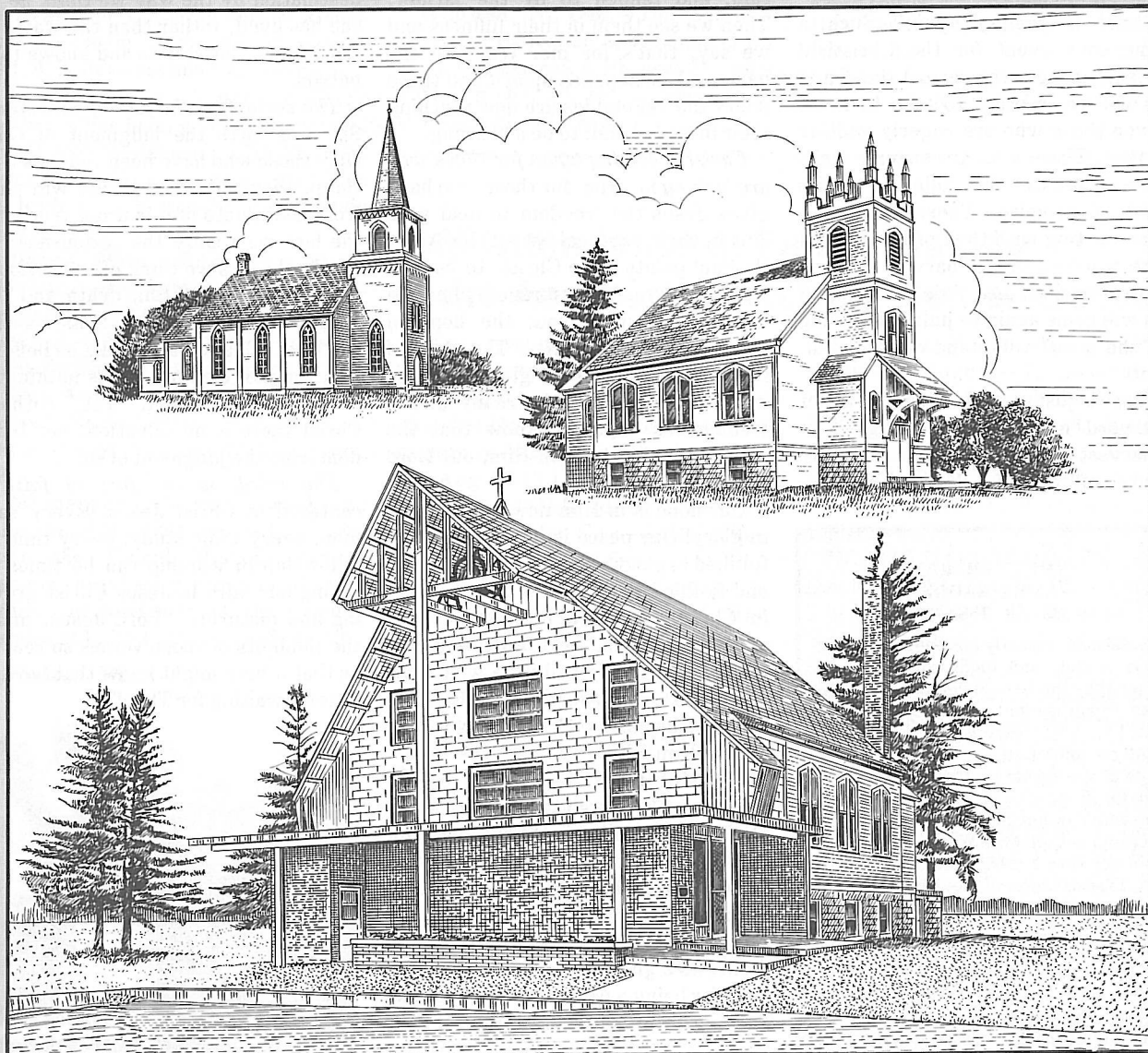


THE LUTHERAN AMBASSADOR

November 3, 1987



*Emmanuel Lutheran Church
Kenyon, Minn.*

125 years as a congregation

at the MASTER'S FEET

The blessings of the harvest

"And as it is appointed unto men once to die, but after this the judgment: so Christ was offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Hebrews 9:27 and 28).

Christ is coming again!! Such a tremendous event for the Christian! "He shall appear the second time" and that will be in order to take home to heaven those who are eagerly waiting for Him. Those who are eagerly waiting will realize the fullness of His Word of promise. There will be a great meeting with the Lord Jesus and there will be a great "harvest." Those words we often use: "Be ready" and "He will come again to judge the living and the dead" will stand out in fulfillment!

There is just something special about that word "harvest!" His coming will be a "harvest of souls." Harvest comes to mind so often in life. We walk into the

supermarket and see the many varieties of fruits and vegetables. These have been harvested. They have come all the way from the place they were grown, where they started as seeds, nourished with the Lord's sunshine and rain, and tended to by the farmer. Then we see them in their fullness and we say, that's for me. We love the harvest! Life depends upon it and these fruits and vegetables are now reaching their intended end: to be a blessing.

Christ is coming again for those who are looking for Him, for those who have given Jesus the freedom to deal with sins in their personal lives. The Apostle Paul points us to Christ, to heaven and to a personal assurance when He states: "Christ in you, the hope of glory" (Colossians 1:27b). The glory of knowing Christ and the glory of knowing His love and salvation really mean a tremendous *hope*: to know that the way is to be realized in Him, our Lord Jesus Christ.

Our hope is in Him now and fulfilled in glory! Our peace is in Him now and fulfilled in glory! Our joy is in Him now and fulfilled in glory! All that we have in Christ now is a foretaste of the glories of heaven. What a harvest that will be! Especially will it be wonderful when we can realize the fellowship with Jesus and with those we have shared Him with.

"Looking for Jesus" should be the theme of the Church today! The fact of His Second Coming is the incentive for a deep ministry of salvation through the Church. O how God has blessed us with the privilege of being a part of His outreach to the world! Our verses in Hebrews 9 give us very important reasons for being a part of His harvest and seeking to bring others into that harvest.

The first, is the fact of death! This is not a choice, but an appointment. "It is appointed unto men once to die!"

How much clearer could this be? To enter into eternity in the same state that I am *right now* is a definite possibility. How easy it is to take this fact of death so lightly! How easy it is for us to speak of a person's eternity and eternal destination by the way we think he or she has lived, rather than the way our Lord Jesus Christ sees and knows that person.

The second, is the fact of judgment! Sin calls forth the judgment of God! Only those who have been redeemed in the precious blood of Christ will pass from death unto life. Is it not true that the less we realize the seriousness of death, the less we think of the seriousness of judgment? Sin, death and the devil would steal away from us the truths of salvation and make us believe that the judgment of God is nothing to be concerned about. Yet, without Christ there is no salvation, nor freedom from the judgment of sin.

The third, is the fact of faith - centered in Christ Jesus! Every sermon, every Bible study, every time of fellowship in worship can be times of seeing our faith in Jesus Christ growing and maturing. "Lord Jesus, make the thoughts of these verses so real to us that others might know that we are eagerly waiting for Thee!"



by Pastor
Harvey Jackson

THE LUTHERAN
AMBASSADOR
USPS 588-620 ISSN 0746-3413

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

All communications concerning contents of this magazine should be addressed to: Rev. Raynard Huglen, Editor, Newfolden, Minn. 56738.

Layout design: Mrs. Wayne Hjermstad, Editorial Board: Mr. Sheldon Mortrud, Rev. Francis Monseth, Rev. Robert Lee.

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

Postmaster: Send address changes to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

Vol. 25 No. 20

PROCLAIM THE GOSPEL

by Pastor John Skeie
Morris, Ill.

"I am eager to preach the Gospel... for I am not ashamed of the Gospel, for it is the power of God for salvation to every one who believes" (Romans 1:16).

To preach in Rome must have been intimidating. However, Paul had a confidence that came not because he was ignorant of the odds against him. He knew this Gospel he preached was "foolishness" and a "stumbling block" to many of his listeners. But Paul knew the secret of overcoming the discouragements. He was not ashamed because he brought the Gospel of Christ, a living Word that shows us the way of salvation. He was entrusted with a word of power. It became a word of deliverance for every age: "Christ breaks the power of canceled sin."

If God's Word means everything to you and Christ has made all the difference within your life, then you have something and Someone to boast about. There must be no shame! We glory and exult in that precious Name! In the boldness and might of the Holy Spirit within, Paul could rightfully proclaim and boast of the good news of Jesus, who had radically changed his life. He said that the Word he proclaimed was not his own, but the Lord's and this Word has a supernatural and dynamic power. The original Greek word calls it "dynamite." It is explosive and able to make a difference in your life. It can alter the lives of all who would believe and come to faith in

Jesus as Savior and Lord. It is a missionary and evangelizing message which must be boldly and lovingly shared with everyone, both at home and abroad.

But now comes the hard question. Are we doing that? Are we eagerly sharing that "Good News?" Do we have a soul burden for people to come to faith in Jesus? Or do we at times act as though the Gospel is impotent and ineffectual? It is not an ornament or a mere story. It is not just another system of philosophy. It is the very power of God to save our souls. Do we have any concept of what can happen when we allow that power of the Word of God to take a strong hold of our lives and work in and through them? Oh, the authority and strength that is ours through Christ, fully available by faith.

How very tragic among many who call themselves Christians and congregations that call themselves evangelical, that the Gospel has been kept within the walls of the church and has not extended from it. Could it be that we have become timid, reluctant and afraid of people and their reactions to Christ and to us and thus we become

"Oh, the authority
and strength that is ours
through Christ..."

Ashamed of Jesus?

hesitant and "ashamed" to share the liberating "Good News?"

Peter, in his denial of Jesus, was a coward and ashamed of the Lord. He denied that he even knew his Master. The possibility of disowning or being ashamed of Christ seems extremely remote, almost unthinkable, when we are believers. We seem to feel "that could never happen to me!" After all, God has supplied me with the power I need for obedience. Peter denied by saying, "Woman, I don't know Him." In her book, *By Hook or By Crook*, Jill Briscoe relates, "It's a dark night indeed when we disown the Lord - when we fail Him. And there are many ways this can happen. Perhaps, like Peter, we have followed well, and then we fail to follow on. Actually, the Bible doesn't say Peter failed to follow; it says he failed to follow closely. When we follow Jesus closely, we can hear His voice and sense His presence, but when we deliberately put distance between us, we hear only the clamor of the opposition and lose sight of God Himself! It is then that we panic as Peter did, and we end up failing both Jesus and ourselves." But the Lord forgave Peter as he wept bitterly, and Christ said, "Feed my sheep and my lambs." After repentance, Peter could write, "If anyone suffers as a Christian, let him not feel ashamed, but in that Name let him glorify God" (I Peter 4:16).

Jesus says to us, in Mark 8:38, "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels." In Matthew 10:33, Jesus states, "Whoever shall deny Me before men, I will also deny him before My Father who is in heaven." May it never be that Jesus is ashamed of you and me because of our unfaithfulness to Him.

David writes in Psalm 25:2 and 71:1, "In Thee O Lord, I have taken refuge, let me never be ashamed. In Thee I trust; I will not be ashamed. May none that wait for Thee be ashamed." Paul writes to Timothy, "do not be ashamed of the testimony of our Lord... I also suffer these things, but I am not

Luke 13:23-30

"Someone asked Him, 'Lord, are only a few people going to be saved?' He said to them, 'Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' But he will answer, 'I don't know you or where you come from'. Then you will say, 'We ate and drank with you, and you taught in our streets.' But he will reply, 'I don't know you or where you come from. Away from me, all you evildoers!' There will be weeping and grinding of teeth when you see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves thrown out. People will come from east and west and north and south, and will take their places at the feast in the kingdom of God. Indeed there are those who are last who will be first, and first who will be last' "(NIV).

ARE YOU REALLY GOING TO BE SAVED?

by Carl Olof Rosenius

What would you say is the ultimate power of all our spiritual striving, our searching, reading, writing, etc.? Is it not that we become redeemed and are saved, that we should stand in favor with God here and in death should go home to God and be with the Lord forever? Should we not stop to consider whether our spiritual striving and searching is of such a nature that it truly leads to this blessed goal so that we do not "run like a man running aimlessly" or "fight like a man shadow boxing" (I Cor. 9:26)?

For many it becomes necessary first to stop and search out whether *all* of their spiritual striving leads to this goal, whether in any event those who are seeking the kingdom of God will really enter into it; whether every religious person will be saved or the road to life is truly open. We are also asking whether we, too, find ourselves on that one eternal road, so that with joy we may see our time hasten to its close, or whether we must yet convert to another way of life before we can die in salvation. How unfortunate, how ghastly, if we cannot find grace amid such reflection, or if amid our carnal security we cannot take up this question without first undergoing some chastening from the Lord!

But for those who do find grace amid such reflection and who do want to attain uprightness of heart, they will

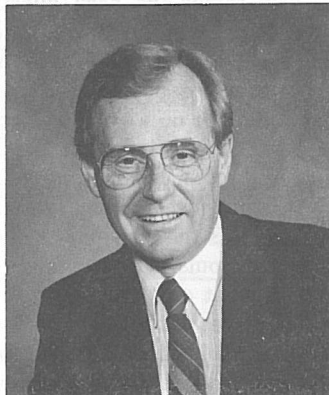
GOSPEL . . .

ashamed: for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day (II Timothy 1:8, 12). What a great word of trust and assurance.

We have the greatest message in this world that is full of brokenness and despair. No other word could bring such hope, peace and joy. Man's heart is lost until it is restored through salvation. Let us stand up, speak out, shout aloud and sing with joy that powerful word! In boldness, and not in shame, let us go, show and tell what we have seen and heard. It will make all the difference to our world.

The hymn writer has written a hymn of lament over those who are ashamed of the Master when he penned, "Jesus, and shall it ever be, a mortal man ashamed of Thee? Ashamed of Thee, whom angels praise, whose glories shine thro' endless days?"

So then, take heart, believe and act upon Romans 1:16. We have the Gospel; it is power and salvation by faith. May the Lord dissolve our shame and denial into a sensitive, servant spirit. Rise up and eagerly proclaim that wondrous Gospel!



Rev. John Skeie, formerly of the American Lutheran Church, is now on the fellowship roster of the AFLC. He serves Bethlehem Lutheran Church, Morris, Ill., as senior pastor.

John Skeie was born in 1935 in Brooklyn, N.Y. and graduated from high school there. He is a graduate of Concordia College, Moorhead, Minn., 1957, B.A., and Luther Seminary, St. Paul, Minn., 1961, B.D. He has served parishes at Roslyn, S. Dak., Oklahoma City, Okla., Oak Grove, Richfield, Minn., Kingo, Fosston, Minn., Concordia, Edmore, N. Dak., St. John's, Shakopee, Minn., as well as at Morris.

Pastor Skeie is married to the former Barbara Lysne. They have three children, Paul and Steven, graduates of LBI in Seattle and of Northwestern College, Roseville, Minn., and Kathy, a second-year student at Bethel College in St. Paul. All live in the Twin Cities area.

not be content merely to grab for the answers to their questions out of thin air, nor to derive their own answers or to wait for answers to come directly from their own hearts. Nor should you, in such crucial issues, rest content with any human interpretation. Rather, you need to look to the very word of the Lord which shall judge you on the last day.

With such considerations in mind we undertake a clarification of the words from Christ's own mouth in our text. God give us the grace to note well what He says!

Note that it is our Lord Himself who uttered these words, our gentle Savior. Here He explicitly states the astounding truth that many will seek to go in through the narrow gate and will not be able to do it. And just after that He says that many of these will be the very ones who have engaged themselves with Him and with His Word so that they can claim: "We ate and drank with you, and you taught in our streets." Such words signify those persons who were members of the "wedding party," who ate and drank with Christ and claimed to be in the "kingdom of God," i.e., the kingdom of grace here on earth. For we easily recognize that Christ here is asserting the same somber consideration as in Matthew 22, where the man who came to the wedding without being clad in a wedding garment was cast into the outer darkness. About this man it is especially important to note that he does not merely symbolize the ordinary members of the external congregation out in the world, and that the wedding does not include all of the multitude of those who have been baptized, but the company of those who heeded the call of the Spirit and came forth out of the world. For note that the Lord says that

this company was gathered by invitation and that most of those invited did not have time to obey amid their buying and selling, their earthly goods, their giving in marriage, etc. Who does not have the time to be counted among the external congregation in the world? But not all of the slaves of this world will come into the wedding, says the Lord. This man was such a person. He had left his buying and selling and his earthly goods upon being called to the wedding, leaving aside all that might hinder him and answering the invitation. He and others like him now hear the words: "Many, I tell you, will try to enter (through the narrow door) and will not be able." That is terrifying! But what can we do? The gentle Savior Himself said these very words. Who does not want to speak with sweetness? But the issue is too crucial for us to conceal the truth from our friends.

Here we come to the most important question: What does it mean, how can it be, that even many of those who seek to go in through the narrow door will be unable to do it? Fortunately, the Lord Himself has explained this. The explanation in the Scriptures is twofold. God gives us grace to heed it!

1. *Many are seeking the kingdom of God, but not earnestly enough to go in through the narrow door.* They are awakened, but not wholly enlightened. They want God and His grace; they also want the world and its friendship. They want to serve two masters. They want to give up certain sins and some of their worldliness without giving up others which they never can or will understand as sinful without renouncing them. Christ said: "If anyone comes to Me and does not hate his father and mother, his wife and children, his brothers and sisters — yes, even his own life — he cannot be My

disciple" (Luke 14:26). He tells a parable about a man who started to build a house but did not have the means with which to finish it; this man had certainly spent a lot and put forth a great effort, but he had nothing to show for it. There was a rich young man who would gladly have followed Jesus, but he was unwilling to divest himself of his great riches, and when he heard that he had to do this he went away sorrowing. So it is for many. Oh, how pitiful a circumstance that they go away sorrowing! They were so near heaven's gates; in a sense they saw Jesus and loved Him; but they were forced to leave Him in sorrow because they were unable to leave everything for His sake. These sought to enter but could not.

Still others went away from the Lord in the false assurance that they were His, yet lacked the new birth and any of the hallmarks of the new creation. Still others would not give up searching for anything in the world but maintain that everything is already well with them, not seeing the danger they face of not going through the narrow door. They think of improvement and of faith, but on their own terms: now we will seek grace and reconciliation with God, now we will seek the gifts of faith, the life and peace of faith — not realizing the peril that comes from waiting for all these until it is too late. So the Lord says (v. 25): "Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' But he will answer: 'I don't know you or where you come from' " — and they can never get in no matter how earnestly they desire it! They loitered around year after year figuring that the Lord would always wait for them and always open up to them, never barring the door until after they would go in — until one day they could no longer go in at all.

So this is the first reason for which many who seek to go through the narrow door cannot make it. This is easy to understand and accept. The second reason is much harder to comprehend.

To be continued.

Translated by Rev. Edward A. Johnson, Batesville, Ind.

**"... the issue is too crucial
for us to conceal the truth
from our friends."**

More than victor!

"Sing unto God, sing praises to His name; cast up a high way for him that rideth through the deserts; His name is Jehovah, and exult ye before Him" (Ps. 68:4).

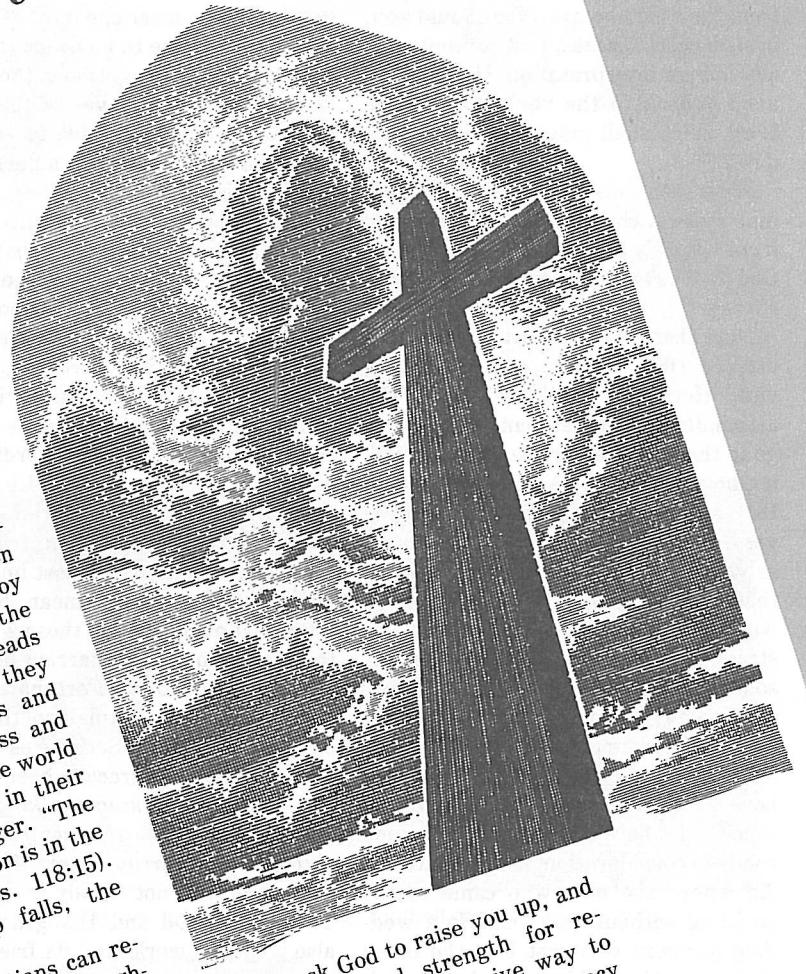
The people of Israel were forced to go through the wilderness to reach Canaan. The journey of the Christians from earth to heaven also leads through desert places where traveling is difficult and where trials and conflicts abound. So we find that the Word of God often compares the life of the Christian with dwelling in tents. The children of the world often look upon the Christians with commiseration, because they are under the impression that Christianity robs life of all its joy and gladness. But is this true? Do the people of God sit with bowed heads weeping in their tents? Oh, yes, they often do weep over themselves and over their sins. But this sadness and grief over the power of sin in the world is not the controlling element in their lives. Their joy is far stronger. "The voice of rejoicing and salvation is in the tents of the righteous" (Ps. 118:15). Even when the teardrop falls, the heart overflows with joy.

The fact that the Christians can rejoice and sing songs of praise throughout their perilous pilgrimage here on earth is explained by the fact that "Jehovah is His name." The Lord—Jehovah—means the immutable. He is unchangeable in power and in love. No hostile force can overthrow His plans. No past sin, however great, can diminish His love for you. If you through faith in Christ Jesus have taken your position within the fortress of Jehovah, no enemy power can conquer Him who are more than victor through Him who has loved you with an everlasting love. Be not dismayed. So long as you remain close to Him, you are invincible, no matter how discouraging the outlook may be. If in the conflict against sin and temptation you should

fall, then ask God to raise you up, and give you renewed strength for renewed struggle. Do not give way to sin, neither give way to despondency and despair. For even if you do fall in sin, you have an intercessor with the Father—even Jesus Christ the Righteous. Give no heed to that voice from the wilderness of this world which says that you cannot safely reach the journey's end, and that you might as well give up the struggle. If you are weak, the Lord is strong. You shall conquer. And when you reach the journey's end you shall see that the Lord God has made your enemies your footstool. You shall see that this pilgrimage, yes, every weary step of the way, was a blessing which has borne eternal fruits.

—Søren Dahl

(Courtesy, Tract Mission)



Our hymn study

Concordia, No. 324
Washington Gladden, 1879
Tune: MARYTON
Henry Percy Smith, 1874



In the heart and mind of the author, this poem was written as a personal meditation rather than a hymn. It is a prayer for efficacy in 1) faithful service; 2) soul-winning speech; 3) patience in both work and in trust; and 4) hope.

"We walk by faith, not by sight," (II Cor. 5:7).

St. 1) We pray that through Him (and like Him) our humble service might be efficient and that we might successfully overcome two major enemies of fruitfulness and Christian living: strain and fret.

St. 2) Author Gladden was a pastor and his prayer here was that he would be an intelligible, persuasive, sympathetic preacher, gently shepherding the flock along the narrow way. But that is not the exclusive prayer of the ordained, for we are all members of the priesthood and soul-winning is the responsibility of each one.

St. 3) How patient Jesus was! That is a virtue of strong faith. But "faith without works is dead;" works "keeps faith sweet and strong."

St. 4) This stanza is a continuation of the third. We must keep company with Christ in work, trust, hope (it lights the way and springs eternal), and He will give us peace.

One of the most remarkable things about Christian hymnody is the divergence of its sources. The authors come from a variety of ethnic, social, political and credal backgrounds. If the hymn is good and doctrinally correct, the denomination, etc., of its author doesn't matter. The author of this hymn, the Reverend Doctor Washington Gladden, was a proponent of "Social Gospel." In both his writings and sermons he expressed a view so alien to religious conservatism that, if we were his contemporaries, we'd be theological combatants. Likewise with the authors of "O Little Town of Bethlehem," "Lead On, O King Eternal," "This Is My Father's World," "Rise Up, O Men of God" and many more. Most of what was written and spoken by these men is now irrelevant and forgotten, excepting their wonderful hymns and devotions, such as "O Master, Let Me Walk With Thee."

Washington Gladden (1838-1918) was born in Pennsylvania, educated at Williams College, and began his ministry in Brooklyn. He left the pulpit for three years when asked to join the editorial staff of a New York newspaper where he vigorously fought the notorious underworld, particularly the Tweed ring. After Boss Tweed was prosecuted and convicted, Gladden returned to the pulpit (Congregationalist) and spent his last 32 years in Columbus, Ohio.

MARYTON was composed by Reverend Henry Percy Smith, a Church of England clergyman. He wrote this tune for "Sun of My Soul, Thou Savior Dear," but it didn't stick. That hymn later became firmly associated with HURSLEY (see #76), an excellent marriage. MARYTON was then available and Gladden wrote "O Master, Let Me Walk With Thee" especially for it. MARYTON is named for an English estate.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience! Still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray,
Far down the future's broad'ning way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

A new opportunity for you

When God called Abraham, as recorded in Genesis 12:1-4, He called him to leave where he was and what he was doing. That was a crucial day for Abraham. The question was whether Abraham would properly respond. You see, Abraham already had a life in which there were many things which were pleasing. There were friends and family. There were the comforts of a settled life and the security of that with which he was familiar. No doubt there were things which were done in his society which were just pure pleasure to the likes of Abraham. But there was also the matter of whether the life which Abraham was living was built on things which were real in the sense of being in harmony with the facts of the existence of the universe and the God Who had made and was preserving the universe. If Abraham's life was built on the foundation which most people of his culture and day used, then it was built on the ideas and philosophies and religious notions of man.

When God called, Abraham began to think and evidently concluded that his present life, with all that was so pleasant about it, was not a life built on enough truth to be worthy to be continued. Abraham could apparently see the vanity of such a life.

In the call God promised Abraham a new life with many blessings. This new life would not be without problems; however, it would be a life built on what was really true and would include God's friendship and blessing. Abraham must have seen the wisdom of changing course. He now had all the information he needed for making a decision and he made the decision to take a new direction.

God still puts this basic decision before people. He still clearly shows the vanity of any way in life which is built on men's speculations and ideas and also clearly sets forth the truth about Himself and His ways as the only way to build a life on things as they really

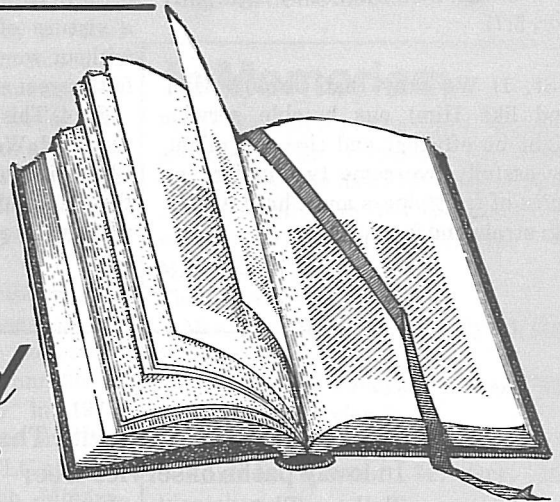
are. So people, even in our day, are put in the same place of decision-making as Abraham. Their response or decision regarding the matter is as important for them as it was for Abraham many years ago. For Abraham the right decision spelled the difference between living and dying in a pagan culture or living and dying under the truth and blessing of God. Abraham's right decision put him under the blessing of God.

The Bible's message is the message of the divine Savior dying on a cross in the place of man, the sinner. The Good News of God is that man's sin has all been carried to the cross by a heaven-

sent Savior. This puts people like you and me in the position of being able to enter into a new way of life in which we have the full forgiveness of our sin. The response to this may go two ways. It can either be a refusal of the call or it can be an acceptance. Like Abraham, everyone of us in a very real sense has his destiny in his own hands. Which will it be for you? Do you hear God's call to you to take a new course in life? Like Abraham, will your response be to answer that call in a positive way? Our concern is that many will see the difference between the two paths and will choose the way Abraham chose.

—Pastor Emerson Anderson
Cleveland, O.

I read a book



I read a book last week.

The author dipped his facile pen in fire
And seared raw facts of life into my brain
Up from the mire he dragged dark truth
And flaunted it. He made all youth
Abnormal, all love lust, and God a jest.
And as I read, I knew his soul was warped;
His mind must know despair, thinking all
Truth was ugliness laid bare.

Then I read another book.

The author sat upon the very throne of truth,
And used a pen far mightier than a sword.
He wrote of youth triumphant, clean and fine;
He wrote of sin, compassion in each line.
He wrote of love—it blossomed like a rose
Sprung from good soil. He wrote of one
Giver of that great trinity of gifts,
Faith, Hope, and Love, and then when he was done
I somehow knew my stumbling feet had trod
The trail he blazed for me through Christ to God.

Author Unknown

editorials

LET'S REJOICE

Good things are happening in the matter of Scripture production and distribution in our time and we wonder if we aren't taking it all pretty nonchalantly. Today Bibles and Scripture portions are being permitted in Russia and China in greater measure than in a long time and we don't even act as if anything of praiseworthiness is happening!

Read the two accounts from the American Bible Society in this issue. Then rejoice in these entries of the Word of God into countries which only a few short years ago were entirely closed to the Gospel and only the heroic measures of smuggling ala Brother Andrew and others brought in many copies of the Bible.

Yes, it can be argued, what are 100,000 Bibles for Russia in a land so populous? But it is something and something, in this case, is better than nothing. And we can be sure that one Bible in Russia and China will touch a number of lives, whereas in the U.S. and Canada one Bible may be used only by one person, and sometimes not very much.

Yes, the few breaches in the Communist hostility toward God's Word doesn't mean that everything has changed. Christians continue to labor under great handicaps in a totalitarian society. But something is changing. One hundred thousand Bibles are going to the Soviet Union in a public shipment early in 1988.

Recipients of these Bibles, except for any that may come into the hands of Communist party members, will accept them for what they are, the Word of God. There won't be any skepticism or standoffishness. Rather, there will be tears of joy shed.

The same goes for every Bible and Scripture portion printed by the Amity Press in China. Think of the need for Scripture in as densely populated a land as China, the world's largest country. God grant that the presses will roll smoothly and steadily to meet the great needs of China.

We believe that the Holy Spirit works through the Word, through Law and Gospel. The first Scriptures received in China and Russia will go chiefly to believers. They will grow and mature even further in the faith. Gradually those who don't know the Lord will come into the possession of copies of God's Word. Some of them will come to believe in Jesus. What potential for a bountiful harvest in our time.

"This is the day the Lord has made. We will rejoice and be glad in it" (Psalm 118:24). With the Rev. James R. Payne, head of the Bible Society in Australia, we see this verse as a fitting response to what is happening in our time, and not only in China and the Soviet Union, but in other countries behind the Iron and Bamboo Curtains.

November 22 is Bible Sunday. A part of the observance in our churches should be praise and thanksgiving for the developments in the Soviet Union and China. Remember the work of the Bible Societies of the world, particularly for our case, of the American Bible Society, 1865 Broadway, New York, N.Y., 10023.

YEAR OF ANNIVERSARIES

Today's *Ambassador* carries an account of the 125th anniversary of Emmanuel Lutheran Church, rural Kenyon, Minn. Emmanuel and Hauge Lutheran Churches of that community are the oldest Minnesota congregations in the Association of Free Lutheran Congregations.

The year of 1987 brought me to five anniversaries, likely a personal record. Each congregation celebrated a different length of existence; each has touched my life in some way.

First, there was the 85th anniversary of Tabor Lutheran, northwest of Webster, S. Dak. I served the congregation for almost nine years, following a pastorate of 35 years by Rev. E.S. Vik. The congregation made the adjustment well and I am grateful to it and to the Viks that there were no problems in the transition. After all, tremendous attachments are made in 35 years. Tabor is a singing church and that was well evidenced in the anniversary program. Saturday night's service was a festival of song. I had the privilege of preaching at the Sunday morning worship, using the day's Gospel text.

Just a week later I drove over to Portland, N. Dak., after my morning service, to share in the afternoon session of Valley Lutheran's 25th anniversary. This congregation, although smaller than Tabor, also has good musical talent and the service had many musical numbers interspersed among personal greetings, both written and oral. It was good to bring one of those greetings. I only served the congregation two months, hardly deserving the privilege of participating in the anniversary, but had the distinction of conducting the first service in Valley Lutheran's church in Sept., 1963. It had been moved in and remodelled. Further improvements have been made since.

The centennial of the five anniversaries was right here in Newfolds. I could only take in the first meeting of Westaker Lutheran's festivities, but it was enough to tell me that a great weekend of meetings would be taking place. And I had the chance to bring a greeting at this service at which our president, Pastor Richard Snipstead, spoke. Westaker ministers to me spiritually, especially through the midweek Bible studies, family nights and public Ladies Aid programs. I appreciate the ministry of Westaker Lutheran in our town.

The fourth anniversary, a 75th, the same weekend as Westaker's, found me at St. John's Lutheran Church, rural Westby, Mont. St. John's is a congregation of the American Lutheran Church now. My father served this church, albeit briefly. The church building then was a basement and the congregation was still reeling from the Great Depression and drought, in an area where both were experienced as fully as anywhere. But the people were openhearted and believed better days would come. Any prairie country church today exists also because there is a core group of families which has stayed over the years. That is the case



REV. NORMAN TENNEBOE

Rev. Norman Tenneboe, 63, Park River, N. Dak., lost his life in a highway collision 14 miles northeast of Langdon, N. Dak., on Thurs., Sept. 24, as he was on his way to Aspelund Lutheran Church, Vang, N. Dak., to conduct a midweek service. He was struck from the side by a vehicle which had gone through a yield sign. The accident happened in late afternoon.

His funeral in Park River was held in Victory Lutheran Church, the Home Mission congregation he served there and whose church is still under construction. It was the first service held in the church.

Several hundred people gathered on Sept. 28 at 2 o'clock for the service which was conducted by neighboring pastor, Rev. Lyle Aadahl, Grafton, N. Dak., and Rev. Richard Snipstead, president of the Association of Free Lutheran Congregations. Mrs. Leonard Christopherson was pianist. Mrs. Dick Fedje was the soloist, accompanied by Mrs. Dwight Sando. There were

also congregational hymns. Greetings were brought by several family members and friends.

Normon S. Tenneboe was born on July 8, 1924, to Gregory and Anna Tenneboe at Worthing, S. Dak. He was baptized in Grand Valley Lutheran Church, Lake Preston, S. Dak. He lived first near Canton, then Arlington, S. Dak. It was at the latter that he received his elementary and high school education. After graduation he enlisted in the U.S. military and served in the Southwest Pacific during World War II.

He was united in marriage to Mavis Rasmussen on Dec. 8, 1945. Two sons and two daughters were born to this union.

Following military service he and his wife moved to Watertown, S. Dak., where he was employed in a retail store for a year. They then moved to Arlington where he was engaged in farming. He also worked for a time with an oil company. He had a private pilot's license. He took a two-year course in farm management and studied briefly at North Hennepin Jr. College, in Minneapolis, Minn.

Converted to Jesus Christ in 1965 during evangelistic meetings in his church, he later yielded to the call of God to become a pastor and enrolled in the Association Seminary in 1972, graduating in 1975. He was ordained into the ministry of the AFLC at Medicine Lake Lutheran Church, Minneapolis, the same year.

Pastor Tenneboe served parishes at Cumberland, Wis. (Section Ten), 1975-79, and Eben Jet., Mich. (Calvary), 1979-85, before becoming pastor at

Park River. In addition to Victory and Aspelund he had just begun to give service to a mission group at Edinburg, N. Dak.

Besides his wife Mavis, he is survived by sons Terry, Lake Worth, Fla., and Marc, Sioux Falls, S. Dak.; daughters Sharon Cook, Rice Lake, Wis., and Kim, Mrs. Bill Becker, Sioux Falls; 13 grandchildren and one great grandchild; and three brothers, Lloyd, Sioux Falls, Erling, Lake Preston, and Gillard, Simi Valley, Calif.

A second funeral service was held for Pastor Tenneboe on Sept. 30 at Lake Whitewood Lutheran Church, Lake Preston, with Rev. Elden Nelson and Rev. Erwin Brandt, his former pastor, officiating. He was laid to rest in the Arlington cemetery, Arlington.

Blessed be his memory.

In Memoriam

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

MINNESOTA

Thief River Falls

Mrs. Jean McCrary, 56, July 13, Our Saviour's.

Mrs. Melvin (Mildred) Bottem, 72, Sept. 15, Our Saviour's. Newfolden

Karinus Hanson, 72, Oct. 10, Westaker.

WISCONSIN

Boscobel

Lucille (Lucy) Post, 57, Sept. 1, Trinity.

EDITORIAL . . .

with St. John's and her fine church about 25 years old. Looking east from the church it is possible to see many miles, even into North Dakota. I brought a greeting in the afternoon service of the anniversary.

The final anniversary, a 90th, was the most recent, the first weekend in October. I didn't serve long at Buffalo Lake, Lutheran, Eden, S. Dak., but was the pastor when the congregation joined the AFLC and the Lake Region Parish, in a co-operative ministry with Hope Lutheran, Sisseton. Buffalo Lake is located on a hill also, as is Tabor, and commands a fine view in all directions. While hilltop settings haven't made for the most economical heating, isn't it nice that our forefathers often chose just such places so that God's house might be a visible symbol for long distances? At

Buffalo Lake on Sunday morning I preached on Psalm 121, of which the congregation had chosen the first verse as its anniversary theme.

How good and pleasant it is to attend and take part in anniversaries of churches. People love their churches, often associated with memories of childhood. None of these congregations mentioned is large but none is contemplating discontinuing. Each sees a place for itself to serve a community with a special emphasis it feels it has.

And where there is love of the church building and fellow members let there be even more so a love of the Lord Jesus Christ. That's the important thing. We must not let the good smother the need for the best. Let our desire ever be for living congregations.

—Raynard Huglen

Tribute to a friend

His last words to me as we parted company on Tuesday morning, September 22, were, "I'll see you again." Two days later he was at home with the Lord. I am sure that neither of us thought our next meeting would be in heaven.

Norman Tenneboe was a dear friend and a brother in the Lord. We grew up in the same community and were members of the same Lutheran parish in rural Lake Preston, South Dakota. Yet it was not until June, 1965, that we really became acquainted. At that time revival took place in the parish during a 15-day series of meetings. The late Rev. Theodore Hax of Los Angeles was the speaker and each evening people responded to the invitation. It was during that time that Norm and I, as well as many others, realized our need for the Savior and surrendered our lives to Him. Thus began a new life in Christ for us and a relationship as brothers in Christ which had grown over the last 22 years.

Norm struggled with his call to the ministry, but as he searched the Word and prayed for God's direction it became clear to him that he was to enroll at AFLTS and prepare for the task of becoming a parish pastor.

Following his ordination and during his years of service at Cumberland, Wisconsin, and Eben Junction, Michigan, I had many opportunities to fellowship with him in his home. He was a

man of prayer and he would always say before parting company, "Let's just spend some time in prayer." During those times of fellowship he often mentioned his desire to serve a Home Mission congregation before retirement. In 1985 the Home Missions Committee called Norm as the first full-time pastor to a new work at Park River, North Dakota. Not long ago he shared with one of his members that God was bringing to reality what he had long been praying for: to see the congregation grow and revival fires begin to burn.

His most recent joy in serving the Lord was to conduct the first worship service for a group beginning a new AFLC congregation near Edinburg, North Dakota. He was busy, God was blessing, and Norm was so very happy in the task that God had given to him. His warm, friendly smile and manner of life revealed his joy in serving the Lord of whom he spoke so freely. He was loved and respected by all who knew him. His love for the Savior and desire to see souls saved were evident in his personal life as well as his public ministry.

We may ask, "Why?" but we know God makes no mistakes. I believe that by the grace of God I will see him again.

"Blessed are the dead who die in the Lord henceforth." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!" (Revelation 14:13).

—Pastor Elden Nelson

We wait with patience

This transitory life we have unceasingly before our eyes, we think about it and care for it and are happy in it, but we turn our backs towards the everlasting life. Day and night we pursue this earthly life, but the eternal life we throw to the winds.

But this should certainly not be so with Christians; rather the opposite should obtain. A Christian should look at this temporal life with closed or blinking eyes, but he should look at the future eternal life with his eyes wide open and in clear bright light; but with his right hand, with his soul, and with his whole heart he should be in the other life, in heaven, and should wait for it always with certain hope and a joyful mind.

—Martin Luther

(*Day By Day We Magnify Thee*)

I Look To Thee In Every Need

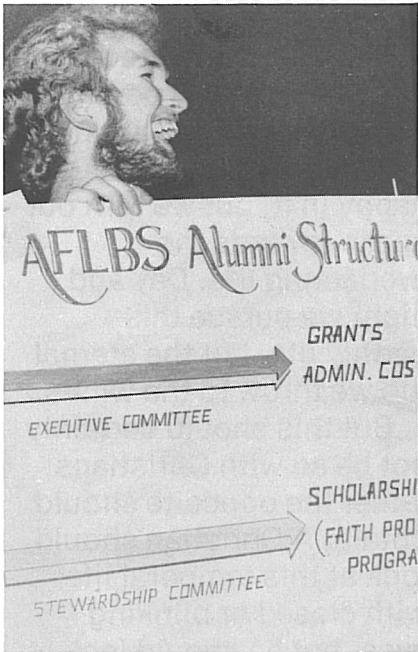
I look to Thee in every need,
And never look in vain:
I feel Thy strong and tender love,
And all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee,
And then new heart spring up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life,
To nerve my faltering will:
Thy presence fills my solitude;
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

—Samuel Longfellow
(*Service Book and Hymnal*)



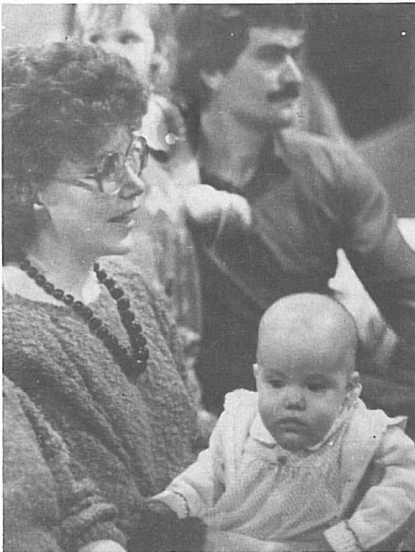
Aaron Quanbeck, McVillie, N. Dak., displayed a poster to illustrate a proposed change in the AFLBS Alumni financial structure. At the annual meeting on Saturday morning, the proposal was approved and the AFLBS Alumni Foundation program began.



New this year was a pre-football game parade. The children of John and Cindy Schlenk, Brooklyn Park, Minn. were the youngest participants.



A cold day did not prevent the annual football games from being played.



Mr. and Mrs. Ryan Becker, Erin and Allison, Miles City, Mont. The former Lorilee Davidson was from the class of '77 which was honored along with '72 and '82 classes. In reflecting on the past 10 years, Lorilee wrote, "Bible school really prepared me for getting out on my own and being able to not just 'follow the crowd.' I feel firmly grounded in God's Word and love sharing His promises with those I meet, especially where I work."



Graig Kveen and Jason Brateng, Roseau, Minn. led the Friday night singing.



Mr. and Mrs. Mitch Johnson, (Marilee Mortrud) and Benjamin get a generous helping of ice cream from Pastor Robert Lee at the ice cream social.

AFLBS gets recruitment grant

APPLETON, WIS.—Association Free Lutheran Bible School in Minneapolis, Minnesota, has been awarded a \$15,000 Aid Association for Lutherans grant for use in recruiting new students to the school.



Mrs. Barb Sharpen, AAL representative, presented the \$15,000 check to Dean Greven.

According to the Rev. Donald Greven, dean of the school, "We would like to increase our visibility to all areas of the Lutheran church and increase enrollment by 25 percent."

The AAL grant will specifically be used to develop and distribute a brochure, to produce a videotape and display, and to conduct a campus event March 4-6.

The grant to Association Free Lutheran Bible School is provided through AAL's Affirmations of Lutheran Higher Education Program. Each of the 49 Lutheran colleges, universities and Bible institutes in the United States is eligible for annual grants from AAL through this program. Since being introduced in 1979, the AAL program has provided more than \$6 million in grants to these institutions.

AAL provides 1.4 million members in 6,600 nationwide branches with fraternal benefits, while its affiliated companies offer members other financial services.



Front row: Todd Erickson. Second row: Kristi Schmitke, Sarah Skramstad. Third row: Scott Knutson, Brad Jackson.

from the Majesty Team

The Majesty Team would like to thank the many people who faithfully supported our ministry through prayer and financial gifts. The Lord richly blessed us through many people who believed in the aim of our team: Ministering a Jesus Example, Serving the Youth.

Majesty '87 was coordinated by Mr. Mike Palkie, Thief River Falls, Minn. The team consisted of five students from AFLBS. As a team we had the privilege of sharing the Gospel message through Vacation Bible Schools, counselling at Bible camps, skits, puppets, clowns and music. Again, God's blessings on all who so willingly and graciously upheld us this summer!

Chinese get printing press to print own Scriptures

NEW YORK, N.Y. (ABS) — In Nanjing, People's Republic of China, on July 8, in the newly-constructed press building, Bible Societies from around the world turned over to Amity Printing Press all the equipment for a \$6.7 million printing facility which will allow Chinese Christians to print their own Scriptures.

As if to symbolize the new openness in China, the 10 a.m. ceremony at the new press building located in Jiangning Industrial Park outside the city took place just as the sun broke through after a violent summer storm, according to an American Bible Society report.

As early as late November or early December this year, says project coordinator David Thorne, Bibles and New Testaments should start to flow from the Amity Printing Press, the equipment for which has been funded in its entirety by members of the global United Bible Societies partnership.

These Scriptures will be provided to all churches in China, according to the Amity Foundation, a foundation established in 1985 at the initiative of Christians in China.

Individual and church donors to the American Bible Society, one of the UBS partners, have contributed generously to help make possible the ambitious project.

In presenting the equipment to Mr. Han Wenzao, General Secretary of the Amity Foundation and Chairman of the Amity Printing Press Board, the Reverend James R. Payne, UBS Executive Committee Chairman and head of the Bible Society in Australia, took as the theme of his address the 24th verse of Psalm 118, "This is the day the Lord has made. We will be glad and rejoice in it."

He described the Amity project as one of the most challenging and worthwhile ever undertaken in the history of the Bible Society movement, which

dates back almost two centuries.

Representatives from the United States included Mr. Leland T. Waggoner, retired insurance company executive and a member of the American Bible Society Board of Managers and Executive Committee, and Dr. John D. Erickson, a general officer of ABS and an official of UBS.

Using equipment which the Bible Societies supplied, the Amity Printing

100,000 Bibles to Russia in 1988

NEW YORK, N.Y. — A gift of 100,000 Bibles—believed to be the largest such shipment ever—will be sent to Christians in the Soviet Union early next year, the American Bible Society reports.

This brings to three the number of Bible Society shipments of Scriptures and related production materials either delivered to the Soviet Union since April of this year, or earmarked for later delivery.

Half of the \$400,000 production and shipping costs for the 100,000 Bibles will be met by members of the United Bible Societies, the worldwide group which ABS helped found 41 years ago.

The other half is being underwritten by the Baptist World Alliance.

The Bibles, 98,000 in Russian and 2,000 in Ukrainian, are to be delivered to the Moscow offices of the All-Union Council of Evangelical Christians-Baptists (AUCECB) in four separate installments between January and April of 1988.

Appropriately, they will begin to arrive as Christians celebrate the 1000th anniversary of the arrival of Christianity in Russia.

AUCECB received permission to import the Bibles after months of negotiations with the Soviet Union's Council of Religious Affairs.

The Reverend Alexei Bichkov, General Secretary of AUCECB, hailed the move as "a sign of the growing openness of the situation in Russia."

He added that his colleagues at the All-Union Council were "unbelievably happy" about the permission, offered "heaps and heaps" of thanks to the United Bible Societies and its 108 members, including ABS.

News of this development closely followed word that two earlier Bible Society shipments of Scriptures and related production materials had arrived in the Soviet Union—one, a consignment of Bible paper and materials to Tbilisi, the capital of Soviet Georgia, and the other a delivery of 10,000 Russian Bibles to Moscow, the Soviet capital.

Both shipments were in direct answer to specific requests from church groups in Russia.

The paper, along with printing materials delivered to the Georgian Orthodox Church in Tbilisi, will be used to produce 10,000 Bibles in Georgian, the mother tongue of some 3.5 million people who live in the subtropical republic on the shores of the Black Sea.

The 10,000 Russian Bibles were delivered in Moscow to the All-Union Council of Evangelical Christians-Baptists.

Speaking of the three shipments, the Reverend John D. Erickson, a general officer of the American Bible Society and also an official of the United Bible Societies, declared, "People throughout Eastern Europe tell us there is great need for the Word of God. As Bible Societies, it is our mission to try and meet those needs, working through official channels."

"Small wonder that news of the 100,000 Bibles and the two shipments which just arrived have given as much joy to us as to those who received them."

The largest previous single shipment to the Soviet Union took place in 1978 with a gift of 25,000 Russian Bibles and 5,000 concordances to the Baptists in Moscow.

That kind of praying

We need the kind of praying that John Knox did when he landed on the shores of his beloved Scotland in answer to his prayer, after being a galley slave for those years. He fell on his face and cried out of a broken heart, "Lord, give me Scotland or I die!" Scotland, from that day to this, has been one of the greatest strongholds of Presbyterianism in the world. Why? Because there is still a God in heaven. It is said that Queen Mary of Scotland, "Bloody Mary," said that she feared the prayers of John Knox more than all the armies of Scotland.

Joe Henry Hankins

CHINESE . . .

Press will give priority to producing Bibles and New Testaments, along with hymnals and other Christian literature.

With its rotary web offset and other automated presses, binding and computerized typesetting machinery, Amity will have one of the most modern, fully-integrated presses in the whole of China.

The Bible Societies are also helping in arrangements for staff training to operate the facility.

Local workers present at the ceremony were given high praise for doing the "impossible"—completing the vast building complex on the 8.8-acre site in just eight months, after Western technical experts said it could not be done in under 18 months.

United Bible Societies commitment to the project started with an agreement in March, 1985, with the newly-formed Amity Foundation under Bishop K.H.Ting, president of the China Christian Council.

Although Chinese Christians have printed over 2 million Bibles and New Testaments in their country since 1980, some on paper provided by the Bible Societies, the commercial printing industry is not geared up to cope with the growing demand.

Even the most conservative estimates put the number of Protestant Christians in China at 4 million, and others' estimates are much higher. Almost 5,000 Protestant churches have opened since 1979, as well as over 10,000 house meeting points and 10 Protestant seminaries.

Personalities

Rev. Raynard Huglen, Newfolden, Minn., is presently conducting a worship service once a month at Salem Lutheran Church, Wampum, Man. The church was formerly served by the late Pastor Gustav Nordvall.

from here and there

Minnewaukan, N. Dak.—Trinity Lutheran hosted the Eastern North Dakota Luther League Federation fall rally on Oct. 16-17. Mr. Mike Palkie, Thief River Fall, Minn., led the Bible hours.

Newfolden, Minn.—Jonathan Maraj, missionary to India, spoke at the morning worship services of Westaker and Bethania churches on Oct. 4.

Eben Jct., Mich.—On Oct. 11th the film "A House Divided" was shown at Calvary Lutheran's Family Night program. Refreshments followed.

Canton, S. Dak.—Luther Leaguers of Redeemer Lutheran served a soup and ice cream lunch after church on Oct. 4. A slave auction was also held.

St. Paul, Minn.—Victory in Christ Lutheran has been given a ministry at the Wilder Residence on 7th St. Rev. Gerald Mundfrom of the congregation is leading a bi-weekly Bible study there.

Dalton, Minn.—Four home prayer meetings were held in the parish in preparation for the special meetings at which Rev. Steve Lombardo spoke in early October at Zion Lutheran.

Greenbush, Minn.—Rev. John P. Strand, Remer, Minn., will be speaking at United Lutheran on Sun., Nov. 22.

Minneapolis, Minn.—David and Alice Sullivan, missionaries to Mexico with the World Mission Prayer League, provided a program of song, slides and testimony at the evening service at Faith Lutheran on Sept. 13.

Wadena, Minn.



New members accepted into Zion Lutheran Church, Wadena, Minn., on August 30 are: front row: Linda Milbrandt, Cindy Milbrandt, Emil Schmoll, and Mary Ann May; back row: Bill May, Grant Milbrandt and Duane Milbrandt.

news of the churches

Minneapolis, Minn.—Men of Medicine Lake Lutheran took part in a prayer breakfast at King of Glory Lutheran, Eden Prairie, on Oct. 3. They heard a challenging message by Rev. John Rieth of Amery, Wis.

Tioga, N. Dak.—A wild game supper for fathers and sons of the Zion, Norman and Beaver Creek congregations was held on Sun., Nov. 1, at Zion Lutheran. Pastor Herbert Franz was the speaker and Ed Mathistad of Keene, N. Dak., also took part with humorous sidelights.

Williston, N. Dak.—The Board of Christian Education at Emmanuel Lutheran sponsored a Harvest Pumpkin Party on Oct. 16, for all ages. There were games and treats.

Preaching missions

Thief River Falls, Minn.

Our Saviour's Lutheran Church
Rev. Leslie Galland, pastor
Nov. 8-12

Speaker: Rev. Herbert Franz,
Dollar Bay, Mich.

Bismarck, N. Dak.

Calvary Lutheran Church
Rev. Einar Unseth, pastor
Nov. 8-12

Speaker: Rev. David Barnhart,
Eagan, Minn.

Lake Alma, Sask.

Faith Lutheran Church
Rev. Leslie Johnson, pastor
Nov. 15-19

Speaker: Rev. Herbert Franz,
Dollar Bay, Mich.

1987 attendance at Family Camps at the Association Retreat Center, Osceola

(Given are the number of persons from each city listed. The numbers in the parentheses indicate those who attended the first week of camp, June 29-July 5. The second week of camp was Aug. 10-16.)

BRITISH COLUMBIA: Vernon—7.

IOWA: Garden City—5, Radcliffe—19, Roland—7, Story City—1.

ILLINOIS: Chicago—1, DeKalb—8.

MICHIGAN: Chassell—(4), Hancock—3, Ishpeming—5, Marquette—(2).

MINNESOTA: Ashby—4, Bethel—6, Blaine—2, Bloomington—1, Bovey—1, Brooklyn Center—2, Brooklyn Park—(6), Burtrum—2, Butterfield—3, Byron—2, Cannon Falls—3, Circle Pines—4, Cloquet—12, Cokato—(4) 11, Comfrey—2, Crystal—(4) 5, Dalton—5, Esko—(2) 4, Fergus Falls—6, Fertile—5, Forest Lake—6, Golden Valley—6, Halma—5, Isanti—2, Kandiyohi—14, Karlstad—6, Kenyon—7, Lakeville—3.

Mahtowa—(2) Mankato—(4), Maple Grove—8, McIntosh—2, Mentor—5, Minneapolis—(9) 25, Monticello—4, Montevideo—(6), Moorhead—5, New Hope—(3) 18, New York Mills—5, North Mankato—(4), Northfield—9,

Oakdale—4, Paynesville—6, Pipestone—2, Rogers—7, Roseau—11, Sacred Heart—6, Salol—5, Scandia—7, Shakopee—2, Spicer—16, St. Louis Park—4, St. Paul—4, St. Cloud—5, Stacy—6, Thief River Falls—13, Tyler—6, Upsala—5, Wanamingo—5, Willmar—4.

NORTH DAKOTA: Burlington—3, Dickinson—13, Fargo—12, Grafton—5, Grand Forks—4, McVile—1, Portland—6, Valley City—2, Wahpeton—(2), Williston—13.

SOUTH DAKOTA: Grenville—2, Hetland—5, Roslyn—5, Sisseton—1.

WASHINGTON: Kirkland—1.

WISCONSIN: Amery—(6) 26, Beloit—(2), Chetek—2, Colfax—(4) 2, Cumberland—4, Deer Park—4, Deronda—1, Elk Mound—1, Grantsburg—4, LaCrosse—2, Milwaukee—2, New Auburn—1, Osceola—(4) 4, Prairie Farm—(4) 3, Westby—2.

TOTAL: First week—72; Second week—507. GRAND TOTAL: 579 (1986—472; 1985—462; 1984—388).

Statistics of children and youth: Pre-School and Kindergarten—70 (54); Elementary—112 (100); Junior High—56 (43); Senior High—36 (29). Last year's totals are in the parentheses.

Rural Kenyon church notes anniversary

"Lord, Thou hast been our dwelling place in all generations!" (Psalm 90:1).

This verse was the theme for the 125th anniversary of Emmanuel Lutheran Church of rural Kenyon. This celebration of thanks began Friday, August 21, and ended on Sunday the 23rd.

On Friday night the celebration began with a singspiration led by Paul Kylo, a member of Emmanuel. People from the surrounding community area took part in the singing. The service was followed by a pie and ice cream social.

On Saturday things got started in the afternoon with a Bible study led by Pastor Wallace Jackson, a son of the congregation. Choir practice followed the study. Saturday was designated as confirmand reunion day. Fellowship was held beginning at four o'clock, with a confirmation reunion supper following. The evening closed with a service. Rev. Wayne Hjermstad, also a son of the congregation, shared a challenge with those present as to where they are now spiritually. "The vows you took on confirmation Sunday, have you kept them?"

On Sunday morning a reunion choir, children's choir and the Emmanuel quartet shared in the music. Testimonies of thanks from former members and pastors were shared.

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

Second-class postage
paid at Wamamingo, Minn.

Our present pastor, Steve Kneeland, spoke on our theme verse for the message. Rev. Kneeland shared that in spite of the human frailty of the laymen and pastors over these 125 years, God, out of His mercy and grace, has blessed Emmanuel because He always honors His Word when it is shared. Rev. Kneeland also gave a challenge to the congregation not to sit on the past blessings, but to trust God for the future, passing on our Christian heritage to the next generation. Dinner followed with a name and Gospel tract balloon launch following. The celebration ended with a concert by "A New Song" from Cloquet, Minn. Lunch followed.

Thank you, pastors and laymen, for sharing with us in our celebration of thanks. God has truly blessed us!

—Corr.



Left to right, Rev. Steven Kneeland, Rev. R. Snipstead, and Mr. Maurice Kylo, president of the congregation.

O God, The Rock of Ages

*O God, the Rock of Ages,
Whoevermore hast been,
What time the tempest rages,
Our dwelling-place serene;
Before the first creations,
O Lord, the same as now,
To endless generations
The everlasting Thou.*

*Our years are like the shadows
On sunny hills that lie,
Or grasses in the meadows
That blossom but to die;
A sleep, a dream, a story
By strangers quickly told,
An unremaining glory
Of things that soon are old.*

*O Thou who canst not slumber,
Whose light grows never pale,
Teach us aright to number
Our years before they fail;
On us Thy mercy lighten,
On us Thy goodness rest,
And let Thy Spirit brighten
The hearts Thyself hast blessed.*

Edward Henry Bickersteth
(Service Book and Hymnal)