

THE LUTHERAN AMBASSADOR

The Millennium — two views
pages 3-6

February 10, 1987

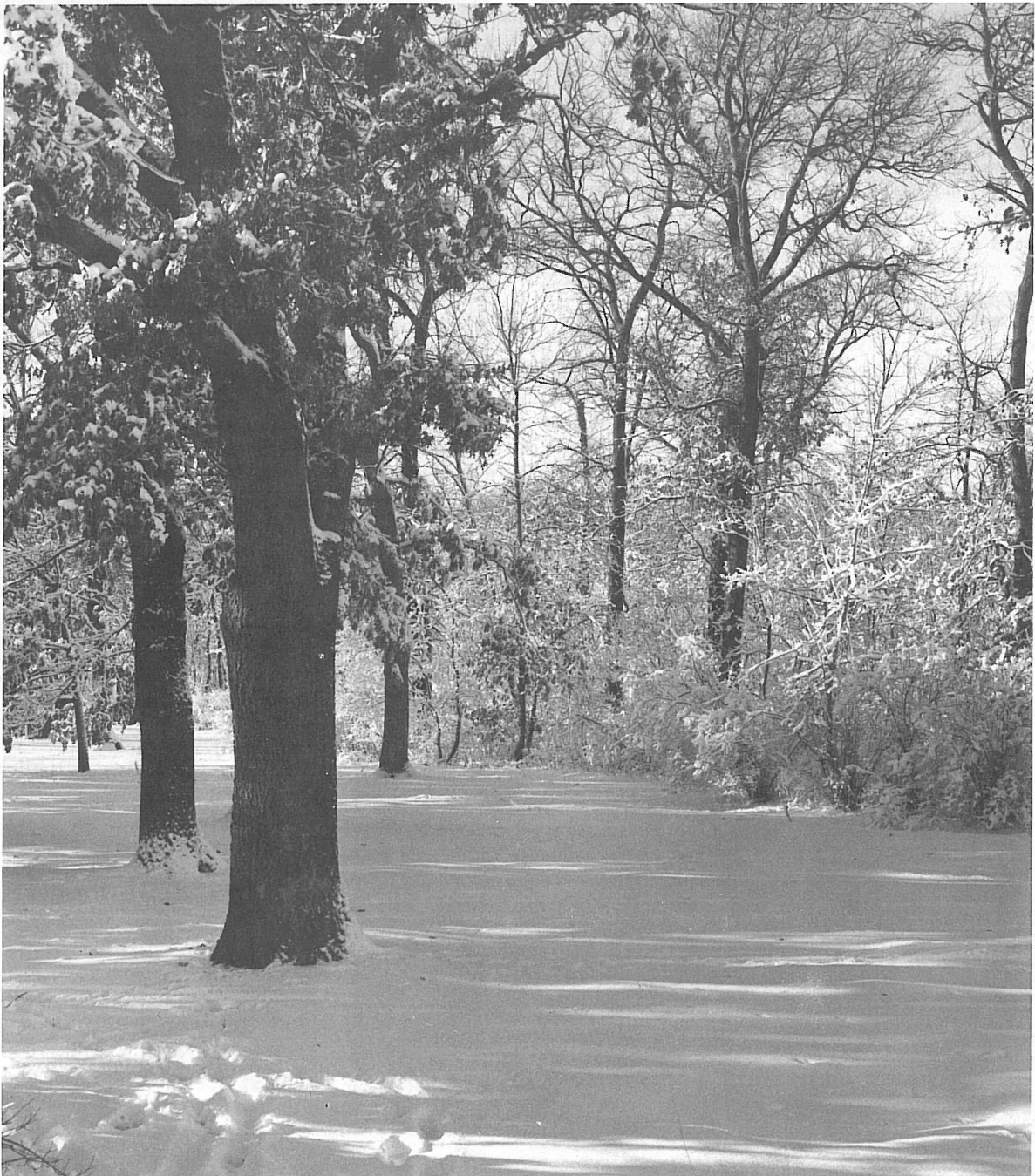


Photo by Roger C. Huebner, D.D.S.

at the MASTER'S FEET

Looking to the ancient paths

Christians in America today are facing a challenge that has not been as evident in years past as it is becoming in contemporary society. There is a need to recognize the reality that life in this country and around the world is becoming more secular every day and that a deliberate attempt to secularize the church in America has been launched. The philosophy that God has no relevance in our modern world and that America has no historic Christian base is not only a popular theme, but is being used as a tool of intimidation to quiet the church and remove its influence from society.

The prophet Jeremiah admonished Israel to "get back to the basics" when he declared, "Thus says the Lord, 'Stand by the ways and see and ask for the ancient paths, where the good way is and walk in it . . .'" (Jeremiah 6:16 NASB). Jeremiah was not suggesting

that we become sentimental or turn back the clock, but that we look back in human history at how God has worked. Someone has suggested that we spell the word history as "His-story" remembering that God has been at the center of world events and at the center of America's beginnings.

Dr. Francis Shaeffer, in his book, *A Christian Manifesto*, reminds us of "the ancient paths" that many of the founding fathers walked, paths that we need to walk on today. Shaeffer states: "These men really knew what they were doing. We are not reading back into history what was not there. We can not say too strongly that they really understood the basis of government which they were founding. Think of this great flaming phrase: certain inalienable rights. Who gives the rights? The state? Then they are not inalienable because the state can change them and take them away. Where do these rights come from? They understood that they were founding the country upon the concept that goes back into the Judeo-Christian thinking that there is someone there who gave the inalienable rights. Another phrase also stood there: In God we trust. With this there is no confusion of what they were talking about. They recognized that the law could be king because there was a Law Giver, a person to give the inalienable rights."¹

Dr. Shaeffer goes on to remind us that American government has always had a godly influence with a paid chaplain in Congress even before the Revolutionary War ended, and that prior to the founding of the national congress all 13 colonies always opened their provincial congresses with prayer. Dr. Shaeffer goes on to state: "These men truly understood what they were doing. They knew they were building on the Supreme Being who was the Creator, the

final reality. And they knew that without that foundation everything in the Declaration of Independence and all that followed would be sheer unadulterated nonsense. These were brilliant men who knew exactly what was involved."²

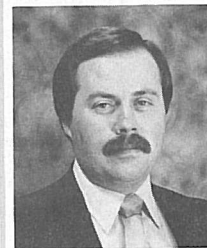
American history is one that is rich and not simply in spiritual tradition, but rich in spiritual reality. God is alive today by the power of the resurrection. We in the church need to believe that more than ever!

Some people think we need to make the Bible relevant for today. Jeremiah invites us to look at how relevant the Word of God has always been, whether spoken in an audible voice to the prophets of old or read by us in the Twentieth Century.

The church can not allow itself to be intimidated by a "worldly system" that seeks to exclude God. We must cling to the Word and pray that God will give us courage in His church to boldly proclaim within the context of our modern society that He has never changed. The church must proclaim a clear message and not apologize for itself or for the Gospel, but press on, believing that renewal will come and national strength renewed as we turn to the God of history and walk in His "ancient paths."

¹*A Christian Manifesto* by Dr. Francis Shaeffer, Good News Publishers-Crossways Books, Westchester, Illinois, 1981, page 32.

²*Ibid*, page 33.



by Pastor
Robert Lewis

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Volume 25 Number 3

PREMILLENNIALISM

To set forth the premillennial view of things to come can be a risky undertaking. Why? Because whenever we begin to deal with issues that Christians hold differing opinions on, if done in a wrong attitude, the presentation can cause a division in the Body of Christ, rather than promote the unity there is among believers. I share these thoughts with you with the attitude in mind that God at the right time will work out all things to come and we who walk in fellowship with Jesus will be a part of that plan. What joy awaits the believer when Jesus comes, whether he is found to be wrong or right in his view of the millennium.

The Setting

In setting forth the basis of the premillennial view, one would begin with the clearest Scripture on the subject and then branch out. Revelation 20 is not by any means the only place in Scripture in which a reign of Christ on earth is predicted, but I would say it is one of the clearest portions of Scripture

that teaches a literal reign of Christ on earth.

The setting of chapter 20 seems to be after the Tribulation period, meaning that the millennium is a future event. There are several reasons for stating this: first, in verse 2, John saw an angel coming from heaven, who "seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years." Throughout the book of Revelation Satan has been seeking to accomplish his purpose through the Antichrist, Beast and False Prophet. Satan has been the mastermind giving the power to each of his servants. In Revelation 20:2, Satan is seized and bound for a thousand years. His work during the tribulation period is now ended.

The second reason Revelation 20 seems to occur after the tribulation, or Revelation 1-19, is the picture of the ones sitting on the thrones who were given authority to judge. Look at the description of these people, in verse 4. "The souls of those who had been beheaded because of their testimony for Jesus and because of the Word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands." These are the saints who have trusted in Jesus, but note the emphasis on events

during the tribulation: the beast, his image, mark on their foreheads or hands. John says these believers came to life and reigned with Christ for a thousand years. These things indicate that this reign of Christ will be after the events of Rev. 1-19 and not occurring at the same time. Some of the saints who are ruling after the first resurrection are those who died during the tribulation.

"John says these believers came to life and reigned with Christ for a thousand years."

Two Resurrections

Another basic view of premillennialists is that there are two resurrections. Rev. 20:4b describes these saints of verse 4 as "they came to life and reigned with Christ a thousand years." Verse 5b says this is the first resurrection. The whole purpose of this resurrection seems to be so the saints can rule with Christ for a thousand years. The Greek word for "resurrection" that is used here elsewhere in Scripture refers to a physical resurrection, not a spiritual resurrection, as the amillennial view sees it. From the premillennial view, the rest of the dead are not raised until Revelation 20:12, which is after the thousand-year reign of Christ.

Old Testament Scriptures

Another basic understanding of the premillennial view is that there are Old Testament Scriptures that are still unfulfilled which require a time of peace on earth to be fulfilled. The amillennialist sees these prophecies fulfilled in the New Testament Church, while the premillennialist believes not all of the Old Testament prophecies should be spiritualized. Some of the strongest evidence giving credibility to the literal interpretations of these passages are the way in



*by Rev.
Lyndon Korhonen,
Culbertson, Mont.*

Two views of last things

In the next to the last verse of the Bible, John the Apostle records the Words of the Lord Jesus Christ: "Surely I am coming soon." And he speaks for the whole Christian Church in reply: "Amen. Come, Lord Jesus."

That is the hope all believers share. But they differ in their understanding of how all things will come to pass. Consecrated, dedicated Bible scholars and simple Christians have come to different conclusions as they have studied the prophecies about the return of the Lord, in such areas, for instance, as the judgment, the number of resurrections

and how the millennium is to be interpreted. It will always be so.

In this issue two of our pastors write in advocacy of two views of the millennium, the ones most commonly held in our church. They may not satisfy everyone whom they represent, but we thank them for being willing to put some things down on paper which all of the rest of us may think about and study.

We hope the articles by Pastor Lyndon Korhonen and Pastor Martin Horn will be helpful. We believe they will.

The Editor

PREMILLENNIAL . . .

which prophecy was fulfilled when Jesus came the first time. Micah 5:2 predicted the birthplace of Christ as Bethlehem. Jeremiah 31:15 predicted Rachel would weep for her children because her children were no more. The children two years and under were "no more" after Herod killed them trying to get rid of Jesus. Certainly there were and are prophecies of the Old Testament that were fulfilled in a spiritual way. The premillennial viewpoint does not say all is literal, but stands upon the principle of Biblical interpretation that all Scripture should be compared with Scripture and interpreted literally unless it leads to absurdity. The difference between amillennialists and premillennialists is not that one spiritualizes everything and the other takes everything literally. The difference is to what degree prophecy is interpreted literally or spiritually.

Zechariah 14:8-21 is one of the Old Testament prophecies that seems to speak of a literal reign of Christ on earth. Verse 9 says, "The Lord will be king over the whole earth." Isaiah describes a time of peace on earth after the Branch of Jesse strikes the earth (Is. 11:4b). Verses 5-9 of that same chapter describe the earth as delivered from competition between the living beings.

New Testament Scriptures

Recently we have been studying the book of I Corinthians in Bible study and chapter 15, verses 24-25, seems to indicate a period of time in which Christ will establish a physical rule over authority on earth even though he has defeated all powers against him by His death and resurrection. After the believers are raised from the dead, verses 24 and 25 say, "Then the end will come, when He hands over the kingdom to God the Father after He has destroyed all dominion, authority and power. For he must reign until God has put all His enemies under His feet." The next verses go on to say how Christ will then return the kingdom to the Father. The "putting all things under His feet" seems to coincide with the rule of Christ on earth.

Binding of Satan

The millennium in Revelation 20 is furthermore described as a time in

"With that vivid description of Satan's binding (Rev. 20:2, 3), it does not seem to me that he is bound as the amillennialists interpret it."

which Satan is bound. Chapter 20 describes his binding quite vividly, in verses 2-4. The angel "seized the dragon," "bound him for a thousand years," "threw him into the Abyss," "locked and sealed it over him," "to keep him from deceiving the nations." With that vivid description of Satan's binding, it does not seem to me that he is bound as the amillennialists interpret it. The New Testament warns us repeatedly of Satan's activities: "devil prowls around like a roaring lion" (I Peter 5:8); "Lest Satan should get an advantage of us" (II Cor. 2:11 KJV); "Satan himself is transformed into an angel of light" (II Cor. 11:14 KJV). When John saw Satan bound for a thousand years, I don't think he was bound so loosely as to continue his work as he is doing it today.

Concluding Remarks

I still have some questions as to how some of the Old Testament prophecies will be fulfilled, but I find more of those questions answered in a more literal interpretation of Scripture. The Word of God is very precious and we are promised a blessing if we use it rightly, Revelation 1:3, and also warned about using it wrongly, Revelation 22:18-19. Jesus is coming soon, says John, as he closes this book. That is a call for each of us to be ready and serving Him. There is no time for argument in the Body of Christ over the millennial question, but there is plenty of room for "brotherly discussion." May God guide us in the truth as we continue to be diligent in His Word.

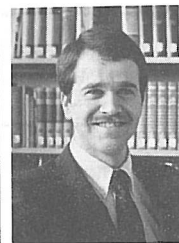
(Unless otherwise noted, all Bible quotations are from the New International Version.)

"Looking for the blessed hope and the appearing of the glory of our great God and Savior, Jesus Christ" (Titus 2:13). As they long to be free of the world and of their own nature, the appearing of Christ has always been the "blessed hope" of the believers. Naturally, the Second Coming has received much attention from Bible students and several schools of prophetic interpretation have been developed. One of these is amillennialism, the subject of this article.

The central distinctive of amillennialism, of course, lies in its understanding of the nature of the millennium. The millennium is the reign and rule of Christ in the hearts and lives of believers. It is a spiritual kingdom.

This understanding is expressed in the name amillennialism. Interpreted strictly, it means "no millennium." This seems to imply the amillennialist does not believe in the millennium at all. This is not true. Amillennialism wholeheartedly accepts the millennium of Revelation 20. But it does not teach a literal, future millennium consisting of a physical, earthly kingdom.

This interpretation is best understood in light of the term "kingdom of God" of the Old and New Testaments. The Old Testament foretells of an "Anointed One" or Messiah who would



*by Rev. Martin Horn,
Zumbrota, Minn.*

Not By

For, if the saints did their good works in order to win the kingdom of heaven, they would never win it.

Rather they would be counted among the wicked,

be installed by God as King to judge the nations of the world (Psalms 2, 110). Isaiah states that this Messiah will be enthroned on the throne of David, and His kingdom will be established forevermore (Isaiah 9:6,7). Jeremiah writes that this King will restore the fortunes of Israel and Judah (Jeremiah 23:5-7). Ezekiel foresees a time when David will again be King and God will set His sanctuary in the midst of His people (Ezekiel 37:24-28). Daniel extends the Messianic hope by revealing that God will establish a kingdom that will never be destroyed, but will itself destroy all other kingdoms (Daniel 2:44). The Messianic kingdom can be seen in other passages such as Isaiah 11:1-5, 32:1; Jeremiah 33:15; Ezekiel 34:23-24, 39:25; Daniel 7:13-14; Hosea 1:10-11; as well as others.

**"The millennium
is the reign and rule
of Christ in the hearts
and lives of believers."**

Who is this Messiah? What is this kingdom? What is its nature? And when was it to come? The amillennialist finds the answers in the New Testament understanding of the kingdom.

The language of the Gospels declares that Jesus is the Messiah. The angel proclaimed Him as the Christ at His birth (Luke 2:11). Christ is the equivalent of Messiah or the Anointed One whom God would install on the throne of David. When the woman at the well

Good Works

**for they would be
considering with evil eyes
their own good and that
in the highest spiritual things,
and even in regard to God.**

Martin Luther
(*Day By Day We Magnify Thee*)

AMILLENNIALISM

speaks of the coming of the Christ, Jesus announces, "I who speak to you am He" (John 4:24-26). Later He confirms His role as King by riding into Jerusalem on a donkey (Luke 19:29-40, also Zechariah 9:9).

Furthermore, other Scriptures teach the present kingship of Jesus. He was enthroned in heaven after His ascension (Mark 16:19, Acts 2:34, 35, Ephesians 20:23). Paul cannot be mistaken when he confesses Jesus as "the blessed and only Sovereign, the King of kings and Lord of lords" (I Timothy 6:15).

The Gospels also indicate that He established this kingdom at His first advent. Both He and John announce its nearness (Matthew 3:2; 4:17). He instructed men to seek the kingdom (Matthew 6:10). He proclaimed the Gospel of the kingdom (Matthew 4:23; 9:35). Jesus' authority to cast out demons was a sign of the presence of the kingdom of God (Luke 11:20).

While He confirmed the presence of the kingdom, He denied that it assumed the form that many of His day thought it would. The Jews expected a vengeful "warrior" messiah who would drive out the hated Romans and re-create the Davidic kingdom in Jerusalem.

This concept of the kingdom is what led Herod to kill the infants out of fear when it was announced the Messiah was born in Bethlehem (Matthew 2:1-18). This is why many attempted to draft him as king (John 6:15). Even the disciples were looking for this type of kingdom. James and John sought to be seated with Christ in His kingdom (Mark 10:35-45; Matthew 20:20-28).

Jesus taught that His kingdom was a spiritual kingdom. The kingdom is not something that is recognized by outward signs, but it is something that is within (Luke 27:21). Entrance into the kingdom is through "water and the Spirit" (John 3:5). When questioned by Pilate, Jesus affirmed "My kingdom is not of this world." His kingdom was a spiritual realm (John 18:36).

**"Jesus taught that His
kingdom was a
spiritual kingdom."**

The conclusions are clear. The Messianic hope of the Old Testament is fulfilled by Christ. The kingdom has been established. Not however, in the political, physical sense expected by many, but in a spiritual kingdom ruled by a heavenly King. The amillennialist believes that the Church is the kingdom foreseen by the Old Testament prophets.

One question remains. Should we expect a future, literal fulfillment beyond the spiritual?

Although many prophecies were applied literally by New Testament writers, they did not always demand a literal fulfillment. For example, Peter applies Joel's prophecy of "Blood, and Fire, and Vapor of Smoke. The Sun shall be turned into Darkness, and the Moon into blood . . ." to the day of Pentecost (Joel 2:28-32; Acts 2:17-21).

Paul, in II Corinthians 6:16-17, calls the Church "the temple of the living God" and applies Ezekiel's prophecy of the restoration of the tabernacle to the church (Ezekiel 37:24-28). The amillennialist does not seek further fulfillment of such prophecies but allows the interpretation of the inspired writers to stand.

Likewise, the amillennialist does not expect a literal fulfillment of the Old Testament prophecy by "national Israel."

The Scriptures indicate that in its most basic meaning "Israel" is a spiritual community and the Church is this true Israel. Paul writes that being a Jew is not a matter of the flesh, but is a matter of the heart and of the Spirit (Romans 2:28-29). The true children of

Lay Pastor Gustav M. Nordvall, 72, passed away at his home on Minnesota Hill, rural Roseau, Minn., on Jan. 5, from a heart attack.

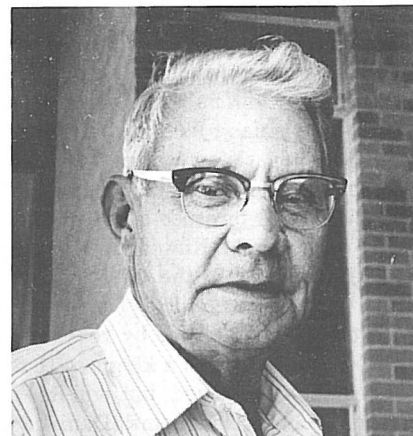
He was born March 11, 1914, at Roseau to Erick and Olga Nordvall. He grew up and lived on Minnesota Hill near Ross all his life except for the time he served in the Medical Corps during World War II and three years in Minneapolis. He was united in marriage to Susan Mary Thiessen on June 28, 1959, in Sprague, Man.

A farmer, he was a lay preacher and lay pastor for 50 years. At his death he was serving Badger Creek and Oiland Lutheran Churches of the Badger parish. He also was serving Wampum and Piney Lutheran Churches in Manitoba. He had served the Badger parish since 1973.

Pastor Nordvall was a State Fire Warden, active in 4-H and a member of the Veterans of Foreign Wars, Badger.

He is survived by his wife, Susan; one daughter, Bonnie, a freshman at Concordia College, Moorhead, Minn.; a foster son, Elmer Dahl, Roseau; one brother, Carl, Thief River Falls, Minn.; three sisters, Ethel, Mrs. Clifford Skime, Roseau, Ruby, Mrs. Ursle Keller, Danville, Ark., and Lillian, Mrs. William Chess, Port Orchard, Wash.;

Pastor Gustav M. Nordvall



and many nieces and nephews. He was preceded in death by a brother, Uno.

The funeral for Pastor Nordvall was conducted on Jan. 10 in Messiah Lutheran Church, Roseau, by the church's pastor, Rev. Louis Hermansen. His casket was brought into the sanctuary while the organist played the hymn "My Faith Looks Up To Thee." Audience hymns were "Rock of Ages," "Abide With Me," and "What a Friend We Have in Jesus." Rev. and Mrs. Erling Huglen, Roseau, sang "Thanks to God." Mr. Wahl and his daughter Vickie sang "The Master's Bouquet" with guitar accompaniment. Hazel Halvorson was the organist.

Rev. Robert Nordvall, Bismarck, N. Dak., a nephew, brought a greeting, as did Rev. Leslie Galland, Thief River Falls, Minn., a member of the Co-ordinating Committee of the Association of Free Lutheran Congregations, on behalf of the AFLC.

Pallbearers were Harvey Melby, Dwight Lange, Donald Lee, Roger Torkelson, Brian Rice and Martin Austinson. Interment was in the Spruce cemetery, just east of Roseau.

Blessed be his memory.

(See the editorial "Pastor Gustav Nordvall" on page 9.)

AMILLENNIAL . . .

Abraham are those of faith, not merely of physical descent (Romans 4:11-16, 9:6-9; Galatians 3:7). Those who "belong to Christ" (can he mean anything other than those justified by grace through faith?) are Abraham's offspring (Galatians 3:28-29).

The New Testament uses terminology to refer to the Church that the Old Testament used to describe Israel. James speaks of the "twelve tribes" (James 1:1). Peter calls the church "A Chosen Race, a Royal Priesthood, a Holy Nation, a People for God's own possession (I Peter 2:7-10). The community of believers, or the Church, is true Israel.

Therefore, the amillennialist believes that the prophecies of the restoration of the kingdom are completely fulfilled and require no future fulfillment. The words of Christ on the cross, "It is finished," form not simply a rhetorical

phrase, but express in the deepest way that all the Messianic expectations have been met in Christ.

With this as background we approach Revelation 20. Here Satan is portrayed as bound by an angel and Christ reigns for a thousand years.

The millennium is identified as the present kingdom of Christ, already defined in this article. All the major motifs of Revelation which use numbers use them symbolically. The term "1,000 years" is a symbolic number denoting the entire church period.

This identification is necessary because of the very nature of the Church. God deals with man on the basis of grace. The Church is nothing more or less than those who are justified by grace through faith.

Let us consider a future millennium. If the Church is taken out of the way before the millennium, how then does

God deal with men during the millennium? By grace? If so, then the Church must be present. If not grace, then what? Law? If so, this would deny the entire Christian message of the Gospel. The amillennialist cannot conceive of a period without the Church, for wherever God deals with man on the basis of grace the church is found. The millennium must be the Church, the present kingdom of God.

Seeing he does not accept a future millennium, what does amillennialism teach concerning the future? Satan, at the end of the millennium, will be released for a short while. The church will undergo a short period of intense persecution. At the end Christ will come, and the dead, both the just and the unjust, will be resurrected from the grave. Then will come the judgment of the "quick and the dead." The heaven and the earth will pass away and a new

"If the Lord wills"

"Come now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell and get gain: whereas ye know not what shall be on the next day. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.

For ye ought to say, If the Lord will, we shall live, and do this or that" (James 4:13-15).

A week, a month or a year always starts with Day One. Day One for 1987 has already happened! We awakened on January first after a short sleep and made our way to Oiland church for New Year's Day service. Snow had fallen the day before and covered the earth with a fresh new blanket of white. It was clean and pure, yet untouched by any pollution. One could not help but sense the newness of this day. How new was 1987!

I look at the new calendar on the wall and see that January has four solid weeks plus three days. What do we do with all this time?

Time is a precious commodity, once used it is gone forever. We do well to plan to use it wisely.

Planning is important. Many events are so important that they have to be prepared for long in advance, like a wedding day or an anniversary. Farm magazines issue special editions on "Crop Planning." Schools plan their schedules a year in advance or more. They have to know how each day is put to use. I have just finished writing out the schedule for January. We have to know what date and time every event is.

Yet in all this planning we do not know what shall be on the next day. The apostle James reminds us: "For ye ought to say, If the Lord will, we shall live, and do this or that." If the Lord will! Through the centuries of the Christian era people who have walked with God have said: "The Lord willing, I shall." God has given us a mind by which we can work and reason. Wise is the person who will always take the will of God into consideration.

Do we fully realize what a petition we are praying when we ask; "Thy will be

done on earth, as it is in heaven"? The Catechism answers it this way: "The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us."

James also reminds us that our very lives are fleeting. Like a vapor it will vanish. It is not easy for us to accept this when we are young and strong and in good health. But when aged and our health fails, we come more and more to understand how fleeting is this life on earth. We see even among the young and the strong lives have vanished in an instant.

Finally, what do we do with all this time? Accept it as a gift of grace!

"O day full of grace, which we behold,
Now gently to view ascending;
Thou over the earth thy reign unfold,
Good cheer to all mortals lending,
That children of light in ev'ry clime,
May prove that the night is ending."

(Concordia, 226)

Parish Voice

— by Pastor Gustav Nordvall

heaven and a new earth will come. The believers will then dwell with the Lord for eternity in the light of His glory.

Because of limitations of space, exploring all the issues and answering all the questions involved was impossible.

However, one thing is clear. The kingdom of God is now present in the Church. When Christ comes in His glory (we do not know when), all must be

ready. There will be nothing more, there will be no second chance. This gives a sense of urgency to the Church to call men into the kingdom before it is too late. "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Matthew 28:18, 19).

(All Bible quotations are from the New American Standard Bible.)

(Ed. note: For those readers who would like to explore further the subject of Last Things, may we suggest one book which will give a rather full view from four distinct viewpoints: Historic Premillennialism, Dispensational Premillennialism, Postmillennialism and Amillennialism. An advocate of each school of thought presents his case and the other three respond and challenge. The book is *The Meaning of the Millen-*

A hundred thousand
souls a day
Are passing,
one by one away,
In Christless guile
and gloom.
Oh, Church of God,
what wilt thou say
When on that awful
judgment day
They charge thee
with their doom.

(Author Unknown)

nium: Four Views, edited by Robert G. Clouse, InterVarsity Press, Downers Grove, Illinois 60515. There is an excellent bibliography at the back of the book which may lead you to extended study of a subject which has fascinated millions through the centuries.)

"... the amillennialist believes that the prophecies of the restoration of the kingdom are completely fulfilled and require no future fulfillment."

The unpretentious house impressed me with its durable strength and character. I thought of the veteran missionaries within. Dr. H. Daniel and Mrs. (Ruth) Friberg greeted me warmly. Any apprehension melted in the cozy living room where my eyes quickly tried to savor all the mementoes from the Asian and African continents. Sitting under a painting of Mt. Kilimanjaro, Dr. Friberg began sharing of his nearly eight decades of life in China, Tanzania and, since 1978, in Minneapolis.

My knowledge of the Fribergs was limited as I began the interview. Dr. and Mrs. Friberg and missions are synonymous, particularly African missions. I knew Dr. Friberg was a visitation pastor at Trinity Lutheran Church of Minnehaha Falls in Minneapolis and an occasional guest lecturer at Association Free Lutheran Theological Seminary.

Born in Honan Province of central China, Dr. Friberg was the son of a medical doctor who served under the Augustana Synod. Dr. Friberg began his own missionary career in China during 1935-41. It was just four years ago that he was able to return to China, the burial place of his father and five brothers and sisters. He went with Bibles and New Testaments and had a "marvelous opportunity to witness for Christ." There his heart was warmed to see the fruit of the Gospel seed planted so long ago. Though there is no foreign mission functioning in China today, there is great freedom for Christians to go to China to share the Word through secular employment.

"It was just four years ago that he was able to return to China, the burial place of his father and five brothers and sisters."

With the restriction of German missions in Tanganyika as a result of the Second World War, American and Scandinavian Lutherans were faced with special challenges in that area and Dr. Friberg was sent by his mission board to serve in East Africa in 1945.



Photo by S. Hjermstad

A visit with the Fribergs

His brother, who is a medical doctor, was already serving in Tanzania (name of the nation formed in 1964 by the union of Tanganyika and Zanzibar). Dr. Friberg arrived and served as superintendent of the Dar es Salaam area under the Augustana Synod missions board. While in language study, he met one of his brother's nurses and in two years Daniel Friberg and Ruth Friberg were married.

The daughter of missionaries, Ruth had earned her nursing degree with intentions of returning to India. However, with the great need and the door open in Tanzania, the church requested her to change plans and serve in the East African country.

While Dr. Friberg had a part in starting and operating a theological school and after that served as the superintendent of the Usambara area, Ruth was busy rearing the first four of their six children. God was blessing their marriage and ministry.

From 1958-1965 Dr. Friberg was back teaching at the theological school, now at Makumira. Then he served six years as Missions Secretary for the Evangelical Lutheran Church of Tanzania. Their last six years on the field were spent on the northeast coast in evangelism.

Last fall the Fribergs returned to Tanzania as part of a three-month trip

around the world. The six weeks in Tanzania were filled with evangelism meetings, Bible study, prayer and fellowship gatherings. Dr. Friberg was encouraged to find that there are now about 22 congregations in Dar es Salaam alone. When he arrived in 1945, there were about three Lutheran congregations in the city. He further exclaimed, "The Africans are going marvelously forward and doing so without a lot of outside help. And this despite a difficult national economy!"

During their stay the Fribergs participated in a week-long series of meetings and visitation to students in Morogoro. Over 400 students "renounced Satan and turned to the Lord Jesus and He saved them," according to the secretary of the interdenominational team effort.

The joy of seeing the Holy Spirit through the Word transform lives reflects clearly on Dr. Friberg's face. However, he doesn't ignore the advancement of apostasy and the increasing ungodly lifestyles tolerated even by some professing Christians here in America. He said the young African believers would find these reports from America incredible. Their response would be, "Why, we gave up those sins when Christ entered our hearts!" Dr. Friberg continued, "The authority of

continued on p. 10

editorials

PASTOR GUSTAV NORDVALL

He sometimes referred to himself as the "plowboy preacher," but when he died early last month his funeral was the largest ever held in Roseau, a town of over 2500 people.

Together with about a hundred other persons I had to stand during the service which lasted some over an hour. In a way it seemed fitting to do so, a sign of respect for a man who touched so many hearts and lives first as a lay preacher and then as a lay pastor.

Apparently while in his very early twenties he was asked to speak in churches and he was in demand for that for over 50 years. There was probably hardly a Lutheran congregation in his area of Minnesota as well as across the border in Manitoba to which he hadn't preached at some time or other. To some he had given interim service. I first heard of him or heard him speak on a Sunday in August of 1961, when my mother, sister and I attended a service in Moe Lutheran Church, Roseau, while on a vacation trip. We met at the door afterward, but it was years later that we became acquainted. His name stayed with me, though.

Gust Nordvall served our Badger Creek and Oiland Lutheran Churches from 1973 until his sudden death on January 5 at his home. As a lay pastor in our district he faithfully took part in our pastoral fellowships and district gatherings. He didn't speak up much in our meetings, but when he did his comments were well chosen. Always we sensed a kindred spirit. He was positive in his outlook and endowed with common sense, which he used. The senior in our group, he was as an elder brother to some of us, father to the younger.

He had gifts in writing, with an ability to illustrate his material by incidents out of his life and everyday things in the world around him. I think this was true of his preaching as well. He played the guitar and often brought it along to church in the event a pianist wasn't present or a special musical number was called for. There was something of the troubador in him, in the right sense of the word. At our last pastoral fellowship together, he and his wife Susan sang two songs with his accompaniment. One was a Swedish number, "Barnetro" (Faith of Childhood). Some of us will remember his dramatization of an Old Testament prophet in a skit at Family Camp at Lake Bronson last summer. He was a man of many talents.

Pastor and Mrs. Nordvall were very hospitable people. We always enjoyed the times when our meetings were held at their home on the slopes of Minnesota Hill, a half mile from the Canadian line. If weather allowed, we would walk up to it, then come back a longer way through pleasant woodlands. The farmstead itself, on the hillside, where he lived his whole life except for a few years, was like it had been transplanted from many a place in Sweden or Norway. To the south, he and his family could look out over the bed of ancient Lake Agassiz. Many have shared the idyllic setting and Nordvall hospitality in church outings, family gatherings and friendly visits.

We say farewell to a true servant of the Lord Jesus Christ

and a man some of us were privileged to know personally. He enriched us all, that's for sure. We are reprinting his last message to his parishioners, found elsewhere in this issue. He had worked on the parish paper, in which it was contained, the day he died and had it ready for mailing or nearly so. The message is a timely reminder to us all. If the Lord wills, we shall do this or that.

—Raynard Huglen

COULD BE ENCOURAGING

This is being written with two and a half weeks left in the 1986-87 fiscal year. One can only guess and hope and pray when writing about what might happen in the AFLC's ingathering for benevolences in these next few days.

But some things in the report for the end of December (see the report in this issue) give reason for optimism that the financial picture for our church will be considerably brighter by year's end than was the case a year ago.

One, on Dec. 31 we were only about \$1700 below last year's final total on Jan. 31. Therefore, we know our total income will be up considerably and our percentage of goal reached will be much higher than last year when only 73 percent was attained.

Second, for a long time now that percentage of goal reached and total received to date have been running ahead of last year. That is most encouraging.

Optimism is tempered by the fact that as of Jan. 1 \$279,967.24 was needed in order that the budget goal be met in full, whereas last year only \$113,230.60 was received in January. But we have the "gut feeling," if we may use such a crass term, that this January will produce much more for us than last year.

By the time you read this, we will perhaps know how the story really came out. We trust it was a happy ending.

POSTPONE RETIREMENTS?

We have promised to stay away from editorializing on the subject of an abundance of pastors. That should be easy to do as that is not the case in the Association at the present time.

Rather, there are many vacancies just now and the supply from the seminary will only produce nine or ten men in the next two years. So help is going to have to come from some place else.

One thing which can help in the present tight situation of pastoral supply is suggested by our title. It is this that it would be good if pastors at retirement age (65) could postpone their retirements for a few years. Cases are individual, no one can dictate, but if health is good, it should be borne in mind that congregations need pastors and some face difficult futures unless they get help. To those near retirement, we ask, could you postpone that for a while until this present crunch is over, at least? Pray about it.



Letters to the editor

THE ESCHATOLOGY ARTICLES

I would just like to voice my concern about the upcoming articles on eschatology. As the two primary viewpoints concerning the subject are addressed, I pray that we will keep in mind that the doctrine of Christ's Second Coming is for the two-fold purpose of comforting the Christian and of causing us to see the urgency which is inherent in the Great Commission of Jesus Christ to the Church. It is extremely vital that we reflect upon and study God's Word, but the purpose of such study, in the area of eschatology, is not that we set down in concrete a "timetable" for Christ's return . . . indeed, we are admonished by the Word not to attempt such a thing, but rather that we will live in hopeful expectation of His Coming, as did the Early Church.

There are those who would represent either side of the Premillennial-Amillennial discussions as being the only true and possible interpretation of God's Word on the matter. We must recognize that we are left, at least in part, with a mystery which will only be fully resolved in heaven and then the discussion might well seem pretty unimportant! Christ's Second Coming should be a point of unity for God's

people, not strife; and hopefully those who read the articles will understand that the point of it all is not that there be a great debate about who is right about this, but to realize that either viewpoint, rightfully understood, will cause us to search the Scriptures and recognize the call of Christ to evangelize the world before He returns.

As Lutherans, we have both premillennial and amillennial thought in our doctrinal history, both being presented by real and dedicated and knowledgeable Christians. Pray that the doctrine will have its right effect, that we will be comforted in the knowledge that Christ is returning, and be impressed by the urgency which evangelism must have. Pray that we will not argue over "timetables" and cause our brethren who have not had opportunity to hear the Gospel to "miss the train." Pray that we can in love accept one another in spite of differences of interpretation over a subject which will only be ultimately settled in heaven, before the God whose knowledge transcends human understanding.

*Michael Crowell, Student
Association Free Lutheran Seminary
Minneapolis, Minn.*

(Ed. note: "Amen!")

FRIBERG . . .

God's Word is being attacked. These seeds are beginning to be sown in Africa as well and the fruits are bound to show up eventually. Now is the time to work as we've never worked before. Thank God for earnest Christians going to the fields."

Time had disappeared. The interview had to close. I left the house on 43rd Avenue South knowing that I had been with dear saints who have given their lives entirely to their Savior. My heart burned within me as I sought the Lord for a greater burden for the lost souls around the world and those in my own neighborhood.

Mrs. Wayne Hjermstad

In Memoriam

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

MINNESOTA

Newfolden

Mrs. Anna Engelsrud, 85, Dec. 18, Bethania.

Roseau

Mrs. Christine Stebbakken, 84, Jan. 10, Rose.

Mrs. Anna Bakken, 83, Jan. 10, Spruce.

Special event done in a special way

WALLACE — The Calvary Lutheran Church of Wallace may be a small parish in a small town but when church members set their minds to doing something special they do it in a big way.

For the second consecutive year, the church has put real life back into the celebration of Christmas with a living presentation of the Nativity. Under the direction of Rev. Palmer Sevig and his wife Shirley, parishoners present the Nativity from the prophecy by Isaiah to its fulfillment with the birth of Jesus in the manger.

All this is done outside, regardless of weather, with live people and animals and performed before a live audience.

"We wanted to make the Nativity more real to people," explained Mrs.

Sevig. "It's become so common for Nativity scenes to be displayed that sometimes people don't think about the real meaning.

The program takes about half an hour and is performed in the church's backyard. A small red barn serves as the inn that had no room for Joseph and Mary and across the alley on a small hill is the manger.

Church member Larry Baumgarn said 65 bales of hay were used to make the manger and adding to the realism, he said, is a star placed high in a tree north of the manger.

Carmin Kasin provided the cows and sheep and Lowell Barrett provided the donkey Mary rides on her way into Bethlehem.

The program is presented only once during the holiday season and Mrs. Sevig said a good-sized crowd attended Saturday's presentation.

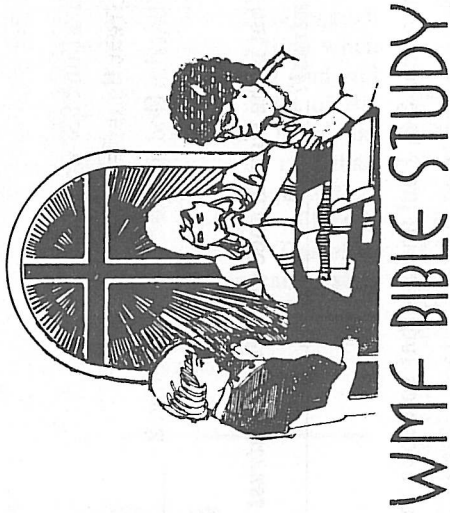
"We printed 175 programs," she said, "and they went quickly. I know we had well over 200 people there."

Baumgarn said although the program is presented only once and this is just its second year, turnouts have been excellent. The first year 134 people attended the presentation and news of it spread quickly by word of mouth.

"Last year we had a lot of people tell us they would have come if they would have known about it," he said.

Church members said there will be another living Nativity performance next year and they're confident it will become an annual event in Wallace.

Watertown (S. Dak.) *Public Opinion*



Studies in Romans
God's Righteousness by Faith

Chapter 3
THE ADVANTAGE OF HAVING GOD'S WORD
Hymn No. 89 (*Concordia*): "O Word of God Incarnate"

Chapter 3 begins with a question: "Then what advantage has the Jew?" The word *then* refers back to what has been written in the first two chapters. The description of men as unrighteous and under the wrath of God applies to all. There is no help for men in law, even in the Mosaic Law, on which the self-righteous Jew relies, since no law can change the heart. What, then, is the advantage of being one of God's people? Paul answers in a way that includes Christians.

2. How did the Old Testament tabernacle and its sacrifices demonstrate God's righteousness in a concrete way?
Note: The word translated *propitiation* means "mercy seat," vs. 25-26. See also Hebrews 9:5 _____

and I John 2:2 _____

B. Resulting in Faith and Justification

1. What conviction does God's Word work in the heart of the believer? vs. 26, 28 _____

2. What does "God's righteousness by faith alone" imply about Jews and Gentiles? vs. 29-30 _____

3. Critics of the Gospel preachers feared that Gospel preaching would nullify law and lead to unrighteousness. How does Gospel righteousness establish law? Romans 7:7 _____

Hymn No. 180 (*Concordia*): "Beneath the Cross of Jesus"

—Mary Lindquist

I. The Realization of Sin, vs. 1-20

A. The Great Benefits of Being Jews

1. What did God entrust to the Jews? v. 2 _____

What is the significance of the word *entrust* here? What is a *trust*? _____

2. In verses 3-8, Paul implies that someone may question whether that trust is an advantage after all. Why? _____

3. What two answers does Paul give to this question in verse 3? _____

B. These Benefits Also to Christians

1. Note that Paul changes pronouns in verse 5 from *they* to *we* and *our*. To whom is Paul speaking here? _____

2. We have even greater advantages and therefore greater responsibilities than the Jews had. Why? _____

C. The Nature of this Benefit

1. In a negative statement, Paul first states what the advantage is *not*. What is that? v. 9 _____

2. How do the Old Testament passages quoted in verses 10-18 describe Paul's Roman readers and us?

a. Our condition? vs. 10-12 _____

b. Our lives? vs. 13-16 _____

c. The source of our sinfulness? vs. 17-18 _____

3. What is the great advantage to us of having such Bible passages as the ones just quoted? v. 19 _____
v. 20 _____

II. The Revelation of God's Righteousness, vs. 21-31

A. Witnessed by the Word of God

1. What does God's Word, both Old and New Testaments, reveal about God's righteousness? v. 21 _____

v. 22a _____

vs. 22b-23 _____

v. 24 _____

Association Free Lutheran Theological Seminary, 1986-87



Bottom row, Pastor Philip Haugen, Lynn Kinneberg, Milton Flores, Tom Tuura, Lynn Wilson and Pastor Donald Greven; middle, Pastor Amos Dyrud, Harry Gimberg, Lloyd Quanbeck, Richard Larson, Michael Crowell, Stephen Snipstead and Pastor Ralph Tjelta; top, Pastor Robert Lee, Bud Davis, Jon Benson, Tim Carlson, Stephen Mundfrom and Pastor Francis Monseth.

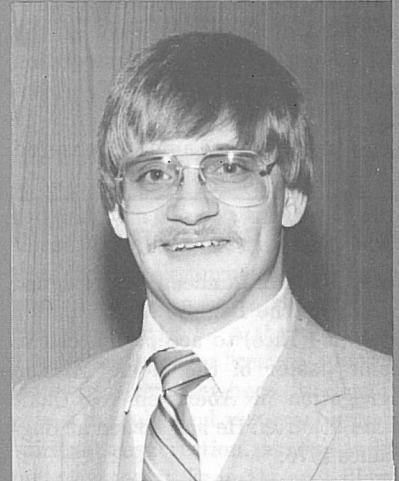
Senior Class 1987



Mr. Lynn Kinneberg
Home Town: Abercrombie, N. Dak.
Open for call



Mr. Stephen Snipstead
Home Town: New Hope, Minn.
Open for call



Mr. Tom Tuura
Home Town: Esko, Minn.
Open for call

"Come ye yourselves apart . . . and rest awhile" (Mark 6:31). This is the theme of your Association Retreat Center. Many people have done just what our theme verse states this past year. We praise and thank God for those who have come and been spiritually refreshed—for those who have found Christ as their personal Savior. Thirty-two groups outside our Association have used the ARC this past year and we are thankful to God for this. We continue to ask for your prayers that more groups will use our facility.

Dates that have been booked in 1987 at the ARC for Association activities are as follows:

January 16-18—AFLBS Retreat; January 19-20—Home Mission Retreat; January 20-22—AFLC Pastors' Conference; January 30-February 1—Snow Days Youth Retreat - Minneapolis District.

March 6-8—Men's Retreat - Sponsored by the Minneapolis District; May 1-3—Women's Retreat - Sponsored by the Minneapolis District; May 22-25—Memorial Day Work Retreat at the ARC; June 29-July 5—Association Family Bible Camp; July 13-18—Association Luther League Convention; July 26-31—Junior Bible Camp - Sponsored by the Minneapolis District.

Personalities

Rev. Mauritz Lundeen has resigned as pastor of the Bagley, Minn., parish (Grace and Rice) to accept the call to become pastor of the Home Mission congregation in Aberdeen, S. Dak., Grace Lutheran. He has served at Bagley since 1976.

BACK IN BRAZIL

Mrs. David Abel (Janet) and her children were recently in Cleveland, O., where she sought medical help. Her problem was diagnosed as a rheumatoid condition. She and the children returned to Vila Velha, Brazil, in January. Continue to remember her and her family in prayer.

FURLOUGH ADDRESS

While on furlough this year the George Knapps of Brazil will be living at Rural Route 1, Box 44a, Kandiyohi, Minn. 56251. George and Helen Knapp have been on the field five and a half years this term. They returned to the U. S. about February 1.

ARC UPDATE

August 10-16—Association Family Camp; September 11-13—WMF Retreat - Sponsored by Lake Superior District; September 29—Association All Boards' Day; November 6-8—Couples' Retreat - Sponsored by the Minneapolis District.

Just a note of explanation regarding retreats sponsored by the Minneapolis and Lake Superior Districts. These retreats are open to all, not just the districts they are sponsored by.

Please take special note that there will be two weeks of Family Camp at the ARC in 1987. June 29th through July 5th will be the first week and August 10th through August 16th will be the second week. We hope that having two weeks of Family Camp during the summer will make it possible for more of you to attend.

God continues to provide for needs in many ways. Recently a 1939 Fordor (Ford) car was given to the ARC by Mr. and Mrs. Dennis Christopherson of Amery, Wis. This car is for sale and the money will be used for the ARC. If you know of anyone who might be interested in buying this car, please let us know. We say thank you to the Christophersons.

A 1979 Chevrolet pickup was given to the ARC by a couple who support the

ARC in many ways. Thank you, friends. The pickup is now at Association headquarters with the consent of the donors.

We continue to thank God for each of you who are ARC Supporters. We would encourage more of you to prayerfully consider becoming ARC Supporter members.

We would like to thank WMF groups, Luther League groups and individuals who have contributed to the financial needs of the ARC. May God bless each of you. —Bob and Carol Dietsche

Christmas at Lake Alma

On December 14th the Sunday School of Faith Lutheran Church, Lake Alma, Sask., presented its annual Christmas program. It included songs, skits and recitations as the theme "The True Meaning of Christmas" was presented. Both the adults and children were involved in the program. This was the first Christmas program held in our new church building which was completed last spring. We praise God that many visitors from the community were present to hear the Gospel of Jesus Christ.

Pastor Leslie Johnson

Dedication at Pipestone

Christ the King Lutheran Church of Pipestone, Minn., dedicated the first phase of its proposed building plan on October 26, 1986. The service was at 2:00 p.m. Pastor Richard Snipstead gave the dedication address. He was accompanied by his wife, Leone. The service was followed by an open house for the community and area churches.

The existing structure consists of a fellowship hall which seats about 250 and is used as the sanctuary for the present, nine classrooms, kitchen, nursery, library-resource center, two offices, three restrooms, and a large foyer.

Land for the building, which consists of approximately 3½ acres, was given as a gift to the congregation by the Robert Sandberg family of Pipestone.

REV. G. B. RUNDSTROM DIES

Rev. Gudmund B. Rundstrom, a pastor of the former Lutheran Free Church, died on Dec. 30, 1986, in the Marysville, Wash., area. He was 82. A native of Esbjerg, Denmark, he came to the U. S. in 1926, took his college and seminary work at Augsburg in Minneapolis, Minn., and was ordained into the LFC ministry in 1935. He was married to Alice Gissel in 1931.

Pastor Rundstrom served parishes at Zahl and Williston, N. Dak., Enumclaw, and Seattle (Crown), Wash., and Salem, Ore. He was chaplain and financial director of Bethany Home, Everett, Wash., for some years and most recently was visitation pastor of Bethlehem Lutheran Church, Marysville.

Blessed be his memory.



Mr. Dennis Christopherson (left) presents the keys of 1939 Ford Car to the ARC Director. Proceeds of the sale of the car will go towards the ministry of the ARC.



Most of the labor in construction was done by volunteer laborers from within the congregation. Future plans are to build a formal sanctuary.

Christ the King held its first worship service on Reformation Sunday, October 30, 1983, at the Knights of Columbus Hall with 134 people present. After two Sundays, a move was made to the National Guard Armory, where services were held each Sunday until May 18, 1986, when they moved into the then partially-completed building. The present membership stands at 248 baptized and 195 confirmed.

The congregation is served by Pastor David Skordahl.

— Corr.

1987 Ambassador schedule

Here are the deadlines for *The Lutheran Ambassador* for 1987. All those who plan to submit material during the year should pay special attention.

| Date of Issue | Editor's Deadline | Special Emphasis |
|------------------|-------------------|---------------------------------|
| January 13 | December 20 | |
| January 27 | January 3 | |
| February 10 | January 17 | |
| February 24 | January 31 | Patriotic |
| March 10 | February 14 | Lent |
| March 24 | February 28 | Lent |
| April 7 | March 14 | Easter |
| April 21 | March 28 | Mother's Day |
| May 5 | April 11 | |
| May 19 | April 25 | Pentecost and Pre-Conference |
| June 2 | May 9 | Father's Day and Pre-Conference |
| June 16 | May 23 | |
| June 30 | June 6 | |
| July 28 | July 3 | Conference Reports |
| August 11 | July 18 | Parish Education |
| September 8 | August 15 | |
| September 22 | August 29 | |
| October 6 | September 12 | |
| October 20 | September 26 | Reformation |
| November 3 | October 10 | |
| November 17 | October 24 | Thanksgiving |
| December 1 | November 7 | Advent |
| December 15 | November 21 | Christmas |
| December 29 | December 5 | Year's end |
| January 12, 1988 | December 19 | |

In addition to the emphases listed, others may be added as the year progresses.

Monthly WMF Bible Studies (except for December) will usually appear in the first issue of the month before they are to be used.

Please send all materials to the Editor at Newfolden, Minn. See the full address in the masthead on page 2. WMF material, however, should be sent directly to Mrs. Wayne Hjermstad at 1277 Ross Ave., St. Paul, Minn. 55106.

Thank you.

PLEASE SAVE FOR REFERENCE!



Don't miss it!

Let's see now. It has been held in Kirkland, Minneapolis, Osceola, Kalispell and, most recently, Rapid City. We numbered 320 last time. Two busloads came. I remember groups from Maple Bay, Grafton, Valley City, Roslyn and Wadena. The rain was there last time—so was that red mud! (I still might have some in my shoes.) That didn't hinder us though. We still had a great time. The Minot youth group brought with them soap dishes galore! (Do you know where your soap dishes are?) Wendy, Jan, Donna, Joel and Mike shared with us through song, testimony and skits. Many were moved to pour out their hearts during the afterglows each evening. This left an impression on my heart I'll never forget. God's Spirit was truly evident there last time.

You might ask, "What is he talking about?" Some of you should know. If you don't know you should find out what you're missing out on. Come expecting

Shevlin Conference schedule

Friday, February 20—Evening Service at Landstad Lutheran Church, Shevlin, 7:30. Speaker at all services will be Rev. Bruce Dalager, Grand Forks, N. Dak.

Saturday, February 21—Daytime sessions at Hobson Memorial Union, Beaux Arts Room, Bemidji State University, Bemidji.

9:30 a.m.—Bible Study. The studies will be given by Rev. Joel Rolf, Devils Lake, N. Dak.

11:00 a.m.—Bible Study

12:00 p.m.—WMF luncheon, Arts Room, Beaux.

2:00 p.m.—Bible Study

3:30 p.m.—Association Hour led by Mr. Clifford Johnson, Esko, Minn.

Evening Service, 7:30, at Landstad Lutheran Church, Shevlin.

Sunday, February 22—9:15 a.m.—Bible Study at Landstad Lutheran.

10:15 a.m.—Light Breakfast.

10:45 a.m.—Divine Worship.

12 Noon—Dinner.

There will be some housing available on the University Campus in addition to what was given before. Call 218-785-2464 if you wish to reserve a room.

Deluxe room, one person—\$11.00; two persons, double bed—\$15.00.

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

Second-class postage
paid at Wanamingo, Minn.

Regular room, one person—\$9.00, two persons, double bed—\$15.00.

to learn, grow, meet friends and praise His Name! Plan on being at the:

Luther League Federation Convention, July 13-19th, Osceola, Wisconsin, Association Retreat Center.

Theme of the Convention—"And

there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved" (Acts 4:12).

I'll be there. I hope to see you there, too!

Alan Arneson,
Moorhead State University,
Moorhead, Minn.

Men's Retreat Scheduled

A Minneapolis District Men's Retreat has been scheduled for March 6-8, at the Association Retreat Center near Osceola, Wisconsin. This year's guest speaker will be Dr. Francis Monseth, instructor at our Bible School and Seminary. He will be speaking on prophecy.

Cost for the weekend is \$49.00 per person. A reduced fee of \$45.00 per person is available for those who register before February 15. For those unable to attend for the full weekend, a breakdown of costs follows:

\$7.00 per night for lodging; \$2.50 per

breakfast; \$3.50 per lunch; \$4.00 per dinner; \$6.00 per banquet; \$3.00 per session (for speaker's expense).

The \$5.00 preregistration discount does not apply to those not attending the entire retreat.

In addition to Dr. Monseth's presentations, other events are being scheduled, including small group sessions, worship service, recreation, and a business meeting.

Write: Minnesota Valley Lutheran Church, P. O. Box 826, Lakeville, Minn. 55044.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 East Medicine Lake Boulevard Minneapolis, Minnesota 55441

AFLC Benevolences (11 months) February 1-December 31, 1986

| FUND | TOTAL BUDGET | REC'D IN DECEMBER | TOTAL REC'D TO DATE | % TOTAL* |
|--------------------|--------------|-------------------|---------------------|----------|
| GENERAL FUND | 208,000.00 | 30,677.07 | 161,790.46 | 78 |
| SCHOOLS - (AFLTS) | 115,278.00 | 20,675.84 | 78,278.09 | 68 |
| (AFLBS) | 173,200.00 | 32,172.09 | 126,842.22 | 73 |
| HOME MISSIONS | 265,000.00 | 32,352.77 | 200,623.32 | 76 |
| WORLD MISSIONS | 298,000.00 | 49,877.65 | 222,461.83 | 75 |
| CAPITAL INVESTMENT | 25,000.00 | 2,224.09 | 14,514.84 | 58 |
| TOTALS | 1,084,478.00 | 167,979.51 | 804,510.76 | 74 |
| 1985-86 | 1,109,382.00 | 117,249.94 | 693,001.82 | 62 |
| *GOAL 92% | | | | |