

THE LUTHERAN AMBASSADOR

January 4, 1983

"Now that the sun is beaming bright"

—from the Latin
Roger C. Huebner, D.D.S.

AT THE MASTER'S FEET



Pastor Emerson Anderson

Sure things in the new year

As we enter into 1983, we enter into the unknown. That is an awesome thought. We live in a world of unsure things. But there are some things of which we can be sure. We can be sure that there will be people with needs the world can't meet. There will be people to whom we may minister in Jesus' name. How we will need to be people experiencing God's loving ministry to us that we might so minister to others! That is the world's greatest need. We can be sure there will be problems to solve. The person who goes through life with no problems is rare. But God will be greater than our problems. We think of the problems which have been the lot of godly men of the past. These saints have

passed from this life into the Lord's presence, and every problem which came their way was solved. They may now look back on them as glorious victories that prepared them for greater things to come. Then, too, we know there will be battles to be fought. That's the nature of the Christian's life as long as he must live it in the realm of Satan's sway and the world's system.

But, brethren, there is something more we can be sure of, and because of that we will not fear. We have walked with the Lord long enough to know His ability and faithfulness to supply us with what we will need to meet the crises which are sure to come in 1983. We are sure we can have fellowship with God every day of the coming year. We are sure we may meet with Him and hold sweet communion. You recall how Mary sat at Jesus' feet and listened to Him. That is what we are talking about. We are sure that Jesus would meet with us as often as we desire, for He commended Mary for what she was doing. She was doing the most needful thing. But we are more sure that Jesus would meet with us as often as we desire because we have learned from experience. Who of us can say we have ever approached Him and found Him unwilling to spend time with us? And what blessed moments are ours when we do. What joy and strength fills our being. Then, and only then, are we properly prepared to minister, or solve problems, or fight battles. Then, and only then, are we prepared to enter a new year with the assurance that it will not destroy us.

Dear brethren, these may sound like simple words, and unexciting prospects for a new year, but such an evaluation reveals a lack of experience. Those who have tried it testify that it works. The psalmist said, "Taste and see that the Lord is good," and many godly persons before and since have said the same thing in different ways. If we are to be a strong Association, equipped for the sure work ahead, then we will have to be such people. There is no other way, no matter how enticing and reasonable it may sound. Let's give ourselves to this matter of fellowship with the Lord which He makes so sure to us for the coming year.

"Thou Shepherd of Israel, and mine,
The joy and desire of my heart,
For closer communion I pine;
I long to reside where Thou art:
The pasture I languish to find
Where all, who their Shepherd
obey,
Are fed, on Thy bosom reclined
And screened from the heat of the
day.

'Tis there, with the lambs of Thy
flock,
There only, I covet to rest;
To lie at the foot of the rock,
Or rise to be hid in Thy breast;
'Tis there I would always abide,
And never a moment depart,
Concealed in the cleft of Thy side,
Eternally held in Thy heart."

—Charles Wesley

May it be so for you through the coming year.

THE LUTHERAN AMBASSADOR

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

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Send \$10.00 subscription to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn.

Volume 21 Number 1

USPS 588-620

Written by Himself

Born Twice: First at Kelvedon, Essex, Eng., June 19, 1834; the second time at Colchester in 1849.

Died Once: Fell asleep in Jesus at Mentone, France, Jan. 31, 1892. His body laid to rest at London, Feb. 11, 1892.

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but some into which I plunged he seems to have never known.

I thought the sun was blotted out of my sky—that I had sinned so against God that there was no hope for me. I prayed—the Lord knoweth how I prayed; but I never had a glimpse of an answer that I know of. I searched the word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the Gospel. *I was in a Christian land, I had Christian parents, but I did not fully understand the freeness and simplicity of the Gospel.*

I attended all the places of worship in the town where I lived, but I honestly believe that I did not hear the Gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of plowing up ground that needed to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the maneuvers of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the Lord Jesus Christ and thou shalt be saved," but I did not know what it was to believe in Christ.

how Spurgeon found Christ

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place for worship. When I could go no further, I turned down a court and came to a little primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning: snowed up, I suppose. A poor man, a shoemaker, a tailor or something of that sort, went up into the pulpit to preach.

Now, it is well that ministers should be instructed, but this man was really stupid, as you would say. He was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a gleam of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now that does not take a deal of effort. It ain't lifting your foot or your finger, it is just 'look.' Well, a man need not go to college to learn to look. You may be the biggest fool and yet you can look. A man need not be worth a thousand a year to look. Anyone can look; a child can look. But this is what the text says. Then it says, 'Look unto Me.' "Ay," he said, in broad Essex, "many of ye are looking to your-

selves. No use looking there. You'll never find comfort in your selves. Some look to God, the Father. No, look to Him by-and-by. Jesus Christ says, 'Look unto Me.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to CHRIST. It runs: 'Look unto Me.' "

The good man followed up his text in this way: "Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend. I am sitting at the Father's right hand. O! look to Me! Look to Me!"

When he had got about that length, and managed to spin out ten minutes or so he was at the end of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well I did, but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable—miserable in life, and miserable in death—if you do not obey my text. But if you obey now, this moment you will be saved."

Then he shouted as only a Primitive Methodist can, "Young man, look to Jesus Christ!" I did "look."

There and then the cloud was gone, the darkness had rolled away,

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Entering One's Vocation

Let us not be too impatient to enter our chosen vocation. Let us not enter upon it only partially prepared. If Christ, the world's Redeemer, waited until he was 30 years of age, surely we ought to wait until we have the needed maturity and discipline.

L. S. Keyser

SPURGEON . . .

and that moment I saw the sun: I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me that before: *Trust Christ, and you shall be saved.*

"E'er since by faith I saw the stream
Thy wounds supplied for me,
Redeeming love has been my theme
And shall for ever be."

SPURGEON'S LAST SERMON

The closing words of Spurgeon's last sermon, on June 7, 1891, were characteristic of the man, as follows:

"What I have to say lastly is this: How greatly I desire that you who are not enlisted in my Lord's band would come to Him because you see what a kind and gracious Lord He is. Young men, if you could see our Captain, you would get down on your knees and beg Him to let you enter the ranks of those who follow Him. *It is heaven to serve Jesus.* I am a recruiting sergeant, and I would fain find a few recruits at this moment. Every man must serve some-

body: we have no choice as to that fact. Those who have no master are slaves to themselves. *Depend upon it, you will either serve Satan or Christ, either self, or the Savior.* You will find sin, self, Satan, and the world to be hard masters; but if you wear the livery of Christ, you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was His like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold He always takes the bleak side of the hill. The heaviest end of

the cross lies ever on His shoulders. *These forty years and more have I served Him, blessed be His name! and I have had nothing but love from Him.* I would be glad to continue another forty years in the same dear service here below, if so it pleased Him. His service is life, peace, joy. Oh, that you would enter on it at once. God help you to enlist under the banner of Jesus even this day. Amen."

"For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

—Selected

1983

A New Year's Prayer

O living God, we thank Thee for the achievements of the past year, fully conscious of our many failures to measure up to Thy high standard. As we diligently take stock of our physical assets, may we even more thoroughly assess our spiritual condition.

O Lord, may we as world citizens realize afresh how essential it is to love justice and how important it is to temper justice with mercy and to walk humbly before Thee all our days.

As we have now entered the nuclear space age with man's arm of science reaching far out into outer space, let us realize that at the heart of all dynamic mysteries man unfolds, we find Thee, the Creator, who didst bring them into being.

May we vigorously seek to conquer outer space, but with equal zeal try to overcome our proneness to egotism and greed, main obstacles to world peace. Guide us, Ruler of our vast and wondrous universe, and all who genuinely seek world peace as we try to draft the blueprint of a world civilization that will accord freedom, equity, and opportunity of growth to every section of human society.

Draw our attention anew, O God, to the greatest lesson the prophets of old have taught us when they summed up the message of the whole Bible and our chief duty in life with these simple words: Love God above all else and your neighbor as yourself.

Prosper, O Lord, in Thy wisdom all lawful organizations that strive to advance Thy high ideals of good will, freedom, justice and peace in the coming year. Amen.

*Ralph Mortensen Riverbound Farm on the Quinnipiac
1881 Cheshire Street, Route 1
Cheshire, Connecticut
Former China Representative
China Bible House, Shanghai, China
Currently Special Representative in the U.S.A.*

**A
thought
for the
new
year**

**by Oscar A. Olson
Outlook, Sask.**

"Whom will you serve in 'eighty-three?"
This question comes to you and me
As we close the books of the year that's gone,
And we enter the new that has now just dawned.

This question, asked in the days of old,
As by Joshua, in the Bible, we are told;
He asked the people, whom he led,
To follow Jehovah, by Whom they'd been fed.

Through the wilderness He'd led them,
And He fed them, day by day.
They had heard, "Lo! I'll go with you,"
And He true was to His word.

But, the people, then as today,
Had wandered on in their own way,
Many gods were in their homes,
That were made of wood and stone.
Thus came the question, now as then,
"Will you follow God—or follow men?"

But, they said, "We'll follow Him,
Who can pardon all our sins,
He who graciously did lead,
And to us did manna feed."

But Joshua said, "If this shall be,
Out—your foreign gods must flee.
You must worship Him alone,
And humbly bow before His Throne,"

Again, they answered, "He's our choice,"
With one accord, in heart and voice;
A covenant was made that day
And Joshua sent the crowd away.

And now, my friend, will you choose Him?
Will you open your heart and let Him in?
Will you lay all on the altar for Him
And accept His great atonement for sin?

Make haste today, make no delay,
Cast all your idols out and say:
"Come in, Lord Jesus, Come into my heart . . .
I want You to reign, and never depart."

"I want You to lead and guide every day;
I will follow Your leading along life's way,
Until at last, You usher me in
To the Heavenly Mansions, free from all sin."

Plan to attend the Bible Conference in your area

Thief River Falls, Minn.

Feb. 2-5

Escanaba, Mich.

Feb. 9-12

Ferndale, Wash.

Feb. 20-28

WELCOME TO THIEF RIVER FALLS

On behalf of Our Saviour's Lutheran I want to extend an invitation to you for the Bible Conference to be held in Thief River Falls on February 2-5.

We know the speakers will challenge us as we come together. May it be a time for Christians to grow in the Word of God. We need to be much in prayer for the Conference as we come together. May we be obedient to the Spirit of God.

We hope that your stay in Thief River Falls will be a great time of fellowship together with other Christians. If I can be of any help to you please call me.

Registration will begin at 6:30 on February 2. The noon luncheon will be \$3.00. For accommodations in private homes in Thief River Falls please contact:

Arlene Johanning
908 Knight Avenue North
Thief River Falls, Minn. 56701

—Pastor Leslie Galland

EARLY INFORMATION

The Central area Winter Bible Conference of the AFLC will be held at Our Saviour's Lutheran Church, Thief River Falls, Minn., Feb. 2-5. The first service will be Wednesday night at 8 o'clock. The speaker each evening will be Lay Pastor Walter Beaman, McIntosh, Minn. The Bible teacher will be Rev. Kenneth D. Molland, dean of Association Free Lutheran Bible School.

Conference theme will be "A Life That Pleases Christ" (Ephesians 5). There will be a number of presentations on that topic by various speakers.

The entire conference program will be given next time.

Other Conferences to Come:

Feb. 9-12—Escanaba, Mich.

Feb. 20-28—Ferndale, Wash.

HOUSING FOR THE CONFERENCE Thief River Falls

BEST WESTERN, Hwy. 32 South, (218) 681-7555

One person	\$30
Two people	\$36.50
Three people	\$39.50
Four people	\$42.50

NOPER'S MOTEL, 1010 North Main, (218) 681-2640

One person	\$17-20
Two people	\$19-\$22
Three people	\$27
Four people	\$29

HOLIDAY MOTEL, Hwy, 59 East, (218) 681-4053

One person	\$13
Two people	\$17
Three people	\$17
Four people	\$17

T-59 MOTEL, Hwy. 59 East, (218) 681-2720

One person	\$16-\$21
Two people	\$25-\$28
Three people	\$24-\$28
Four people	\$25-\$28

TRAVEL HOST, Hwy, 59 South, (218) 681-6205

One person	\$21
Two people	\$25
Three people	\$28
Four people	\$28

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

Budget Receipts February 1 - November 30

	TOTAL BUDGET	TOTAL REC'D TO DATE	% of TOTAL (Ideal 75%)
General Fund	\$170,000.00	\$104,433.92	61
Schools			
AFLTS	86,381.00	57,883.72	67
AFLBS	154,162.00	80,415.15	52
Home Missions	254,380.00	132,789.67	52
World Missions	218,880.00	137,545.22	63
Praise Fund	30,200.00	23,945.65	79
TOTAL	\$914,003.00	\$537,013.33	59
1981-82	\$809,206.00	\$489,591.44	61

the
magic
violin



A PAGE FOR CHILDREN

"It is more blessed to give than to receive" (Acts 20:35).

One day some elders of the church at Ephesus had walked down to Miletus, a seaport to talk to Paul who was on board a ship sailing to Jerusalem. While he was talking to them, he remembered something that Jesus had said but which you cannot find in the four Gospels. It is a word that has been passed from man to man but has never been written down by any of the writers of the life of Jesus. Sometime, somewhere, Jesus had said, "It is more blessed to give than to receive." Paul gave this word to the elders as a sort of motto for them to think about as they walked back home.

There was once a little prince who had all sorts of wonderful playthings. Nice things to eat, fine clothes to wear, servants to wait on him and ponies to ride. The king and queen—his father and mother—were always thinking what they could do to make this little prince happy. They were always giving him something new but he never seemed to be happy very long. He soon tired of the things he had and grew cross and peevish and wanted something else. Men were sent to far-off countries to bring back whatever they might find of things strange or rare or beautiful which they thought the prince would like. They brought curious kites from China, baby elephants from India, ponies from the Shetland Islands, tiny canoes from the South Seas and all manner of mechanical toys and pet animals. But the prince played with them for an hour or two and then he became unhappy again . . . Magicians and acrobats performed wonderful feats. He had all the sweetmeats and cakes he could eat but nothing seemed to please him for very long. He soon tired of everything.

At length, a very wise man came to court and the king and queen asked him to help them make their boy happy. He looked over all the

playthings and all the other possessions of the prince very carefully. Finally, he said, "There is something among all these things which is bewitched and the prince cannot be happy while he has it." But the wise man could not, or would not, tell them which one of the things was enchanted.

"All these things must be gotten rid of" said the wise man. "He must give them all away and then the bad charm will be broken."

Next morning, a herald went into all the towns around about calling the children to the palace so that the prince could give them his toys. You may be sure there was a big crowd at the palace gate the next morning. Laughing and jostling one another, the children waited for the prince to come out. His servants brought out loads and loads of toys and gave one to every boy and girl there. Such laughter there was, such shouting! Such whirring of rattles, such tooting of trumpets and thumping of drums! Never before had the children seen such wonderful things as were given to them that day. You would have thought the prince would have been happy, wouldn't you? But, when it was all over, while he had more color in his pale face, and more brightness in his eyes than had been seen for many a day, the evil spell was not broken. In a few hours, he was dull and sad and miserable.

When the wise man was sent for and told what had been done, he said, "That will not break the evil spell. The prince must give his presents, himself, one by one to the children, and give just the thing that suits each child." So the next day the prince started out with his tutor calling at house after house, giving each child the very thing he wanted most. Soon they came to a house, where they found a poor lame boy who dearly loved music, but he had no instrument to play. He had long wanted a violin but he was too poor to buy one. The prince at once saw that the poor, crippled boy could

make fine use of his lovely violin which had come from Italy. *Now it happened that the prince was more fond of that particular violin than of any other of his treasures.*

He hesitated. He did not like to part with it. But when he looked at the poor boy again and saw his pale face and saw how eager he was to have the wonderful violin, he ran back to the palace as fast as he could and fetched his favorite toy and gave the violin to the crippled boy.

From that very day the prince grew strong and merry. *The enchantment was broken for he had just learned what Jesus said was true.*

"It is more blessed to give than to receive."

Hymn

Sing and memorize—"Thy Life Was Given for Me." (Call particular attention to all stewardship implications in the hymn.)

*Thy life was given for me,
Thy blood, O Lord, was shed,
That I might ransom'd be,
And quicken'd from the dead;
Thy life was given for me;
What have I given for Thee?*

*Long years were spent for me
In weariness and woe,
That through eternity
Thy glory I might know;
Long years were spent for me;
Have I spent one for Thee?*

*O let my life be given,
My years for Thee be spent;
World fetters all be riven,
and Joy with suffering blent;
Thou gav'st Thyself for me,
I give myself to Thee.*

TO TEACH—That there are different kinds of giving. Some is thoughtless and unsacrificial. Some is boastful and selfishly arrogant. True giving must be of love and sacrifice and always brings joy and peace to the heart. Christian giving never leaves the feeling of "giving up," but of sharing. It finds its compelling motive in Christ's great gift of Himself.

—Guy L Morrill
Stewardship Stories.
Harper and Brothers Publishers.

Sanctification



yielding to servitude

"All to thee my blessed Savior, I surrender all." So often these words are sung, yet not so often does deep thought accompany the singing. "I surrender all," that is a monumental statement, and it is something that ought to be said every day by a Christian, for God is the master of all to begin with. Unfortunately, as Christians it is very easy to become casual with God, even to argue with Him. When faced with the ultimatum of yielding everything to God and being satisfied with stewardship, a little formula is produced out of the selfishness of the human heart that says, "But God, if (x) then (y) !!!" This argument is a product of the fallen, human, three-dimensional mind which relies on logic for stability and has a hard time coping with God's desire for us to surrender to Him in order that richer life might be experienced.

God asks, and the human mind tries first to understand rather than give in. "But God, if I focus entirely on You, then I will lose sight of my friends!" God says to that, "I created friendship as well as your friends. Grow closer to Me and you will grow closer to those you love, for, 'You are My friends, if you do what I command you'" (John 15:13-15). It is so easy to complain, though. "But God, if I love You above all else, then I will have nothing left for those I love here on earth!" God replies, "Love is of Me and given to you. Surrender your love to Me and I will give you more than those around you can understand." This is clearly stated in I John 3:1, where it says,

In Philippians 1:6 the apostle Paul tells his fellow believers that he is confident that He who began a good work in them will carry it on to completion until the day of Christ Jesus. These words of encouragement are important for us today as well. We all know that sanctification—becoming more Christ-like—is the goal of the Christian life. Sometimes we have a tendency to live as though this process of sanctification was our own work. We try to cultivate our idea of a "Christian personality" without doing anything about what is really inside our hearts.

Jesus encountered such people when he lived on earth. He called the Pharisees "whitewashed tombs" because although they followed the law to the letter, their hearts were full of hatred and sin. Sometimes we, too, are able to achieve an outward form of godliness. If we grew up in the church we know all the right things to say and do and we might even be the leaders of the youth group or the Luther League president.

God's Word, however, makes it clear that we can do nothing on our own that pleases God. Our attempts at righteousness mean nothing to Him. Instead we need to stop our own efforts and allow the Lord to do His work in us. It goes against our human nature to give up control of our lives, so we struggle on our own. The natural instincts of a drowning man cause him to kick and struggle, but this struggling makes it impossible to rescue him. Only when he stops fighting can he be saved. It is the same way with our spiritual lives.

"See how great a love the Father has bestowed upon us . . . For this reason the world does not know us, because it did not know Him."

There will always be arguments in support of holding a little back from God? However, any argument of that sort is entirely groundless. It is infinitely more advantageous for one to give in entirely to God than it would be to successfully resist the

Continued on page 10.

We need to stop fighting and let God take control and do His sanctifying work in us. God began a work in us Christians when He called us to salvation. He will bring this work to completion as we seek to know Him better and to submit to His will.

Randy Moe

what's happening . . .

We need your news for the Youth Page. Please let us know what your League is doing so that we can pass it along. Reports of interesting past events as well as future activities are needed. Please help. Send news items to: Randy Moe, 615 10th St. So., Moorhead, Minn. 56560.

For Your Information

Your Luther League officers are available to come to your area for leadership workshops or rallies. We can also provide resource materials to help you get your youth group going. Please let us know if we can help.

Upcoming Events . . .

The 1983 Luther League Convention will be held in July at Kalispell, Montana. It's coming up faster than you think and it's time for your League to be thinking about ways to raise money for Convention expenses and transportation. Here are some suggestions.

—Winter is a good time for bake sales. Ask for donations of baked goods or have leaguers get together and do the baking

—Have a smorgasbord or a spaghetti supper.

—It's too cold now, but spring is a great time for a car wash or to wash windows and clean out garages.

—Your youth group could give a musical concert and take up an offering for your Convention fund.

If you have other ideas, or something that has worked well for your group, please let me know so I can use it on the Youth Page. Please consider attending the Convention. It will be a wonderful time of learning and fellowship.

editorials

HATS OFF, SOUTH DAKOTA

The State of South Dakota is to be commended for defeating a gambling bill in last November's election. It is good that enough voters in that great state felt that it was either unwise or wrong to open doors to the gambling monster. Yes, we know there is secret gambling going on there as well as elsewhere, but it still doesn't have the aegis of respectability. May it never have.

Minnesota and North Dakota didn't fare as well. First, Minnesota paved the way for horsetrack betting. We don't wish to be quoted absolutely on this but we understand that the Legislature must first arrange for the setting up of a racetrack and then set up the guidelines for how the whole operation is to be run. We further understand that there is to be one racetrack for betting, but already there are those who envision parimutuel race-tracks in every county in Minnesota. What is the saying about what happens after the camel gets his nose into the tent?

Last year we editorially chided the churches of North Dakota for being asleep when the Legislature of that state authorized gambling for charities. Now we must confess that we were no better when the vote on parimutuel betting came up in Minnesota. Whether by design or no (we think by design), publicity about the constitutional amendment was not forthcoming until shortly before the election. Certainly the issue was known for months but little was said for months in the press. And in the crucial fall months the churches mounted no effective campaign, no campaign at all that we know of, and the gambling interests won. This is a tragic development and cannot easily be undone. Shame on us! About the only encouraging feature of it all was the news that some poll determined that only 25% of church-going Protestants had voted in favor.

Across the Red River to the west, when North Dakotans had the opportunity in referendum to vote on gambling, they failed in spite of the public stand taken by church leaders against gambling. We saw newspaper ads quoting Lutheran, Roman Catholic and Methodist leaders at least. Hats off to them for coming out in opposition to gambling. The onus lies on their church people who failed to follow good counsel.

Three factors, at least, led to the victory for gambling in North Dakota. First, the measure was worded in such a fashion that a person had to vote Yes to limit gambling. This could well have confused some voters as it would be more normal to vote No, that, is, being against gambling. But a person had to vote Yes to limit gambling and that may have thrown some voters off.

Second, the gambling interests ran many television ads promoting their cause and we saw none for the other side. So, if advertising pays, it paid off for gambling.

Third, the appeal was made that the removal of blackjack gambling would mean a loss of jobs by those involved in these bleaker economic times and that no doubt carried weight with some people. It shouldn't have been a factor, but it was.

If we may add a fourth element which led to victory for the gambling forces, it would be the failure of parish pastors to express themselves before their congregations on the issue. This would hold true both in Minnesota and North Dakota. What the pastors did, we don't know, but if they failed to come out against gambling publicly, then that helped to ensure victory for the gambling interests.

Can the clock be turned back? We don't know. We hope so. In the last few years North Dakota has had more contact with Las Vegas than perhaps in all the years before. It's not a good sign.

WHAT WILL IT BE?

With our printing schedules it isn't possible to be as current as we'd like in our budget receipts reports. The one in this issue is for November 30, for instance. When you read this there will be about three weeks left in the fiscal year of the AFLC, not nine.

Again this year, the task left to us in the closing weeks looks very big. We are reaching for our highest-ever goal, and it's really a minimum goal, and at the end of November we were behind in percentage of goal as compared to last year. That's the disturbing part, 59% to 61%.

At the end of the tenth month, Home Missions and the Bible School were lowest, both at 52%, although taken together Schools would be at 58%. Recently the figures for the Schools have been separated more and we don't know if that's good or bad. We actually end up with six major funds instead of five.

There isn't any logical explanation why Home Missions and the Bible School should be lagging behind. It's not unusual for this situation to exist, but it's hard to pick out a reason for it.

Home Missions is a thriving work. There are all kinds of opportunities out there for us as a church. We certainly want to keep it up. The Bible School is prospering. Attendance is holding up. There are more and more former students out in the congregations. There is talk of expanding facilities. This is no time to slow down.

But we have learned not to sell Association people short when it comes to benevolence giving. Never do we want to say that we have done all we could in contributing to God's work. We haven't done that yet. Some individuals may have, but not generally as a church. Yet, as one looks at what our congregations have given to AFLC work (these totals can be found in the Annual Reports),

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EDITORIALS . . .

it appears that there is a lot of generous giving going on. This is good and it must continue.

These are not the best of times economically. How many AFLC people are unemployed beyond seasonal unemployment, we have no idea. Perhaps we aren't as hard hit as some groups, being so overwhelmingly rural. But that brings us to the farm economy, which is ailing, too. So these aren't the best of times, but we believe our people will reach back once again to support this work they love so much.

NOT HOPELESS

The late Methodist bishop Gerald Kennedy said it, although the thought was certainly not original with him. He said: "It is blasphemy when one speaks of another man as hopeless. No matter how he may appear to us, God's miracle of grace can work for him as it has worked so often for us."

Who is going to come right out and argue with that statement? Probably no one and yet in actuality we may all have a list of persons we know or know of whom we consign to the irredeemable. They have gone too far; they are too incorrigible; they are too smug, too self-righteous.

But remember Bishop Kennedy's words: "It is blasphemy." To us a situation looks hopeless, but with God all things are possible. We confess, do we not, that Christ is able to save to the uttermost, that His death at Calvary atoned for *all* sins of *all* sinners? Or course, we confess that and believe that. Then let us live and act so and conduct our congregational ministries as if we believed that.

Yes, there is such thing as a sin against the Holy Spirit, but it is best that we leave that judgment to the Lord. We must see all people as candidates for the Kingdom of God. We won't see all sinners come to faith and neither will God. There are no second chances (beyond this life).

But the Holy Spirit is working. He is working through the Word of God. He is working through Christian lives which are an aroma of Christ in the world. He is aided in a mysterious way by the prayers of believers. As they intercede for souls the powers of darkness are besieged and sometimes defeated and driven back. And miracles happen and lives are claimed or reclaimed for Jesus Christ. Many a one snatched as a brand from the burning has testified to his hopeless, godless condition until he met Jesus.

Therefore, let us look on all as potential believers. Let us see them as fellow human beings, someone for whom Christ died, just as surely as He did for us. Let us be open to them with the love of Christ in whatever ways we can. May they catch from us the perfume of Christ, and we may see miracles happen.

The Apostle Paul wrote: "Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. *And such were some of you.* But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the spirit of our God" (II Corinthians 6:9b-11).

That should give us heart, and make us hopeful. Don't be guilty of blasphemy.

SUBMISSION . . .

onslaughts of the most obnoxious cultist. Complaints about making oneself vulnerable simply do not hold water. That well-known passage from the Epistle of James clearly refutes this half-baked notion, saying, "Submit therefore to God. Resist the devil and he will flee from you." Far from being a strength-sapping act, submission to the Lord can only result in higher performance as a Christian.

What all of this should lead to is servitude under God. Jesus was the perfect example of a servant—He took all our burdens of sin and died for us. A servant submits to his master and is blessed for it and a Christian who desires to be a servant of God and man is a powerful witness to strength in God. King Nebuchadnezzar was certainly witnessed to by a group of three Jewish men, and he said, "Blessed be the God of Shadrach, Meshach and Abed-nego, who

With our evangelist-youth worker

Has there been a better day for evangelism than today? We don't know. But we do know that this is *our* day for evangelism and we must not waste it. Support the work of our evangelist, Rev. Kenneth Pentti, in these and other appointments he will have in 1983.

Osceola, Wis.

AFLC Pastors' Conference
Association Retreat Center
Jan. 18-20

Kirkland, Wash.

Our Redeemer Lutheran Church
Jan. 23-27
Stephen E. Odegard, pastor

has sent His angel and delivered His servants who put their trust in Him" (Daniel 5:28). Follow the example of those three men; yield everything to God; be a servant.

N. E. Bottem
Junior, AFLBS

Granite Falls, Minn.

Faith Lutheran Church
Feb. 2-6

Pastoral vacancy

Chamberlain, S. Dak.

St. Olaf Lutheran Church (Bijou Hills)

Feb. 13-17

Philip Featherstone, pastor

Virginia, Minn.

Good Shepherd Lutheran Church
Feb. 27-Mar. 3

Henry A. E. Johansen, pastor

Hymnbooks wanted

Bethany Lutheran Church of Rt. 1, Sebeka, Minn., would like to purchase 20 used hymnals entitled *Great Songs of the Church*, No. 2, E. L. Jorgenson, compiler; The Standard Publishing Co. Contact Rev. Fred Carlson, 81- S.W. 7th, Wadena, Minn. 56482.

11. What is the second commandment? Matthew 22:39, Mark 12:31.

12. Who is our neighbor? Luke 10:25-37

13. What is the fulfilling of the law? Romans 13:8-10

14. How are we to love one another? Galatians 5:15; James 2:8

15. How will men know that we are Christ's disciples? John 13:35

16. What does I John 2:10 mean to you?

17. What does Christ command us to do in Matthew 5:44? Why? Matthew 5:45a.

18. What should our attitude be to the unlovely or hard-to-get-along-with person, that non-Christian neighbor, that impulsive teenager, that belligerent child, that insensitive mate, that alcoholic, that handicapped person?

Discussion: Do we find it hard to love them? Why do we find it hard to love certain people? How can we overcome and correct this in our lives? What are some practical ways we can show the fruit of love to these people?

19. Let us look at the examples Christ has set for us in the following verses: Mark 10:13-16; Luke 13:10-13; Mark 7:31-35; John 8:2-11; Mark 1:40-42. Is there a place in God's plan for them?

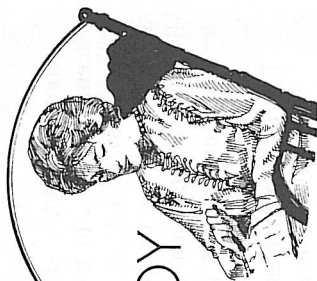
20. I Corinthians 13:13, "And now abideth _____, _____, _____ these three, but the greatest of these is _____.

Let us close this study with a quote from *The Pulpit Commentary*: "Love is the greatest because it is the root of the other two; we believe only in that which we love; we hope only for that which we love. And love is the greatest because love is for our neighbors; faith and hope mainly for ourselves. And love is the greatest because faith and hope are human, but God is love. And love is the greatest because faith and hope can only work by love, and only show themselves by love. Faith and hope are precious stones of one colour, as a ruby and a sapphire; but love, as he has been showing us, is a diamond of many facets."

Hymn suggestion: "Abiding Love"

February, 1983

WMF BIBLE STUDY



FRUIT OF THE SPIRIT LOVE

Galatians 5:22-23

Love is the first and foremost of the fruit of God's spirit. Paul declared love to be the greatest of the Christian graces in I Corinthians 13:13. "Love is listed first of all, for it is the life and source of all Christian character. For this is Christ's love; the basis of His command to love one another is His love for us (John 13:13). Then come joy and peace, which are the fruits of love in our hearts. And again, it is the joy of Christ (John 17:13), and the peace of Christ (John 14:27). All the other fruit of the Spirit listed in Galatians 5 can be the fruit of love in our lives. They are the love of Christ in action" (Pastor R. L. Lee, AFLC Bulletin Service).

Let us trace the source of Christian love.

1. Where do we find its origin? Who is love? I John 4:8
2. How was it introduced among men? I John 4:9-10
3. How does it continue to operate? I John 4:13

"Between God the Father, God the Son, Jesus Christ, and God the Holy Spirit, there flowed love in its most sublime form. In fact, this love was of such purity that it constituted the very basis of their beings. It was the essence of their characters" (*A Gardener Looks at the Fruit of the Spirit*, W. Phillip Keller).

The Greek language employs several words for love. *Phileo* denotes an inclination prompted by sense and emotion. It means to love in the sense of being friendly, to delight in or long for, to love to do, or to do with pleasure.

Agape—*Agapao*—denotes a love founded on admiration, veneration and esteem. It means to have a preference for, wish well to, regard the welfare of. It is to be full of good will both in thought and deed. It is a Biblical word and the one commonly used in the spiritual sense. It is the love of intelligent comprehension united with corresponding blessed purpose. This is a love that understands the hatefulness of the enemy and purposes to remove it.

It is used to express—

- a. God's love to man—John 3:16 _____
- b. Man's love to God—II Thessalonians 3:5; I John 2:5, 3:17 _____
- c. Man's spiritual love of his fellow men—John 15:12 _____

We must again remind ourselves that there can be no real love in our lives unless our lives have first been given over to God. It is only after we have been born again that the good seed from the Spirit of God can germinate, grow and mature. May we emphasize the fact that we have the love of God in our lives only to the extent that we have God Himself. It would be so easy and convenient to just ask God to give us this fruit in our lives and not call for any greater commitment on our part; however, this fruit is bestowed always and only through the increased presence of His own person.

Read I Corinthians 13.

4. List eight things that love is not:

- I Corinthians 13:4 _____
- Acts 7:9 _____
- Matthew 6:1 _____
- I Corinthians 4:6-7 (Living Letters) _____
- I Corinthians 13:5 _____
- I Peter 3:8 _____
- I Corinthians 10:24, 33; Philippians 2:4; Romans 15:1-2 _____

What should we not do? Galatians 5:26. What should we do? Hebrews 10:24 _____

Psalms 79:8, Proverbs 10:12 _____

I Corinthians 13:6 _____

Romans 1:32; II Thessalonians 2:12 (N.I.V.) _____

5. List eight things that love is:

I Corinthians 13:4 _____

Isaiah 53:7 _____

Luke 6:35; Ephesians 4:32 _____

I Corinthians 13:6 _____

II John 1:4 _____

I Corinthians 13:7 _____

I Peter 4:8 (N.I.V.) _____

Galatians 6:2 _____

Romans 15:1 _____

Luke 17:4; II Timothy 2:10 _____

Ephesians 3:17-19 (L.L.) _____

6. Whose life and character are pictured in these verses? Paul in the first three verses of I Corinthians emphasizes how important love is.

7. What does Paul say is of little value if it is without love?

v. 1 _____

v. 2 _____

v. 3 _____

8. In I Corinthians 13:8, what never fails? What will fail? What shall cease? What shall vanish away? _____

In Christ's high priestly intercessory prayer to His Father: "All Mine are Thine, and Thine are Mine . . . and I have declared unto them Thy name, and will declare it; that *the love wherewith Thou hast loved Me may be in them*, and I in them." John 17:10, 26. Note these words, "the love wherewith Thou hast loved Me may be in them."

9. What is God's command to us in I John 4:21? _____

10. What is the first and great commandment? Matthew 22:37-38, Mark 12:30. _____

THE CHRISTIAN LIFE

Why does the Lutheran Church baptize children as infants?

(Continued from last time)

IV.

We have now laid the foundation for our fourth and final proposition: *God wants infant children to be baptized.*

Let us briefly review the ground we have covered: Infant children need regeneration because they have original sin; it is God that gives spiritual life; baptism is a means of regeneration. Therefore we believe that God wants infant children to be baptized so that by that means He may give them spiritual life.

In further support of this position let us note the following considerations:

1. In the universal command for baptism which we have quoted above (Matt. 28:18-20) instruction is given to use baptism in making "disciples of all nations." Children are a part of every nation. Therefore we believe they also should be baptized. Notice also the order: "baptizing" first, and then "teaching." This would clearly seem to indicate that the rule should be to baptize children before they are old enough to be instructed.

2. In Peter's Pentecost sermon is this statement: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children" (Acts 2:38-39).

Here Peter certainly seems to include children among those who are to receive the benefits of baptism.

3. The disciples were familiar with the rite of circumcision by

which, in the old dispensation, infant children were brought into covenant relation with God. If in the administration of the new rite of baptism children were to be excluded, it would certainly have been the plain duty of Jesus to say so. But there is not one word about excluding children.

4. In the Old Testament process of making proselytes to Judaism from among the Gentiles there was employed a water rite comparable to baptism which was administered to all the members of the family including infant children. If a different practice as to infants was to be followed in bringing families into the Christian Church, it should have been clearly stated.

5. Three times it is recorded in the New Testament that entire families were baptized (Acts 16:15; Acts 16:33, and I Cor. 1:16). It would be very remarkable if all these families were without children.

6. That infant baptism was practiced by the Christian Church from the earliest times on is abundantly attested by the Church Fathers. Here are just a few statements quoted from Monson's *The Difference*, p. 95:

"Origen of Alexandria, who died in 254, not only testifies that it was according to ancient usage of the Church to baptize even infants . . . for the remission of sins,' but that such custom had come down (from the apostles themselves).

"In the so-called Constitutions of the Holy Apostles, a collection of church rules of not later than the fourth century, we read: Do you also baptize your infants, and bring them up in the nurture and admonition of God. For He says: 'Suffer the little children to come unto Me, and forbid them not.'" (Ante-Nicene Fathers, VII:457.)

"St. Augustine, bishop of Hippo, who died in 430, says: 'The whole Church practises Infant Baptism. It was not instituted by councils, but

was always practised.'

"At the instance of Bishop St. Cyprian, who died in 258, the Council of Carthage (254) decreed that 'no one ought to be hindered from Baptism and from the grace of God, who is merciful and kind and loving to all; which since it is to be observed and maintained in respect of all, we think is to be even more observed in respect of infants and newly born persons, who on this very account deserve more from our help and from the divine mercy, that immediately, on the very beginning of their birth, lamenting and weeping, they do nothing else than entreat.' (Ante-Nicene Fathers, V:354.)"

Of course, in the earliest existence of the Christian Church the first con-

"If in the administration of the new rite of baptism children were to be excluded, it would certainly have been the plain duty of Jesus to say so."

verts naturally were adults and they were baptized as such. But when Christian parents had children, they had them baptized as children. So that as Christianity became established in the different localities, infant baptism became more and more the rule.

But perhaps someone offers the objection that there is no direct command in the Bible that infants are to be baptized. In reply let me say that nowhere is there a statement that they should not be baptized.

On account of the practice of circumcision of infants in the old dispensation, and since baptism superseded circumcision, it would naturally be understood that infants were to be baptized without a specific command

LIFE . . .

to that effect. On the other hand, as mentioned above, if infants were not to be baptized, a specific statement to that effect would certainly have been required.

The point may be raised by someone that Jesus Himself was not baptized as a child, but as an adult. Well, the Christian baptism was not instituted until the end of Christ's ministry when He gave the command cited above (Matt 28:18-20). The baptism administered by John was not the true Christian baptism, but as Luther says, "The vestibule to Christian baptism." The significant thing to note in connection with Jesus is that *He was circumcised as an infant*. That rite was then in force.

But someone may still raise the objection that in the Bible faith is associated with baptism and that since infants cannot have faith, mere baptism does them no good.

What Biblical authority is there for the inability of infants to have faith? Jesus seemed to think differently. Note this passage: "In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And He called to Him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me: but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea" (Matt. 18:1-6).

Instead of children becoming grown-ups before they can believe, Jesus suggests a reversal of the process, namely, that adults must become as children. Certainly the faith of a young child is not like that of an adult, but so are many other traits of a child unlike those of a grown-up. Many qualities are present only in the seed or the germ, as it were.

Let us bear in mind what was set forth as our second proposition in this discussion, that *it is God that gives spiritual life*. A part of that gift is faith. Cannot God therefore plant the seed of faith in the soul of an infant as well as the many other seeds He plants there? Of Jeremiah God says: "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations" (Jeremiah 1:5). And of John the Baptist it was prophesied: "For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb" (Luke 1:15).

Certainly it is arbitrarily limiting the power of God to say that He cannot plant faith in the soul of an infant. In fact, humanly speaking, it is easier for God to plant faith in the soul of an infant than in that of an adult, for in the child there is no willful resistance to the grace of God as there so often is in the case of an adult.

If someone should say that the infant child does not know what is going on, let me point to adoption proceedings. A married couple by executing the proper document become the parents of an infant child, and the child becomes legally as much their child and heir as if he were of their own flesh and blood even though he doesn't know anything about what is going on. Yet no one questions the validity of such adoption proceedings. Why then should we have such difficulty in believing in the establishment of a covenant relation in baptism?

In a discussion of the subject of infant baptism the question inevitably arises, What about children who die without baptism?

Well, we leave that with God. There are, however, certain considerations to take into account in this connection. Lutheran theologians have held that because of the faith and prayers of Christian parents their children stand in a peculiar relation to God's grace and promise. And on this basis we believe that such children if they die without baptism are

regenerated and saved by "the extraordinary grace of God" in some way not revealed to us. God has bound us to baptism in such a way that we have no choice but to use it obediently, but God has not thereby bound Himself absolutely to this means of regeneration.

As to the unbaptized children of unbelievers we have no revelation as a basis for an article of faith. This fact, however, does not exclude the possibility that God may impart His grace to them. We commit such children to the divine judgment.

To sum it all up, then, we believe that since Christ says: "Suffer the little children to come unto Me; and forbid them not," and since He has given us such a beautiful and appropriate means for bringing children to Him, we should administer baptism just as early in their lives as convenient, and thank God for the privilege. And having thus brought them to Jesus we should by prayer, instruction and guidance help them that the life implanted may, by the grace of God, develop into all the beauty, strength and usefulness of conscious Christian living.

—From *Problems of Young Christians*
by Martin Hegland,
Augsburg Publishing House.

Next time: Why Does the Lutheran Church Teach as it Does About the Lord's Supper?

NEW MEMBERS AT MORGAN AVENUE

On October 3, the day of the Fall Festival and Sunday School Rally at Morgan Avenue Lutheran Church, Minneapolis, Minn., Pastor Yeddo Gattel conducted the reception of the following new members into active membership of the congregation: Mr. Alan Davidson, Mr. and Mrs. Vern (Julia) Johnson; Mrs. Ella Lyytinen; Mrs. Inez Phifer; Mr. and Mrs. Jacob (Orpha) Schaffhauser, and Mr. and Mrs. Anton (Rita) Stockman, Royce and Ryan. Mr. and Mrs. Daniel (Debbie) Giles, Ingrid and Daniel were also received into the membership on the following Sunday, October 10.

news of the churches

from here and there . . .

Devils Lake, N. Dak.—The fellowship meetings are being held at 11:15 a.m., Sundays, instead of in the evening during the winter months. They are all being led by Pastor Jerome Nikunen, Minnewaukan, and are held in the Gate City Savings Community Room.

Minneapolis, Minn.—Medicine Lake Lutheran Church met on Dec. 19 in special business session to consider buying a 7-acre property at 36th Ave. No. and Zachary Lane.

A prophetic conference on pre-millennial prophecy was held at Medicine Lake Lutheran, Dec. 3-5. Guest participants were Pastors Harvey Carlson, St. Paul, Minn., and Omar Gjerness, Fergus Falls, Minn. A "Prophetic Round-table" was held on Saturday morning with several taking part.

Stacy, Minn.—"Jewels for the King" was the title of Sunnyside Sunday School's Christmas program, while at Hope Lutheran, Wyoming, the children put on a program called "A Christmas Story."

Minneapolis, Minn.—The worship services at Rosedale Lutheran Church are being held in the church parlors during the winter months as an energy conservation measure.

Ishpeming, Mich.—Hope Lutheran Church at Ishpeming, Michigan, held its fall rally day on Sunday, September 12, 1982, with registration of students, following which helium balloons were launched with Gospel messages attached to them.



Grand Forks, N. Dak.—At the Family Night service on Nov. 21, the World Relief film "Empty Bellies Have no Ears" was shown in Trinity Lutheran Church. The congregation also participated in the WR program "Skip a Lunch, Feed a Bunch" and returned the offering receptacles at a service on Sun., Dec. 5.

Thief River Falls, Minn.—Student Pastor and Mrs. Johan Koren were honored at a coffee hour following the service on Dec. 26 at Our Saviour's Lutheran Church. They have been at Our Saviour's since the beginning of summer on a six-months' internship. During that time he has conducted a number of Norwegian services for the community, the last one being on Dec. 12. He has now returned to studies at AFLTS.

MARANATHA HAS ANNIVERSARY

The 10th anniversary celebration of Maranatha Lutheran Church was held in the church near Chassell and Houghton, Michigan, on Sunday evening, September 26, 1982. Pastor Franz, who was instrumental in starting the church, was the special speaker and Mrs. Art (Martha) Hill was the soloist. The celebration service was preceded by a fellowship supper in the church parlors.

Maranatha really began in 1971 in the old Norwegian Lutheran Church building in Calumet. The congregation was incorporated and moved to the present location in October of 1972. James C. Gerdeen was lay pastor from 1971 to 1977. David Jahn was lay pastor from 1977 to 1978. Jay Eberth was pastor from 1978 to 1981, during which time the Maranatha and Grace Parish received Home Mission support from the AFLC. James Gerdeen returned as pastor in 1981. Since Pastor Gerdeen serves part-time at nearby Michigan Tech University, the parish has gone off home mission aid.

—Corr.

S. Dak. parish burns mortgage

Members and friends of the Lake Region Lutheran Parish (AFLC) gathered at the parsonage in Roslyn for an impressive mortgage burning service Sunday evening, Aug. 22, 1982.

Pastor Rodney Stueland presided at the outdoor service on the parsonage lawn. Members of the four churches, Hope, Buffalo Lake, Saron and Tabor, provided the Scripture, readings and musical numbers for the program. A resume of the remodeling of the parsonage was given by LaVerne Storley.

The highlight of the evening was the burning of the mortgage papers. Two years ago parish members voted to move their parsonage and garage to a larger plot of land on the east edge of Roslyn. A basement was dug, adding several more rooms. The main floor of the house was carpeted and repainted inside and outside. A new breezeway connects the garage to the house.

Most of the work was donated by the members of the parish under the supervision of Mr. Storley. Fund raising campaigns during the past two years made this project possible.

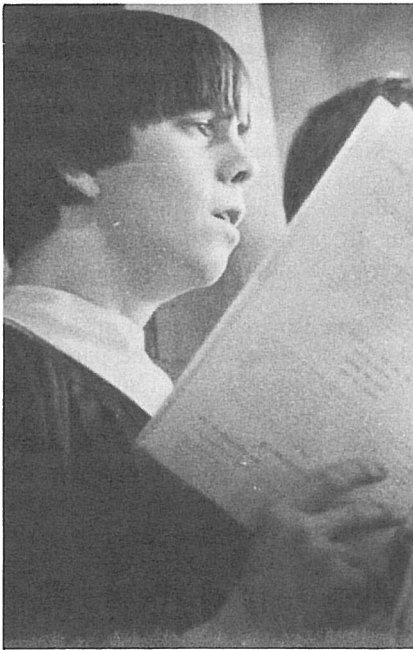
—The Sisseton (S. Dak.) Courier



The Lake Region Parish Parsonage



Women of Maranatha at the Fellowship Supper



James Berge

AFLBS Christmas Concert

December 12, 1982

AFLTS Inter-Term

The annual Inter-Term for 1983 is in session at Association Free Lutheran Theological Seminary, Minneapolis, Minn. In the first section, Jan. 3-14, Rev. John Strand, Remer, Minn., former president of the Association of Free Lutheran Congregations, is lecturing on the Book of Acts. Three class hours are held each morning except Wednesday, when there are two.

Following a break, Jan. 17-22, during which week the annual Pastors' Conference is held at Osceola, Wis., a week-long section will be held, Jan. 24-28, as a seminar in Systematic Theology and will be taught by Rev. Ralph Tjelta, Apple Valley, Minn. It will be a class on the order of salvation (ordo salutis).

Both courses are electives and offer credit. Two credits will be given for the Acts course, one for the Theology course.

If there are any questions by interested persons (the classes are open to all), please direct them to Rev. Francis Monseth, Dean, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Telephone: 612-545-5631.

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3110 E. Medicine Lake Blvd.
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