



THE LUTHERAN AMBASSADOR

November 22, 1983

THE FIRST SNOWFALL
Roger C. Huebner, D.D.S.

AT THE MASTER'S FEET



Pastor Philip Rokke

Ultimate Victory

"Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. You too be patient; strengthen your hearts, for the coming of the Lord is at hand. Do not complain, brethren, against one another, that you yourselves may not be judged; behold, the Judge is standing right at the door. As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. Behold, we count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full

of compassion and is merciful" (James 5:7-11).

The time preceeding Jesus' first coming was a bleak time for the people of God. The nation of Israel had been enslaved by the brutal Romans. There was little cause for joy in the land. They were suffering because they had been defiant toward God. But, they did not learn from their suffering. They only became more defiant and brought more sorrow upon themselves. So hard-hearted were they that God had not even sent a prophet for many generations. It was hard to hope in the midst of such a darkened world, but there were some who, because of the faith that God had put within them, did hope. God rewarded those few. Their hopes were realized with the birth of the Messiah, their Savior. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matthew 4:16, KJV). Simeon expressed the joy of those who believed and saw with these words: "Now Lord, Thou dost let Thy bondservant depart, in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared in the presence of all peoples, a light of revelation to the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32).

Scripture tells us that the days preceeding Christ's return will be bleak days as well. Some say that those days are fast approaching. Undoubtedly some form of judgment will one day fall upon this society unless we amend our ways. But, the thing that we, as God's children, ought to remember is that, when He does come, all will be well. His first coming brought much healing. His second

will bring still more.

At Christ's coming our struggles will have ended and there will be victory for us over all our enemies. The devil will deceive us no more. We will be free from those who have ridiculed or persecuted us. Even the evil of our own flesh will afflict us no longer. "He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away" (Revelation 21:4).

With this assurance, we can attend joyfully and patiently to the business at hand. If the obstacles before us seem overwhelming, we need not despair. Ultimately, the victory will be ours. It is sad that we so often forget. We look at the failures and frustrations of the moment, and we forget. We criticize and complain about one another. We judge one another's motives and actions, but God's mercy and compassion will prevail. There is forgiveness. God will not forsake His people. Scripture records numerous examples of the persistence of God's grace. They are beautiful examples recorded for our encouragement. Let us be encouraged.

If we make of Christ's second coming something to be feared or dreaded, we have deprived ourselves of much good. It is the anticipation of this glory that sustains us in our Christian walk. Satan's armies hold no threat to us. His power is nothing before God. God will destroy the lawless one with the breath of His mouth and by the appearance of His coming (II Thessalonians 2:8). That is the power that preserves, protects and cares for us. To God be the glory.

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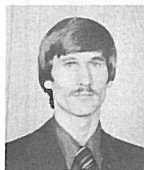
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Volume 21 Number 22

He is coming again!



by Pastor James Fugleberg
Ontonagon, Mich.

"Marvelous message we bring,
Glorious carol we sing,
Wonderful word of the King:
Jesus is coming again!"

—John W. Peterson

Jesus is coming again! Our salvation is nearer now than when we first believed! Jesus said, "Behold, I come quickly!" And the longing response of every true believer is, "Amen. Even so come, Lord Jesus!"

We live in an exciting age for we watch prophesied events unfold in the affairs of present nations. It is easy to believe that we are in the final days before our Lord returns. It may not be long until the Lord descends with a shout, with the voice of the archangel, and the dead in Christ rise first, and then we who are alive and remain are caught up together with them in the clouds to meet the Lord in the air, ever to be with Him.

Looking forward to that most momentous of all events means many things for us who believe. It is not just an event to idly wait for, but the expectation of it seasons our entire lives. We mention three ways.

First, it motivates us to live pure lives. "We know that when He appears we shall be like Him, for we shall see Him as He is. Everyone who has this hope in him purifies himself, just as He is pure" (I Jn. 3:2b-3). As Christians we purify ourselves because we are new creatures in Christ (II Cor. 5:17). The desire and striving for outward purity is the certain result of the nature of Christ living within. If we do not purify our lives, we have either never received Christ or we have cast aside our hope (I Jn. 3:2-6). The life of Christ living within us qualifies us for heaven. Purifying our lives is the natural expression of that life (I Jn. 3:9). As we look forward to heaven, we seek

to live as citizens of heaven. Peter writes, "In keeping with His promise we are looking forward to a new heaven and a new earth, the home of righteousness. So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with Him" (II Pet. 3:13-14).

Second, expecting the return of the Lord enables us to endure in our struggle against the world. "And let us consider how we may spur one another on toward love and good deeds . . . let us encourage one another—and all the more as you see the Day approaching" (Heb. 10:24-25). Striving against sin can be very discouraging. Jeremiah says, "The heart is deceitful above all things and desperately wicked, who can know it?" (Jer. 17:9). Just when we think

**" . . . expecting the
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against the world."**

we have overcome sin in one area of our lives, we discover we are a whole lot worse than we thought in another area, or even in the same area. What would be the point in striving against it if there was no home of righteousness ahead? The reward of heaven ahead encourages us to continue in our struggle and comforts us that some day there will be no more sin to struggle against.

Living for Christ among family, friends, co-workers, or the world in general can be very difficult. Many try to make life miserable for us. Many try to squeeze us into cheating on our Christian convictions. Who knows whether some day we may face cruel torture for our faith as

LET US BE UP AND DOING

Christians in some parts of the world do? Why not give up?

As Christians, we have good reason not to give up. If death were the end of existence we would be foolish to live in such misery and contempt. Paul says, "If only for this life we have hope in Christ, we are to be pitied more than all men." But Christ is coming again and when He does He will take us to heaven with Him. Then we will be glad we endured, stood strong for the Lord and kept ourselves pure. As the song says, "It will be worth it all when we see Christ."

Third, expecting the return of the Lord at any time makes urgent the winning of souls to Christ. This expectation ought to focus and intensify our purpose as children of God on the earth. Jesus said, "As long as it is day, we must do the work of Him who sent me. Night is coming, when no one can work" (Jn. 9:4). Jesus defined the work He spoke of here when just before He ascended He said, "Go and make disciples. . . ." "Go and preach the Gospel. . . ." "You shall be My witnesses. . . ." To witness of Christ and win souls for Him is every Christian's purpose and mission on the earth.

But how much time do we have to accomplish it? We are not told when

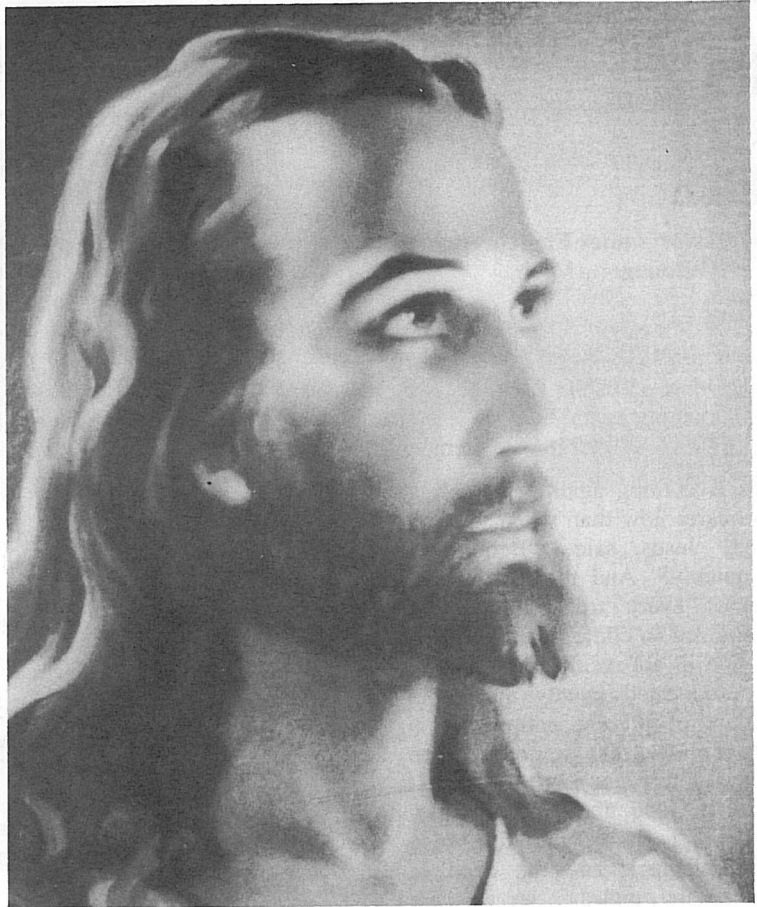


By Rev. Jon Wellumson
Ortley, S. Dak.

"He came." What simple common words. How little meaning they have in and of themselves. They tell us only that some male person presented himself "here" (wherever that may be) sometime in the past. Yet when considering Jesus of Nazareth, these words come to hold a meaning more profound than any other in the world. "He came!"

That is quite a claim for two little words. As we use them, however, we see they change in significance according to who "he" is and what "he" came for. In regard to these considerations, no greater claims have been made for any man than those made for Jesus. The confession, "He came," becomes in this light the very dividing point between the kingdom of God and the kingdom of this world, whose prince is Satan.

To those who lived in Jesus' day, it was quite obvious that Jesus was a man. He was known as to where He grew up and what His occupation was. But as time went on, it became apparent that He was no ordinary man. Soon after He began His teaching and healing ministry. He had multitudes of people around Him wherever He went. People came many miles to hear and see this man.



While Jesus became very well known, He was not always very well liked. The religious leaders of His day didn't like seeing their followers go after someone else. It especially

irritated them when Jesus would teach things different or even contrary to what they taught. But what really set them off was that Jesus claimed to be the Christ and especially that He claimed to be God. Now, when someone claims this, the reaction is usually laughter and joking. We feel a little sorry for the person, perhaps, or maybe want to institutionalize him. Jesus' claims were credible enough, however, so that many people believed Him and those who did not had to explain Him away as wielding the power of Beelzebub. A typical lunatic He was not. The only way to handle Him was to do away with Him. It proved impossible to humiliate Him or disprove Him, so He was nailed to a cross. But the third day He came back to life. Who came? Could this really have been *God*?

If He was God, what could He have possibly come for? Certainly not to get anything for Himself. What could the Creator want that He

UP AND DOING . . .

our "day" of opportunity will end. The "day" may end with our own death, or the death of those with whom we can share Christ. But we may not even see death. Christ may return at any time, and when He does and takes us to be with Him our opportunity for winning our unsaved loved ones is forever at an end. It will be a day of glory for us who believe, but what will it be for those who are left behind?

What are we doing about our opportunities to witness for Christ now? Do we have unsaved family members, friends and acquaintances and opportunities to witness to them? Are there ways that we can make oppor-

tunities through acts of kindness, friendly visiting, maintaining strong convictions, being Christlike in our daily lives and in our relationships with others? Then what are we waiting for? The time is growing short! How terrible to leave behind unsaved loved ones just because we assumed there was lots of time to tell them of Christ!

If Christ is not coming back, none of this would be important. But the fact that Jesus *will* return, possibly very soon, ought to encourage us to purity in our lives, endurance in our struggle against evil, and urgency in our witness of Christ to the lost. May it be so for each of us.

NO ORDINARY MAN

His first advent

couldn't obtain without putting on flesh and dwelling among men? He must have come to bring something. It must have been something important for Him to come himself rather than send a messenger.

There is no doubt that those who followed Him believed this. They looked, they waited, they pressed Him and when what they expected didn't come about they doubted and many fell away. What was the great gift they expected Jesus to bring? The promised kingdom. He even claimed to bring it. Then He was killed. Even the 12 were shattered at this point. How could God come for the purpose of dying? Where is that kingdom He preached about so much?

There is no doubt that this bit of history is not just unusual, but unique. There is no doubt that the thought of God coming as a man for the purpose of dying is beyond the imagination or expectation of man. But it is so. He came.

When we hear of this event today, we don't find it to be strange or even unexpected that God should come in the form of human flesh for the purpose of dying. We often become frustrated as we read how Jesus told His disciples over and over again what would happen to Him, yet they didn't understand. Perhaps repetition of the facts has dulled our minds to the true significance of why He came.

No doubt the perspective we have today, looking back on the event while the disciples looked forward until it happened, explains the difference in reaction, but only partly. The fact that what Jesus did is 2,000 years in the past should not remove all the surprise and wonder. The fact that God would come in the flesh to die is beyond the wisdom and reckoning of man.

Man's wisdom, as precious a gift as it is, cannot find a way out of man's helpless condition. Man's wisdom leaves him short of being able to know God. Man has instead learned to either ignore the facts of life

and pretend everything will turn out all right or to try with valiant efforts to appease an unknown god without ever knowing if he is successful. Even the best of man's religions offer no peace.

"The fact that God would come in the flesh to die is beyond the wisdom and reckoning of man."

While man's wisdom led to a "do this and God will bless (maybe?)," religion, God looked down on man in love and determined not to leave him in his helpless condition. God's wisdom reached down to man in the person of His Son, in the likeness of

sinful flesh. He had a willingness to do all necessary to provide man with the hope of knowing God for eternity. He was even willing to go to the cross. He became the full expression of God's will for man. He removed speculation by providing Himself as the sacrifice for all sin. That is what the God who created us is like. That is how much He cared for us. He came. He came to seek and to save that which was lost. The hymn writer, George Whitefield Chadwick, put it well: "I sought the Lord, and afterward I knew, He moved my soul to seek Him seeking me; It was not I that found, O Savior true; No, I was found of Thee."

The Babe born in Bethlehem was no ordinary child with an ordinary purpose. Because God loved the world so much, He came.

COME, THOU LONG EXPECTED JESUS

Come, Thou long expected Jesus,
Born to set Thy people free;
From our fears and sins release us,
Let us find our rest in Thee.
Israel's strength and consolation,
Hope of all the earth Thou art;
Dear desire of ev'ry nation,
Joy of ev'ry longing heart.

Born Thy people to deliver;
Born a child, and yet a king;
Born to reign in us forever,
Now Thy gracious kingdom bring,
By Thine own eternal Spirit,
Rule Thou in our hearts alone;
By Thine all sufficient merit,
Raise us to Thy glorious throne.

Charles Wesley
(*The Concordia Hymnal*)

The evangelization

Dr. Trygve R. Skarsten
Trinity Lutheran Seminary
Columbus, Ohio

The last of three parts

The Evangelization of the Baptized Unbeliever

As we turn to the second part of our theme for this evening, "the evangelization of the baptized unbeliever," we are cognizant that the work of evangelization is God's work. We may plant, we may water, but it is God who gives the increase. Yet those who would plant and water must first have a desire to do so no matter what obstacles present themselves and no matter how enticing the temptation may be to sit back and do nothing. We have said that baptism is not only a great source of consolation for the believer who is anxious and troubled by his sense of brokenness and alienation, but it is also a source (that has often been overlooked, one might add) for providing the motivation and dynamic that thrusts the Christian out into the world and into the task of mission and evangelization.

Often, however, we have been blind to one of the great target areas for that evangelization thrust, namely, the baptized unbeliever. Here is one of the greatest mission fields that exists right under our very noses! This state of affairs has come about, in large measure, from a misunderstanding of our theology of baptism. We have often forgotten to maintain a balance between the objective and subjective sides of the sacrament of baptism. Once the tension between divine initiative and subjective human response is lost, our sacramental theology becomes distorted. Baptism is a divine paradox that hovers between grace and faith. Remove either one and

you have destroyed baptism as an evangelical means of grace.

We have seen how Luther battled against the Roman Catholic concept of baptism as a sacrament that worked *ex opere operato*, irregardless (sic) of whether faith was present or not. To be sure, it is not our faith that makes baptism a sacrament, nor is it our faith that makes baptism efficacious. God's promise and divine action are real and efficacious whether we believe them or not. Nor must we imagine that faith must be added on our part to make baptism into a means of grace. Faith is always a gift from God, never anything of our own doing. Yet without faith, the on-going blessings of baptism are lost, not because God does not want to impart them to us, but because we disparage them and thereby lose them. Thus the divine blessings of baptism which we talked about in the first section of this paper are wasted.

While it is true that in baptism God adopts us as His children and, in one sense, we are always His children because He never turns His back on us, nevertheless, we can turn our backs on Him and renounce our adoption. "Oh Jerusalem, Jerusalem. . . . How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" (Lk. 23:37). In so doing we renounce the blessings inherent in our baptismal covenant and declare them null and void. Such a person is in need of having the evangel break in upon his/her life so that the covenant relationship with God initiated in baptism may be restored once again. It is not whether I was born again through baptismal regeneration when I was

baptized, but whether I am living in that born-again relationship with Christ today.

A one-sided emphasis on the grace of God and His desire to save without recognizing the possibility that one can fall away and renounce one's baptismal covenant is ironically succumbing to the very trap that such an emphasis seeks to avoid, in that it makes baptism into a human work itself—*ex opere operato*—apart from faith in the living God.

Permit me also to cite just one example of what I mean. While attending an American Academy of Religion meeting in New Orleans a few years ago, I found myself one evening eating supper with a retired man and his wife who were visiting the city as tourists. As we chatted, the conversation drifted towards religion and it soon became quite apparent that the man who had grown up in Finland as a Lutheran had renounced his faith and any pretext of being a Christian. When I asked him about his relationship to Christ, he became very angry and shouted, "You don't think I'm a pagan do you? I've been baptized, you know!"

How many thousands, yes, millions of people in this world are there not, who think that because they've had some water poured over their heads when they were younger that it makes them a Christian today? That, my friends, is false security and a damnable heresy! "Just because everyone in Saxony is baptized does not mean that everyone in Saxony is a Christian," says Luther. "Of course it happens that many leap overboard into the sea and perish."²⁵ In Walther's famous lectures on law and Gospel he states that

If the mere act of being baptized

"We have often forgotten to maintain a balance between the objective and subjective sides of the sacrament of baptism."

of the baptized

and partaking of Holy Communion brings grace to a person, the Gospel manifestly has been turned into a law, because salvation then rests on a person's works. . . . One would indeed think it to be utterly impossible for a Christian minister to teach that the Sacraments produce salutary effects *ex opere operato*; still, that is what happens again and again. This awful error is taught by the very men who wish to pass for genuinely strict Lutherans, every time they discuss the Sacraments. When they have finished unfolding their doctrine of Baptism, every hearer has received the unmistakable impression that, in order to get to heaven, it is merely necessary to submit to the act of being baptized . . . because God has attached His grace to this external action. . . . This teaching is diametrically opposed to the Gospel.²⁶

I'm afraid many would-be Lutherans are teaching an understanding of baptism diametrically opposed to the Gospel.

Many Lutherans seem to be nearly Crypto-Calvinists on this point. In preparing this paper I read the expositions of many Lutheran theologians on baptism but had to look carefully to find any discussion of the possibility that one might fall out of one's baptismal covenant and make shipwreck of one's faith. It is as though Lutherans believed in the Calvinist doctrine of the perseverance of the saints or eternal security. Only instead of stating "once saved, always saved," some Lutherans in effect are saying, "once baptized, always saved." It's no wonder that we don't

see the mission field that is right under our noses when we forget Article Twelve of the *Augsburg Confession* which clearly rejects "those who teach that persons who have become godly cannot fall again."²⁷

Fortunately there are voices today calling for the "evangelization of the baptized unbelievers." These are not the voices of unscrupulous modern-day *Schwaermer* who would seek to proselytize from amongst the sheep for the purpose of self-aggrandizement with little or no concern whether God's kingdom is advanced. No, these are voices from responsible positions of authority within our own Lutheran Church.

Last fall (1981) at an executive meeting in Turku, Finland, the president of the Lutheran World Federation, Bishop Josiah M. Kibira of Tanzania, called for the "re-evangelization of the so-called Christian countries in Europe and North America." "Those parts where once Christianity flourished," he continued, "have now turned to be in great need of re-evangelization since materialism and other ideologies have overshadowed the Gospel once preached."²⁸

Already the vanguard of Christian missionaries from Asia and Africa is on its way to de-Christianized Europe and North America. At a recent mission meeting at Trinity Lutheran Seminary in Columbus, Ohio, one of our graduate students, Pastor Ginda Harahap of the Batak Lutheran Church in Sumatra, Indonesia, reported that his church has already sent three missionaries to Germany to evangelize the baptized pagans in the heartland of Lutheranism. It is no secret that the Lutheran churches in Scandinavia are in bad shape. Yet at

least ninety percent of the population in Scandinavia is baptized!

Perhaps we Lutherans in North America think we are in somewhat better shape than our European counterparts. But look at the so-called "dead wood" in our congregations. The "dead wood" has all been baptized! Yet we chip away at the "dead wood" annually and remove them from our membership lists. During the last decade, from 1970 to 1979, the Lutheran churches in the United States removed two and one-half million members from their membership lists. The American Lutheran Church alone during the past ten years lost 690,000 people, removed for inactivity, plus another 270,000 were dropped because congregations and pastors had lost contact with them and had no record of their whereabouts! I'm not talking about people who died or who transferred their membership to other congregations. I'm talking about baptized people, euphemistically referred to as "dead wood," who were removed from our church rolls because they did not even see fit to worship at least once every leap year or so or who literally disappeared. The losses suffered by the A.L.C. alone during the last ten years due to inactivity or disappearance equals 960,000 (nearly one million). That's equal to all the Lutherans of every stripe, shade or hue living today in the state of Wisconsin. Wipe out every Lutheran in Wisconsin and you have the number of people the A.L.C. lost due to their being removed for inactivity during the last ten years. If you doubt these figures and say that cannot be true, as I myself said at first, then check the *Reports and Actions of the 1980 General Convention of the American* continued on p. 12

"I'm afraid many would-be Lutherans are teaching an understanding of baptism diametrically opposed to the gospel."

world mission news

Christian Academy completes year



One of the classes at the Christian Academy.



Pastor Dyrud, director, looking over some new educational materials.



Pastor Flores, left, Leticia Flores, Leonard Swanson and Mrs. Flores on the island of Janitzio.



As we write this, the school year here in Brazil is soon over, the year has really gone by fast.

It has been a real joy to see our Christian Academy of Campo Mourao grow from a small beginning to an enrollment of close to 50 students. We have three teachers and three helpers or "tias" (aunts), as the children call them here in Brazil. To the children, those older than themselves are always called "tia" or "tio" (uncle). The Academy also has extra classes such as English, crafts and a chapel time, where the children have

a chance to hear about Jesus. They also have one hour a week where they hear a Bible story, after which they have time to color a picture dealing with the story they have heard.

We are thankful for this wonderful means we have of reaching the future generation of Brazil with the Gospel through the Christian Academy and also the new day care center in La Parana.

Also, through special programs put on by the children, we are able to reach out to the parents as well.

Please continue to remember prayerfully these two areas of the work here.

Joy in His Service,
The Connelly Dyruds

A visit to Leon

by Mr. and Mrs. Leonard Swanson, Nogales, Ariz.

For some time we, the Swansons, had been wanting to go down to Leon, Guanajuato, Mexico, to visit Pastor Samuel Flores and his family and the congregation. Last month we had that privilege. Aug. 15th we left Nogales by train with tickets to Guadalajara where the Flores family were to meet us and take us the rest of the way by car.

There had been heavy rainfall all the way and unusual amounts of water were standing along the tracks. When we got past Mazatlan we started hearing rumors of a derailment up ahead and that we were to be transferred to buses. We asked the porter and he said there was nothing official. But suddenly at Ixtla, Jalisco, we were ordered to get out and get over to the buses already waiting.

When the long train stopped, our coach was a quarter of a mile from the station. The night was dark; the terrain was uneven; the weeds were high; the ground was muddy. We were grateful for a kind young man

who carried one of our bags for us and glad when we were all finally loaded up on the buses.

Pastor Flores, Milton and Leticia met us in Guadalajara. By that time it was 1:00 a.m., so we went to a hotel and the next day on to Leon. In the car with us was a German police dog that Pastor Flores had bought as a watchdog for the church.

We were welcomed into the Flores home and so began two weeks of good fellowship and interesting experiences, as well as a firsthand acquaintance with the congregation of Saint Andrew Apostle. In the evening we went out to the church, which is on the outskirts of town, for a Bible study. The chapel is an attractive place and conducive to worship. The meeting was informal. Pastor Flores took the Old Testament lesson and the hymn of the evening and wove them into an integrated whole with the Gospel text, "You have not chosen me but I have chosen you." There was good participation on the part of the group of young people present.

As the meetings continued each evening we saw in the Flores family a singleness of purpose and a dedication to the cause of the Gospel. All

continued on p. 10

Fishermen with their butterfly nets.

editorials

PROPHECY

A popular Christian bookstore in one of our Upper Midwest centers has one of its sections of books under the heading "Fiction-Prophecy." Naturally, that caught our eye.

In no way do we attribute to those booksellers the feeling that Biblical prophecy is "fiction." We are sure they, by some process of elimination, ended up putting works of fiction and books on prophecy in proximity, hence the shared sign. It was as simple as that.

And yet the sign attracted our attention. Beyond doubt, some people assign Biblical prophecy to the realm of fiction or make believe. But that is a dangerous position to take for it is tampering with a very real part of Scripture. A significant part of it deals with things yet to come.

Having said that, it is also true to say that a lot of man's dealing with Biblical prophecy can fall under the heading of fiction. This happens when someone takes a Bible prophecy which is not all that clear and dogmatically states that he or she knows just how it is being fulfilled or will be fulfilled. In the area of interpretation of prophecy there is room for a great deal of modesty and humility.

We recall that during the 1950s, at the time of the Suez crisis, that a well-known radio preacher, whom we admired a great deal, by the way, made a great fuss over the event, in the "light" of prophecy. He wrote a book and really saw the crisis as a remarkable and significant event in prophecy. A generation has passed since then and now that event doesn't look all that important. Similar reactions to world events have happened over and over in history.

All the amillenialists since the time of Christ have passed away, except for those presently living. The same goes for the pre-millenialists and post-millenialists. Sincere Christians have held their viewpoints of the end times through the centuries. Only at the time of the Lord's coming will we see how it all worked out, when the believers are "caught up together with them (the dead in Christ) in the clouds to meet the Lord in the air" (I Thess. 4:17).

This is not to disparage "signs of the times," but to encourage charitability on all points which are not crystal clear to our finite minds and in all areas where we still see darkly through the glass (I Cor. 13, KJV).

From a great distance one sees only the highest mountain peaks on the horizon. There are many others, to be sure, but they are not discernible at first. In prophecy the basic points are evident: Christ will come at an unknown time; He will come to take His own; there is judgment for the ungodly; there is an eternal heaven and an eternal hell. How all things will work out will only be known at the time. Let us be humble and charitable.

Permit us one personal conviction in eschatology. There will not be a general nuclear war before Jesus comes again. Why? Because the Bible seems to picture the Lord returning to a fully-populated world, not one reeling and rocking from nuclear holocaust, battered almost back to the cave age. But whether all will agree with this viewpoint is unlikely. See what we mean? However, if this should turn out to be the case it shows the need for being at the Lord's work fully and with all commitment *now*.

MIS-TRANSLATION

It has been gratifying to see the wide dismay and disappointment with the new lectionary (the first year of an eventual three-year cycle of texts for each Sunday in the year) which was published on Oct. 14 by the Division of Parish Services of the National Council of the Churches of Christ in the U.S.A.

There has been much dissatisfaction expressed with the rendering of the Biblical texts. The attempt was made by the translators to change the masculine references to God as much as possible and the masculinity of some words such as "man" as a reference to people in general.

Here, for instance, is John 3:16, 17, in this new translation:

"For God so loved the world that God gave God's only Child, that whoever believes in that Child should not perish but have eternal life. For God sent that Child into the world not to condemn the world, but that through that Child the world might be saved."

It has been encouraging to note that the new lectionary, with its translation, has been roundly and widely rebuked also in what we might think of as rather liberal quarters. And the point is, how much liberty should be taken with the historical Biblical text? The principle conservative Lutherans believe in is that no liberties should be taken.

The Bible has come down to us with God described in the masculine gender and called "Father." That is the way it has to be. The Bible uses words like man (for humanity), mankind, and brethren but it should take no great intelligence to know that the words are to be taken to include both sexes. It is the duty of the preacher and teacher to make it clear that the words are to be taken in the wider sense.

We can have some sympathy for the move to remove sexist language in liturgies and prayers. For instance, in a prayer in one order of service there is the phrase: (We thank Thee) . . . "for the lives of all faithful and godly men. . . ." It is easy to include the words "and women"

✠

LEON . . .

nine were present and ready to take part. Alba was at the organ. The five older children are all teaching in high school and at the same time studying at the university of Guanajuato so they are busy people and much involved in community activities. But the work of the Kingdom comes first.

Milton, who was with us at the AFLC convention in Dickinson, N. Dak., has held a government position. But last year he refused a spot in Mexico City because he was needed in the congregation. Milton helps Pastor Flores by taking charge of the work in Celaya, a neighboring town.

We had a chance to attend a Bible class in Celaya. The group meets in the home of a lady who is a chemist and owns and runs her own laboratory. We also visited the key family in Irapuato, another town where the Floreses have a ministry. On that same trip they took us to Patazcuaro and then by boat to the Island of Janitzio, where the Tarazcan Indian tribe lives. We got to see their famous fishermen's nets that look like butterfly wings.

That night after the meeting in Celaya we got home about midnight to find that the rest of the family had a surprise birthday dinner ready for Pastor Flores. It was easy to see the love and loyalty they all have for their "chief."

Another day we went to Guanajuato, the capital and a university city. Lety and Magda took us;

Aglay had a rehearsal and couldn't go. Guanajuato is an old, old city, tightly hemmed in by mountains. The streets are too narrow for cars so most of the traffic goes underground. One of the streets is so narrow that the opposite balconies are close enough for kissing. It is a historic city, the cradle of the revolution which gained Mexico its freedom from Spain.

Sunday the 28th was a big day for us and for the Floreses. Sunday School is at ten and the worship service at twelve. Mrs. Flores, a gentle and willing servant of the Lord, besides keeping the family on an even keel, teaches the adult class on Sunday. The worship service is formal, with liturgy. The Floreses are all good singers and they must have trained the congregation as it was a real inspiration to take part in the liturgy. Many of the people who attend are groups of related families, that is, couples who have married children, who in turn have families. That looks good for the future of the congregation.

The service was followed by a dinner served on tables under an awning in the church yard. It was really festive with visitors from Celaya and Irapuato present, too. The women served their special "mole," which is chicken prepared with about thirty ingredients, one of them being chocolate!

There was great excitement in the afternoon as the young people were having a contest on the book of Acts. A group including Orelly and Heber,

**"And without faith
it is impossible
to please Him [God]."**

—Hebrews 11:6a

the two youngest Floreses, had been preparing for some time and had a good grasp of the events in Acts and their significance. The three winners were photographed and received their prizes and all said they were ready for the next assignment.

In the evening there was another good service. Pastor Flores gave an urgent appeal to follow Christ. We prayed together. It was our last meeting with these families we had learned to love. We promised to continue praying for one another. Some gave us souvenirs, for instance, a tiny boot on a key chain.

We should mention that the main industry of Leon is footwear. There are hundreds of shoe factories in town and in a prominent place stands a large statue of a shoemaker. They take pride in the fact that their shoes are made from real leather, the finest. No plastics, nothing artificial! And we got the feeling that the Christianity we encountered there was the same type, genuine, the real thing. So we came away praising God that we can have these dear ones in Leon, Guanajuato, as partners in bringing Christ to the nations.

EDITORIAL . . .

and it is right to do so as one reads the prayer. This removes what is today a thoughtless discrimination and one is not changing Scripture words to do so. It is proper in these instances to be inclusive also in speech.

The Word of God has suffered injustice at the hands of some translators and paraphrasers. We are glad for the rebuff many are making to this NCC Project. May they prevail.

CHRISTMAS AMBASSADORS

An order blank for extra copies of our annual enlarged, special Christmas edition of the *Ambassador* is enclosed in this issue.

You will notice that there has been an increase in the charge for individual copies over last year. Last year what we charged didn't even cover the cost of mailing an individual copy out at your request. Naturally, a significant adjustment had to be made, but we are still subsidizing each Christmas *Ambassador* ordered so that as many copies of this fine Christmas publication can be ordered as possible.

Send them to your friends. They and you will enjoy the interesting articles and poems which we have gathered for your enjoyment. This year there will be an emphasis on old-time Christmases, but with a spiritual message.

The order blank also contains provision for ordering gift subscriptions. The cost is \$10 per year (24 issues). Let us take care of some of your Christmas gift shopping for you.

Sedan, Minn.

Fall Rally review . . .

West Coast

The 1983 Fall West Coast District WMF Rally was held at Stillwater Free Lutheran and Faith Free Lutheran Churches of Kalispell, Montana, on September 20, 1983. The theme was "And The Truth Shall Make You Free," from John 8:23. Mrs. David Russum, of Arlington, Wash., led the morning prayer service. Devotions were shared by Viola Johnson, of Astoria, Ore.. Special music was provided by Mrs. David Russum and Cheri Russum of Faith Free. The Bible Study was given by Mrs. JoAnne Herset of Stillwater. The evening session was held at Faith Free Lutheran. Devotions were given by Edna Melseth of Ferndale. Special music was provided by Cheri Russum and Linda Triplett of Faith Free. Pastor Richard Bartholomew of Faith was the evening speaker. There were 45 women registered for the day.

—Kathy Olson, Secretary

Eastern, N. Dak.

The Eastern North Dakota WMF Fall Rally was held in Bethany Free Lutheran Church, Binford, N. Dak., on Saturday Sept. 24, 1983. Mrs. Karen Knudsvig presided.

The theme verse was taken from John 10:11, "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep."

Pastor Einar Unseth from Bismarck, was our speaker for the day and presented a study on the 23rd Psalm. The Lord is our personal shepherd and we His sheep should be completely satisfied, not wanting more.

An election was held for the vice president, secretary and cradle roll secretary positions. Elected were: Mrs. LeRoy Flickinger, vice president; Mrs. Henry Mohagen, secretary and Mrs. Vince Larson, cradle roll secretary.

Special music was shared from Mrs. Helene Olson and a trio consisting of Mrs. Alvild Nelson, Mrs. Ruda Hanson and Mrs. Phyllis Peterson. And a skit about the Project Calendar was put on by Mrs. Dale Quanbeck, Mrs. Robert Knutson and Mrs. Rudy Rishovd.

We were happy to have Priscilla Wold with us to give us an update on the work in Brazil and Paraguay.

127 ladies were registered for the day.

—Mrs. Henry Mohagen, Secretary

Minneapolis District

"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16 was the theme verse chosen by the Minneapolis District WMF for their Fall Rally held on October 15, 1983 at Faith Lutheran Church of Running Valley, Colfax, Wis.. Organist and pianist for the day were Margeret Anderson and Merline Dietsche. Hymn-sing leader was Mrs. Carl Rasmussen.

Mrs. Burton Boyum, president, opened the session sharing Psalm 100. The welcome was given by Mrs. Sylvan Meinen, Faith Lutheran, Colfax. Mrs. Harold Voth favored us with two songs. Mr. Don Rodvold, Music Director of the AFLC Bible School, spoke on "Music in the Church." Reports were given by Cradle Roll Secretary, Betty Christopherson, informing us that 18 new souls had been added, and by Margaret Mundfrom, Missionary For A Day Secretary. Offerings were divided three ways to AFLC Schools, Cradle Roll and Junior Missions, and My Missionary For A Day. A motion was made that the Minneapolis District WMF go on record suggesting to the AFLC headquarters that a workshop on church music for choir directors, organists, and others interested be held open to all churches in the Association. Mrs. Bob Dietsche brought greetings from the ARC.

Afternoon devotions were given by Ellen Nelson, Amery Free Lutheran, Amery, Wis.. Barb Entzminger and Gail Peterson, Colfax, provided the afternoon music along with a ladies' chorus, directed by Don Rodvold, accompanied by Lucy Boyum on the piano and Jonathan Strand on the violin. The afternoon message was brought by Pastor Hubert DeBoer. Before closing, a hymn-sing was held with the audience choosing the hymns.

—Mrs. Ronald Horn, Secretary

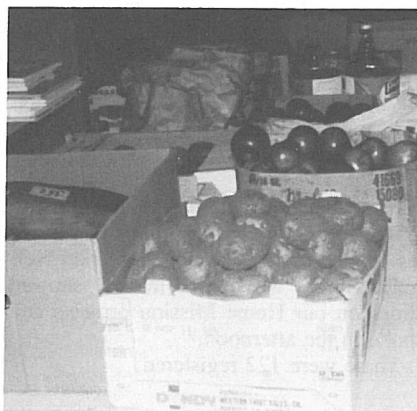


Mrs. Ernest Moen and Mrs. Theodora Anderson were honored at Scandia Lutheran WMF.

Reva, S. Dak.



Slim Buttes Free Lutheran WMF recently honored Mrs. Glen Wilkinson, Mrs. Charles Week and Mrs. Reuben Olson.



The WMF of Scandia Lutheran near Sedan, Minn. participated in Market Day in nearby Glenwood. The ladies sold crafts, baked goods, and produce. The congregation celebrated its Harvest Festival with large donations of produce and canned goods sent on to AFLBS.

RALLY . . .

Western N.Dak.—Eastern Mont.

The Western North Dakota—Eastern Montana District WMF Fall Rally was held on Saturday, October 15, hosted by Our Savior's Free Lutheran, Stanley, North Dakota.

Our theme was "The Fruit of the Spirit" Galatians 5:22-23a. We were welcomed by Mrs. Duane Kinnoin.

Mrs. Joseph Iverson, Mrs. Ole Borseth and Mrs. Terry Snyder, Emmanuel Lutheran, Williston sang "He Giveth More Grace" accompanied by Arlyce Miller.

Pastor Lyndon Korhonen, Bethel Free, Culbertson, was our morning Bible Study leader.

The business meeting followed. Mrs. LeVern Jorgenson was elected vice president and Mrs. Duane Kinnoin was elected secretary.

Our district WMF is planning a women's retreat. There was much discussion concerning this and hopefully one can be held next spring.

Pastor Peter Franz, Bethel Free, Minot was our afternoon guest speaker.

Our offerings were given to missions. Ninety-six ladies were registered. Our Saviour's, Stanley received the traveling trophy for most ladies in attendance.

—Mrs. Jerome Rice

BAPTIZED . . .

Lutheran Church, pages 495 to 498. Another way of stating these facts is to say that the "dead wood" the A.L.C. eliminated during the last ten years is equal to all the Lutherans living on the West Coast and Rocky Mountain states of California, Oregon, Washington, Hawaii, Alaska, Idaho, Montana, Wyoming, Utah, Nevada, New Mexico and Arizona combined. And this is only the A.L.C.! Add the "baptized dead wood" from the L.C.A., Missouri Synod, Wisconsin Synod, and other Lutheran bodies and you come up with two and one-half million Lutherans who have been lost to our church in the last ten years. And this is only among Lutherans. Add similar figures from the baptized within the Roman Catholic, Eastern Orthodox, Presbyterian, Methodist, Episcopalian, Baptist, and other Protestant church bodies and you have a colossal number of baptized people

who have just drifted away and been lost to the Christian church.

How do we go about the task of the evangelization of these baptized brothers and sisters for whom Christ died? Let me offer five suggestions as we conclude this paper.

First, we need to remove the blinders from our own eyes regarding the sacrament of baptism. While it is a tremendous gift from God who is always faithful to His covenant promises, we need to heed the warning of Walther and not be guilty of confusing law and Gospel by teaching our people a false security whereby we confirm the impenitent in their lethargy and indifference to the claims of Christ upon their lives.

Second, we need to remove the leaven of Crypto-Calvinism from our midst and heed the words of Luther so eloquently expressed in his sermon on baptism. Apart from faith in the Lord Jesus Christ there can be no perseverance of the saints. There is no eternal security based on baptism. That is a distortion of grace theology that turns baptism into a work in which one trusts, divorced from the on-going life of faith. Listen to what Luther says in his sermon on baptism:

We must also beware lest a false security creep in and say to itself, 'If baptism is so gracious and great a thing that God will not count our sins against us, and as soon as we turn again from sin everything is right by virtue of baptism, then for the present I will live and do my own will. Afterward, or when about to die, I will remember my baptism and remind God of His covenant, and then fulfill the work and purpose of my baptism.'

Baptism is indeed that great a thing, that if you turn again from your sins and appeal to the covenant of baptism, your sins are forgiven. *But watch out*, if you thus wickedly and wontonly sin and go presuming on God's grace, that the judgment does not lay hold upon you and anticipate your turning back. *Beware* lest, even if you then desired to believe or trust in your baptism, your trial [*Anfechtung*] be, by God's decree, so

Lake Superior District

The Fall Rally of the WMF Lake Superior District was hosted by the ladies of St. Paul's Evangelical Lutheran Church in Cloquet, Minn., on September 24, 1983. The theme for the day was, "Victory in Jesus," based on Isaiah 30:15b. Mrs. Bonnie Roberts presided.

Mrs. Evelyn Emberson, president of the WMF in Cloquet, welcomed the ladies and also led in opening devotions.

Mrs. Rachael Tuura presented Mrs. Dietsche's Bible Study from the conference in June. The fruits of the Spirit are the results of having quietness and confidence in Jesus.

The offering was taken for the AFLC Schools.

The election of officers was held and Mrs. Josie Miller of Moland was elected President, Miss Edna Kari of Finlayson was re-elected cradle roll secretary, and Mrs. Rosamund Lee was re-elected treasurer.

Pastor Henry Johanson of Virginia, Minn., presented the afternoon message. We were blessed with a multitude of musical numbers, readings and a time of sharing.

—Anne Eletson, Secretary

SW Central Minn.

The Southwest Central Minn. District WMF held its Fall Rally at Zion Free Lutheran Church, Willmar, Minn., on Tuesday, Oct. 4. Mrs. Floyd Johnson presided. The theme was "Rejoice, Pray and Give Thanks in Christ Jesus," from I Thess. 5:16, 17, 18.

Singspiration leader was Mrs. Jerome Stulen. Miss Priscilla Wold led in devotions in the morning. Mrs. Doug Johnson sang a solo. Mrs. George Hartman gave her mission secretary report. Priscilla Wold also gave us an update on Brazil.

Rev. Eugene Enderlein, World Mission Director led the morning Bible Study and also told us of the work of the orphanage in India.

Mrs. Verle Dean led the afternoon prayer fellowship. Mrs. Jerome Stulen directed the district choir. Rev. Eldon Nelson, Home Mission Director showed slides on our Home Mission projects and spoke in the afternoon.

There were 122 registered.

—Mrs. Roger Rasmussen, Secretary

"It does no good to tell an unrepentant and unbelieving person 'you have been baptized' and thereby give the impression that God's grace will make everything alright."

great that your faith is not able to stand. If they scarcely remain who do not sin or who only fall because of sheer weakness, where shall your wickedness remain, which has tempted and mocked God's grace?²⁹

Third, we need an attitudinal change and not be afraid to preach a message of repentance and conversion for, as Luther said in the very first of his ninety-five theses, God has "willed the entire life of believers to be one of repentance." While we cannot preach to and teach the baptized unbelievers who never darken the inside of our churches, lay people and clergy can expound the Gospel in such a way that those who hear will be led to walk in the waters of their baptism each day and through daily repentance and faith recall their baptism and all that it signifies as they grow in Christ. At the same time those in our congregations who may not know Christ as their Lord and Savior who do come under the hearing of the Word will hear the call to repentance. By God's grace they will surrender their lives to Jesus Christ and be converted and thus return to the blessing and forgiveness of God found in their baptismal covenant which they had previously spurned.

Fourth, we need to distinguish law and Gospel aright in our pastoral counselling as well as in our preaching and teaching as it relates to baptism. It does no good to tell an unrepentant and unbelieving person "you have been baptized" and thereby give the impression that God's grace will make everything alright. That's like giving a sleeping pill to a comatose patient. When Luther counselled that we should say "I have been baptized," he was a *seelsorge* seeking to comfort and assure a troubled, anxious, repentant person of God's mercy and forgiveness. For baptized unbelievers we need to awaken them

with a call to repentance, to lift high the cross, to proclaim God's stupendous love for them. I take it that was what the apostle Paul was doing in the sixth chapter of Romans when he asks, how can you who died to sin still live in it? How can you who have been baptized continue in sin and unbelief? Repent, and believe the Gospel! Renounce the devil and all his works and all his ways in your life. Come back. Return to the Lord. Return to your baptism. Walk in newness of life.

Fifth, the task of evangelization of the baptized unbeliever has been committed by God to the baptized believer. We need to use the promises of God's grace in baptism not only to comfort and strengthen the believer in his or her walk with Christ but we need to make more effective use of our baptismal theology as a tool for the evangelization of the baptized. It is as we recall the priesthood of all believers committed to us in baptism and its significance that we grow spiritually and are equipped and empowered to do the task of evangelization, and thus propelled out into the world, to be ambassadors for Christ.

Since a sermon should always have a text, and this presentation was supposed to be a sermon as well as a lecture, inspirational as well as scholarly, and since tomorrow is Ash Wednesday, let me read in conclu-

sion the Epistle Text appointed for Ash Wednesday, on which many of you may be preaching tomorrow. In an amazing way, it speaks to what I have been trying to say this evening as we have centered our attention on the task of "the evangelization of the baptized." I invite your attention to II Cor. 5:20-6:2 as the apostle Paul addresses the baptized in Corinth:

Here we are then, speaking for Christ, as though God Himself were appealing to you through us: on Christ's behalf, *we beg you, let God change you* from enemies into friends! Christ was without sin, God made Him share our sin in order *that we, in union with Him, might share the righteousness of God*. In our work together with God then, we beg you: *you have received God's grace, and you must not let it be wasted*. Hear what God says: I heard you in the hour of my favor, I helped you in the day of salvation. Listen! This is the hour to receive God's favor, today is the day to be saved!

Endnotes

²⁵Luther, "Babylonian Captivity," LW36:61.

²⁶C.F.W. Walther, *The Proper Distinction Between Law and Gospel*, translated by W.H.T. Dau (St. Louis: Concordia Publishing House, 1928), p. 351.

²⁷Augsburg Confession 12. (BC, p. 35).

²⁸Reported in *The Lutheran* 19 (September 2, 1981): 18.

²⁹Luther, "the Blessed Sacrament of Baptism," LW 35:42-43.

(Conclusion)

—Reprinted with permission of the author and at the request of Association Free Lutheran Theological Seminary.

Martin Luther: 500 years

LUTHER THE INTERPRETER

Even as an interpreter of Scriptures, however, Luther achieved a great deal more than is usually suspected. He is, if not the first, at least one of the first professors who in their work of expounding the Bible as a matter of principle followed the original text. Further he as early as 1520 from principle tabooed all the ecclesiastical methods of interpretation and supplanted these falsely fa-

mous arts by "natural, grammatical and historical" exegesis. In his opinion it is not the Church which ought to determine what Scripture teaches, but the Word of God ought to fix the doctrine of the Church. These are deeds which for all time assure him a place in the history of scholarship.

Heinrich Boehmer
(*Luther in the Light of Recent Research*)

Vang church observes centennial

Aspelund Lutheran Church, Vang, N. Dak., observed its centennial on Sun., July 24, in morning and afternoon services.

The sermon at the morning worship was preached by Rev. Dennis Gray, Spicer, Minn., a former pastor of the congregation. Special music was sung by a women's ensemble from Walhalla Lutheran Church. Their numbers were "Yesterday, Today and Tomorrow" and "Great Is Thy Faithfulness."

In the afternoon service Rev. John Strand, Remer, Minn., another former pastor of Aspelund, brought the message. There were several musical numbers. The closing audience song was "Now Thank We All Our God." The present pastor, Rev. Rodger Olson, Grafton, N. Dak., led both services.

Aspelund Church was built in 1904. A basement was added in 1927. In 1952 a new basement was made and the church placed upon it.

TRF hosts rally

A district Reformation Rally was held at Our Saviour's Lutheran Church, Thief River Falls, Minn., on Sunday evening, Oct. 30. In addition to those from the Northwestern Minnesota District, visitors were present from Grafton, N. Dak., and Wadena, New York Mills, and Fosston, Minn., and other places.

The local pastor, Leslie Galland, presided at the service which was opened by the youth choir, Canticles of Praise, singing "God's Word Is Our Great Heritage." Scripture and prayer were given by Mr. J. A. Grimstad, lay assistant in the parish. The senior choir sang "Rock of Ages" and "All Because of God's Amazing Grace." Jan Nyflot had a solo, "Amazing Grace."

The sermon was delivered by Rev. Robert L. Lee of the Association Schools' faculty in Minneapolis, Minn. He brought a message on the life and work of the Reformer, Martin Luther, and showed how his work applies to our day.

news of the churches



Left to right, Pastors Rodger Olson, Dennis Gray and John Strand



Aspelund Lutheran Church

Personalities

Rev. Frank Rutherford, who served Grace Lutheran Church, DeKalb, Ill., since 1981, has resigned as pastor and is now living at 1720 W. Larpenteur, Apt. 1-K, St. Paul, Minn. At present he has other employment.

Rev. Richard W. Gunderson is now serving the Home Mission congregation in Escanaba, Mich., Escanaba Lutheran. He previously lived in Nogales, Ariz., and headed World Mission Prayer League work in Mexico.

Ev. Berger Rodne spoke at evangelistic meetings in Tabor Lutheran Church, Webster, S. Dak., Oct. 30-Nov. 3. Rodney Stueland is the lay pastor at Tabor.

Mr. Emerson Anderson, Cleveland, O., has accepted a call to be pastor at Word Of Life Lutheran Church in that city and was ordained in the church last Sunday, Nov. 20, by Rev. Wendell Johnson, chairman of the AFLC Co-ordinating Committee.

MRS. OLAF WOLD PASSES

Word has been received of the passing of Mrs. Olaf Wold, Abercrombie, N. Dak. The mother of Missionary Priscilla Wold, her funeral was held on Wed., Nov. 2, at Bethany Lutheran Church, rural Abercrombie. She is also survived by her husband and one son.

Our sympathy to the bereaved family. Blessed be her memory.

from here and there . . .

Dalton, Minn. - New members at Zion Lutheran Church are Walter and Irene Baldwin, received on Oct. 16.

Lake Stevens, Wash. - Elim Lutheran Church has three choirs: the Cherub Choir for pre-schoolers, the Hosanna Choir for first through sixth graders, and the Adult Choir. The directors are Sheri Larson and Pat Tuengel, Cathe Erhardt and Lois Forde, and Lyle Forde, respectively.

Grand Forks, N. Dak. - Trinity Congregation voted to purchase a Rogers 700 model electric organ. Ron Johnson has headed up the organ committee.

Minneapolis, Minn. - Faith Lutheran Church presented a program entitled "The Bible, God's Life-Giving Word," at King of Glory Lutheran Church, Wayne Hjermstad, pastor, on Sun., Oct. 23. Over 40 people from Faith attended and most took part in the program.

In memoriam

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

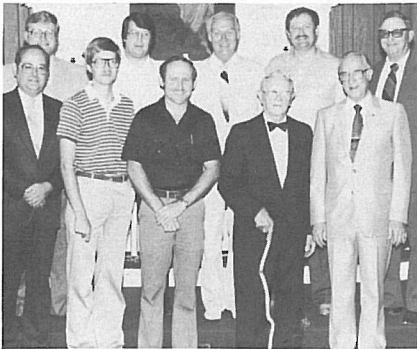
MICHIGAN
Ishpeming
Jennie Wepsala, 74, Sept. 16, Hope

MINNESOTA
Roseau
Esther C. Fugleberg, 76, Oct. 13, Rose

Green Lake celebrates 100th anniversary

Green Lake Lutheran Church of rural Spicer, Minnesota, celebrated its 100th anniversary August 19-21, with the theme "All Things Are New in Christ." The centennial celebration opened with a confirmation rally Friday evening, with 245 in attendance. Rev. LeRoy Flickinger from Leeds, N. Dak., a son of the congregation, was the featured speaker. On Saturday afternoon Mr. Donald Fladland of Seattle, Wash., a former lay pastor, and Rev. Donald Ronning of Fargo, N. Dak., a son of the congregation, were the speakers. Rev. Leslie Galland of Thief River Falls, Minn., a former pastor, was the evening speaker on Saturday. Guest speaker at the Sunday morning worship service was Rev. Richard Snipstead of Minneapolis, Minn., president of the Association of Free Lutheran Congregations. The closing service on Sunday afternoon featured greetings from former pastors, student pastors, and many former and present members. Numerous letters of greeting were also read. Total attendance for the three days was 1050.

Green Lake Lutheran Church was founded December 17, 1883, at the home of Ole Jacobson. During a gathering of a group of neighbors, a motion was made and carried to organize a Norwegian Evangelical Lutheran congregation. The constitution of the Hauge's Synod was adopted.



Front row, left to right, Dennis Gray, Jeff Swanson (student), LeRoy Flickinger, Trygve F. Dahle and Donald Ronning; back row, Leslie Galland, Frank Cherney (student), Donald Fladland (lay pastor), Frank Rutherford and Verle Dean. Not pictured: Richard Snipstead and Olaf Helland.



The crowd at Morgan Avenue Lutheran Church on Oct. 2.

Morgan Avenue celebrated 85 years

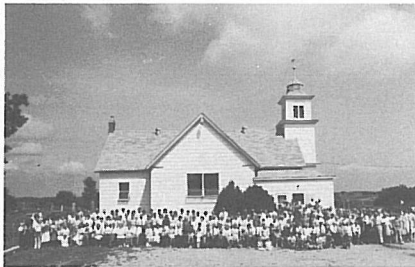
The church was officially begun on April 19, 1898, by a group of devout Finnish people in Minneapolis, Minn. The members sought out Suomi Synod pastors and joined that group.

The present church building was erected in 1928 and the inside of the sanctuary was completed in 1948 under Pastor Edward J. Isaac.

The congregation voted, in 1960,

In a day when rural churches are being phased out, Green Lake has continued to grow as a free and living congregation. As a light upon a hill, the church has placed a strong emphasis on evangelism and mission work.

A pictorial history booklet is being published. Interested persons may contact Rev. Dennis Gray, the present pastor. —Norman E. Olson



265 persons attended the Sunday morning service at Green Lake's anniversary.

not to go along with the merger of the Suomi Synod into the LCA and so was independent until 1964 when it affiliated with the Association of Free Lutheran Congregations.

Festivities were held on October 2. The annual Fall Festival and 85th Anniversary were combined, with over 250 attending.

Mrs. Alice Kinnunen, Sunday school superintendent, arranged for a presentation by the Mpls. Child Evangelism Fellowship for the 9:30 a.m. rally day program. After the morning worship hour a generous freewill offering dinner was served by the ladies of the congregation.

At 2:30 p.m., a special anniversary program was held in the sanctuary. Special greetings came from Reynold Mattson, president of the congregation; William Kangas, honorary deacon, who told of the "Former Days"; Rev. Chester Heikkinen pastor emeritus, who reflected on his 28 years as pastor of Morgan Avenue Lutheran, from 1952 to 1980; and Pastor Yeddo Gottel, present pastor, who expressed his optimism for the future and the challenges presented to an inner-city church.

Special recognition was given to former confirmands, choir leaders, choir members, organists, Sunday School teachers, etc. —Corr.

FROM THE PENTTIS

Thank you to all who have prayed and been concerned for my wife during her recent hospitalization at Methodist Hospital in Rochester.

She was diagnosed as having a rare disease known as dermatomyositis, which is an inflammation of the skin and muscles, but which, praise the Lord, can be controlled with steroid drugs.

We love you in the Lord! Keep upholding us in prayer.

(Ed. note: Pastor Pentti is the AFLC evangelist-youth worker.)

Pastor Kenneth and Mrs. (Dorothy) Pentti

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