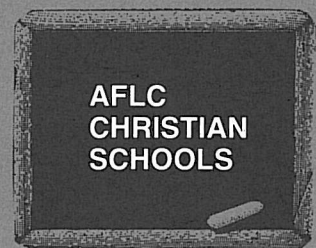
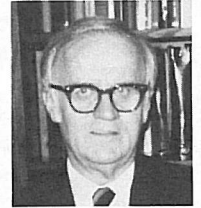


THE LUTHERAN AMBASSADOR

April 12, 1983



AT THE MASTER'S FEET



Pastor Emerson Anderson

The strength of youth

In the early 19th century a Scottish preacher named M'Cheyne was taken from his parish through illness. While gone he prayed for revival there, and it came. He describes how this revival affected the children of the church. He wrote, "There was not a seat in the church unoccupied, the passages were completely filled, and the stairs up to the pulpit were crowded on the one side with the aged, on the other with *eagerly-listening children*." Jonathan Edwards, describing the awakening in the 18th century, also speaks of the deep effect it had on some of the children. Satan has beguiled us in the matter of the capacity of our children for spiritual experience. We greatly underestimate it.

THE LUTHERAN AMBASSADOR

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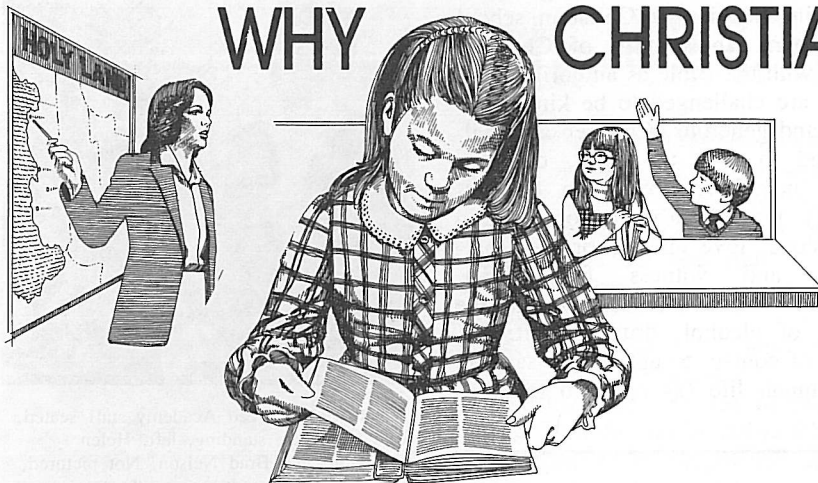
I was raised in a church where they believed in "the age of accountability" for children. They consigned their children to the place of waiting. The Bible doesn't do that. It teaches that children may be believers after which adults should pattern their lives. It teaches that the kingdom of God belongs to such and that unless adults are converted and become like them, they can't enter into the kingdom. We find an unborn infant (John the Baptist) filled with the Holy Spirit and experiencing spiritual joy. These are truths which make me a Lutheran by conviction and choice.

But we have a problem. Though we confess these things to be true, we seem to fall into the trap of underestimating our children's capacity to experience fellowship with God. We don't deal with them as though we believe our teaching on baptism. We fail to do all we can to bring them up in the nurture and admonition of the Lord when they are very young. Perhaps we lack the spiritual depth as parents to do as we should. Failing here, we deprive our children of what they need most. We allow them to develop the habit of carelessness. Even worse, we allow them to grow up without ever experiencing the fulfillment which comes through personal fellowship with their Savior. We deprive them of the *great blessing* God uses to keep His people faithful. Perhaps this explains why so many youth drift from God and need to be converted. Surely, if we fail in this, we ill-prepare them for godly adulthood and parenting of their own children.

To our older youth we would now speak. You will soon be adults. You will have to make your own way in the world. Don't begin improperly prepared. Those who go out with an experiential knowledge of the goodness, grace and power of God and His interest in them, will be the truly successful ones. Remember, it is he who finishes the race who wins. Consider a youth like Joseph. He experienced rejection, injustice, and undeserved imprisonment, yet he was never defeated. His life was useful, in the best sense of the word; and as we see it at its close it is still fresh and meaningful. By contrast, consider the lives of many youths who have walked, and presently walk, in ways not chosen by the Lord. "What does it profit a man (or young person) if he gain the whole world and lose his own soul?"

Our nation needs a large number of youth who are convinced of the greatness and glory of God and that it is not a loss to serve Him. Only then will we see a turning from "things" to that which is really important. There is a sense in which the future is truly in your hands. We adults must soon move on. In many ways we failed because we failed to place God first. We neglected to meet Him regularly in the quiet place where He might remake us into the right kind of people. May it not be so with you. God bless you as you go on your way. Have a good journey. Never forget your strength and hope is in the Lord. Don't fail to keep your appointment with Him in the closet.

WHY CHRISTIAN SCHOOLS?



by Mrs. Eugene Enderlein

The education of children is a vital concern to Christians! The most important matter in the successful education of a child is personal faith in the Lord Jesus Christ. This training program must begin in the home. God commands: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with

all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:5-7).

If this is the task of the home, then what is all this "fervor" about Christian schools? Why is there a need for them? Are they indeed something "new"? Let's consider some facts about Christian Day Schools.

Christian schools are currently coming into existence at the rate of three new schools a day. "The growth of Christian schools is truly one of the most significant cultural phenomena of the decade," according to Keremy Rifkin and Ted Howard in their new book, *The Emerging Order*.

The vibrancy of the Christian school movement reflects a desire from the hearts of Christian parents to have their children trained in the Word of God throughout their academic years. If God is the author of *all* truth, as Christian revelation indeed insists that He is, then *all* subjects in the school curriculum, whether history, sociology, science or literature, need to be presented within the framework of "*God is . . .*"

Some have asked this question, "In a Christian school do parents shelter their children from the real world?" The answer clearly is, that the "real" world is a God-centered world, not a

humanistic, man-centered world. Dr. Roy Lowrie, president of the Association of Christian Schools International, writes, "An introduction to the real world begins with an introduction to God. God is, and He can be known."

Another good question is, "What is the place of the Bible in a Christian school?" The Bible must be central! Our Lord Jesus did not appeal to the leadership of His day. He constantly quoted Scripture as His authority. God's Word the test of all truth. The late Dr. Mark Fakkema, who headed Christian Schools, Inc., pointed out, "All teaching that is expressive of God's Word is true. Teaching that is not expository of the Word is falsehood." Therefore, the Christian philosophy of education calls for an educational situation which keeps the Bible at the center and asks students and teachers to evaluate all that they see in the world through the eyes of God, because *God is truth*. Jesus said, "I am the way, the truth, and the life" (John 14:6). In true Christian education students learn to use the Bible to evaluate all of life. This means a total surrender to the authority of the Scriptures. "The Bible is Life—it is the living Word—it is above every other book," is the strong statement by Dr. Roy Lowrie, to which every true Christian must agree.

Why do parents enroll their children in Christian schools? The right motive should be that children need a Christ-centered education. Some key distinctives of Christian schools as listed by *Christian School Comment*, a monthly publication of Association of Christian Schools International, are:

- Christian school educators emphasize the worth of every child as a unique creation of God, and acknowledge that God has a special purpose and plan for each youngster.
- Christian school educators educate in Christ's name. They openly share the love of Christ with students. They point students to faith

THE CHRISTIAN DAY SCHOOL

A new phenomenon in the Association of Free Lutheran Congregations and quite new among Scandinavian Lutherans in general is the Christian Day school. Four are presently sponsored by AFLC congregations. In this issue of *The Lutheran Ambassador* some history of the religious school movement is told and a glimpse is given into the four schools among us. A number of pictures help to tell the story, too.

COVER PHOTOS

Upper right: Cloquet, Minn.
The art class for grades 4-6 at St. Paul's Academy.

Left: Minneapolis, Minn.
Pastor Jay Erickson and "pilgrim girls" of Medicine Lake Academy celebrate Thanksgiving.

Middle Right: Thief River Falls, Minn.
Joshua Balmer and Faith Myhre practice math tables at Our Savior's Academy.

Bottom: Amery, Wisconsin
The primary girls at Mustard Seed. The star charts are a key motivation factor in the ACE curriculum.

SCHOOLS . . .

in the Lord Jesus Christ.

- Christian school educators lift up Christ and the Bible as the ultimate authority for truth.
- Christian school education recognizes the rightful place of the home in the life of the child. Students are encouraged to respect their parents, to love and obey them.
- Christian schools attempt to inspire loyalty to the church. Children are taught to respect and highly regard pastors and missionaries as obedient servants of God.
- Christian schools hold forth a high academic standard. Basic academic skills are stressed, reading is usually strongly emphasized, students are encouraged to "study to be approved unto God" and then to offer their lives to be useful to God's kingdom work here on earth.
- Christian school educators are themselves important role models for their students. Someone has said, "Ninety percent of what students ultimately retain from their education is what they learn from watching the lives of their teachers." The Bible verifies this concept, "a student . . . when fully trained will be like his teacher" (Luke 6:40).

One father stated, "I'm thankful that the Christian teachers and administrator are 'on my side.' They are concerned about student discipline and the practice of Christian standards. I want my children trained 'in the way they should go'," (Proverbs 22:6). Another parent also said, "As children reach the upper elementary grades, 'peer pressure' becomes the strongest influence in their lives. What their friends say often carries more weight than what we as parents say, even with the combined help of teachers and pastors. I realize that not all students in a Christian school are angelic and some are less than Christian, but the majority are wholesome youngsters from caring Christian homes who exert a positive influence on my children and actually help me as I influence my own family toward Christ-like behavior." Parents have often expressed genuine

appreciation for the strong moral teaching within the Christian school classroom. In a spirit of Christian love with the Bible as authority, children are challenged to be kind, selfless and generous. Children are challenged to love the Lord, care for their neighbor, love even the unlovely, pray about their problems and decisions, love and honor their parents, and witness for Christ. Teachers are free to warn against the evils of alcohol, drugs, illicit sex, and, of course, to uphold the sanctity of human life (as opposed to abortion).

"Some have asked this question, 'In a Christian school do parents shelter their children from the real world?' "

In public education, in 1963, the United States Supreme Court held that local laws requiring Bible reading and prayer in tax-supported public schools are forbidden by our national constitution. The current situation of the 1980s is summed up by the American Council of Education in this statement: "Public education in the United States is committed by federal and state law to the general principle that sectarian religious instruction must be excluded from the curriculum" (*The Function of the Public Schools in Dealing with Religion*, Washington, D.C.). Since evangelical Christianity is deemed by the courts to be a sectarian religion in our pluralistic society, it is thereby excluded.

Secularists ask for "neutrality" in our tax-supported schools. But what actually happens is that secular humanism is the prominent religious influence in our schools. This puzzles Christians of 1983 because the Supreme Court has actually defined humanism as a religion, yet it is freely taught in government schools. Perhaps this, too, shall be tested in the courts.

Luther A. Weigle, speaking as dean emeritus of Yale Divinity School, has said, "When the state, through the Supreme Court, threatens



The Mustard Seed Academy staff seated, Ruth Klawitter; standing, left, Helen Jorgenson, and Brad Nelson. Not pictured, Rev. Michael Brandt, principal.

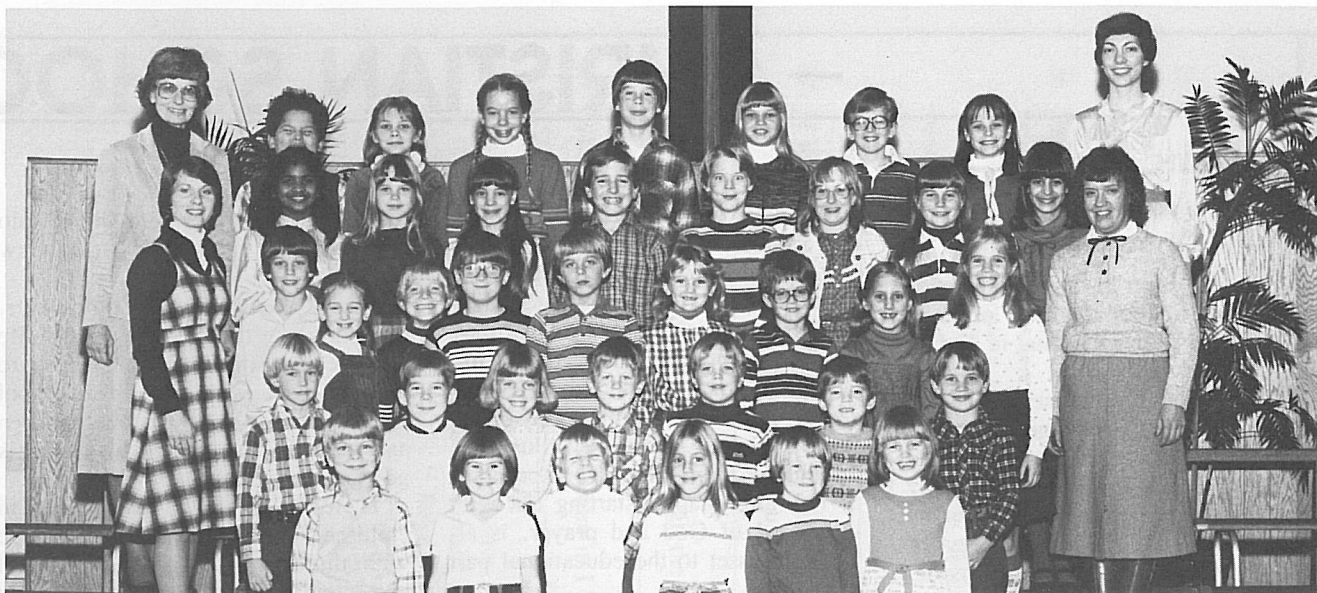
to take all religion out of tax-supported schools and colleges and commit them to atheism, the religious freedom of American citizens is gravely endangered."

Dr. James Dobson declared recently on his national radio broadcast, "Focus on the Family," "Public schools can't be expected to teach a Christian doctrine—nor should they—they *can* create an atmosphere in which basic Christian beliefs are not contradicted." Dr. Dobson warned us of the urgency of our day when he said, "Educators' failure to do so could result, in my opinion, in the death of public education in America."

These are serious warnings to the American people to bring pressure to bear on their state legislators, commissioners of public education, writers of curriculum, administrators, and teachers. But action is often slow in coming and children can't wait.

Many parents have turned to Christian Day schools as the answer for their family. Increasing numbers of evangelical Christians, acting corporately as churches or as special groups, have tried to create a school situation in which truly Christian ends may be achieved by education. This has required the founding of Christian schools.

Parents and church officials who are interested in beginning a Christian Day School need to plan wisely, research Christian curriculums carefully, and hire capable, committed Christians as administrators and teachers. High standards should pre-



Staff and students of Medicine Lake Lutheran Academy. Staff members pictured are: (Top left to right) Mrs. Eugene Enderlein, principal, Mrs. Philip Regnier. (First row left to right) Miss Candice Weinkauff and Miss Lois Hautamaki.



The staff at St. Paul's Academy. Mr. Douglas Beise is the principal.



The staff at Our Saviour's Christian Academy: front, left to right, Karen Ellertson, Delores Kading and Helen Lerud; back, Mrs. Leslie Galland, Pastor Galland, and Barb Myhre.

vail! A Christian school should be the *best* that you can make it, given your facilities and budget. Degreed teachers who are willing to give fully of themselves are the only kind to hire. A teacher's love for the Lord Jesus Christ, willingness to love and counsel students, go the extra mile, be creative, keep closely in touch with parents, and of course, obey the "chain of command" (pastor, church board, administrator/principal and school board) are essential qualities. Parents must be repeatedly challenged to pray for the school, wholeheartedly support the Christian school's policies and principles, and to wisely discipline their own children. A school should never be controlled by the "whims" of the par-

ents. A Christian school should be paying its bills on time and providing its staff a living wage. Many fine organizations exist to help those who establish Christian schools, one of which is the Association of Christian Schools, International, P.O. Box 4097, Whittier, Calif. 90607.

Are Christian school students sheltered? Not according to the national

"Parents have often expressed genuine appreciation for the strong moral teaching within the Christian school classroom."

test scores of graduates which place them in the highest categories! Not according to the job performances of countless students who have gone on to colleges, universities, professional roles, and especially Christian service. "The proof of the pudding is in the eating," so the old saying goes. The fruitful lives of thousands of Christian school graduates will attest to the worthiness of their education.

Recently a Minneapolis father was challenged by his neighbor, "I understand that you're enrolling your kids in a Christian school. Don't you think you're protecting them from the world?" "That's exactly what I intend to do," the young dad replied, "That's a father's duty."

— CHRISTIAN SCHOOL

Board Member

by Philip Johnson
Esco, Minn.

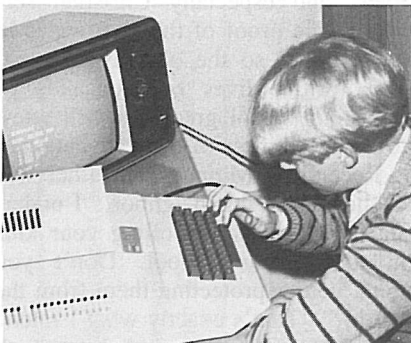
From my experience, a member of a Christian School Board is often in the same position as Joshua in Joshua 5 and 6.

As you recall, Joshua was faced with the greatest challenge of his life as he stood looking at Jericho. Each Christian school faces many "Jerichos" or seemingly impossible tasks, and it's the responsibility of the school board member to provide, at all times, the same kind of leadership Joshua did.

What are some of the "Jerichos" a Christian school faces? Simply becoming established is one. The last thing Satan wants for our children is a Bible-centered education. The devil will set up many roadblocks. And once a school is established, the devil will continually try to destroy it from within.

So what is our answer to Satan? First of all, we need to meet God like Joshua did in Joshua 5:13-15. We must acknowledge that all of our strength and wisdom come from God. We must be sure that God wants us to have a Christian school in our church. Then we can go ahead with confidence because we are in His will and doing things according to His timing.

Humanly speaking, God's plans for conquering our own "Jerichos" don't make very much sense. For example, Joshua knew that it was militarily unwise to expose the Israel-



Steve Johnson, a senior, works with a new Apple II computer at St. Paul's Academy in Cloquet, Minn.

We have two children who attend Our Saviour's Christian Academy.

It provides the education they need to fulfill their lives but what's more important is the spiritual growth they receive to prepare them for a life hereafter. For example, in their education workbooks, which are called Paces, God's Word is illustrated throughout them. And the importance of morning chapel, starting out with the Word of God and prayer, is always an asset to the educational part of the day.

It's trying financially to keep two children in the academy but it teaches you where to put your priorities. Spiritual blessings outweigh any monetary trials. The tuition we put out for our children we think of in this way—as Jesus says in the Bible concerning true treasure, "But lay up for yourselves treasures in heaven, where neither moth nor

ites to the Canaanites as his people marched around the city, yet Joshua obeyed. So must we obey. It doesn't make much sense, humanly speaking, to establish a school when there are no funds to spend or to hire staff even before you have the necessary number of students. However, God's methods are not always our methods. He doesn't have to rely on human logic or reasoning.

So when Christ leads a school board member in the decisions he must make, it becomes a very practical lesson in walking by faith.

And, of course, when miracles occur and our "Jerichos" come tumbling down, we are reminded of God's grace and power. Like Joshua, we grow as Christians through such tests.

Because of Christ's great love for us, He has allowed us to serve Him in establishing and maintaining Christian schools. We certainly can't help but praise Him every time we see a child going through those school doors.

Parent

rust destroys, and where thieves do not break in and steal" (Matthew 6:20).

The Christian school, however, must not take the place of family life because God instituted the family to be first place with Him. The school is just another asset for our children and us to be involved in work that's going to count eternally.

There is so much difference in children—some students cannot cope with the pressures of public school and would eventually fail or drop out entirely. But the academy's style of study habits along with the Biblical background impress upon them the need to do good work. In fact, all students can benefit from the academy. Martin Luther is known to speak of the importance of educating the children with the Biblical aspects of the Holy Scriptures.

We both know the Lord Jesus as our personal Savior and it's our prayers that each and every student of Our Saviour's Christian Academy will come to know and love the Lord Jesus Christ in a personal way.

Harland and Carol Halvorson
Our Saviour's Christian
Academy
Thief River Falls, Minn.



The Mustard Seed Academy student body and staff.

Pastor-teacher

"There is no moral influence in the world, excepting that occasionally exerted by great men, comparable to that of a good teacher; there is no position in which a man's merits considered as moral levers have so

PERSPECTIVES

Administrator

by Douglas Beise,
St. Paul's Academy, Cloquet, Minn.

The task of leading a Christian school involves the duties of overseeing the daily operation, planning for the future, counseling students and promotion of the school. In addition to these duties there are responsibilities in the classroom, speaking in chapel, opening exercises, and presenting our school to civic groups such as Rotary and Kiwanis.

But the real meaning to this ministry is found in the word "opportunity." The Apostle Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." It is unique to teach the basic disciplines of education while integrating it with Bible Christianity. Students are learning that body, mind and soul belong to Christ. This means that Christianity is a total life-style. What better place to learn this than at school. And to think that we are supporting the teachings of home and church at the same time.

This word "opportunity" means that we are striving to change the future through Christian young people. The future will be better with faithful Christians in control of things. Our students will be the "salt of the earth" wherever they may live and work. We influence our students for Christ and they in turn will influence others in the future. What a wonderful opportunity!

Finally, the word "opportunity" means that we work together with parents and concerned people to make Christian education possible. These willing people add much to this task of administrating. While our

much purchase. The great privilege of the parish minister, however, lies in the fact that for him this contrast does not exist, for he is both preacher and teacher at the same time.

—Raymond Calkins

Teacher

For seven years I have had the opportunity of serving the Lord daily as a teacher at Our Savior's Christian Academy. Each year has brought new challenges. It has been exciting to see God bless and expand our school and to see Him bring it under the ministry of Our Saviour's Lutheran Church.

I believe that I was called into Christian education. When our oldest daughter graduated from high school we were not in a financial position to help our children with further education. As I was in prayer about a place of employment, I received a phone call from the head supervisor asking me to teach in the Christian Academy. Now this was not a position I had even thought of prior to this time. This was only a week before school was to begin. What a precious Lord Jesus we have! He is "able to do exceeding abundantly above all that we ask or think"

society needs volunteers and can't seem to get many, we find an abundance of dedicated workers. Our school would not be going forth like it is without these fine Christian people.

Administrating a Christian church school is a unique and wonderful opportunity to serve Christ.

(Ephesians 3:20). He has given me a position with which I am happy and one where I can have vacations with my children and my husband plus many other blessings.

To be a part of a Christian faculty has many benefits. For instance, a real encouragement to me is the staff devotional time each morning. This time of fellowship and prayer establishes the proper perspective for the rest of the day. We can share our problems, pray about them together and commit our school day to the Lord. It is also a gain to work under a Christian school council and pastor as administrator.

One of the highlights of the year is the Accelerated Christian Education Convention each fall. We come back so encouraged and full of ideas to serve better.

As a classroom teacher in a Christian school, I have the responsibility of reinforcing the values taught in the Christian home. What is said and done in the classroom is done in behalf of parents and is to help them fulfill the admonition from Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Each child is taught that he is a unique creation of God and that God has a unique plan for his life. Perhaps it is God's will that he must struggle in school, this can build

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Melissa Ortiz and Miss Weinkauff are pictured with the artistic results of a devotional study on the fruit of the Spirit at Medicine Lake Academy.



PERSPECTIVES . . .

strength of character if met with God's help. If the child has accepted Christ as his Lord and Savior, he can readily understand this truth. What we ask as teachers is that each student do his best to bring honor to Jesus.

One of the advantages of the Christian school is the family feeling. The students learn to love and respect one another in Christ. It is a privilege as a teacher to love the students and see them grow in love and to build them up in love.

I soon found that Bible study and teaching was not an additional segment attached to the academic program but an integral part of every subject studied. Our A.C.E. curriculum integrates Christian principles into each subject. Students learn to use the Bible to evaluate all of life. Our Lord constantly quoted Scripture as His authority. Memorization of Scripture and also of other material is a positive force in learning. I have observed very few students who have not been able to memorize their Scripture memory work. The ability to read, to express thoughts orally and written, all are tools enabling the students to communicate Christ to a lost world.



Senior learning center girls in physical education at Thief River Falls.

In my observation I find that school discipline is positive and has as its aim self-discipline. Teaching in a Christian school puts me in the Biblical position of authority. There are less struggles between the teacher and the students when the student recognizes the Biblical principle of authority.

Special blessings have been overflowing these years. Some of them



by Rev. Mark Antal
Bemidji, Minn.

When I was a young boy I attended Bible camps with my parents. These were always highlights of my summers, when I had heard the strong preaching of the evangelists in the evenings and the gentle teaching of my teacher in the mornings. That precious lady had such a way of sharing the Word of God with us that she could teach both the Law, or the commandments of God, as well as the Gospel, or the promises of God, to those who have heard the commandments.

One day during camp she said that God gave His only Son to die for me. I knew I was a sinner from the Bible verses that I had been taught and memorized.

My thoughts turned to my own father and how much I knew He loved me. I could not see my father giving me up for a sacrifice in order

are: the precious times of sharing the joys of goals met, seeing graduates return and express their appreciation for their Christian education. Three out of five graduates have gone out to serve the Lord full-time in mission work. Our opening and chapel services each week are a time of blessing. The programs the students have put on bring pleasant memories, especially the testimonies of the students.

Guiding and training children is not an easy task. There have been discouragements, valleys as well as mountain tops, days when I am tired. All of these bring home my own inadequacies and show that I must depend on Christ, my Lord, each day. I will say that the blessings far surpass the disheartening times. I praise the Lord that He is in charge of the classroom and is the master teacher.

Mrs. Helen Lerud

Our Saviour's Christian Academy
Thief River Falls, Minn.

HIS TENDER LOVE

to pay for the sins of others, yet I knew that God did exactly that. As a nine-year-old I understood that I needed Christ and I began a walk with Him.

Many people ask, "What exactly does it mean to be a Christian?" Go to the Catechism, Question 149: "What do you mean when you say, 'I believe in Jesus Christ'?" The answer is: "Trusting in Jesus Christ with all my heart, I surrender myself to Him as my only Savior from sin, and death, and the power of Satan." Jesus becomes our all. The things that once meant so much to us now take second place or may not exist at all. Our love changes from being self-centered to what Christ wants.

Paul shares his personal testimony with us in the book of Galatians, where he says, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and delivered Himself up for me." Paul shows us the change that has taken place in His own life after meeting the ascended Jesus on the Damascus Road. He said, "I no longer live." The Lord Jesus Christ whom he once hated was now his Savior.

In no smaller way, that is what happens to you and me when we ask Jesus Christ to be the Lord and Savior of our lives. A "new creation" has been formed. "Therefore if any man is in Christ Jesus, he is a new creature; the old things passed away; behold, new things have come" (II Corinthians 5:17). That which was far from God, completely alien, has now been brought close. After we become new creations we have a desire to learn more about our Savior and why He went to the cross for our

(Continued on p. 10)

editorials

LITTLE IMPACT

Next time we shall give a report on the annual convention of the National Association of Evangelicals, which we attended in Orlando, Fla., last month. We came away from that gathering with a number of seed thoughts for editorials and we shall use one of them today.

It was James Montgomery Boice who said it, in one of his morning Bible studies. He said that there are 50 million evangelicals in the United States and he asked why they make so little impact on society.

The NAE itself has a membership of approximately three-and-a-half million people from 38,000 local congregations. There are no large member denominations and we can understand this when we realize that each of the three largest Lutheran synods alone roughly approximate the NAE. Perhaps the Assemblies of God is the largest NAE member.

We don't know just who all Dr. Boice would include in his "50 million evangelicals." The Southern Baptists would be there, some of the Methodists, some of the Lutherans, etc. But his point was, and it was the sense of others at Orlando, that evangelicals, for all their numbers, aren't influencing American life for good the way they should.

Evangelicals, whether in the NAE or not, are people

who claim to have had a personal experience with Jesus Christ; they say that He has made a difference in their lives; they say that they "love to tell the story of Jesus and His love."

Beyond that there is a real social concern, a growing social concern among evangelicals. That impressed us. As an example of this conviction, Dr. Ted Ward of Michigan State University at East Lansing stated, at a World Relief Commission presentation, that any conflict between the Gospel and social action is alien to Biblical truth.

Yet somehow in everyday life individual Christians are not impacting upon society as they should. We should say, "as we should." It is a large subject, and we don't have the space today to develop the idea at length. The line from the children's song comes to mind: "Brighten the *corner* where *you* are." That's what it comes down to. In his second Bible study Dr. Boice talked about Christians as salt and light. Jesus said that first. How to be that is the question.

To make a difference we will have to oppose injustice in whatever form it raises its ugly head, we will have to fight evil, we will have to be caring people. For as Dr. Ward also said, we are involved in this bleeding, broken world. Fifty million people can do something.

Say, things could happen.

DATES FOR YOUR SUMMER CALENDAR

June 15-19 Annual Conference

ARC Osceola, Wis.

July 12-17 LLF Convention

Kalispell, Mont.

July 11-17 Lake Bronson Family Camp

July 29-31 Wilderness Camp, Lake Park, Minn.

Aug. 8-14 ARC Family Camp

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 EAST MEDICINE LAKE BOULEVARD MINNEAPOLIS, MINNESOTA 55441

Budget Receipts February 1-28, 1983

Our life is so much more complicated now that it is more difficult to see the results of our actions. On the other hand, we have what the ancient world had not, the example of Christ's life, and the principles of conduct that He has given us.

M. V. Hughes

	TOTAL BUDGET	TOTAL REC'D TO DATE	% of TOTAL (Ideal 8%)
General Fund	\$187,180.00	\$ 6,626.49	04
Schools — AFLTS	97,246.00	1,561.32	02
AFLBS	164,839.00	3,991.00	02
Home Missions	219,796.00	5,447.96	02
World Missions	265,975.00	5,904.55	02
Praise Fund	28,880.00	507.00	02
TOTAL	\$963,916.00	\$24,038.32	02
1982-83	\$914,916.00	\$48,521.82	05

“Many people ask, ‘What exactly does it mean to be a Christian?’ ”

LOVE . . .

sin. I am not sure if we shall ever understand how God can be so merciful to us. “Even while we were yet sinners, Christ died for us.”

As believers in Christ we seek to follow the steps of Jesus, as well as His actions. Many have made trips to the Holy Land to walk where Jesus walked. There in Palestine, many have found Christ. It was said of Nicholas, Bishop of Myra in the early 300s, that he felt deep in his heart that Jesus was the Christ as he walked in the Holy Land. It is imperative to point out here that we learn of Christ as the true Son of God not by taking trips, but by feeding on the Word of God. All we need to know about Christ is recorded in the Word of God. The truth of the matter is that if we attempt to trust in God by our feelings, or things which we come in contact with outside of the Word of God, then we open ourselves up to confusion and possibly falling away from that which we initially sought after. These experiences are the roots of many cults which began from a once Christ-centered life. How thankful we can be that the Word of God holds forth the truth and contains all the knowledge necessary to follow Christ. It would be very nice (especially in the dead of winter) to go to the Holy Land, but we can have the confidence that God will teach us about Himself in the quietness and comfort of our own homes. We must realize that He equips us to live in a world that threatens the believer from many different avenues.

In the Word of God we are told not to be concerned with the things of this world nor of the greatness of men. If we truly trust in Christ as our Lord and Savior, then our attention will turn towards Him and the things that He has done. With Lent still fresh in our minds we think of the beautiful testimony of love Jesus Christ showed for all mankind. One of the great truths about Jesus was that He was both God and man at the

same time. In love, Jesus suffered as a man by offering Himself as our payment for sin as only God could do.

Martin Chemnitz records this statement about Jesus Christ in 1578, “It is correct to say that the Son of God was crucified and died for us. But if someone objects that the deity cannot suffer and die, we reply that this is true, but yet because the deity and humanity in Christ are in one person, therefore, on account of such personal union the Scripture attributes to the deity whatever belongs to the humanity and vice versa.”

We know from Scripture that Jesus was not a mere man but also God. It was from this point that Jesus could suffer on the cross and be a perfect sacrifice for the sins of all mankind, for He Himself was without sin. As we examine the life of this true man and true God, we learn how much He loved us and how much He gave for our salvation.

During Jesus’ ministry on earth, thousands heard Him speak the truths of God. How did Jesus speak? We know that He spoke in a gentle way. He spoke with a tremendous amount of love for all mankind. Jesus spoke to the largest of crowds outside of the city, but when in the cities He spoke in the synagogues and in homes. The prophet Isaiah said that Jesus would not raise His voice, nor make His voice heard in the streets (Isaiah 42:2). As Jesus spoke to the Pharisees and as He cleansed the temple, He showed a great deal of restraint and mercy. He had the power to destroy these individuals right then and there, but He did not. He said, “For God did not send the Son into the world to judge the world; but that the world should be saved through Him” (John 3:17). Jesus spent time warning the Pharisees of oncoming danger and pleaded with them to change their self-centered ways. Jesus displayed the true mercy of God by His earthly ministry. He continued to proclaim the favorable year of the Lord and the grace that is offered freely

to all who will believe in His name, repent of their sin and follow Him.

Jesus performed countless acts of mercy by healing all those who came to Him in faith. He healed the lame, the deaf, the blind, the demon-possessed and the lepers, and raised the dead. All of these acts were done out of love and mercy. Jesus did not have to prove that He was the Son of God by doing these miracles. It was prophesied that He would heal the broken-hearted and set the captives free, but Jesus had nothing to prove. He spoke with the authority of God. This was a different style from that of the rabbis. Many believed in Jesus simply because of His teachings. His teachings were enough to reveal the deity of God in Christ.

I see God’s love still in action today as I view the verse, “A bruised reed He will not break, a dimly glowing wick He will not extinguish” (Isaiah 42:2). When Jesus sees us falter and sin against Him, He does not cut us off. Though there be but a spark of spiritual life left in our lives He will not snuff it out. We separate ourselves from Him, yet He remains faithful. Knowing what He has done for us, how can we refuse Him? Knowing the price Jesus paid, His own perfect life, how can we deny His precious name? Praise God for His tender love. If we submit our lives to Him, He will take that bruised reed or that wick that is just barely glowing and cause that plant or lamp to grow and glow stronger and stronger according to His perfect will for our lives.

“O love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

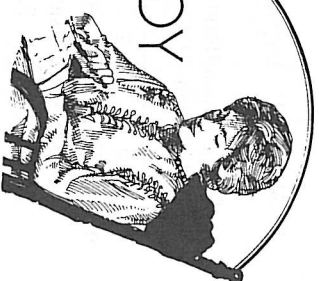
O Light that foll’west all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine’s blaze its day
May brighter, fairer be.”

George Matheson, 1882

The Lutheran Ambassador

May, 1983

WMF BIBLE STUDY



FRUIT OF THE SPIRIT

PATIENCE-LONGSUFFERING

Read W. Philip Keller's definition of patience in his book *A Gardener Looks at the Fruits of the Spirit*, if available.

Dictionary definitions of patience—longsuffering: forbearance, endurance, constancy, steadfastness. Patience is that calm and unruffled temper with which the good man bears the evils of life, whether they proceed from *persons or things*. It also manifests itself in a sweet submission to the providential appointments of God and fortitude in the presence of the duties and conflicts of life.

Let us first examine *God's* patience. Patience with persons is an attribute of God. He respects the wills with which He created them, even when those wills are fighting against Him. However, there can be no resistance to God or burden upon Him from things; therefore, patience of things is never ascribed to Him.

1. How is God described in Romans 15:5? _____
2. Read the following verses which tell of longsuffering as being an attribute of God: Exodus 34:6, Numbers 14:18, Psalms 86:15, Psalms 103:8-9, Joel 2:13.
3. In the following verses, read how God delays the punishment of wicked and rebellious men: Romans 9:22, I Peter 3:20.
4. What is the purpose of God's longsuffering? Romans 2:4, II Peter 3:9 _____
5. What are the people doing in the following verses? Nehemiah 9:28-31, Ecclesiastes 8:11, Matthew 24:48-49 _____
6. What will happen to them? Matthew 24: 50-51, Romans 2:5 _____

25. What examples do we find in the following verses? Matthew 15:23, Luke 9:54, Luke 10:40 _____

26. Read Matthew 18:23-35. Discuss what happens. Where is the fruit of patience shown and where is it not? Where do we find ourselves in this picture? Do we have a tendency to put other people down—demand the most of others—expect instant results from them? Do we give others the benefit of the doubt? Are we willing to be patient and see what God can do in their lives? _____

27. If we genuinely practice and show the fruit of patience, what effect can we expect to see in those around us? _____

28. How will we benefit ourselves through the development of patience? _____

29. What is the exhortation to the brethren in I Thessalonians 5:14? _____

30. What are the blessed results of patience in the following verses? Luke 8:15, Luke 21:19, Romans 2:7, Romans 15:4, Hebrews 6:12, Hebrews 10:36, James 1:4, James 5:7-8, II Peter 1:6, Revelation 3:10 _____

"Surrounded then as we are by these serried ranks of witnesses, let us strip off everything that hinders us, as well as the sin which dogs our feet, and let us run the race that we have to run with patience, our eyes fixed on Jesus the source and the goal of our faith. For He Himself endured a cross and thought nothing of its shame because of the joy He knew would follow His suffering; and he is now seated at the right hand of God's throne. Think constantly of Him enduring all that sinful men could say against Him, and you will not lose your purpose or your courage" (Hebrews 12:1-3, Phillips Translation).

Hymn suggestion: "Be Still My Soul.

Mrs. Robert Dietzsche

7. Will God's longsuffering be endless? Genesis 6:3a, Jeremiah 44:22 _____

8. God's longsuffering is tempered with justice. Proverbs 1:24-27, Proverbs 29:1, Isaiah 42:14, Revelation 2:21-22 _____

9. Illustration of God's longsuffering: Isaiah 5:1-7, Luke 13:6-9, II Chronicles 33:19-13, Psalms 78:38, Isaiah 30:18, Jeremiah 7:13, 23-24, Ezekiel 20:17, Matthew 23:37-38, I Timothy 1:16 _____

10. Who is our perfect example? Hebrews 12:1-2 _____

11. Let us read the following verses and examine the relationship between Christ and Peter. Matthew 14:28-31, Matthew 16:21-23, John 13:4-11, Matthew 26:30-35, 36-40, John 18:10-11, Luke 22:54-62 _____

12. In the following verses we see Christ's restoration of Peter: John 21:15-19. Discuss what happens. _____

13. What is happening in Matthew 27:38-44? What is Christ's reaction to this? Isaiah 53:7, I Peter 2:23. What would ours be? _____

Christ came to this earth not be ministered to, but to minister to men. The way He bore the abuse and persecutions of unbelieving men with loving patience for our sakes and our salvation should humble us and inspire us to follow His example.

14. What is Paul's exhortation to the Christian in the following verses? Ephesians 4:1-2, Colossians 1:10-11. How is this to be done, according to Colossians 1:11b? _____

15. How is this possible? Romans 8:3-4. _____

16. Who is the author of patience in us? Romans 15:5. _____

17. We are also to plead for this patience in prayer as Jeremiah did in Jeremiah 15:15. _____

18. What is the first characteristic of love in I Corinthians 13:4? _____

19. What two things produce patience? Romans 5:3, James 1:2-4. _____

20. As Christians we must live among sinful men and this requires much patience at times. What does God's Word say about this? Psalm 73, Proverbs 3:31, Proverbs 23:17, Proverbs 24, Jeremiah 12. _____

21. There are times when it seems God keeps us waiting. What does God's Word say regarding this? Psalm 37:7a, Psalm 40:1, Isaiah 25:9. _____

22. Why does God chasten us? Hebrews 12:5-13 _____

23. Does God ever do anything that is not for His children's good? Romans 8:28 _____

24. In the following references what do we find out about the following: Genesis 26:12-23 (Isaac toward the Philistines) _____

Job 1:13-22, 2:9-10, 23:8-130 (Job) _____

James 5:10 (Prophets) _____

Revelation 1:9 (John) _____

II Corinthians 6:3-10 (Paul) Compare with Acts 9:1 _____

THE CHRISTIAN LIFE

Is there a conflict between science and the Bible?

At the risk of being misunderstood, I answer this question by saying: Yes, there is a conflict between science and the Bible. I go further and say that it would be surprising if there were no conflict.

"Well," you say, "those are strange statements. What do you mean by them?"

Let us see.

We Christians believe that God has spoken to the world through two books: the book of His work, which is nature, and the book of His Word, which is the Bible. Consequently we believe that both of these books are true and that they are in the most beautiful harmony.

But the trouble with us human beings is that our knowledge and understanding of these books is only partial and incomplete. Certainly many of our ideas in the two realms are in perfect harmony, but to assert that there is no conflict between our scientific ideas and Bible ideas is equivalent to asserting that all of our ideas in the two realms are altogether and ultimately true.

This assumption that all the ideas we possess are altogether true is impossible to maintain. Certainly in the study of nature past history demonstrates that over and over again many scientific explanations have been changed to include new knowledge. Even many ideas that were held to be final by practically universal consent have been discarded as inadequate. Is it reasonable then to assume that all scientific ideas held today are altogether and ultimately true? First-rank scientists themselves are the last people to make such claims. In fact, many scientists contend that we cannot be sure that any of our present scientific ideas are altogether true.

Leading scientists, therefore, hesitate to speak of the "assured results" or the "proved theories" of science as confidently as they once did.

Instead they warn against dogmatism in science.

Does this mean that science is to be discredited? By no means.

Science makes large use of the hypothesis, which may be defined as "a tentative theory or supposition provisionally adopted to explain certain facts, and to guide in the investigation of others." If the hypothesis is useful in the above respects, it is a valuable hypothesis and serves to stimulate scientific progress even if it should ultimately prove to be a wrong idea or only partially true. In fact, we may say that scientists are not so much concerned with the ultimate truth of the hypothesis itself as with its serviceableness as a tool in scientific investigations. Many hypotheses have proved immensely stimulating in advancing scientific research and in increasing scientific knowledge even though they have ultimately been discarded in the light of fuller knowledge.

Scientists should therefore not be held up to scorn because they for a time have held to a hypothesis which they later have found necessary to abandon or modify. In the meantime they may have made large progress. The new hypothesis usually represents an advance over the old.

The mischief is, of course, that many second rate scientists speak so cock-surely of certain hypotheses and theories as if they were ultimately and eternally established as true and as if there could not possibly be any doubt in regard to them any more. Such scientists are real trouble mak-

"... it would seem the part of wisdom and modesty of Christians to avoid dogmatic pronouncements on some disputed questions."

ers, and not the least for science itself.

So far in our discussion attention has been directed to the incompleteness of knowledge and the consequent tentative character of many hypotheses in the field of science. How is it with our knowledge of the Bible? Are we sure that the ideas which we today say the Bible teaches are altogether true? Here, too, history should make us cautious. There was a time when it was held that the Bible teaches that the earth is flat, and anyone who believed or taught otherwise was branded as a heretic.

When we consider such attitudes as that and beside the many honest differences of opinion about Bible interpretations among people who sincerely accept the Bible as the authority for their doctrine and life, it would seem the part of wisdom and modesty of Christians to avoid dogmatic pronouncements on some disputed questions.

Does this mean that we cannot be sure and definite about our Christian faith? By no means. In his explanation of the Catechism, Pontoppidan makes a wondrously wise statement that is pertinent in this connection. He says, in free translation: "In all the matters necessary to know for salvation the Bible is clear enough for him who rightly uses it, whether he be a layman or a scholar." The great Bible truths of God, creation, sin, redemption through Christ, grace, and our eternal destiny we may hold to with abounding confidence as being the clear revelations of God, transcending the limitations of the human mind in its feeble search for truth. But in some of the non-essential questions in dispute, duly recognizing the fact that "now we see through a glass darkly," and that we "know in part," it is becoming for us to speak guardedly. Christians have nothing to lose, but much to gain by such an attitude of modesty. The most profound Bible scholars have been the most ready to

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LIFE . . .

admit their limitations in the field of Bible knowledge.

Now then, let us get back to our original question about the conflict between science and the Bible.

I ask: On account of our admittedly partial knowledge and limited insight, both in regard to nature and the Bible, is it at all surprising if there is conflict between our present ideas in these two realms? If some of our present ideas are erroneous—an assumption which is altogether reasonable, as we have seen—there is bound to be conflict. To insist that there should be complete harmony, would be to require all our present ideas in both spheres to be altogether true and correct. Such a requirement it is impossible to meet when we take into account the often fumbling efforts of our darkened understanding in its search for truth. Why not recognize as a fact what is fact, namely that our present knowledge and insight are partial, and possibly erroneous, in some cases?

Why then be so greatly concerned about harmonizing our present partial, and perhaps faulty, ideas of nature and the Bible? If we do the job after a fashion, today, we shall have to do it over again tomorrow, when new elements are introduced into the equation.

What attitude, then, shall we take to this whole question?

Let scientists proceed on their way, learning everything they possibly can from the book of nature. Let them gather data, analyze and compare facts, advance hypotheses, and proceed to verification and generalization, all in the spirit of those great noblemen of science whose attitude is well expressed by one who said; "I bow before the mystery concealed in a bit of living protoplasm." Let the church bestow its sincere blessings upon the true scientists who launch out upon an unbiased search for truth. None are more hostile to error nor more eager for the light than they. History shows that science provides correctives for its own errors.

Let us rest assured that no harm can possibly come to God's other Book, the Bible, from real truth discovered in the book of nature. When a scientific hypothesis is advanced,

Two former LFC pastors die

Rev. Harold A. (Butch) Johnson passed away in Minneapolis, Minn., in early March at age 91. Among his survivors are his wife Mathilda, son Gerald and a sister, Mrs. Olaf Rogne.

A native of Marinette, Wis., Harold Johnson was a graduate of Augsburg College and Seminary and served pastorates at Bethel, Portland, Ore., First, Columbia Heights, Minn., Trinity, Enumclaw, Wash., and Calvary, Spokane, Wash. He was visitation pastor at Emmaus, Bloomington, Minn., and Zion, Thief River Falls, Minn.

Rev. Walter M. Pederson, 77, died at his home in Grand Forks, N. Dak., on March 5. Funeral services were held both in Grand Forks and Thief River Falls.

Survived by his wife Barbara (Babs) and two sisters, Myrtle E. Pederson, Grand Forks, and Ruth,

Mrs. Clifford Johnson. Walter Pederson was graduated from Augsburg College and Seminary. He was pastor at Trinity, Enumclaw, Wash., Zion, Thief River Falls, and Ascension, Seattle, Wash., and St. Stephen's, Chicago. He was visitation pastor and chaplain in Thief River Falls after his retirement.

The son of Rev. Ludvig Pederson and brother of the late Rev. Reinhart Pederson, Walter Pederson had a doctorate in divinity from the University of North Dakota in Grand Forks.

Blessed be their memory.

In the use of the word "*Father*" (in the Lord's Prayer) we have, as it were, the whole Gospel packed.

M. V. Hughes

however, that contradicts the Bible, as at present understood, Christians have not only the right but also the obligation to insist that such hypothesis shall not be paraded as fact so long as there are grave differences of opinion among scientists themselves as to the truth of the hypothesis. Vast harm to the faith of young people has often been done by presenting as scientific finalities, hypotheses that later have been abandoned. The way in which certain phases of the evolutionary hypothesis have been handled is an illustration in point.

If a certain hypothesis that seems to contradict the Bible is finally found to be unquestionably true, the conflict may possibly be removed, as has happened in the past, by a readjustment of current ideas about what the Bible teaches. At any rate, in the mind of God we know there is perfect harmony.

In the meantime let scientific investigators be wary of what they claim for their hypotheses.

Let students of the Bible, too, proceed to learn everything they possibly can from and about that Book. With a prayer for the guidance of the Holy Spirit, without which the revelations of God are incapable of un-

derstanding, let Bible students make use of every instrumentality for discovering its true meaning, such as language study, archeology, history, both sacred and secular, exegesis, and correct principles of interpretation. The more perfectly we know the Bible, the more beautifully and harmoniously God's great thoughts stand revealed.

Summing it all up, we may put it this way: The reason we have difficulties is not that we know so much, but that we know so little. Let us be eager, therefore, for more light from whatever source it may come. And let us take assurance from this consideration that while we may not here be able to put together completely the great puzzle picture of the universe, we shall some day, in God's own time, see all things clearly and in the most beautiful harmony, when we shall see Him "face to face."

—From *Problems of Young Christians*

by Martin Hegland,
Augsburg Publishing
House.

Next time: What Attitude Shall We Take in Regard to the Difficulties in the Bible?

news of the churches

Sedan, Minn.

New members at Scandia Lutheran Church are Mr. and Mrs. Torger Bagstad, Wayne and Vaughn (sons not pictured); Mr. and Mrs. Duane Baker, Darrell, Douglas, Danny, and Duane Jr.. Lay pastor Verle Dean serves Scandia.



Rev. John DeBoer passed away

News has been received of the death of Rev. John DeBoer, 87. He passed away on March 17 at Kenyon, Minn. His funeral was conducted at Emmanuel Lutheran Church, rural Kenyon, on March 21, and burial was in the church cemetery.

A complete obituary will be published next time.

Blessed be Pastor DeBoer's memory among us.

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.

ILLINOIS

DeKalb

Clarence N. Quitno, 83, Sept. 22, 1982, Grace

NORTH DAKOTA

Finley

Mrs. Elmer A. (Evelyn) Miller, 69, Jan. 18, Bethany, Binford.

Cumberland, Wis.

Mrs. Vera Alberg and Richard Heinecke became members of Section Ten Lutheran Church, rural Cumberland, Wis., on Sunday, Jan. 23. Mr. Heinecke's wife Elsie has been a lifelong member of the church.



Morgan Ave., Mpls.

Missions emphasis meetings were held at Morgan Avenue Lutheran Church, Minneapolis, Minn., on the four Sunday evenings in March. Yeddo Gottel is the pastor of the church.

On March 6 the speaker was Dr. Donald Alexander, professor of theology, who served as vice-president of the Christian and Missionary Alliance seminary in Hong Kong.

The second meeting was held on March 13, the speaker being Pastor Phillip Hyland, ALC, who served in Japan from 1950 to 1980.

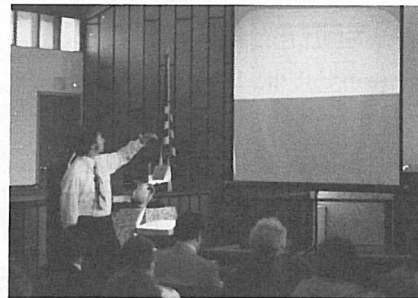
On March 20, Miss Leslie Roach, ALC, teacher to missionary children in Cameroon, Africa, was the speaker.

At the concluding service, on March 27, Eileen Northon, who has served in Eritrea, a part of Ethiopia, under the Sudan Interior Mission, brought the mission talk.

—Wm. J. Kangas

N. Minnesota laymen resume meetings

The Northern Minnesota Lutheran Laymen's Society will hold its first meeting since last fall on Sunday, April 17, at Golden Valley Lutheran Church, southeast of Wannaska, at 2:30 p.m. The text for discussion will be Romans 9.



Pastor Bartholomew leading a Bible study.

West Coast Winter Bible Conference

The third annual West Coast District Winter Bible Conference was held Feb. 25-27, at Triumph Lutheran, Ferndale, Wash. District churches were well represented with 97 registered.

Host Pastor Ronald Knutson opened the conference with Psalm 51:10-17. The theme was "A Life That Pleases God," Ephesians 5:10. The theme song was "Higher Ground."

Special guest speaker was Rev. Robert Lee, instructor at our AFLC seminary and Bible school. His messages were founded in Ephesians 2. Pastor Lee emphasized that we are *called* to live the life that is pleasing to God. It's necessary to honestly pause to examine our lives so that we don't fall into the hypocrisy of living *shallow* lives for Christ. When we ask ourselves, "Did my life please God today?" we see that we don't have faith problems, we have obedience problems. Our obedience is to live the life of Jesus Christ, not to

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Pastor Robert Lee, guest conference speaker.

CONFERENCE . . .

try to fulfill the law of perfection. In 2:13-21 Pastor Lee effectively took away from us any excuses we may use in expressing anything but joy and peace in our interactions with others. Jesus Christ is our only source of joy and peace, and to relate anything but that to others means we don't have a right relationship with Christ at that time. In emphasizing a sanctified walk, 5:21-23, he noted that sanctified means to be set apart not only *from* worldly things, but *for* God's things. Pastor Lee shared, in Matthew 15:21-28, how Christ shapes and molds us, sometimes with harsh words and actions, into someone He can use to share Himself with others. "Nothing can be greater than being in the hands of the Master Potter."

The Bible studies were given from Ephesians 5. Mr. Will Olson, Kirkland, Wash., shared "A Walk In Love," vs. 1-2; Pastor Richard Bartholomew, Kalispell, Mont., shared vs. 3-7, "A Walk in Purity and Light;" Pastor Marlyn Kruse, Everett, Wash., shared vs. 15-20, "A Careful Walk;" and Pastor Lee shared vs. 21-23, "A Sanctified Walk."

Both evenings of conference we were given the opportunity to share blessings and prayer concerns, at which times there were good responses.

Saturday afternoon the West Coast District business meeting was held with Pastor Lee telling of the work of our AFLC schools.

A very pleasant surprise was the birthday coffee hour held Saturday morning for Mrs. Ronald Knutson, wife of the host pastor, Mrs. John Klucken, and Mrs. Stephen Odegaard who had birthdays that weekend. The conference people shared two beautifully decorated cakes and sang "Happy Birthday" to the ladies.

—Corr.

Preaching Missions

Rosedale Lutheran Church
Ralph Rokke, pastor
April 24-27 (7:30 p.m.)
Rev. Philip Haugen, AFLC Schools' faculty, speaker

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

Second-class postage
paid at Minneapolis, Minn.

Tioga to host rally

The Western North Dakota-Eastern Montana District Women's Missionary Federation spring rally will be held at Beaver Creek Lutheran Church, rural Tioga, N. Dak., on Sat., May 7. Registration will begin at 10 a.m.

Pastor Edwin Kjos, Culbertson, Mont., will be our morning Bible study leader. The afternoon speaker will be Mrs. Herbert Presteng, Grafton, N. Dak.

AFLBS grants available

The Alumni Association of Association Free Lutheran Bible School has grants available to prospective students for the 1983-94 school term. Three individuals will receive \$100 per quarter to help meet their financial needs while attending AFLBS.

Contact the Bible School to receive an application form. Please complete all requirements and return the form to the School. Application deadline is May 15. The address is: AFLBS, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

TEACHER WANTED

Elementary Education Major
Write: Philip Johnson,
Council Chairman
St. Paul's Academy
18th and Wilson
Cloquet, Minn. 55720
or call
218-879-3206
Please apply before May 6.

**GET READY
GET SET
GO!**



to the LLF Convention in Kalispell, Mont.

The Luther Leagues of the Kalispell Lutheran Churches invite all Luther Leaguers to attend the Luther League Federation Convention at Flathead Lake, Kalispell, Mont., July 12-17th.

The theme for the convention is "Pressing On," from Philippians 3:14. Please join us in prayer that the convention may provide greater growth in Christ for each of us.

Pre-registration is required for all who will be arriving prior to July 12th or leaving later than July 17th and needing lodging or transportation. But pre-registration is recommended for everyone. Please send all pre-registration letters to the address below. We will try to provide transportation for all leaguers arriving early or leaving a day late who wish to visit Glacier National Park.

Stillwater Lutheran Church
1401 Church Drive
Kalispell, Mont. 59901
Attn. Alan West