the Lord hath spoken we will do." Centuries later, though, man's accomplishments were accurately described, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Romans 3:10-12). Man has accomplished total failure before God.

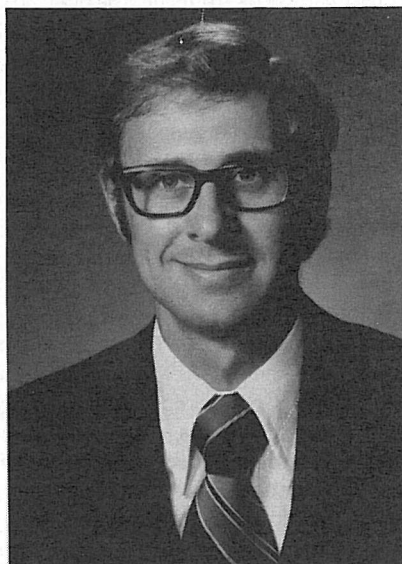
In the fulness of time Jesus came and took upon Himself the form of

flesh. As true man and true God He accomplished complete and perfect fulfillment of God's Word. He did all He was sent to do. He said all He was sent to say. His mission was accomplished. Therefore we can rest in this Word. He will perfect that which He has begun in us, now and for eternity (Philippians 1:6).

"The great separation between God and man has been closed."

The Last Words

The grand finale of "those last words" is this, "It is finished" (John 19:30). Because "it" was finished Jesus could add, "Father, into Thy hands I commend My spirit" (Luke 23:46). The Great Sacrifice has been offered. Atonement has been made, forgiveness given. The great separation between God and man has been closed. Reconciliation has been brought about. The fulfillment of Scripture has been accomplished. His redemptive work is finished and stands as finished forever. Nothing can be added, nothing taken away. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (II Timothy 4:8).



Pastor Ralph Tjelta serves Grace Lutheran Church in DeKalb, Ill. He is the son of Andrew and Malinda Tjelta and grew up in Prairie Farm, Wis. He was baptized into the Christian faith at Stavanger Lutheran Church, Garden City, Iowa. As a teenager he came to a personal faith in Jesus Christ. While in college he was active in the Navigator ministry. It was at this time that he responded to God's call into the ministry. His seminary training was received at the Lutheran Brethren Schools, Fergus Falls, Minn. He has served pastorates in Henning and Blue Grass, Minnesota, and in Chicago, before going to DeKalb.

His wife is the former Katha Farlow from Barronett, Wis. They have two children, Sarah and Peter.

Depression and mental illness

By Rev. Gerald F. Mundfrom

Nogales, Ariz.

The emotional makeup of a person can be compared to a muscle in the body. A certain amount of exercise will strengthen it, but continuous strain will tear it down. The individual will become emotionally stronger under a limited amount of stress, but excessive mental strain will tax his stability and could result in mental illness. Each individual has his own breaking point. Some seem to break down sooner than others. Some may break down under a certain type of strain, and not so quickly be affected by other types of strain.

Psychiatrists tell us that our heredity and childhood experiences and training play a big part in developing our emotional stability. Each of us is different in this respect. God put each one of us together in our mother's womb, with certain characteristics and talents which we inherited. We also have certain weaknesses. As we grow, our environment may have a good or bad effect on us. The decisions we have made in life also serve to make us what we are at the present.

But we do well to accept what we are and have become (we cannot change the past) and go on from there, ever seeking God's wisdom in so doing. And for the Christian, God will work all things out for good, even such things as poor heredity and an undesirable past. God will even work our past mistakes and sins out for good, causing us to learn from such, if we have faced up to these sins and mistakes, repenting of them. As forgiven sinners we do not need to live in regret of the past.

A siege of mental illness may serve to strengthen a person emotionally, even as some diseases create immunity. A person who has undergone a period of mental illness caused by a certain stress, may be able to endure much more of the same type of strain before breaking down under it the second time. The mental illness may have helped him find a way to cope with that particular type of stress which broke him down. Nevertheless, he still

has a breaking point. There are still numerous other types of stresses which could break him down again.

But then there is also the opposite extreme. Some Christians who suffered from mental illness have come to believe that their illness was caused by an ascetic life. Satan has tempted such Christians to sin and do things they never did before.

It is well for the mentally ill Christian to live by the rules he lived by before he became sick. When he is well again, he will be better able to judge what changes in conduct should be made.

Some would attribute all depression (and mental illness caused by severe depression) to self-pity. This is dangerous thinking and may cause deeper depression and more guilt.

Self-pity is not the cause of depression. Certain circumstances or stresses in life cause depression. Self-pity is to mental illness what an infection is to an open wound. Infection is not the cause of the wound, but often does slow up the healing process. Self-pity is to

pity in the depressed Christian with guilt feelings. That will only aggravate the problem. If self-pity is combated with love and encouragement, it will disappear without drawing attention to it. Assure the guilt-ridden person that Jesus has forgiven all who recognize that they are sinners and have sinned and who repent of the same (I John 1:9).

There are some, however, who refuse to be encouraged and who will to continue in self-pity. With such the infection is more serious and they are harder to help.

SOME STRESSES THAT MAY CONTRIBUTE TO MENTAL ILLNESS

1. Taking on too much work or responsibility. The mind is not able to rest when the body rests, but continues to think about work not finished. Such a person, like Martha (Luke 10:38-42), does not take enough time to nourish the soul with the things of God.

2. Working for long periods of time

"Self-pity is not the cause of depression."

mental illness what an infection is to an open wound. Self-pity can slow the healing process of the depressed. It is self-pity that will drive one to despair and cause him to give up. It drives some to suicide.

A depressed person is often quite helpless to fight self-pity unless he has something to fight with. Love, sympathy, understanding and care, and above all, encouragement by others, are weapons that can be used to combat self-pity. If he has none of these he is apt to become a helpless victim to the infection of self-pity and its damaging results.

We should never try to combat self in stressful situations. It is better for the mental health to have work one en-

joys even though the pay is less.

3. Continued disappointment or unrealized ambitions, especially after working hard to attain them.

4. Pressure from the world to conform to its way and belief. The world may brand you as an oddball for not consenting to its ways. Throughout history Christians have been known to undergo all types of persecution by the world. Persecution can be wearing on one's mental health, but be of good cheer, for it is far better to bring glory to Jesus' name, even at a strain to mental health, than to conform to the ways of the world. Neither will Jesus forsake you.

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5. Going against one's convictions, letting oneself be talked into doing something one has no freedom to do. Worldly friends sometimes tempt the Christian in this way.

6. Fear of having done something foolish or sinful, fear of having wronged someone, or unconfessed sin. It is helpful to confess such fears to a trustworthy Christian friend or pastor and have him help you bring them to God in prayer, who readily forgives and forgets if there is any true guilt.

7. Guilt as a result of losing your temper, especially to a friend or close relative. Note: One of the symptoms of mental illness is a short temper. The person is not his normal self. The stress he is under causes him to be impatient.

8. Financial stress. The wise Christian is careful not to overbuy on credit, so that he has nothing with which to meet emergencies. God has promised that if we *seek* first the kingdom of God and His righteousness, all our needs will be provided (Matt. 6:33). However, God's promise does not give liberty to tempt Him by overbuying on credit.

9. Disagreement with someone who seems to have a hold on us, such as an employer, neighbor or relative. We need to seek God's wisdom in dealing with such people in Christian love and not with harsh words of revenge.

10. Accepting false teaching or false doctrine. God may check you, causing you to become depressed, if you go too far to the left or right from sound Biblical doctrine. Such has been my experience.

11. Fear of the future, illness or death. Since God is our refuge, we need not fear. Most of our fears are never realized, and if they are, God gives sustaining grace. However, we need to face our fears, ever seeking God's wisdom in knowing how to confront them. The wrong thing to do is to try to forget them by pushing them into our subconscious mind.

12. A health problem of one's own or of a dear relative or friend.

How to maintain or regain mental health

1. Continue to like and respect yourself, even if mentally ill. Chances are the illness is not your fault. It is no more disgraceful for a Christian to be mentally ill than it is for a soldier to be wounded in battle.

2. Be assured that God loves you, that He has not forgotten you.

3. Be patient, better days are coming. You will again be all you once were, and more. You will be enriched for having gone through the experience. You will again be able to enjoy all the things you once did, and much, much more.

4. Do not panic at the symptoms—temporary loss of concentration, memory blocks, inability to express yourself clearly, and others. Your abilities will be restored to you in due time.

5. Try, as well as you can, to seek enjoyment, although it is difficult when mentally ill. Many things do not appeal, but try nevertheless. Let your friends know the things you do enjoy, so that they can help you, or suggest other things that you might enjoy. Enjoyment brings healing.

6. Avoid being idle. Make an effort to become involved, but take ample time to relax and rest when you feel the need.

7. Get involved in physical work or play that does not tax your concentration ability to the point of confusion. Avoid labor that will cause nervous strain. A tired body will help you to relax and your mind so it can rest from all of its worries.

8. Do not stay at any one thing so long that you become weary of it to the point of depression.

9. Do not think that if what you do is not helping you earn a living, it is not worthwhile. If you enjoy it, if it helps you to become involved, it is worthwhile and will bring healing. Since the most important thing that you have to do right now is to get well, work at it by seeking relaxation and enjoyment even if it is only making paper dolls. If you enjoy it, do it.

10. As far as possible, avoid doing things which depress or distress you. It may be good to take a vacation, if it appeals to you to get away from surroundings which remind you of your

problems. However, if the thought of going away is very depressing, a vacation may not be the answer. If getting away is needful for you, God will make it possible. Ask Him to help you to work it out.

11. As far as possible, without sinning, do what is natural and appealing. I like to take long walks.

12. Sleep when you can sleep—to rest the mind. However, avoid tossing on your bed if sleep does not come. If you do not feel like getting up in the morning, stay in bed and get as much sleep as possible when you can. Your friends and loved ones will understand.

13. Find what comfort and strength you can in reading your Bible and praying. But if you find this to be difficult because of your illness (as it was with me), do not let it worry you. God knows your limitations and will not judge you. I would suggest that you periodically make an effort to read your Bible and pray. God will honor your sincerity and efforts and in due time you will be able to read your Bible, pray and experience a blessing.

14. Share your faith. As a child of God, seek opportunity, without pressing anyone, to speak about Jesus and what He means to you. Share Biblical truths with others. Avoid religious arguments! Speak only to those who want to hear. It is a joy and a source of healing to a Christian to share his Christian faith with someone who is interested.

15. Seek fellowship, especially Christian fellowship. It is always good to talk with someone, especially if they show love and concern for you and your problems.

16. As far as possible, avoid those who depress you. Beware of unsound advice and poor counseling. There are always those who think they have all the answers. If you are not sure about something, it is best not to accept it as truth. You may wish to check it out with your Bible, a Christian pastor or a Christian friend.

17. Do not let others increase or add to the guilt feelings you already have. You do not need more guilt feelings, but you need encouragement. Do not seek blame, but seek encouragement.

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A PAGE FOR CHILDREN

Happy Acres



ONE PEW FOR MELISSA

The Johnsons had nearly reached the church Sunday morning when Melissa said, "I want to sit with Patsy and Sharon and Kay in church today. They want me to."

Mom, from her place at the organ, had seen Melissa's three little friends sitting together in the balcony of the church several Sundays now. Each Sunday the girls had become noisier and whispered more and more during the service. Their parents who sat on the main floor knew nothing about how the three little girls were misbehaving.

Dad, who always sat with his six children in one of the front pews, had never seen the bad manners of the three girls. But he shook his head at Melissa and told her, "No, you will sit with your own family like always, Melissa."

Each of the older children had learned at one time or another that Dad would not give them permission to sit separately with friends. Though other boys and girls might be allowed to sit with groups of their friends wherever they liked in church, the Johnson youngsters knew there was only one place for them—and that was together, with Dad.

"We come to worship God in church, Melissa," said Dad gently. "We do not come to church to visit with our friends. If we are to heed the Word of God as the pastor preaches it to us, then we must be quiet or we will not have ears that hear. When we are in church we are in the temple of the Lord. What is it that the choir sings when we start the service?"

Stephen thought for a moment and then recited: "The Lord is in His holy temple: let all the earth keep silence before Him" (Hab. 2:20).

"That's right. And another verse from the Bible that we should remember when we come to church is: 'Ye shall keep My sabbath, and reverence My sanctuary: I am the Lord' " (Lev. 19:30).

Melissa said no more about sitting with Patsy and Sharon and Kay. She settled herself in the pew with the other Johnsons, not really wanting to be where she was, yet knowing that she was where she ought to be. In the pew with Dad, there was no whispering. And you sat quietly. You heard what the preacher said, even though you might not want to be good.

It was while the pastor was praying

that she heard loud whispering up in the balcony. Then Sharon's twittery giggle rippled out over the entire church.

Suddenly, Melissa was very glad she was there in the pew with Dad. It was much easier for a girl to be quiet in the Lord's temple when her own father was there beside her—quiet, and loving the holy stillness of the sanctuary of God.

FAMILY DISCUSSION

1. If we bring pictures and books to look at while we are in church, do you think we are learning to be quiet and to listen to God's Word? Or, are we learning NOT to pay attention to what our pastor tells us?

2. Are we able to know what the minister says if we whisper?

3. If you will read these passages from the Bible, you will find that the Word of God makes it plain that is important and necessary to be quiet and attentive if we are to learn from the sermon what is preached to us: Numbers 9:8; I Samuel 9:27; 12:7; Job 37:14; Psalm 46:10; Zephaniah 1:7; Zechariah 2:13.

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MEMORY VERSE

Ye shall keep My sabbaths,
and reverence My sanctuary;
I am the Lord.

Leviticus 19:30

THE CHURCH IN

by Rev. Raynard Huglen, Editor

Background

Two hundred and fifty Lutherans from the U.S. and Canada gathered in a colloquium or conference outside Houston, Texas, Jan. 29-Feb. 2, to consider "anticipated future change so that appropriate planning can be effected to strengthen the Lutheran Church, especially at the congregational level."

Such was the purpose of the assembly of representatives of nine Lutheran bodies invited by the Lutheran Brotherhood, a fraternal benefit society based in Minneapolis, Minn. All Lutheran synods were invited to participate, but several chose not to take part. Another, the Wisconsin Evangelical Lutheran Synod, was present in an observer status.

Attending from the Association of Free Lutheran Congregations were Pastors Richard Snipstead, president, John P. Strand, past president, Francis Monseth, Wendell Johnson, Elden Nelson, Robert L. Lee, and Raynard Huglen; and layman Robert Knutson, a North Dakota farmer.

While I could be subjective in this article, writing under my own by-line, I choose to write this report as objective news, leaving personal evaluations to the editorial pages.

Organization

The Colloquium was set up in this fashion. Ten major presentations were made by persons who could be classified more or less as "futurists," people who have made a special study of future trends.

Every member of the Colloquium was assigned to a "cluster" or discussion group. These groups met nine times over the five days and gave opportunity for everyone to express reactions and ask questions. Sometimes guest presentors were present to answer questions and expand upon their own views of society's problems and future.

In my cluster were such people as Dr. J. A. O. Preus, president of the

Lutheran Church-Missouri Synod; Dr. Merton Strommen, my research-oriented brother-in-law; and Rev. Erling Teigen, editor of *Lutheran Sentinel*, organ of the Evangelical Lutheran Synod. We were 25 in all.

On four of the five days there were reactor panels in which a few Colloquium members took part and the presentors also participated. These were occasions when questions from clusters and from the floor could be entertained.

Finally, at the close of each day's sessions, Monday through Thursday, reflections on the day's events would be given by two commentators: Dr. Robert J. Marshall, past president of the Lutheran Church in America, and our own Pastor Strand.

Now we will take a look at the ten presentations which were made at the Colloquium. The summaries will necessarily be brief.

Alvin Toffler

The best known of the presentors was Alvin Toffler, author of the best seller *Future Shock*. What he did was list themes in his book which he felt were correct projections at that time (1970) and those in which he hadn't gauged the future correctly. As one example of the former, he said that his projections on cloning and test tube babies were on schedule. In regard to failures in prediction, he admitted that the economic crisis in America's industrial society is worse now than he had thought would be the case nine years ago.

Mr. Toffler spoke of the U.S. presidency as a very difficult job today because there are so many first-time problems which come up for which

there are no precedents. He suggested that it may be time to take a look at the U.S. Constitution because it was written in a simple, non-urban day. Many institutions today are obsolete, he said. Mr. Toffler is the coiner of the term "anticipatory democracy." In a reactor panel later he indicated that it means a political system where the common people have more opportunity to enter the decision-making process.

John Platt

Dr. Platt is a professor at the University of California at Santa Barbara in the areas of Anthropology and Environmental Studies. He pointed out the great changes which have taken place since 1945 when the U.S. put its best scientists to work. He spoke of the great advances in the fields of communications, travel, weapons, data, exploration and biological balance.

Dr. Platt, an avowed evolutionist, compared various "evolutionary developments" with recent technological breakthroughs. For example, he compared the development of eyes with the perfection of television and radar.

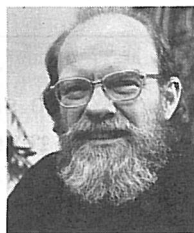
He spoke of present civilization as living on the "knife edge of the knife edge" in this world of change. Thus, we must know what to do and how to manage, not an easy task because we don't have any examples of what is before us to go by. Dr. Platt called this time the "moment of birth" and said "the hand of destiny is upon us" as we seek to create a world fit for our grandchildren.

Theodore J. Gordon

President of The Futures Group, he spoke to us on "Some Impacts of the Future Technologies," and specifically in four areas:



Alvin Toffler



John Platt



Theodore J. Gordon



Jurgen Moltman

FUTURE SOCIETY

1) Bio-medicine. Life expectancy has risen dramatically since 1900. Investigation goes on as to why cells in the human body die.

2) Electronics. Computers are now becoming available to more people as they are produced more cheaply.

3) Resources. No significant technology will be available in the next 15 years to change our dependency on oil but there must be a national shift toward electricity powered by coal and uranium. "Conspicuous consumption" in America will have to be followed by "conspicuous conservation."

4) Genetics. What the gene is was not known until quite recently although its existence has been known since the time of Mendel.

After giving some long-shot predictions (unlikely to happen) for the next 15 years (for example: a cure for aging will be found), Mr. Gordon asked some questions. What does it (the technology, the problems) all mean? Who asked for them? And he asked, do we want longer life here? As machines more and more replace humans, what will the role of people be? What role should America have in feeding the world? What should we be?

Jurgen Moltmann

The only theologian on the staff of Colloquium speakers, Dr. Moltmann is a professor at the University of Tübingen in Germany. He spoke on "The Role of the Church in Future Society."

Dr. Moltmann declared that change, renewal and re-birth are inherent in the Christian religion. Furthermore, Western culture is eschatological, that is, it inquires into the future. Two apparent contradictions motivate the Christian Church: apocalyptic fear and messianic hope. He said that we

(should) await the future with anticipation. We don't anticipate what will be but "what will encounter us." The future ultimately will mean the negation of the negative things of life (crying, pain, tears) and the consummation of the positive (joy, communion with God).

As to the Church in future society here on this earth, Dr. Moltmann foresaw the possibility of autonomy of the local congregation in his own Germany. The church (congregation) should be a covenant community forged in freedom. As to the individual, he referred to what Martin Luther had said, that he would plant an apple tree today even if he knew the world would end tomorrow, in order to pay his debts to God and his fellow men.

Willis Harman

Dr. Harman, associate director of the Stanford (California) Research Institute, addressed us on the subject of "Belief Systems and the Transformation in Human Values."

He said that one writer has called these attitudes basic in human life, the attitudes toward ourselves, our neighbor, the universe and authority. To change our belief system toward any one of these causes personal upheaval. He discussed contemporary social movements (voluntary simplicity, decentralization, etc.) and modernization trends (secularization, the "technification" of knowledge, etc.). Dr. Harman said that there has been the feeling among some that all knowledge is in the area of science, but now there is evidence of a shifting of those values.

He discussed some scientific areas once considered taboo, such as hypnosis, sleep and dreams, psychic phenomena, etc., and what is being

learned from them about the mental processes of man. He concluded by naming some implications of recent findings. Perhaps one of the most interesting for us is this: the mind is predominant over the physical.

Jean Houston

One of two feminine presentors and a descendant of the man for whom the city of Houston was named, Dr. Houston is the director of the Foundation for the Mind Research in New York. Her topic was "Religion and the Future of Human Consciousness." In introductory remarks she asserted that national government has become too small for large problems and too big for small ones.

Her presentation had four parts. One, where are we in time and history? We are at the end of a millenium as we stand at the end of the 20th Century. This is very significant. She also said that in attacking our problems we tend to deal in short-term solutions which result in long-term failures.

Two, what is the "possible human?" She said that we are educated for 1825, not the 21st Century, and yet she called this the threshold of the golden age of the knowledge of the mind and body. We are "crippled, distorted versions" of what we are (could be). Miss Houston declared that we live in the attic mentally with the other floors of our minds and bodies unoccupied. She urged us never to work on weaknesses of our own or others but on the strengths.

Three, what is the "feminine principle"? It is not ERA, but what happens in the female psyche.

Four, what are the implications of global interdependence? Dr. Houston insisted, what we have to be is what we already are. She spoke of the "planetary person" and said that the deepest question is the religious one.

Warren Bennis

Dr. Bennis is a former president of the University of Cincinnati and advisor to four presidents of the U.S. He talked to us about organizations and future society.

(Continued on page 10)



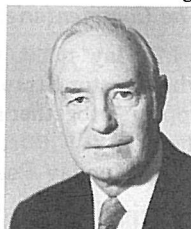
Willis Harmon



Warren Bennis



Hazel Henderson



Harlan Cleveland

He saw America as being in transition as a nation, responding to problems as they arise, rejecting labels of right or left. He also saw us as a mobile country and in reference to the work area, that advancement expectations are low at present.

Dr. Bennis repeated the question that has been asked about our society, "Since everything is so good, why is everything so bad?" He said that the Lutheran Church should capitalize on its diversity. He foresaw a bright future for complexity in life. He predicted that half our children will be working at jobs that don't even exist today. I took that to mean new kinds of jobs.

Hazel Henderson

Mrs. Henderson spoke of the individual and alternative futures. She is co-director of the Princeton (N.J.) Center for Alternative Futures.

Mrs. Henderson and her husband are among those who are voluntarily falling back to a simpler life style in the face of eventual decline of available goods. She said that we will all have to make choices between frivolous goods or bads and essential services.

She advocated that people who sense the gravity of the situation should enter the political process to express their views. This could go so far as "booing politicians" who don't tell what parts of the budgets they will cut. We must move away from "rationing by price," she said.

Robert Jungck

The second man from Germany among the presentors was Professor Jungck of Berlin. His theme was "Grounds for Hope: The Worldwide Response to the Future." Dr. Jungck said that he wanted to point out the faint signs of hope amidst the dangers the future threatens. He declared that the real realist sees what is in preparation, not only what is now. He also stated that we hear so much about how the future will affect us, but we ought to be asking, "How will we affect the future?"

Dr. Jungck spoke of these possibilities:

1) Increasing responsibilities toward future generations. It may be necessary to abandon technologies too dangerous

to humanity. Energy must be saved.

2) Looking at the whole rather than only the parts. This will affect the way we propose the solutions to our problems.

3) Be aware of the creativity in every man. We often see unemployment as a tragedy, but it can also be an opportunity for new endeavors. Some go into the social services then.

Harlan Cleveland

Dr. Cleveland sub-titled his presentation, the Colloquium's final one, "Revolution of Rising Expectations." "The Role of Leadership in Shaping the Future" was the formal title of the paper given by the director of the Program in International Affairs, Aspen Institute for Humanistic Studies, Princeton, N.J.

Humor abounded in Dr. Cleveland's address, but he made his points nonetheless. They were:

1) No one is in charge. Government is so big that no one person can control it.

2) Everything is complicated. Complexity is the name of the game. Coordinators, he said, always have walked in the dark, but now they are at least aware of the fact. In this age of specialization, in the modern hospital the only generalist left is the patient, Dr. Cleveland declared.

3) Followers take the lead. The government finds out where the people are going and then gets in front of them.

4) Science and technology have been driving society and now society should drive them. There should be new attitudes toward natural resources, people, war and peace.

5) The priceless ingredient of leadership is unwarranted optimism. This is needed among all the gloomy words floating around today. Dr. Cleveland stated that he has learned to mistrust predictions which are made. And further, one gets a wholesale batch of conjecture from such a small input of fact.

The Commentaries

Monday night was the only time when Pastor Strand and Dr. Marshall appeared together as commentators for the day.

On Monday Pastor Strand pointed

out that the future and change are just about synonymous. He noted the time in early Christian history when society was worried about the changes being caused by the Christians. Pastor Strand said that the receiving of salvation is followed by a new life style, by a discipleship. All things become new. There is a new morality, a new fellowship; barriers are broken down. The fellowship is centered around the Word of God and the Sacraments.

Dr. Marshall observed that science and technology have something to say to our world. Reason, intelligence and improved democratic procedures have their values but there are moral issues also. He spoke of the relationship of problems to the Gospel and to faith. Dr. Marshall said that our relationship to God has been taken care of through Baptism and we can go on to addressing ourselves to the problems of society. He declared, I could be immobilized by problems, I could give neat moralizations, but under Christ, I cannot dodge the problems.

Pastor Strand gave the commentary on Tuesday evening. In reflecting on the day's activities, he said that the Colloquium presentors were authorities in their fields, not in ours, nor are we authorities in their fields. He asserted that we have problems in society today on the local level because they are global concerns. Pastor Strand reminded the participants that our task is to preach the Gospel of Christ. But he went on to say that we are our brother's keeper. The problem may actually be not the ones who have so little in our world, but we who have so much. He concluded by saying that the world's problems may be beyond us, but they are not beyond God.

In his commentary on Wednesday afternoon, Dr. Marshall noted that the Colloquium had by that time experienced some movement from occupation with the technical to the spiritual, the religious, and the mental. He had also found, he said, an element of hope in the presentations of the day. The idea of stewardship had been introduced. Another important element for the Christian is witness. He spoke of the uniqueness of Christ. This belief may shut us off from other faiths, but

(Continued on page 14)

11. If you have "died with Christ", what should be some of the evidences? Vs. 20-23.

The more we can realize our assured union with Christ and the more we yield ourselves by faith and surrender to the Lordship of Christ as our Head, the more effective will be our practical life, both in opposition to what is evil and in the furtherance of what is good.

12. Were portions of chapter 2 of special blessing to you? If so, would you share your thoughts with the rest of us?

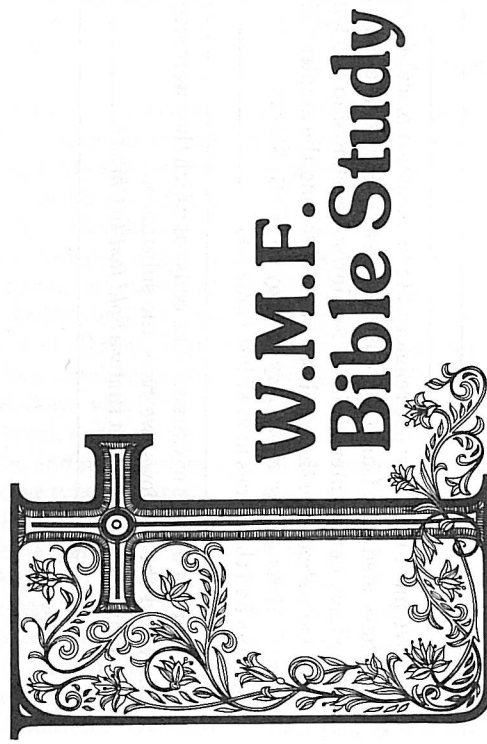
Project Calendar:

April: Cradle Roll/Junior Mission

Cradle Roll packets are available from the WMF Executive Secretary.

Funds from these two projects help to pay the salaries of both Miss Priscilla

Wold at our Brazil Bible Institute and the WMF Executive Secretary.



"FOOTPRINTS" TO FEATURE MUNDFROM'S BOOK *PURGED*

Purged, the testimony of Pastor Gerald Mundfrom's experiences as a patient in a mental hospital, will be featured on Wayne Pederson's radio program "Footprints" on these dates: March 14-16 and 19-22.

The readings will be heard on the following stations at the designated times:

KTIS-AM 900 Minneapolis, Minn. 2:05 p.m.
KFNW-AM 1170 Fargo, N. Dak. 11:05 a.m.

KNWS-AM 1090 Waterloo, Ia. 3:05 p.m.

KNWC-AM 1270 Sioux Falls, S. Dak. 2:05 p.m.

WNWC-FM 102.5 Madison, Wis. 9:05 p.m.

WBCL-FM 90.3 Fort Wayne, Ind. 3:05 p.m.

KTIG-FM 100.1 Pequot Lakes, Minn. 3:05 p.m.

The book is now available at selected bookstores. Look for it.

April 1979

CHRIST OUR VICTOR

Study Assignment: Colossians 2:8-23

"Live in Christ and enjoy the fulness of life." This is a testimony that is frequently shared with others. Then there is also the remark, "This is the life." The latter statement is sometimes made by one who does not reckon with God at all. Is it really true? You have observed so often that people and things pass away. Only Christ is eternal! Therefore, in Christ, we can have victory over the world, our flesh and the devil. In Him only can we have "fulness of life." We also hear it said that a certain person "has just everything." Much of the time we think only in terms of good looks, health, happy marriage, financial security, and the like. But is this really "fulness of life?"

1. According to verse 8, what might have been the danger the Colossian Christians faced? _____

"The Apostle's aim in this chapter is to put his converts on their guard against those who might divert them from their simple faith in Jesus and their sufficiency in Him. The keynotes are 'Take heed' and 'Let no one.' " *F.B. Meyer*.
2. What do you think would be the difference between philosophy according to human tradition and according to Christ? _____

Is there a danger of human speculation mixed in with Christian teaching? If so, can you give some examples? _____

"The Jews governed themselves by the traditions of their elders. The Gentiles mixes their maxims of philosophy with their Christian principles; and both alienated their minds from Christ. Those who pin their faith on other men's sleeves have turned away from following Christ." *Matthew Henry's Commentary*

3. What positive teaching do we have in the following:

a. Regarding Christ, v. 9? _____

b. About Christians, vs. 10, 11? _____

4. All that is necessary to secure your salvation is to be found in the Lord Jesus. There is a completion, or a filling up, in Him, so as to leave nothing wanting. Please note the following qualities:

a. V. 12a—Buried _____

b. V. 12b—Risen _____

c. V. 13—Quickened _____

Our union with Christ in His death, burial and resurrection is one of those spiritual realities which form the basis of everything else in the Christian life. God not only raised us up in and with Christ, but also imparted a new life in contrast with the spiritual death which comes by reason of our sin.

5. As you consider vs. 12 and 13, you might like to refer to the *Catechism* and discuss questions 355 and 356. What are we admonished to do? _____

5. What is God's part in our "life in Christ":

a. As to our trespasses? _____

b. As to sin's debt? _____

c. As to evil powers? _____

6. What new insights have you gained for yourself as to your life in Christ from our studies thus far? _____

Our life in Christ is a victorious life, even as Christ was victor over sin, death and the devil. Fulness of life has to do with relationship and not with things. Broken relationships with God and man result in unhappiness, emptiness and bondage. The victorious life in Christ is not free from problems, frustrations and disappointments, but a life anchored in Christ in which all aspects of our life are brought to Him.

7. What problems faced the Colossians in vs. 16-23? _____

Note the "therefore" in v. 16. What does it imply? _____

"We must not allow our religious life to become a piece of outward ritual. We who have died with Christ must not be always regulating ourselves by the don'ts of the Law. Let us enter Christ's more intimate fellowship and live on the positive side. Ours should be the freedom of a full life, and the ampler vision of the mountains." *Through the Bible Day by Day* by F. B. Meyer.
9. Why had the things in v. 17 lost value now? _____

"But the body is of Christ." The body, of which they were shadows, has come. They had the shadows, we have the substance.

10. Why is it so important that we *hold fast to Christ*? _____

editorials

FELLOW LUTHERANS

One of the very interesting aspects of attending the Colloquium on the Church in Future Society in Houston was the mingling together with a great variety of other Lutherans in the U.S. and Canada. As we agreed in our own AFLC caucus, we felt that it was good to be exposed to these fellow Lutherans and we think it was interesting for them to meet us.

Let's face it, apart from the local contacts with other Lutheran churches and the occasional forays some of us have made to meetings involving other Lutherans, the Association has had little to do with them. The Colloquium was one gathering where most of the various bodies could feel free to participate without embarrassment or compromise of principle. In order that none be offended, there was no joint worship or any prayers. One synod, wishing that no mistakes be made about its presence in Houston took part as an observer only.

One day in my cluster group I noticed that the man three places to my left was from the Association of Evangelical Lutheran Churches. Next to him was a Lutheran Brethren man. At my immediate left was a man of the Evangelical Lutheran Synod. Then on my right was an American Lutheran man and one from the Lutheran Church-Missouri Synod. I thought, what an unbelievable situation! Six men in a row and from six different Lutheran church bodies! So the gathering was quite historic and the picture of the seven church presidents which accompanies our long article on the Colloquium in this issue is an historic picture. When will that be duplicated again? It's too bad the other three presidents weren't along also.

Lutherans share the same doctrine, the same symbols. And yet, there are differences in the way these are interpreted and the Scriptures are approached. As an example of this, one well known Lutheran leader at the Colloquium plainly stated that Baptism seals a person's salvation, giving the impression that it becomes an eternal security, at least if a person remains active in the church. We, too, believe that Baptism saves (it is a means of grace), but man has a free will and may choose to depart from that covenant of Baptism and if so is away from fellowship with the Lord no matter what his activity in the church. God remains faithful, but man may not.

There are attitudes toward the Word itself which divide Lutherans from Lutherans. There are practises and approaches to piety which separate them. There are ideas of polity or church government which come between. Only an act of God could ever bring all Lutheran church bodies under one organizational umbrella.

And yet it is good to have some contact with one another on a level such as we experienced at Houston. Perhaps in five years or so Lutheran Brotherhood or some other neutral organization can find some reason to invite all of us back to explore some concern of mutual interest. I'd still like to see an attempt made on an official basis to discuss doctrine, including approaches to the Word, among *all* Lutheran churches, from the far right to the far left. But, failing that, to take a look at the future five or ten years from now.

We are divided people, and will be, but there are ties that bind us, too, and it is good that we know and talk to one another.

COLLOQUIUM IMPACT

We have tried to give a fair review of the Colloquium on the Future which took place in Houston some over a month ago. It isn't a complete report because so much happened and so much was said that it would be impossible to cover it all. Perhaps Lutheran Brotherhood will make tapes and/or written transcripts available of the ten presentations for the "eager beavers" who would like to know more exactly what happened in Houston. And maybe there will be some report from the cluster meetings where the average, common people had a chance for input.

In our Colloquium report it is pointed out that we of the AFLC, and we're not alone, still see the church's task as being primarily the preaching of the Gospel of Jesus Christ and believe that He is the answer to man's needs. Coupled with those is our belief that the world isn't eternal. It will end some day. Christ has promised His own a future life better than this one, so there is no dread for the Lord's people in thinking about the future.

But having said that, it is still "Christian" to think of the long haul, too, as far as this world goes and to be concerned about those who may come after us should the world last longer than we sometimes predict it will. It is Christian to handle soil, water, energy sources, timber, etc., in a responsible way and not to rape these things for present profit without regard to future generations. It seems to us that those principles are self-evident in Scripture.

Agnostics, maybe even atheists, are adopting simpler life styles today as they see that some natural resources won't last forever at present rates of consumption. Out of some feeling and concern for their fellows they make that self-denial. Christian people, out of long acquaintance with the Word of God and with a love for it, are aware of the challenge issued there to not be conformed to this world, to seek the kingdom of God first. Hasn't our preaching always been to that effect: don't put too much stock in material things? It is the unseen which is eternal. Therefore, it ought to be relatively easy for Christians to make some individual sacrifices for the common good.

The issue of the rising demand for food in the world as the population increases to six billion by 2000 came before us at Houston. How will everyone be fed? What is America's role in and responsibility toward that need? What is the best

(Continued on page 14)

way to provide relief? These are a few of the questions which must be addressed in these final years of this century.

And what of the other moral issues which will be upon us with more insistence that we sense today! cloning, test tube babies, forced abortion and sterilization, marriageless partners, homosexual marriages, tax revenues through gambling, etc.?

It is one thing to think about the future as being exciting and filled with promise. It is that. But there are also some very sobering realities and possibilities. And then it is good to know that God is the Lord of history and that He overcomes this world. But all the time and in the meantime, those who believe in Jesus are God's people in this world, wrestling with hard problems, living out His principles, doing His will. That is a glorious and challenging thought.

(Continued from page 10)

it ought to release us for further contact with them. He left the question open of how this can be done.

Dr. Marshall also gave the final commentary on Thursday. He asserted that the participants could well agree with some concepts of the Colloquium presentations, such as the call to re-examine values and the idea of persons as whole beings (body, mind, spirit), but might disagree in places with others, such as how to be involved in political groups to advance conservation and ecological concerns. He was mindful of the Church's ministry of consolation, on the one hand, and the prophetic challenge on the other. He discussed the Rich Young Ruler who came to Jesus and wondered if he was not guilty of what someone had called the "sin of disengagement" (not being

involved). Dr. Marshall said that he wasn't suggesting salvation by works in an assembly such as ours, but we are to be bearers of hope in the world and there are consequences to be reaped from the way we carry out that responsibility.

AFLC Concerns

Limitations of space forbid any coverage of the reactor panels and of my cluster meetings. But our AFLC group did hold a caucus on Friday and came up with at least these many good points from the Colloquium.

1) The several references to the value of decentralization, in government or whatever.

2) The conviction among us was strengthened that Jesus Christ is the answer to man's needs, spiritual and physical, and his hope for the future.

3) Allied with that, our chief task remains that of preaching the Gospel to our world, but not forgetting that we are to be "good neighbors" to our fellow men.

4) The recognition in the Colloquium of the importance of lay people, that not all depends on the specialists or the clergy or administration.

5) We appreciated the statements made about the importance of the local congregation.

6) There were several comments made about the "strength in diversity" which exists in the Lutheran Church in the U.S. and Canada. Monolithicity (one church body) wasn't seen as the end-all.

7) The Colloquium increased our awareness of future trends, of the possible shape of future society.

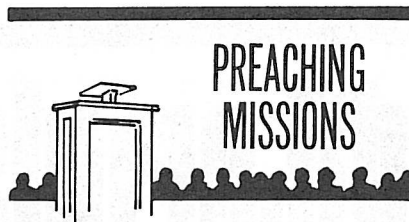
8) We came away from Houston with heightened appreciation of the need to conserve natural resources and, perhaps, with individual personal resolve to do our part in that conservation.

9) We appreciated the exposure to other Lutheran bodies which we had through the Colloquium and the opportunity for others to take measure of us.

The above points aren't listed in order of importance. They are contributions from eight people meeting in a joint session.

And we all join in thanking Lutheran Brotherhood for allowing us to participate in a truly stimulating and historic occasion at the lovely Woodlands Inn, out from Houston.

(Ed. note: See also the Editorials, page 13.)



Hampden, N. Dak.

Zoar Lutheran Church

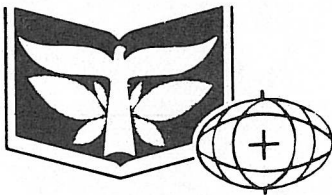
Wesley Langaas, pastor

March 18-22

Rev. Raynard Huglen, Newfolden,
Minn., speaker



Leaders of seven Lutheran church bodies are shown here as they attend the Colloquium in Houston. They are, left to right, Rev. Everald A. Strom, Church of the Lutheran Brethren; Rev. Arturs Voitkus, Latvian Evangelical Lutheran Church in America; Dr. James R. Crumley, Lutheran Church in America; Rev. Richard Snipstead, Association of Free Lutheran Congregations; Dr. J. A. O. Preus, Lutheran Church-Missouri Synod; Rev. Wilhelm W. Peterson, Evangelical Lutheran Synod; and Rev. Karl Raudsepp, Estonian Evangelical Lutheran Church.



Prayer and Praise

by Priscilla Wold

DYRUDS (Campo Mourao)
Connely

- as the main pastor at Alvorada and Iretama and as he helps in other churches
- as the dean of our Bible Institute and Seminary and also teaches there
- as the treasurer of the Field Conference and also for the Institute
- as he's responsible for the maintenance of the Institute grounds and property and works with the Bible camp

Carolyn

- as teacher at the Bible Institute, women's groups, and VBS

Shannon, Christy, Vicky, and Chester

- as they work and play that they would show Jesus in their lives to their friends

ABELS

David, Janet, and Tamara Joy
(Campo Mourao)

- as they make adjustments and study the language and begin their ministry
- Praise the Lord that they got their

tourist visas on time and pray that they will get their permanent visas

ALPERT (Campo Mourao)
Cindy

- Praise the Lord for her and that she accepted God's call to teach the missionary children
- that Jesus will bless her with peace and strength for her ministry
- for her family that the Lord will be near them and bless them

KVANVIGS (Minneapolis)
Charles, Sue, and Bethany

- Praise the Lord that they've been called and commissioned to go to Brazil
- put Sue's health in His hands that He will heal her if He is pleased to do so
- for wisdom for the Mission Board and Sue's doctor

WOLD
Priscilla

- as she is on furlough that Christ will increase her vision and lead her in sharing this vision

—for the Lord's direction as she returns to Brazil

ALL THE MISSIONARIES

- for our devotional and spiritual lives
- that we would be wise stewards for our time (so *much* to do and so few workers so we must establish priorities and use each moment wisely)
- for insight, guidance, and power from the Holy Spirit as we preach and teach God's Word
- for wisdom, direction, and strength from Him in personal evangelism and follow-up
- for more laborers and funds
- Praise the Lord for our Mission Board and pray for them too for wisdom from God.

LORD, TEACH US ALL TO PRAY

KNAPPS (Continued from 2/20/79)

- Carol at St. Catherine's Nursing School
- Charles and Joyce at AFLTS
- Halvor and Ginny, Calvin and Terry at Willmar Votech

(Continued from page 6)

18. Make the most of what God has made available to you, such as sunshine, flowers, birds, seasons of the year, family and friends.

19. Believe those who do encourage you and who tell you that you are getting better. Others may see signs of improvement in you before you do. You can believe them.

20. Never take any more work or responsibility than you can manage. Learn to say "no" even to your friends when necessary.

21. Do not feel ashamed because you are mentally ill. It is no more disgraceful than it is to be physically ill.

22. Be patient! Wait on God! He has not forsaken you!

(Conclusion)

AVAILABLE FOR MEETINGS

Rev. Bhushana Rao Dasari of the AFLC Schools' faculty is available for weekend meetings in the congregations. He may be reached at 3110 E. Medicine Lake Blvd., Minneapolis, Minn.

He was the Bible teacher at the recent Winter Bible Conference.

And our Lenten observance will fail of one of its chief ends if it does not bring us to new and prayerful study and asking for the old paths where is the good way.

Joseph A. Seiss

WE BLESS THEE, JESUS CHRIST OUR LORD

We bless Thee, Jesus Christ our Lord;
For ever be Thy name adored:
For Thou, the sinless One, hast died,
That sinners might be justified.

O very man, and very God,
Who hast redeemed us with Thy blood;
From death eternal set us free,
And make us one with God in Thee.

From sin and shame defend us still,
And work in us Thy steadfast will,
The cross with patience to sustain,
And bravely bear its utmost pain.

In Thee we trust, in Thee alone;
For Thou forsakest not Thine own;
To all the meek Thy strength is given,
Who by Thy cross ascend to heaven.

C. Vischer

(from The Lutheran Hymnary)

Evangelist's schedule

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

Second-class postage
paid at Minneapolis, Minn.

Rev. David C. Molstre, who will leave his work as evangelist-youth worker next summer and return to the parish ministry, announces these appointments. One or two may be added in May.

March 4-6 — Reva, S. Dak., Philip Rokke, pastor

March 18-22 — Victory in Christ Lutheran, St. Paul, Minn., Gary Skramstad, pastor

April 1-5 — Pukwana, S. Dak., Philip Featherstone, pastor

April 8-12 — Roslyn, S. Dak., Howard Kjos pastor

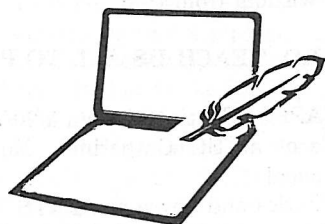
April 22-26 — Zumbrota, Minn., Dean Casselton, pastor

April 29-May 3 — Roseau, Minn., Jerome Nikunen, pastor

May 6-10 — Ontonagon, Mich., James Fugleberg, pastor

June 25-July 1 — Pickerel Lake Bible Camp, S. Dak.

Watch local announcements for further information about these meetings. Pray for Pastor Molstre also in these closing months of his ministry to the church in this area. Pray for guidance in the choosing of his successor in this important work.



Thoughts from Tryg

THE BLESSED MAN

"Blessed is he whose transgression is forgiven, whose sin is covered." It does not say "blessed is he who has not sinned," as such a person does not exist. "All have sinned and come short of the glory of God." But God forgives us our sins when we honestly confess them to Him. God looks at the attitude of our heart. If there is sincere repentance, there is real forgiveness and our sin is covered by the blood of Jesus and God does not reckon our sin against us. He has already reckoned with our sin on Calvary's cross, when His Son Jesus bore our sins in His body on the cross, that we might be spared. If there is guile in us, however, or dishonesty in our hearts when we approach God, He cannot deal with us. We must be absolutely honest in dealing with God.

The Psalmist continues: "When I kept silence, my bones wasted away through my groaning all the day long. For day and night Thy hand was heavy upon me: my moisture was changed as with the drought of summer." Many

people suffer unnecessarily for years because they keep silence and do not confess their sin to God. Pride keeps them from coming to Jesus with their sins and unburdening their hearts to Him. They would rather suffer untold agony and pain than admit that they need to be saved. There is no other way to peace with God than to do as the psalmist, when he said: "I acknowledged my sin unto Thee, and my iniquity I did not hide: I said, I will confess my transgressions unto Jehovah; and Thou forgavest the iniquity of my sin." This is the only way for anybody to be saved. All have to be willing to swallow their pride and come as lost sinners doomed to a lost eternity, confess their sin to God and He will take the burden off their shoulders and give them eternal life. As Martin Luther says, "Where the forgiveness of sin is, there is also life and salvation."

When you have come, and have received that new life, you experience what Paul says, in Rom. 5:1, "Justified

by faith, we have peace with God through our Lord Jesus Christ," and Eph. 2:8-9: "By grace ye have been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." Not only is salvation a gift from God, but also the faith to receive it is a gift from God. We are not able to produce that faith in our own strength, as we read in the Explanation of the Third Article: "I believe that I cannot by my own reason or strength, believe in Jesus Christ my Lord or come to Him." It is the work of the Holy Spirit. The natural result is peace, and if you have peace, you also have joy in the Lord. The Psalmist says further, "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." Based on Psalm 32.

Trygve F. Dahle

(Ed. note: With this article we begin a new feature in each *Ambassador* this year. The articles will be written by our "youngest" oldest pastor, Trygve F. Dahle.)