

THE VOICE OF ZION

VOL. I JANUARY-FEBRUARY NO. 1-2



"Behold, there came Wisemen from the East." Matthew 2:1

The Voice of Zion

Association of American
Laestadian Congregations [AALC]
501 Russell Ave. North
Minneapolis, Minn. 55405

Send correspondence, subscriptions, etc.

To: Publications Committee AALC
Box 207
Menahga, Minn. 56464

Peter Nivala Editor
Ruben Alajoki, Earl Keskey, Co-Editors

Dear God's Children In America And Canada

We send to you all loving God's greetings. We thank you all, dear God's children in America and Canada, for the Christmas greetings that you sent us. They brought a joy to us. All of you, dear friends in faith, are in our hearts in unforgettable memory. We were not able to reach you all with our Christmas greetings, but at Christmas and after Christmas, we were and are in our thoughts in Spirit and love with you in your homes, dear journey friends. Now we could spend a nice Christmas in our home. All our children and grandchildren were with us. We remembered our Christmas last year, when we were with God's children in Seattle, in brother Antti Loukusa's home at Christmas time.

Now we wish you, dear God's children in America and Canada, God's blessings for the New Year. We ask you to remember us and our family in prayers when you approach the heart of the Father in prayers with your own matters. We want to remember everyone of you in our prayers with love and thankfulness.

Our loving greetings of God's Peace,
Irja ja Eino Vaherjoki

Happy New Year!

The new year has begun and with the new year, a new publication: "The Voice of Zion", has become a reality. The Board of AALC and it's Publication Committee want to take this opportunity to thank all of you happy subscribers and supporters who have with such unbelievable enthusiasm helped this project. Your unstinted financial assistance has been an encouraging indicator to us that this publication effort has the whole-hearted approval and support it needs to survive any difficulties it may meet in the future. **"For it**

is God which worketh in you both to will and to do his good pleasure"!

We now have a few items we would like to mention, items which require co-operation from all of us to make the operation of this effort smoother.

I. Articles for publication are needed, articles that are spontaneous, original productions of everyday readers of our paper. We encourage this type of writing for several reasons; but mainly, because these are almost necessarily addressed to the questions and **concerns of this moment**. We see nothing wrong with submitting translations, transcriptions of sermons, old, old material, or whatever you feel is of interest to you or our readers, but we should not shrivel up in these to the exclusion of present day expressions which are really a true continuation of former watchings in faith. What we need to see continuously is this, that there is agreement and concord plainly evident and visible between the "old" as well as the "new", the past as well as the present. This for the reason that it would be self-evident to all doubters that we are not merely paying lip service to the past with the intent of deceiving as the practice of some seems to be. The truth of the matter is still this: that the faith of former believers and that former faith, (that past endeavoring in living faith) of yesterday, as precious as it truly has been, is of **no avail or help today!** We must be able to say **now**, even this moment, today, as the Apostle does: "Beloved, **NOW are we the sons of God!**" I John 3:2. Even now must we have testimony that we are living members even as branches of the true and only the vine the kingdom of God, the "body" of Christ! This living and real association of member and body must never be severed. "Beware of concision (cutting off) the Apostle says. Here that warning of Christ applies which we hear so often abused and misused today: "Judge not, that ye be not judged"! For Jesus says: "Why beholdest thou the mote that is in **thy brother's eye?**". These words were spoken to the faithful, not to the enemies and subverters of the church and kingdom, to provide defenses for unbelievers and heretics.

II. The Board has felt that a once-a-year subscription deadline would be a real time saver and economy measure worth considering. In other words, all subscriptions for 1974 should be received immediately. Then subscriptions for 1975 would all be due at the

(continued on page 3)

same time: December 31, 1974. This policy would eliminate a tremendous amount of daily recording and expense for our "field-men" as well as for the office. This matter, I am sure, is obvious to all without further explanations. (Please send names of the persons appointed as representatives of the paper in your church)

III. The assembling materials for the proposed new songbook or hymnal is going to require an organized effort from all participants. All new translations, new songs, additions, or suggested deletions (even these are not out of order) should be sent to Mr. Arnold Hillukka, 5738 Zane Ave. No. Minneapolis, Minnesota 55429, who was appointed to this task for the present. If you are contemplating the translation of any hymn or song, find out from Mr. Hillukka if your selection has already been translated, or is being translated, to avoid duplication of effort and waste of time. All material you have for possible use in our new Sunday School series is also requested for review as soon as possible.

IV. Another matter has been much discussed, namely the question of having some form of overall indexing of taped

sermons and services available to those member congregations which depend on these for a source of refreshment. This type of index could include the following information: Text, date, name of speaker, location of tape or name of owner. Any group interested in using a given tape could then turn to the owner of the tape for rental or copying information. We are inviting your comments on this, please let us know if this service would fill a need or not.

V. Lastly we draw attention to the fact that this issue is a combined January-February issue. We had to do this in order to fit into the printing schedules of the newspaper doing our printing, in other words an operating problem primarily. We know you will understand this as one of those "pains" of the beginner.

Again we thank you, everyone of you, who have with tangible help, words of encouragement, letters, etc. given us a "lift". We encourage you to continue this. "The Voice of Zion" is YOUR paper! Use it in every way possible. Bring to our attention any ideas or wishes you may have in regard to it for our mutual benefit.

The Editorial Staff

On Sunday School Work

"But Continue thou in the things which thou has learned and hast been assured of, knowing of whom thou has learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" I Tim 3: 14-15.

When the Apostle Paul wrote to Timothy the above words are mentioned; we can be sure that the parents of Timothy must have been diligent in instructing him in the Holy Scriptures. This brings us to understand the importance of instruction by parents and of Sunday School work.

If we were to ask any Sunday School teacher, I am sure that they would say with me, that we feel very inadequate to teach. There are others that would be able to explain and teach the children better than I." But, then being parents we do have this obligation towards our children, to teach them according to the Scriptures. This is blessed work, our teaching of these Heavenly Jewels. The instructions and examples that

the children receive at home are then expanded upon and further explained in Sunday School, church services, and Bible Study. Sunday School and church services are held each week, but the greatest teaching and examples are received in the home. Dear parent, let us take these obligations seriously. With your teachings and examples at home combined with a more organized study in Sunday School our children will be as Timothy: "From a child thou has known the Scriptures, etc". The parents and teachers alike, that are giving of their time to the teaching of the young are carrying on the work of the Kingdom of God. It is a blessed work which is ordained by God. For in the 6th chapter of Eph., 4th vs is written, "And ye Fathers, provoke not your children to wrath; but **bring them up in the nurture and admonition of the Lord.**"

In Sunday School the ten Commandments, the Creed, the Lord's Prayer, Office of the Keys, etc. are taught. I am sure you parents have helped your children in memorizing the Sunday School lessons. We should not only learn them, but also practice them. Many a

(continued on page 4)

child prays "The Lord's Prayer", with their parents before they go to bed each evening. In the quiet, just before bed time, many children have wanted to be reassured that they are children of God. Parents, bless your children and in turn, children, bless your parents. This is bringing your children up in the nurture and admonition of the Lord. The same would apply to the Sunday School Teachers. When in Sunday School you are acting in place of the parents.

Now, concerning Sunday School Students. When you parents, Sunday School teachers, etc., are teaching you in the nurture and admonition of the Lord, you have this obligation before God to obey their teaching. For there is this instruction which you have learned in Sunday School, "Children obey your parents in all things for this is well pleasing unto the Lord", Col. 3:20. When your teacher gives you an assignment to do, you have an obligation to try your best to complete it. By so doing, "this is well pleasing to the Lord". You should have this feeling that you are doing these assignments to please the Lord, not men, as these are all instructions of the Holy Scriptures.

Finally, let us continue in this blessed work of instructing our children. All of these instructions are for one reason. That at the end of our journey in this present life, this testimony will be left with the Kingdom of God, as the Apostle Paul wrote to Timothy, "I have fought a good fight, I have finished my course, **I have kept the Faith**", 2 Tim. 4:7.

Earl Keskey

Signs Before The End Of The World

The disciples asked Jesus when they were at Mt. Olive that what were the signs of his coming and of the end of the world going to be. Jesus answered them: Take heed that no man deceive you. Many shall come in my name saying: "I am Christ and shall deceive many." He also mentions other signs of the end of the world, which have been seen and experienced in this natural world, these the human mind can somewhat see and explain. But, the warning to the disciples: "take heed that no man deceive you", is hidden from the human mind and those that confess a dead faith. Only the ones in living faith who walk in the light of the Holy Spirit can through experience understand what Jesus means by those words. For in the world there is much glittering godliness outside of God's grace.

Such have the form of godliness but deny the power thereof.

There has been false godliness throughout times, but in the last times the enemy of the soul is more cunning for he comes in under the cover of better christianity and penetrates among the living children of God and there begins his hidden work of scattering through false doctrine and heresy. There are the most certain signs of the end of the world. Experience has proved that whom the enemy takes as his weapon, he first causes them to fall in the defilement of the flesh and from that to false spirituality. Some of righteousness of the law and some to a **better gospel** of carnal freedom. Then they deceive many as Jesus says: If it were possible even the elect would be deceived. For false Christs and false prophets arise and do great signs and wonders. And Paul writes: Also of your own selves shall men arise speaking perverse things to draw away disciples after them.

This is a clear sign who are false prophets for they gather a flock unto themselves and not unto Christ. They boast that they love me here and there, and there are not many in his clique. Which clique is the flock of Christ? Is it not one body in Christ? There are not many but one body.

Often a sigh comes from the heart — why do you Dear Heavenly parent permit the enemy of the soul to scatter the flock of God's children? We have to take the word of God as our guide and comfort from which we see that surely it comes to pass what has been written before. Paul says: "for there must be also heresies among you that they which are approved may be made manifest among you". The watchful and enlightened children of God can always more easily detect the plots, even of the slyest enemy, whereas the mouth-christians and hypocrites readily go there, where they smell the permissiveness of the flesh, false doctrine, and the spirit of heresy.

But even those are enticed who have journeyed in the simplicity of faith with good conscience. All do not have the gift of discerning spirits. The state of such is the most wretched. They would like to believe the truth but when they are drawn in the company of seducers, they go along with that great multitude thinking that it is not so dangerous for there are many others and do they not speak of God and preach a very beautiful gospel so that they make even fire come down from heaven before men. Satan

(continued on page 5)

can change himself to an angel of light so also do his apostles.

Herein the most dangerous deception appears which the sly enemy of our time practices under the cover of godliness and thus leads astray the simple with seducing and flattering words.

But from the fruits they are known, for they walk in the defilement of the flesh drawing the grace of God into lasciviousness, committing sin upon the account of grace, trusting that if I only believe and preach unto others God will be so gracious and merciful that he forgives. But what does God say: be not deceived. "God is not mocked for whatsoever a man soweth, that shall he also reap."

Therefore false spirituality has evil fruits of which Paul warns: "Be not partakers of the unfruitful works of darkness but rather reprove."

This word of rebuke neither the world nor the strange false godliness does not receive it other than as an insult, for in their opinion the preaching should always be so sweet to all that the peace of conscience would not be disturbed, for are not "all the people holy" in their opinion. Nevertheless the command is to preach repentance and forgiveness of sins

that enlightened children of God endeavour to do even now although in great feeling of weakness. They endeavour to journey in love and in the fellowship of Spirit following the bloody footsteps of Jesus as crossbearers through the sinful world in reproach and shame, under feelings of sin corruption wherein the endeavoring sojourner on the way of life feels burdened and depressed. If the Great Warrior would not be fighting in behalf of us we would have long ago become tired and weary under the cross. But we children of God have a great helper who is the King of Kings and the Lord of Lords, who still go as before his flock, smiting the enemy with the two-edged sword of his mouth. He leads his flock happily home where the warfare and striving ends and the eternal festival of joy begins. Soon the gates of heaven will be opened and the poor bride of Jesus can go together with her bridegroom to the wedding feast and need not be eternally separated.

Enclosing myself in prayers of God's children.

A weak traveller on the way of life.

Jaakko Suoraniemi from "Siionin Lahety-slehti" September 20, 1920

Letter to our Precious Young Travel Friends

Dear Brothers and Sisters in Christ Jesus.

Greetings of Gods peace from this Iron Range area to our brothers and sisters who we know in the Spirit of truth and with whom we also wish to continue our travel upon this narrow road of life unto eternal glory, being found faulty under the Word of Truth but also being cleansed in the blood of Jesus. Rejoicing not in our merits but that through God's grace we have sin revealed so it can be washed into the mercy sea and our names be found in the Book of Life.

Remember, especially you children, God loves you, for of such is His Kingdom. You have many temptations. Often you must stand alone and even be ridiculed because you will not partake of the world. Jesus tells us that "For everyone that doeth evil hateth the light". When you stand alone not partaking of the world, you as though are preaching a sermon unto the evil doers. They see in you the light which is not hid but shines forth as a bright candle in the darkness of the world and therefore they

hate you. But remember, you are not alone. Put your trust in Jesus, for He has promised to be with His own and His promise is true. Yield not your members unto sin, but rather unto the glory of God. And if it so happens, as often it does, that we have yielded unto sin and have burdened our heart and conscience, recall the words of Apostle Paul to the Hebrews; 12:1-2 "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith". Therefore, young and old alike, let us put away sin which the Holy Spirit has revealed to us and not put off the cleansing of our conscience lest we become tired and become too weak. But rather, confessing our sins one to another so that with a clean conscience we would gain victory through the grace of God. But not irked when a brother or sister rebukes you, but rather, accept the rebuke in love for the Father's desire is that not one child should go astray. Our flesh indeed glories in pride of self accomplishments and fights against humble-

(continued on page 6)

ness. For this reason let us remember to pray that our flesh would not overpower the Spirit which God has given each child to carry in the heart. If we yield to the flesh we are putting down the Spirit which is of God. But if we put down flesh in humbleness of heart, we glorify God and receive His grace to put away sin in the name and blood of Jesus. Grace does not cover the sins but calls the sinner unto repentance where the blood of Jesus washes the sins into the mercy sea.

May God our Heavenly Father so grant in His abundant grace, that none would grow into adulthood in the Spirit. But rather that all would remain children, desiring the sincere milk of the word of truth.

We have such a precious promise to which we can look even in times of warfare and strife, the promise of eternal life in the Father's mansion. He who died on Golgatha's cross has gone to prepare us a place and will one day call us home. The whole world cannot afford us a refuge as precious as this. And this eternal life is free so all can be partakers of it. No matter how poor, how young or old, yet all have an undying soul. All will one day reap the reward. As many as believe will have eternal life.

For a short time yet, let us remain believing sins forgiven in the name and blood of Jesus, putting away sin which causes our hearts to be burdened, and carrying one another in Godly love.

Reino Kuoppala

Counsels and Rebukings of The Gospel

Our getting on the way of life was the grace work of God. The children of God preached repentance. But the Lord awakened our consciences under the preaching of repentance. The Christians proclaimed the sermon of reconciliation, but the Lord kindled faith in our hearts under it. Also, our survival on the way is the sheer grace work of God. He stakes out the narrow path with his counsels and rebukings so we would not stray. On the left side of the road are road signs on which grave warnings are marked against carnal freedom. Let us remember a few. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin:

but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Romans 6:12-13) "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." (Col. 3:5) "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds: (Col. 3:8-9) "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (Rom. 12:2) "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Gal. 5:19-21) These parts are but a few scattered examples from a great number of similar passages. But these show as it were, a flash of what is in question. On the right side of the narrow way are severe warnings against spiritual defilement, self-righteousness, legalistic spirituality and hypocrisy. It is equally as dangerous as freedom of the flesh. Does not Paul write to the Corinthians: "Let us cleanse ourselves from all filthiness of the flesh and spirit." (II Cor. 7:1) The Galatians who had strayed into legalistic spirituality the Apostle rebukes thus severely: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (Gal. 3:3) And again: "Ye did run well; who did hinder you, that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgement, whosoever he be." (Gal. 5:7-10) These also are but examples from many similar ones, but already from these the purpose of the Holy Spirit should become clear.

These apostolic words of counsel and rebuking are all written to the saintly brothers and sisters in Christ, as to the newborn grace children of God. If these are applied to people who are not partakers of the Holy Spirit, or to the sorrowless and
(continued on page 7)

hypocritical, or yet these souls still under the Law are commanded to journey according to them, it would be as if an unborn fetus were being taught how to walk.

These admonitions and rebukings are not the law, which already in its first commandment condemns its violators to the third and fourth generation. They do not belong to the ministration of death written and engraved in stones, or to the ministration of condemnation, (II Cor. 3:7-10) On the contrary, they are the gospel, belonging to the complete work of the gospel as Paul writes to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Tim. 4:2-5) The Apostles do distribute their admonitions, and rebukings entirely in the spirit of the gospel. They are words attached to the power of grace, which build upon the foundation of righteousness which is of faith. For example, when Paul starts to give his teachings touching the everyday endeavor to the Roman Christians he writes: "I beseech you therefore, brethren, by the mercies of God." (Rom. 12:1) Not in this tone: "Read these lines. If you have not traveled thus, you are not at all children of God and you cannot own the grace of God in that condition!" We also must interpret these parts of the Bible in a gospel spirit! They are precious teachings of a dear Father to his beloved children, not to cut them away from faith, but to protect them in faith! We do not, brothers and sisters, follow these gracious admonitions to deserve something, to become more blessed, to admire our achievements, and on their basis begin to despise others; but saved by grace we want to be obedient to these unpretentious teachings of grace and truth. Since the Father has forgiven our past sins, we desire to avoid new sins. This is that new obedience, the obedience of faith, where in we journey led by the indwelling Holy Spirit along the narrow way marked by the gospel, until we arrive in glory.

Sometimes we notice that these admonishments, against the temptations of sins that are before us, are rather severe. Let us

think for example of Paul's statement: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13) The heavenly Father in his love thus wishes to make sin shocking and fearful. But if the child has in weakness stumbled and fallen, the tone is different. It appears best in the tender words of the apostle of love: "My little children, these things write I, unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." (I John 2:1-2) So Paul preached the most beautiful grace to the Corinthian Christians in the beginning of his epistle, although they had there fallen into many faults and falls. Then later the Apostle continues his serious rebukings and recommendations unto repentance. The Son of God bore the faulty shepherds of the congregations of Asia Minor as stars in his right hand, but preached repentance severely at the same time: "Remember therefore how thou has received and heard; and hold fast, and repent. If therefore thou shalt not watch; I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 3:3) The Hebrew Christians were urged to put away the sin that always besets one and to look upon Christ the author and finisher of faith. (Heb. 12:2) Unto sin then, not the slightest relief is granted, but the traveler who has succumbed to faults is addressed tenderly in a spirit of grace and mercy. He is not urged to leave Christ or deny faith, but is corrected unto steps of repentance as a believing child of grace. Only then, if a Christian is disobedient to these counsels and rebukings of the gospel, does he himself tear himself loose from grace, looses the Holy Spirit and succumbs again under the power of spiritual death.

Disobedience against the counsels and rebukings of the gospel is precisely what has led into great misunderstandings in these matters.

When some believers have through continuing disobedience lost the childlike confidence of faith and assurance of salvation, having come into that state of soul which is under the law, the counsels and rebukings of the gospel according to them, have not sufficed as guidelines for pardoned souls. According to their darkened state of soul, they have begun to demand the law, the

(continued on page 8)

ministrations of death and condemnation, engraved in stone, as the teacher of Christians. Then these unfortunates, themselves, having not believed unto peace and freedom, would not allow others to do so either.

Again other disobedient ones have begun to quarrel against the counsels and rebukings of the Gospel. Because of the darkened condition of their souls, they cannot tolerate wholesome doctrine, but because of their itching ears, seek all kinds of coddlers. The counsels and rebukings of the gospel according to their opinions are law, unsuitable for the Christian. These two dangers: legalistic spirituality and carnal freedom, have always been preying upon the child of God. May the Lord give us, brothers and sisters, true light and understanding!

Journey friends, when we preserve in our bosoms faith and good conscience, we cannot chop up the gospel, but we need it in its entirety, with its promises of grace, counsels, and rebukings. It is in its entirety a precious grace gift of God unto salvation to those who believe. We love it. We thank God for it. We need nothing but the gospel in order to achieve glory, but we need it entirely as the Apostles have left it in their epistles to the Christians.

W. Havas

Ephesians 6:16

As Brothers and Sisters in faith we dwell in the Kingdom of God as pardoned sinners of Zion. Beset with many sins, faults and weaknesses of the journey, we many times have become wounded by sins, but we have not been left in these wounds. God in His mercy has lead us helpless ones again and again to those grace fountains, which were opened on the cross of Golgotha to be washed and cleansed from all sins. And from here receiving strength to our weak faith to journey onward of the abundance of grace and from the power of the blood.

Here we are in continuing warfare in the midst of the world, satan our flesh and blood, but as children of the day we strive against these taking the shield of faith. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame. And is set down at the right hand of the throne of God. Heb. 12:2.

Here we as grace children may abide under this gospel power and bring our cold and weary hearts receiving nourishment and care and, in this grace light putting away sins which so easily beset us. Here we are also instructed in grace and truth. May the love of God dwell in our hearts, so sin would not come dear to us. For if ever now we must say the time is evil the world engrossed and tossing in all form of sin and wickedness, the matter of bringing children into the world even all contrary to the word of God, drugs, and standard of morals lowered to where one can almost say none. Remember dear young brothers and sisters let us not reason with the reasoning of darkness but let us take the word of God and let this be read and studied that God through His word may instruct us. When temptations arise which so often do in many ways let us remember we are in this Kingdom members of one another to whom we may bring these matters and ask for guidance. And, if we have been enticed and sin has overcome, let us put them away in the name and blood of Jesus.

Let us hear the cross yet in all trials and the love of God in chastisements. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? Heb. 7-12. We are so prone to gather something of our own to merit salvation and so prone to wander away from the care of the Heavenly Father. And thus He will led us wretched ones to be stripped of our own and to the feeling of His Grace and to His strength in our weakness.

Should there be one with an awakened conscience walking without hope of salvation, we would exhort you to hasten to repentance. The voice of Good Shepherd is still calling you so harden not your heart, but come unto repentance. Come as a sinner to be freed from all sins in the name and blood of Jesus and let us remain believing all sins, doubts and shortcomings forgiven in Jesus name and blood. Cast not away therefore your confidence, which hath great recompence of reward. Heb. 10:35.

Kenneth Hillukka

"Suffer Little Children To Come Unto Me"

The Kingdom of God "is the body of Christ" (Eph. 1:22-23) with "Christ As the head" and saviour of the body Col. 1:15 - Eph. 5:23 - Rom. 12:5 - Cor. 12:14. The many members have "spiritual gifts" 1 Cor. 12:1 and are diversified 1 Cor. 12:4. These gifts are given by God and His Spirit "But all these worketh that one and the selfsame Spirit dividing to every man severally as he will" 1 Cor. 12:11 "And unto one he gave five talents, to another two and to another one: to every man according to his several ability: Math. 25:15.

Purpose of these gifts are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ Eph. 4:12 and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold Wisdom of God.

Now we see in the light of God's word that every member of the body of Christ is endowed with these gifts of the Spirit. No distinction is made whether one is grownup, young in age or children "For we are laborers together with God." 1 Cor. 3:9.

Last time in my letter to you young people and children I expressed the concern of us as parents that you would remain in your childhood faith and through articles and writings we would remember you in this paper.

Dear young friends, as equal in the family of God we encourage you also to write letters and articles to our paper so we all, young and old, would be "strengthened with might by his Spirit in the inner man" that Christ may dwell in our hearts by faith". Eph. 3:17.

I often feel you young are more "fervent in spirit serving the Lord" than we older ones who find ourselves so cold and weary. So write boldly without fear for God hath not given us the spirit of fear: but of power and of love, and of a sound mind. 2 Tim. 1:17.

Write of your experiences in faith, trials you have, temptations wherein you find yourselves, but also of the victories through faith you have attained, and the grace and forgiveness which has warmed your heart through the forgiveness of sins in the name

and blood of Jesus. May God grant you young Christians and even us older ones that grace that we would not be as the wicked and slothful servant Math. 25:26 but faithful with the gifts God has given each of us "Let a man so account of us as of the ministers of Christ and Stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful. 1 Cor. 4:1-2.

Let us all work "while it is day: The night cometh, when no man can work."

R. Alajoki

Seek and Ye Shall Find

"You are welcome - thank you - see you" repeated the small storekeeper wrapping packages adeptly. The cashregister rang often when the money, cut up from old newspaper exchanged hands. Business was good and the customers were satisfied.

It was natural that Rita, the daughter of a merchant, acted as a saleslady. They all agreed she was like a real storekeeper with her polite questions and wishes of "come again."

The saleslady gave a satisfied glance at her clients - whose playhouses were scattered around the large room. There the doll-mamas were feeding their children, dressing and combing them. Was it the favored doll's dirty dress that gave cause to a slap on the seat or a brisk pull on the hair after which they were tenderly pressed against the bosom and whispered to with comforting words.

The play-papas took care of the animals: There was a whole zoo of horses, colts, cows, pigs, giraffes, monkeys, lions, crocodiles, ducks, swans, dogs, cats, elephants, etc.

Admiringly the womenfolk looked at the pens and listened to the noises coming from the barns.

When the storekeeper had many times over sold her wares, the homes taken care of - the menfolk and the dolls fed they tired of playing.

"What shall we do now? "Let's play church," exclaimed Peter.

The boy was squatting by the bed. He could not play with the others because he had stepped on a nail. Peter knew he could act as a preacher.

(continued on page 10)

"Let's start" - "yes, let's start". All were eager.

Soon the chairs were placed in rows. The church was ready when Peter put a footstool on the table and placed an opened book on it. He pushed another chair by the table and climbed in the "pulpit".

Teppo, the cantor pulled his chair by the woodbox and the song rang out clearly.

"Friend of children, look to me,
your little ones . . .

Let us pray - was heard behind the table after the song was finished and everyone turned to listen to the "preacher" with glowing eyes, who despite his sore foot and young age gave himself to the task.

"Dear Jesus we thank that all things are well with us. We have fathers, mothers, sisters, brothers and animals. We have the horse Virma, and the cows Mansikki and Toivike and their calves and sheep and lambs. Thanks that Nasu-pig got well. You Jesus knew that we need meat for the winter. Thanks that you permitted the storm to go by our fields so that the grain did not lodge. Jesus you knew all when you love us. You saw the piece of wood with a nail at the woodpile but I was disobedient when I climbed up there and stepped on it. For everything thanks and (Thanks to you, thank you for thy blood." Amen."

The cantor sang: "Come Jesus and bless thy child, stormy is the way of the world. Thy strong hand give us refuge . . ."

The listeners got noisy. Then the voice was heard from the "pulpit."

"Quiet all - its time for the sermon. Here it says that Pastor Peter speaks till evening." The boy paged his book. When he got started the pastor's talk was comforting and from the heart. "All sins can be forgiven in Jesus name and blood."

He glanced around the pews.

"If there's someone here who has not Jesus, he can receive Jesus as his own when he asks and believes.

"I have Jesus here," little Siri pressed her hands to her heart.

"I have too and we have Jesus at home also," Anne said, feeling assured.

"I have . . . and "I have . . . and "I" . . . was heard from many mouths.

Rita, the little storekeeper could not say that she had Jesus or if Jesus was at home.

Mother sat in the evening by the lamp and in the light of the lamp you could see Father bent down over his work papers.

The little girl, carrying the hem of her

nightgown, crept to her mother. Her foot sank in the soft carpet.

"Mother, why do we not have Jesus." "Dad, listen, the neighbor's children have him. Why don't we?"

The parents looked at the child astonished. They were completely surprised. It was hard to find a proper, sufficient answer to the child, whose searching and pleading eyes looked at them.

The mother hastened to grasp her in her arms and jokingly jabbered. "Oh, my, this little curious girl of ours who can't stay in bed but comes tiptoeing in. You almost scared us." Mother carried her to bed and tucked her in. She clasped her hands in prayer of her own but found no words.

"Good night, Dad. Good night Mother" was heard in the stillness.

"Good night, good night, Rita. Sleep now."

Although the light had been turned off a long time ago, the parents could not sleep. Mother was heard sobbing. Dad was turning in the bed. How had the little girl painfully questioned. "Why do we not have Jesus." Dreadfully came to their minds "what shall I answer before God when it is said "I knocked but ye opened not."

Are the needs of this life and this rushing so important that we have not time to think about matters pertaining to eternity. To ask what we must do to be saved.

Encountered with these questions Rita's father and mother started to pray. "Make known unto us thy way, thy kingdom come, thy will be done." The heavenly will came to pass in their life for they received the grace of repentance. They accepted the spoken word and humbled themselves unto repentance and to be cleansed by the atoning blood under the gospel. Thus they found the beautiful fold of the Kingdom of God and Jesus came to live in their hearts and home.

"Lasten Siioni" 1973

Elsa-Ilona

BOOK ORDER COUPON

Titles	Price
_____	\$ _____
_____	\$ _____
_____	\$ _____
_____	\$ _____
_____	\$ _____

Send Orders To: BOOKS

409 Thomas Ave. So.
Minneapolis, Mn. 55405

Tulkoon Valkeus

Luomiskertomuksesta luemme: "Ja Jumala sanoi: tulkoon valkeus, ja valkeus tuli. Ja Jumala näki valkeuden hyväksi. Niin Jumala eroitti valkeuden pimeydestä: Ja Jumala kutsui valkeuden päiväksi ja pimeyden kutsui hän yöksi. Ja tuli ehtoosta ja aamusta ensimmäinen päivä" (1. Moos. 1:35).

Toteamme luonnosta, kuinka yö ja päivä vaihtelevat. Mutta nämä, jotka nyt jakavat yötä ja päivää, aurinko ja kuu, luotiin vasta neljäntenä päivänä. Kuitenkin ensimmäisenä päivänä eimahti valkeus maan päälle, josta valkeudesta sanottiin: "Jumala näki valkeuden hyväksi."

Paavali selittää tätä (2. Kor. 4:6): "Että Jumala, joka käski valkeuden pimeydestä paistaa, se paistoi tunnon valkeuden meidän sydämissämme Jumalan kirkkaudesta Jeesuksen Kristuksen kasvoissa."

Ensimmäisenä paistaa pimeään ja autioon maailmaan Kristuksen kasvojen paiste. Kaikki, mitä on luotu, se on Kristuksessa luotu. Vasta tämän jälkeen seurasi muu luomisjärjestys. Jumalan luomisjärjestys on sama, jonka Jeesus opettaa omilleen: "Vaan etsikää ensin Jumalan valtakuntaa ja hänen vanhurskauttansa, ja niin kaikki nämät teille annetaan" (Matt. 6:33).

Jumalan työjärjestyksessä myös ensimmäisenä paistivat Jumalan valtakunnan valot maan päälle.

Ajatelkaamme etsikkoaikaamme. Tiedämme, että viime vuosisadalla eli Ruotsin ja Suomen Lapissa hengellisesti synkkä yö. Jumala sanoi: tulkoon valkeus ja valkeus tuli. Jumala lähetti valtakuntansa evankeliumin, jossa Kristuksen kasvojen paiste alkoi valaista yön pimeydessä. Salvat murtuivat, sydämet avautuivat, aamu alkoi arastaa, tuli päivä. Jumalan valtakunta eli tuolloin etsikkoaikamme aamua ja helluntain todellisuutta.

Tämä Kristuksen kasvojen paiste ei jäänyt valistamaan vain Suomeen ja Ruotsiin. Valtamerikään ei sammuttanut tätä tulta, vaan uuden

päivän koitto nousi ja valaisi uuden mantereen asuvien sydämiä. Jumalalle syntyi Ameriikkaankin lapsilauma. Valkeus tuli, Kristuksen kasvot paistivat Pyhän Hengen kautta saarnatussa evankeliumissa. Tuhlaajalapsia siunattiin Jumalan valtakuntaan. Pimeyden töitä tuotiin valkeudelta rangaistaviksi.

Meidän ei kuitenkaan tarvitse katsella Pyhän Hengen tuomaa luomisihmettä vain vuosituhansien tai vuosikymmenien taakse. Me saamme elää todellisuutta; vieläkin on valkeus keskellämme. Vieläkin on päivä. Tosin me tiedämme että yö tulee, jolloin ei kenkään voi työtä tehdä. Olemme väkevästi saaneet kokea, kuinka vihollinen jatkuvasti tekee työtään sammuttaakseen Jumalan tulet. Murheella olemme saaneet todeta senkin, että moni kirkas tähti on armon taivaalta pudonnut lohikäärmeen pyrstön vetämänä alas maan päälle. Kaikista näistä huolimatta Jumalalla on vieläkin elävä valtakunta maan päällä, ihmisten seassa. Muuttumattomana kaikuu evankeliumin ääni, Kristuksen kasvot paistavat. Vaikka tässä valossa näkee köyhä Jumalan lapsi itsensä syntisenä, niin samalla Kristuksen ansion kautta autuaana. Synnit ovat anteeksiannetut Jeesuksen nimessä ja sovintoveressä.

On ihana armo, että aurinko ei ole vielä laskenut. Tunnemme sen, että yö lähenee, illan varjot pitenevät. Meidän ei kuitenkaan tarvitse peljätä. Kun kerran yö laskeutuu tämän maan kamaralle, niin Jumalan lasten pääskyparvi kohoo Ylkää vastaan pilviin ja tuuliin. Siellä on ikuinen sabatin lepo. Silloin ei mieliinkään johdateta sitä, että kerran on vaellettu vaivojen maassa. — Rakkaat, kannattaa uskoa! Kannattaa panna pois kaikki, mitkä tulee uskon esteeksi! "Mutta jos me valkeudessa vaellamme, niinkuin hankin valkeudessa on, niin meillä on osallisuus keskenämme, ja Jeesuksen Kristuksen, hänen Poikansa veri puhdistaa meitä kaikesta synnistä" (1. Joh. 1:7).

Einari Lepistö

Evangeliumin Neuvot Ja Nuhteet

Elämän tielle pääsemisemme oli Jumalan armotyö. Jumalan lapset saarnasivat parannusta, mutta Herra herätti parannussaarnan alla tuntomme. Kristityt julistivat sovintosaarnaa, mutta Herra sytytti sen alla uskon sydämiimme. Myös tiellä pysymisemme on pelkkää Jumalan armotyötä. Hän lohduttaa meitä ihanilla armolupauksillansa. Hän viitottaa kaidan polun neuvoillansa ja nuhteillansa, jottemme eksyisi. Kaidan polun vasemmalla puolella on tienviittoa, joihin on merkitty vakavia varoituksia lihallista vapautta vastaan. Muistelemme muutamia sellaisia. "Älkää salliko synnin vallita kuolevaisessa ruumiissanne niin, että te häntä kuulisitte hänen himoissaan, ja älkää antako jäseniänne vääryyden sota-aseiksi synnille, mutta antakaat teitänne Jumalalle, niinkuin kuolleista eläviksi tulleet, ja teidän jäsenenne Jumalalle vanhurskauden sota-aseiksi" (Room. 6:12,13). "Kuolettakaat sentähden jäsenenne jotka maan päällä ovat, huoruus, saastaisuus, häpeällinen himo, rietas halaus ja ahneus, joka on epäjumalan palvelus". (Kol. 3:5). "Nyt pankaat myös te pois nämä kaikki, viha, -närkästys, pahuus, pilkka, ilkeät sanat teidän suustanne. Älkää valehdelko keskeränne, ja riisukaat pois teistänne vanha ihminen tekoinensa" (Kol. 3:8,9). "Älkää sovittako teitänne tämän maailman muodon jälkeen, vaan muuttakaat teitänne teidän mielenne uudistuksen kautta, että te koettelisitte mikä Jumalan hyvä, otollinen ja täydellinen tahto on" (Room 12:2). "Mutta lihan työt ovat julkiset, kuin on huoruus, salavuoteus, saastaisuus, haureus, epäjumalain palvelus, noituus, vaino, riita, kateus, viha, torat, eripuraisuus, eriseura, pahan-suomus, murha, juopumus, ylön-syömys ja muut senkaltaiset, joista minä edellä sanoin niinkuin minä ennenkin sanonut olen, että ne, jotka senkaltaisia tekevät, ei pidä Jumalan valtakuntaa perimän" (Gal 5: 19-21).

Nämä kohdat ovat vain hajanaisi esimerkkejä muiden samat suuntaisten suuresta joukosta. Mutta nämä aivankuin välähdykselt näyttävät mistä on kysymys. Kaidan tien oikealle puolella on ankaria varoituksia hengellistä saastaisuutta, omavanhurskautta, lakihengellisyyttä ja ulkokullaisuutta vastaan. Se on yhtä vaarallista kuin lihan vapauskin. Kirjoittaahan Paavali korinttolaisille: "Puhdistakaamme siis itsemme kaikkein lihan ja hengen saastaisuudesta!" (Kor. 7:1). Lakihengellisyyteen eksyneitä galatalaisia apostoli nuhtelee näin kovasti: "Oletteko niin tompellit? Hengessä te olette alkaneet, tahdotteko te nyt lihas lopettaa? (Gal. 3:1) ja vielä: "Juoksitte hyvin; kukas teidät estotuutta uskomasta? Ei senkaltaisella yllytyksellä ole hänestä, joka teitä kutsuu. Vähä hapatus kaiken taikina hapattaa. Minä turvaan teidät Herrassa, ettette toista mieltä ottaisi; mutta, joka teitä eksyttää hänen pitää tuomionsa kantamaan olkoon kuka hän olisi" (Gal 5:7-10). Nämäkin ovat vain esimerkkejä monien samankaltaisten joukosta, mutta näistäkin jo kirkastuneet Pyhän Hengen tarkoitukset.

Nämä apostoliset neuvon nuhteen sanat ovat kaikki kirjoitetut pyhille veljille ja sisarille Kristuksessa, siis uudestisyntyneille Jumalan armolapsille. Jos ne sovitetaan asuvaisesta Pyhän Hengestä osattomiin ihmisiin, suruttomia, ulkokullatuita tai vain lain alla olevia sieluja komennetaan niiden mukaan vaeltamaan; on se samaa kuin syntymätön opetettaisiin kävelemään.

Nämä neuvot ja nuhteet eivät ole lakia, joka jo ensimmäisessä käskyssään tuomitsee rikkojan kolmanteen ja neljäljenteen polvelle. Ne eivät kuulu kiviin kaiverrettuun kuoleman virkaan ja kadotustuomiin virkaan (ks. 2 Kor. 3:7-10). Ne ovat sensijaan evankeliumia kuuluu täydelliseen evankeliumin työhön, kuten Paavali kirjoitti Timoteukselle: "Saarnaa sanaa, pelkällä ja hyvällä, että sopimalla ajalla, rankaise, nuhte"

euvo kaikella siveydellä ja petuksella; sillä tulee aika, jona ei e voi terveellistä oppia kärsiä, vaan main himoina jälkeen kokoavat sellensä opettajat, että heidän orvansa syyhyvät ja kääntävät pois orvansa totuudesta ja turhiin juttuihin poikkeevat. Mutta valvo sinä aikissa, kärsi ja kestä vaivoissa, tee vankeliumin saarnaajan työ ja oimita virkas täydellisesti" (2 Tim. 2:5). Apostolit jakavatkin näitä euvojansa ja nuhteitansa kokonaan vankeliumin hengessä. Ne ovat armon voimaan yhdistettyjä sanoja, jotka rakentavat uskonvanhurskauden pohjalle. Kun Paavali esim. yhtyy antamaan Rooman kristityille niitä jokapäiväistä arkikilvoitusta oskevia opetuksiansa, kirjoittaa hän: "Niin neuvon minä teitä, akkaat veljet, Jumalan sydäntellisen laupeuden kautta - - -" (Room. 12:1). Ei siis tässä sävyssä: Lukekaa nyt nämä rivit. Jos ette ole iin vaeltaneet, ette ole lainkaan Jumalan lapsia ja te ette saa tuomoisina omistaa Jumalan armoa!" Heidänkin on näitä raamatun kohtia vankeliumin hengessä tulkittava! Ne ovat rakkaan Isän kalliita opetuksia armaille lapsilleen ei kosta leikkaamiseksi, vaan uskossa orjelemiseksi. Emmekä me, veljet sisaret, näitä laupeuden neuvoja huraa jotakin ansaitaksemme, utuaammiksi tullaksemme, avutuksiamme ihaillaksemme ja inen toisiamme niiden perusteella ilveksiaksemme, vaan armosta ituvaina haluamme olla näiden armon ja totuuden sanojen korutuille opetuksille kuuliaisia. Kun ä on antanut tähänastiset syntimme teeksi, tahdomme uutta syntiä iltää. Tällaista on se uusi uliaisuus, uskonkuuliaisuus, jossa uvaisen Pyhän Hengen kuljetmina evankeliumin viitoittamaa imän kaitaa tietä taivallamme pnes kostumme kunniaan. Edessä olevia synnin kiusauksia staan huomaamme nämä neuvot sinaan hyvinkin ankariksi. Ajatemme esim. Paavalin lausetta: os te lihalle lihan jälkeen elätte, n teidän pitää kuoleman, mutta jos

te lihan työt hengen kautta kuoletatte, niin te saatte elää" (Room. 8:13). Taivaallinen Isä rakkaudessaan tahtoo näin tehdä synnin kauhistavaksi ja peljättäväksi. **Mutta jos lapsi on heikkoudessaan kompastunut ja langennut, on sävy toinen.** Se ilmenee parhaiten rakkauden apostolin hellistä sanoista: "Minun lapseni! näitä minä teille kirjoitan, ettette syntiä tekisi. Ja jos joku syntiä tekee, niin meillä on edesvastaaja Isän tykönä, Jeesus Kristus, joka vanhurskas on ja hän on sovinto meidän syntiemme edestä, ei ainoastaan meidän vaan myös kaiken maailman edestä" (1 Joh. 2:1,2). Kaikille Korintton kristityille niinikään Paavali saarnaa mitä ihaninta armoa ensimmäisen kirjeensä alussa, vaikka siellä oli pudottu moninaisiin vikoihin ja lankeemuksiin. Sitten myöhemmin apostoli jatkaa vakavia nuhteitaan ja parannuskehoituksiaan. Jumalan Poika kantoi viallisiakin Vähän Aasian seurakuntapaimenia tähtinä oikeassa kädessään, mutta saarnasi niille samalla ankarasti parannusta: "Niin ajattele siis, kuinka sinä saanut ja kuullut olet, ja pidä se, ja tee parannus. Ellet sinä siis valvo, niin mitä tulen sinun päällesi niinkuin varas, ja et sinä tiedä, millä hetkellä minä sinun päällesi tulen" (Ilm. 3:3). Hebrealaiskristityitä kehoitetaan panemaan pois aina tarttuvaa syntiä ja katsomaan uskon alkajan ja päättäjän Krituksen päälle. Synnille ei siis suoda pienintäkään lievitystä mutta vikoihin sortunutta matkamiestä puhutellaan hellästi armon ja laupeuden hengessä. Ei kehoiteta vian tähden luopumaan Kristuksesta ja kieltämään uskoa, vaan uskovaisena armolapsena ojennetaan parannuksen askeleille. Vasta sitten, jos kristitty on näille evankeliumin neuvoille ja nuhteille tottelematon, hän repäisee itse itsensä armosta irti, kadottaa Pyhän Hengen ja joutuu jälleen hengellisen kuoleman valtaan.

Juuri tottelemattomuus evankeliumin neuvoja ja nuhteita vastaan on johtanut näissä asioissa suuriin väärinkäsityksiin. — Kun

muutamat uskovaiset ovat jatkuvan tottelemattomuuden kautta menettäneet lapsellisen uskon rohkeutensa ja pelastusvarmuutensa ja joutuneet lainalaiseen sieluntilaan eivät heidän mielestään enää evankeliumin neuvot ja nuhteet ole riittäneetkään armoitetun sielun ojennusnuoraksi, vaan oman pimentyneen sieluntilansa mukaisesti he ovat ruvenneet vaatimaan lakia, kiviin kaiverrettua kuoleman ja kadotustuomion virkaa, kristityn opettajaksi. Kun poloiset itse eivät ole enää uskoneet rauhaan ja vapauteen asti, eivät olisi antaneet muidenkaan sitä tehdä. — Toiset tottelemattomat taas ovat joutuneet riitelemään evankeliumin neuvoja ja nuhteita vastaan. Hekään eivät voi pimentyneen sieluntilansa tähden tervettä oppia sietää, vaan hakevat korvasyyhyynsä kaikenkaltaisia hemmottelijoita. Heidän mielestään

evankeliumin neuvot ja nuhteet ova kristitylle sopimatonta lakia. — Nämä kaksi vaaraa: lakihengellisyys ja lihan vapaus ovat olleet aina vaanimassa Jumalan lapsia. Herrä antakoon meille, veljet ja sisaret oikeata valoa ja ymmärtämystä!

Kun vain säilytämme matkaystävät, uskoa ja hyvää omaatuntoa povessamme, emme paloittale evankeliumia, vaan tarvitsemme sen kokonaan armolupauksineen, neuvoineen ja nuhteineen. Se on kokonaisuudessaan kallis Jumalan armolahja itsellekin uskovaiselle autuudeksi. Me rakastamme sitä, Me kiitämme siitä Jumalaa.

Me emme muuta tarvitse kunniaa koostuaksemme kuin evankeliumi mutta me tarvitsemme sen kokonaisena, kuin apostolit sen oja jättäneet kirjeisiinsä kristityille!

Wäinö Hava

Ville Suutari's Schedule [Revised] In U.S.A. and Canada

Concord, Calif.	Jan. 31-Feb. 1
Longview, Wash.	Feb. 2-4
Clatskanie, Ore.	Feb. 5-6
Astoria, Ore.	Feb. 7-8
Seattle, Wash.	Feb. 9-12
Dunblane Sask. Area	Feb. 15-19
Regina, Sask.	Feb. 20-21
New Finland, Sask.	Feb. 22-24
Rolla, N. D.	Feb. 25-26
Sebekä, Minn. (West Side)	Feb. 27-28
Wolf Lake, Minn.	Mar. 1-4
Virginia, Minn.	Mar. 5
Fort Francis, Canada	Mar. 6
Virginia, Minn.	Mar. 7
Thunder Bay, Ont.	Mar. 8-10
Esko, Minn.	Mar. 11-12
Floodwood, Minn.	Mar. 13
Brainerd, Minn.	Mar. 14-15
Stockholm, Minn.	Mar. 17-19
Minneapolis, Minn.	Mar. 20-24
Pelkie, Ishpeming	
Copper Country Area	Mar. 25-31
Sault St. Marie (at Heilimo's)	Apr. 1-2

Toronto, Sudbury, Timmons	Apr. 3-14
Detroit, Mich.	Apr. 15-16
Cape Cod	Apr. 17-18
Worcester, Mass.	Apr. 19-21
Rifton, N.Y., Bethel, Conn.	Apr. 22-26
Subject to local changes.	

Church Notices

NOTICE!

Please review your Church notice. If you note errors of any kind, send a corrected copy (typewritten, please) of your current service schedule so we can make necessary corrections.

Toronto Finnish Apostolic Lutheran Congregation

Services held at All Souls Church - 15 Cla-
trell Rd.

Every Sunday evening at 6:00 P.M.

Last Sunday of each month (English Svc).

Laestadian Congregation

of Brainerd, Minnesota. East Gull Lake

Village Hall, Route 7, Brainerd, Minn.

Services every Sunday at 11:15 A.M. (Tape)

Communion Services 2nd Sunday at 7:00 P.M.
Sunday School every Sunday at 10:30 A.M.
Ernest R. Lee, Chairman Tel-829-5627
Howard Parks, Secretary Tel-829-8077

Association of Peace Church
of Quincy, Oregon

1st of Sunday of each month, communion service at 2:00 P.M.
2nd Sunday of each month, evening service at 7:00 P.M.
Lauri Hakso, speaker
Katharine Lehto, Secretary, Route 1, Box 152, Clatskanie, Oregon 97016

Detroit Laestadian Congregation

Services held at Rice Memorial Church
20601 Beech Daly at 8 mile Road, Detroit, Mich.
Services every Sunday at 3:00 P.M.
Sunday School at 1:30 P.M. every Sunday
Bible Class at 7:30 P.M. Every Thursday at homes
David Hillstrom, Chairman, Tel.-349-5731
Donald Lahti, Secretary, Tel-474-5021

Copper Country Laestadian Congregation

P.O. Box 15, Laurium, Michigan
Tel-482-5276 or 337-3018
Meeting Place - St. Peter and Paul Lutheran Parish Hall, 323 Hancock St., Hancock, Michigan.
Sunday School - 6:30 P.M. Sunday's.
Services or Song Services - 7:30 P.M. Sunday's.
Bible Class - 7:30 P.M. Tuesday's.
Edwin Ryyanen, Chairman
Lowell Plough - Secretary

Iron Range Laestadian Congregation

Services held at 222 2nd St. No., Virginia, Minnesota.
Services - February and March only 1st Sunday at 2 P.M.
Beginning in April, First Sunday 10:30 A.M. Saturday night before 7:30.
Bible Class and Song Service - 2nd and 4th Friday evening at homes.
Reino Kuoppala, Secretary, Route 1, Box 117, Iron, Minnesota 55751, Phone 741-9232.

Laestadian Congregation

of Ishpeming, Michigan Services at Humboldt Hall
Services on the 2nd Sunday of each month at 2:30 P.M.
Sunday School When there are no services, Sunday School will be held in the homes at 10:00 A.M.
Nathan Ruonavaara, Speaker

Finnish Apostolic Lutheran Congregation
of Longview Washington

Church Address - 1105 Maple, Longview, Wash.
Tel-425-7410
Services, 1st Sunday, Quincy 2:00 P.M., Longview 7:00 P.M.
2nd Sunday, Longview Communion Service 2:00 P.M., Quincy 7:00 P.M.
3rd Sunday, Astoria 2:00 P.M., Longview 7:00 P.M.
Services in Longview on each Friday, prior to the 4th Sunday, at 7:30 P.M.
Sunday School, September to June, 10:00 A.M.
Bible Study every Wednesday 7:30 P.M.
Lauri Hakso, Speaker, 223 Wohl Rd., Longview Washington 98632 Tel-425-8427

Finnish Apostolic Lutheran Congregation

Fourth and Newton, Minneapolis, Minnesota
Services at 10:30 A.M. and 7:30 P.M.
Every Fourth Sunday: Sunday School at 9:30 A.M.
Communion service at 2:00 P.M. and evening services at 7:30 P.M.
Sunday School every Sunday at 9:30 A.M.
Bible Class at 7:30 P.M. every Thursday, except first Thursday of the month, which will be song services at 7:30 P.M.
Elmer Alajoki, phone 374-1459 and John Waaraniemi, phone 374-4399, Speakers.

Laestadian Congregation

of Seattle, Church at 1708 N.W. 65th St., Seattle, Washington
Tel-486-5632, or 486-6924, or 486-5887
Services 11:00 A.M., every Sunday
Communion Services on fourth Sunday of each month
Sunday School 10:00 A.M. each Sunday
Bible Class every Tuesday at 7:30 P.M.
Karl Ojalehto, Quentin Ruonavaara, Speakers
Lauri Hakso speaker on the fourth Sunday.

First Finnish Apostolic Lutheran Congregation
of Los Angeles, California

Services on the first Saturday evening each month at 7:30 P.M.
Third Sunday of each month at 2:30 P.M. in homes, if no speakers are present, there will be taped sermons. Tel. (213) 342-7858; (213) 343-2686

Laestadian Congregation

of Phoenix, 2732 E. Pinchot, Phoenix, Arizona
Services every Sunday at 11:00 A.M.
Communion Service on last Sunday of each month 11:00 A.M.
Sunday School every Sunday at 9:45 A.M.
Bible Study, every Wednesday at 7:30 P.M.
Song Services First Sunday of each month at 7:00 P.M.
Arthur Forstie, Speaker, Tel-946-9293 or 994-1817
William Alanen, Chairman, 6502 East Vernon, Scottsdale, Ariz. 85257

Stockholm Apostolic Lutheran Church

Cokato, Minnesota 55321
Services every Sunday at 10:30 A.M., except Communion Sunday, which is the first Sunday of the month at 10:00 A.M.
Sunday School every Sunday at 9:30 A.M.
Bible Class every Wednesday at 8:00 P.M.
Peter Nordstrom, Speaker
Paul Raisanen Chairman, Tel-286-5888

Waukegan Laestadian Congregation

Services each Sunday evening at 7:30 P.M.
Sunday School to begin after January 1, 1974
Bible Class every Friday evening at 7:30 P.M.
All Services held in homes, for further information contact Albert Lytikainen, Chairman, Tel-336-5928 or B. Rautiola, Tel-623-0912
Raymond Niskanen, Speaker

West Astoria Apostolic Lutheran Congregation

701 W. Marine Drive
Every Third Sunday, English and Finnish Services
Lauri Hakso, Speaker
Fred A. Harrison, Chairman, 552 Alameda Ave., Astoria, Oregon 97103

Rolla Apostolic Lutheran Church

Services held as speakers are available
Sunday School every Sunday at 10:30 A.M.
Reno Juntunen, Rocklake, North Dakota 58365

West Side Apostolic Lutheran Congregation

Sebekka, Minn. 56477

Services - Communion service 1st Sunday of every month at 10:30 A.M.

Third Sunday of every month services at 10:30 A.M.

Fourth Sunday of every month services at 10:30 A.M. (All English)

Sunday School (Sept. to June) every Sunday at 9:45 A.M.

Bible Study - 2nd and 4th Thursday of every month
Rueben Alajoki and Peter Nevala, Speakers

Wolf Lake Apostolic Lutheran Congregation

Communion Service on 2nd Sunday of every month 10:30 A.M.

Fourth Sunday services at 2:00 P.M.

Bible Study on the 1st and 3rd Friday of each month at 8:00 P.M.

Sunday School every Sunday at 10:30 A.M.

Services at the Green Pine Acres Nursing Home, Menahga, Minn., on the 2nd Sunday of each month at 2:15 P.M.

Rueben Alajoki and Peter Nevala, Speakers

Apostolic Lutheran Congregation

Esko, Minnesota

Services every Sunday 10:30 A.M.

3rd Sunday services 10:30 A.M. and 2:00 P.M.

Sunday School Every Sunday 9:45 A.M.

Apostolic Lutheran Congregation

Dunblane, Sask.

Services on 2nd and 4th Sunday

Sunday School on 1st and 3rd Sunday each month at 11:00 A.M.

Bible class and song services on 1st and 3rd Sunday, alternating, at 7:00 P.M.

Melvin Pirnes, Speaker

American Laestadian Congregation

Boulder, Colorado

Services and Sunday School

6:00 and 6:30 P.M. Sunday evenings

Southern Hills United Church

First Apostolic Lutheran Church

Pelkie, Michigan

Services at 2:30 P.M. with Holy Communion 1st Sunday

Services at 2:30 P.M. 3rd Sunday

Sunday School 1:30 P.M. 1st and 3rd Sunday of the month

Nathan Ruonavaara, Walerius Kero

Apostolic Lutheran Church

35 Crammont Road (off Ballard St.)

Worcester, Mass. 01607

Tel. (617) 752-8185 or 886-4261

Services 1st Sunday each month 10:00 A.M. and 1:00 P.M.

Albert Aho

Apostolic Lutheran Church

Hardenburg Road

Rifton (Ulster Park) N.Y. 012487

Tel. (914) 658-9684 or 658-9132

Services 4th Sunday each month 10:00 A.M.

Services 2nd Wednesday each month 7:30 P.M.

Sunday School every Sunday 10:00 A.M.

Bible Study or Song Service every Wednesday 7:30 P.M.

Albert Aho

Apostolic Lutheran Church

West Barnstable, Mass. 02668

Tel. (617) 428-8488 or 362-6924

During (January, March, May, July: —) Services:

2nd Saturday each month 8:00 P.M.; 2nd Sunday each month 10:00 A.M.

During (February, April, June: —) Saturday evening 8:00 P.M. (Before Worcester Serv.)

Albert Aho

Apostolic Lutheran Church

Bethel, Conn.

Tel. (203) 744-4336

Sunday School Every Wed. 8:00 P.M.

During February, April, June: 2nd Sunday 11:00 A.M.

During January, March, May, July: — 4th Saturday 7:30 P.M.

Albert Aho

SUBSCRIPTION FORM

Please send me the Christian monthly for _____ year(s)

Name _____

Address _____

City and State _____

Zip Code _____

Subscription rate: \$5.00 per year

Mail all subscriptions to:

Publications Committee

Box 207

Menahga, Minn. 56464

Dear Readers:

Anyone desiring to make a donation to the Publications Fund may send their donation to the above address. Thank you.