

May 30, 1978

The Lutheran Ambassador

Pastor and Mrs. John P. Strand



MEDITATION MOMENTS

DAD'S PLACE IN THE HOME

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4).

Research tells us that where there is an active father there are active families. Experience in the ministry tells pastors that where the father is active in the church and where he is concerned about the things of the Lord, so are the members of his family. At least, it is a common reality.

The Word of God backs this up! Or, better said, research and experience shows once again how true the Word of God shows itself! "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed" (Psalm 112:1, 2).

The Father is responsible for setting a Christian example in the home. He is the pace setter. When he is not, there is not as good order in the home. God has set up the order for good family living and it involves a father who is an example and a father who is a leader or pace setter. When Father shows a bad example, this bad example could right well be copied for generations to come (Exodus 20:5). If he shows a good example, this example could be copied by his family for generations to come.

A husband's association with his wife is seen in his love for her. He should honor his wife. He should show love for his wife. This is caught by his children. The proper role of a father is shown by the way he treats his wife (Ephesians 5:25).

He is responsible for a healthy relationship with his children. We are not to make our children angry with us. We are to instruct them in the things of the Lord. We are to train our children in the things of the Lord. It should be as if the Lord is speaking through us. Fathers are to correct their children in a loving way. Correction is to be done because we love our children. It is possible for fathers to "tame" their children and not "train" them. And there is a world of difference. A difference which demands further study on the part of every serious-minded Christian father. Children should be taught to do things out of love for Jesus and out of love for us and not because they are afraid of the rod. They should be taught that we use the rod because we love them and we should show love to them at all times. We "tame" our children when we teach them to be afraid of us.

A father is to be responsible for the material welfare of his family. He is commanded by God to provide for his children. If a father does not provide for his family and he has the power to do so,

the Word of God states in I Timothy 5:8 that "he hath denied the faith, and is worse than an infidel (unbeliever)."

Fathers are to protect their families against strong drink. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). Fathers are also to protect themselves against divorce, as seen in Matthew 5:31, 32. They are also to protect their families against unbelievers (II Cor. 6:14).

A father is to be honored in his home. The Word of God states that he is to be the head of the home. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Cor. 11:3).

Father is to be honored by his children. This is one of the commandments given to us by the Lord. There are to be no exceptions, especially in a Christian home. Even if a father is unsaved, he should be honored by his children. Christian children who honor and love their unsaved parents can do a lot to bring them to Christ Jesus!

The husband is to be revered by his wife, as Ephesians 5:33 states. God expects this submissiveness in the marriage relationship. It is His order for family life. May Jesus be lifted up in our families! May His Name be praised!

—Dennis Gray

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NEW PRESIDENT TO BE ELECTED AT AFLC ANNUAL CONFERENCE

A new president will be chosen by the Association of Free Lutheran Congregations at its Annual Conference in Minneapolis, Minn., June 14-18. He will succeed Rev. John P. Strand, who is retiring to accept a parish call after more than five consecutive three-year terms as president of the church which came into being in October, 1962, preceding the merger of the Lutheran Free Church and the American Lutheran Church in February, 1963.

Through a plan adopted at the church's conference last year, it was hoped that a list of men open to accepting nomination for president could be printed in advance of the 1978 conference in **The Lutheran Ambassador**, even though actual nominations must be made from the conference floor, according to church law. However, even though ten names were forwarded to the Coordinating Committee of the AFLC,

none are available for publication.

Two of the men said they would decline nomination. Both are involved in theological education in the church. Two names were sent in too late for the Co-ordinating Committee to contact them in time and the other six indicated that they were willing to consider the presidency if it is offered to them by the church, but all but one of them did not wish to be identified prior to the conference. In view of that fact, the Coordinating Committee ruled that no names should be published in advance.

It is to be expected that all eight men will be placed in nomination for the presidency. Others may be nominated also and there is nothing to prevent that. Church law simply states that there must be **at least two** candidates.

If there are multiple candidates, conference delegates will have to agree ahead of time on procedure. It would

seem reasonable that one or two of the lowest vote-getters on each ballot will be dropped until a candidate gets a majority of the votes cast and is declared the winner.

The election will take place on Thursday afternoon of the conference to be held at the Association's Schools near Medicine Lake, in the suburb of Plymouth. The session may draw the highest number of delegates for a single session in the church's history.

Pastor Strand will be serving St. Paul's Lutheran Church in Fargo, N. Dak., when he leaves the presidency on Oct. 1. Prior to becoming president he served parishes at Grafton, N. Dak., and Tioga, N. Dak.

Pastor and Mrs. Strand will be honored at a banquet on the Friday night of the conference at the downtown Radisson Hotel in Minneapolis.

MT. CARMEL LUTHERAN HOSTED WMF RALLY

The North Central District spring Women's Missionary Federation rally was held on April 16 at Mount Carmel Lutheran Church, McIntosh, Minnesota. Mrs. Marvel Thompson, Shevlin, our district president, presided. The theme was "God's Garden of Blessings is Always in Bloom," based on Song of Solomon 2:11, 12, with the theme song being "Thy Word is like a Garden, Lord." Devotions were given by Mrs. Dorothy Katzenmeyer, Sell Lake, followed by a welcome by Mrs. Marvie Johnson, McIntosh. Music was shared by Mrs. Wayne Demras from Maple Bay.

The Bible study was led by Mrs. Dean Casselton, entitled "In the Garden." God's Garden is the church and is called a body. The church is a bride. Christ is the Shepherd. Christ is a tender shoot and a prince. Christ is our vine gardener and is our guide and satisfaction. We must be firmly rooted and built up, established. We are plants to bear fruit.

Good fruits are to the glory of God. When difficulties arise we are to be rooted in God and our difficulties will be lighter. Why aren't my fruits as big as others? Look to the roots. Are you rooted in Christ?

The afternoon session began with a singspiration led by Mrs. Sandra Molstre from McIntosh. Prayer time was led by Mrs. Bergit Goodman, Bemidji. She stressed points on why should we pray. Music was provided by Mrs. Harry Hustad, Winger, and Mrs. Mauritz Lundeen and Mrs. Gordon Johnson, Bagley.

The message was given by Pastor Dean Casselton: "The Almond, the Rose and the Lilies of the Field." Each flower has its own fragrance and meaning. The flowers in God's garden have special meanings. God uses flowers to bring messages, a truth of God, encouragement and instruction. The rod has personal authority. Leaders carried the rod and had much respect. Many miracles were performed with the rod. The rod budded and brought forth

almonds. God's creation came from nothing. So did the rod bring forth growth from nothing.

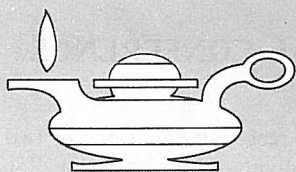
The rose. "I am the Rose of Sharon, the Lily of the Field." The rose is bulbless, common and abundant. We are constantly exposed like a flower in danger. When we think of a rose, let us think how we should be, humble before God.

Lilies (Matt. 6:28). We must turn to God for everything. God speaks of flowers in a wild estate; they grow abundantly. We depend upon God. Learn to love God well, He will keep teaching. We can prepare ourselves to learn more only by depending upon God and Jesus Christ. When we look around we may have a new understanding of flowers, if we humble ourselves. We need to be dependant.

The offering was taken and given to My Missionary for a Day and Praise Program.

Mrs. Marvel Thompson closed with prayer.

Mrs. M. Jerome Voxland Secretary



SCHOOL NEWS

GRADUATION SERVICE

May 19, 1978

Prelude, "Ye Watchers and Ye Holy Ones" Orpha Flaten, organ
 Processional, "Marche" AFLBS Brass Ensemble
 Hymn "Now Thank We All Our God"
 Welcome Kevin Spading
 Scripture Reading and Prayer Seminarian James Fugleberg
 Anthem, "A Hymn for Our Time" ... AFLBS Choral Club, Don Rodvold, Director
 Commencement Message

"Teach Me Thy Way" Psalm 86:11 Reverend Francis Monseth

CONFERRING OF DEGREES AND DIPLOMAS

Seminary: Reverend Amos Dyrud, Dean

Bible School: Reverend Kenneth Moland, Dean

Anthem, "O for a Shout of Sacred Joy" AFLBS Choir
 Benediction Reverend John Strand
 Recessional "The Heavens Declare Thy Glory," Psalm 19

ITEMS OF NEWS

Don Hansen and Cliff Holm have been busy planting 45 spruce, dogwood, maple, ash, and birch trees this spring on the AFLBS campus. Mr. and Mrs. Andrew Nissen and the Forest Lake public schools donated the trees.

The Medicine Lake Boulevard campus entrance is undergoing a landscape change with funds from the Paul Bjornstad estate of Duluth. Trees, shrubbery and a new wooden sign will enhance the front campus.

Candidates for graduation from AFLBS this year were Sandra Marie Bergstrom, Nick Boyovich, Annette Breden, Bill Cornish, Linda Finstrom, Karen Gauger, Susan Grothe, Heidi Gruber, Julie Halvorson, Kim Hansen, Joanne Hanson, Brad Haugen, Steve Holland, Terri Irwin, Sondra Iverson, Phil Johnson, Bev Jones, Gretchen Kooiman, Erling Langness, Kraig Lerud, Mike McCarlson, Rachel Mundfrom, Marjorie Nash, Lois Olson, Mike Prinzing, Kathy Quanbeck, Dean Rorvig, Lynn Sletten, Nadine Solberg,

Kevin Spading, Robbin Thompson, Faylin Tostrup, Jerry Walker and Candice Weinkauff.



Another one down. Don Hansen, left, and Cliff Holm complete the planting of one of the new spruce trees on the AFLBS campus. The girls' dorm is in the background.

OLD-TIME MEMBERS AT ROSEDALE VISITED

Members of the Martha and Mary Circle of Rosedale Lutheran Church, Minneapolis, Minn., recently visited two of the oldest members of Rosedale, both of them shut-ins.

John Grotting, who will be 95 years on July 27, joined Rosedale in 1916, being very active for over 54 years. He now resides actively in his own home in St. Louis Park, Minneapolis suburb.

Art Strand, who is 78 years, joined Rosedale in 1924 and served as head usher for over 40 years. He is now living at Martin Luther Manor in Bloomington, another suburb.

Both men were very active in all offices all their years in the congregation when able.



John Grotting



Art Strand

WELCOME TO THE CONFERENCE

It appears to be convenient and desirable from time to time that our Annual Conference be held on the scenic grounds of our Association Schools and headquarters in Minneapolis. This shall be so, God willing, as we look toward the 16th Annual Conference in June. Once again we will assemble at this familiar site which is so central to our common endeavors.

Medicine Lake Congregation is being joined by sister congregations in the Twin Cities area, together with our Schools, in hosting the Conference this year. Host committees, representing seven area churches and our AFLC Schools are working together in making the necessary preparations. We desire to do our best in extending Christian hospitality and courtesy to all who come. We trust that our Association

fellowship will be well represented here in the Twin Cities, June 14-18. If you have never attended an Annual Conference of the Association, why not make a serious effort this year? Perhaps it could be incorporated into your summer vacation plans.

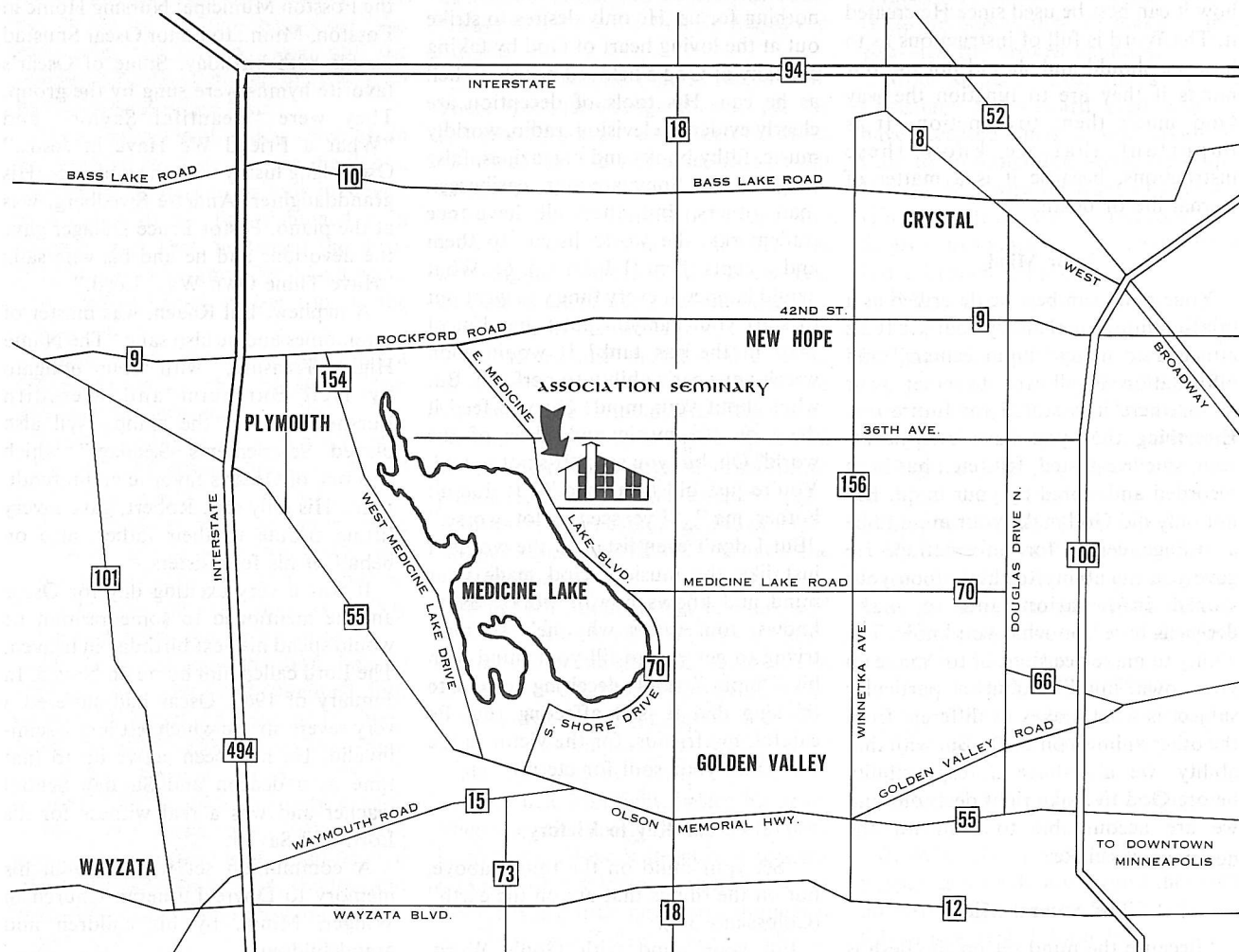
God, in His grace, has brought the Association from its inception through sixteen eventful years of struggle, growth and service in His Kingdom. We have reason to rejoice and to praise God for His faithfulness. We glory in what God has wrought. The failures have been ours. The victories are His. We shall assemble in Conference to praise Him from Whom all blessings flow.

On behalf of Host Congregations and Schools we extend to all who would attend the upcoming Conference a Christian Welcome!

Pastor Jay G. Erickson
Medicine Lake Lutheran Church



Rev. J. G. Erickson



The Location of the Annual Conference. The address is 3110 E. Medicine Lake Blvd. Please note that the South Shore Drive no longer follows the shore as shown on the map. Traffic from the west would be better served in going north on Highway 18 to Medicine Lake Road (No. 70). Traffic from the north should use Highway 18 also.

LUTHER LEAGUE ACTIVITIES

CLAIM THE VICTORY

Just behind your face, and just in front of the back of your head there lies a most fascinating part of your body known as your brain. It is a miracle of God's creative genius and God knows how it can best be used since He created it. The Word is full of instructions as to how we should and should not use our minds if they are to function the way God made them to function. It is important that we know these instructions, because it is a matter of **eternal** life or death.

Your Mind

Your mind can best be described as a mini-computer memory bank. It is attached to many "input centers" and information is allowed to enter your mind where it is stored for future use. **Everything** that you have **ever** heard, seen, smelled, tasted, felt, etc., has been recorded and stored by your mind. But not only did God make your mind to be a storage center for information, He gave you the ability to think upon your stored information and to make **decisions** based on what you know. The ability to make decisions or to "make up your own mind" about a particular subject is what makes us different from the other animals on earth. But with that ability, we also have a responsibility before God to make right decisions and we are accountable to Him for the decisions we make.

The Natural Mind

"Because the mind set on the flesh is hostile toward God; for it does not subject itself to the Law of God, for it is not even able to do so" (Romans 8:7).

According to God's Word, our minds are naturally set to do wrong. We are all sinners before God and our sin-corrupted minds are naturally hostile toward the things that God says are true. But when we ask Jesus Christ into our lives as our Lord and Savior, He forgives us and cleanses us from our sin! Then He gives us understanding so that we can understand His Word, which is the only real Truth. As we read, memorize, and meditate on the Word, God uses it to change the way we think and reason so that our minds begin to function the way He designed them to. But when this takes place, the battle begins.

The Battle for Your Mind

"For the mind set on the flesh is **death**, but the mind set on the Spirit is life and peace" (Romans 8:6).

The devil, Satan, is out to deceive, corrupt and destroy our minds. He cares nothing for us. He only desires to strike out at the loving heart of God by taking as many of God's beloved people to hell as he can. His tools of deception are clearly evident: television, radio, worldly music, filthy books and magazines, false religions, etc. Some are more easily seen than others, but they all have **one** trademark: The world listens to them and accepts them (1 John 4:5, 6). What would happen if every time you went out to start your car you put a handful of sand in the gas tank? It would soon wreck your car's ability to perform. But what about your mind? Do you feed it daily on the music and ideas of the world? Oh, but you say, "It's not so bad. You're just old fashioned." "It doesn't bother me." "I've seen a lot worse." "But I don't even listen to the words. I just like the music." God **made** your mind and knows how it works. Satan knows, too, that's why he's so busy trying to get you to fill your mind with his "input," and **deceiving you into thinking that it isn't affecting you!** Be careful, my friends, for the victor in the war takes your soul for eternity!

The Key to Victory

"Set your mind on the things above, not on the things that are on the earth" (Colossians 3:2).

Fill your mind with God's Word. Meet Jesus daily in devotions and prayer. Put away the things that draw your mind back into the world. The

victory is yours, for it was won at Calvary. Claim it, and stand firm against the enemy and against the ridicule of friends who can't understand why you don't accept their music and ideas. Stand firm and God will strengthen and bless you.

Tad Spading
Devotional Life Secretary, LLF

OSCAR SNUSTAD

On Sept. 25, 1977, a few relatives and friends gathered in the dining room of the Fosston Municipal Nursing Home in Fosston, Minn., to honor Oscar Snustad on his 80th birthday. Some of Oscar's favorite hymns were sung by the group. They were "Beautiful Savior" and "What a Friend We Have in Jesus." Oscar sang lustily with the audience. His granddaughter, Annette Swedberg, was at the piano. Pastor Bruce Dalager gave the devotions and he and his wife sang "Have Thine Own Way, Lord."

A nephew, Bill Raaen, was master of ceremonies and he also sang "The Name Is Highly Treasure," with violin obligato by Neil Bursheim and Meredith Bursheim was at the piano. Neil also played Seterjenten's Søndag," which was one of Oscar's favorite violin renditions. His only son, Robert, gave a very fitting tribute to their father, also on behalf of his four sisters.

It was a very exciting day for Oscar and he mentioned to someone that he would spend his next birthday in heaven. The Lord called him home on Nov. 5. In January of 1967, Oscar had suffered a very severe stroke which left him a semi-invalid. He had been active up to that time as a deacon and Sunday School teacher and was a real witness for his Lord and Savior.

A communion set was given in his memory to Dove Lutheran Church in Winger, Minn., by his children and grandchildren.

Blessed be the memory of a very dear uncle.

Meredith Bursheim

JUSTIFICATION

by Rev. Albert Hautamaki, Minneapolis,
Minn.

Justification brings us to the very core of the Gospel of Jesus Christ. It has been truly said that the doctrine of justification by grace through faith in Jesus Christ is the doctrine whereby the Church stands or falls. The best Lutheran conviction is deeply rooted in this doctrine. The faith and work of Martin Luther centered in the doctrine of Justification. It is our responsibility as members of the Church to bear witness to it.

What is Justification?

As we read and study Scripture, we find that the reality of justification is not bound to one word, nor do we find it so in Lutheran theology. With regard to the word "justification" itself, the noun is used only two or three times while the verbal forms (justify, justified, etc.) are used more commonly.

First of all, we must note that justification is exclusively an act of God. It takes place in the heart of God, but effects no change in the heart of man, though it radically changes his stand before God, and therefore has far reaching consequences for the justified person. It has been briefly defined as God's judgment of acquittal (setting free) from the guilt of sin. The basis of Justification is the atonement, the mediating sufferings and death of Christ on our behalf. The guilt that separated has been taken away and thereby the relationship between God and man is completely changed. The wrathful judgment of God is cancelled and a loving fellowship is renewed. There is another aspect which is more commonly used in Scripture and which is more easily understood by everyone and more readily laid hold upon. It is the forgiveness of sin. Throughout the Bible this concept constantly recurs as giving the content of man's most needful prayer and God's

most gracious action. It is the central theme of the Gospel in both the Old and New Testaments. Verses such as Psalm 32:1 and 5; Ps. 103:2-3; Acts 5:31; Acts 13:38-39; Eph. 1:7-8; 1 John 1:7 and many others illustrate the central reality of the forgiveness of sins in the Gospel of Jesus Christ. True forgiveness is that complete blotting out of everything that separated us from God, which results in a hearty and unreserved restoration of fellowship. If friendly fellowship is not restored, forgiveness is incomplete, and not forgiveness at all. Forgiveness means joyfully restored fellowship as shown in the story of the Prodigal son.

This also implies and involves reconciliation between those who were at variance. We read in Colossians 1:19-20: "For in Him all the fulness of God was pleased to dwell, and through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross." This was objectively accomplished on Calvary. But individual sinners had to be made partakers of it and so a ministry of reconciliation was established. Read II Cor. 5:18-20.

Are Forgiveness and Justification Alike in Meaning?

Are they the same in content? Or does Justification include more than forgiveness? Was it a necessary part of Christ's redemptive work to fulfill the Law in our place for the purpose of providing us with a positive righteousness in addition to the forgiveness of sins? When Christ fulfilled the Law for us He provided for us a positive righteousness and because of this the justified sinner can stand before God in perfect righteousness and holiness. God looks upon the justified sinner as though he has never sinned.

First of all, we must point out that the

Scriptural emphasis is upon the complete adequacy of forgiveness in Jesus' name. With God forgiveness is never partial, but always complete and decisive. Forgiveness results immediately in blessedness. "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1). And as Luther has said, "Where there is forgiveness, there is life and salvation."

Secondly, in this context, the forgiven sinner is "in Christ" and Christ "in him," and accordingly he possesses everything he needs to live in fellowship with his Savior. Paul puts it, "For all the promises of God find their Yes in Him . . . But it is God who establishes us with you in Christ." (II Cor. 1:20-21). Please read Ephesians 1:3-4, 7. This is the sinner's adequate justification.

What is the Source of Justification?

What moved God to provide redemption for sinful mankind? What moves God to forgive the individual sinner today? Throughout Scripture there is only one consistent answer: Love, and only love, was and is the divine motivation. The Apostle Paul states it in terms of grace. "By grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast." It is all of God's unmerited favor, love and mercy. There is no room for human works and merit. Even faith, important as it is, can in no way be considered as merit to cause God's favor. Nothing man does moves God to justify him. God's love needs and can have no other motivation than itself. God is love. The cause of love is in the nature of God. He loves even the unlovely because He is love. Justification, the forgiveness of sins, is a gift of God which is motivated only by His love.

What Is the Basis for Justification?

The Apostle Paul deals with this in a specific manner in the third chapter of Romans, especially in verses 21-26. Here he tells us that "the righteousness of God has been manifested apart from the law," which means that "the righteousness of God" is manifested apart from man's fulfillment of the Law, which is impossible for him. This is called "the righteousness of God," the righteousness which He provides and bestows upon man as a gift. Read Romans 3:23-

(Continued on page 10)

OFFICERS TO BE ELECTED BY THE ANNUAL CONFERENCE

*designates incumbent

President (3-year term)

*Rev. John P. Strand, Minneapolis, Minn.

Pastor Strand has notified the church of his wish to retire from the presidency at the end of this present term (Sept. 30) and has therefore removed himself from consideration for re-election.

Vice-President (1-year term)

*Rev. Francis Monseth, Minneapolis, Minn.

Secretary (1-year term)

*Rev. Einar Unseth, Ortle, S. Dak.

NOMINATIONS BY THE ANNUAL CONFERENCE

*designates incumbent

(Elections by respective corporations)

Co-ordinating Committee

(3-year term)

Vacant upon the resignation of Dr. James Gerdeen, Minneapolis, Minn., now a student at Free Lutheran Seminary.

(5-year term)

*Rev. Kenneth L. Anderson, McVill, N. Dak.

Board of Trustees, Schools

(5-year terms)

*Rev. Robert Rieth, Kirkland, Wash.

*Mr. Kenneth Rolf, McIntosh, Minn.

Board of Foreign Missions

(5-year term)

*Rev. Eugene Enderlein, Thief River Falls, Minn.

Board of Home Missions

(5-year term)

*Mr. Paul Flaten, Newfolden, Minn.

In Memoriam

MINNESOTA

Newfolden

Oscar Brekkestran, 81, May 7, Bethania

NORTH DAKOTA

Aneta

Mrs. Gerhart Solberg, 77, May 8, New Luther Valley, McVill, N. Dak.

Perhaps I was DREAMING

WHO IS THE WISER?

Some people feel drawn to Christ, but are repelled by the spirit of His church. "The church is too negative," they say. "It harps too much on self-denial. It suppresses every natural instinct and forbids every pleasure a healthy human being craves. All manner of 'societies for prevention' find favor with the church—prevention of this, prevention of that. There is no room for life and laughter and love, only for death and denial. The church is a charnel house, a killjoy. It is no place for normal human beings.' "

We are not ready to admit that all this is true. But there may be some truth in it, and in so far as there is, one may well question the harmony between that and the teachings of Him whose coming into the world was "tidings of great joy," whose message to humanity was "Gospel" (good-spel, good news, gladness), who came "that they might have life and have it more abundantly," who delivered His message that His followers might have "His joy made full in themselves" and assured them that as long as they were true to Him no one could rob them of that joy. Had He thrown a wet blanket over life, as some say His church does, it could never have occurred to His enemies to slander Him as "a gluttonous man and a winebibber" and to accuse Him of being too convivial.

But let us assume that all the charges against His church are true; that the life of a Christian really is a life of sacrifice. What of the other side? What of the man who is not a Christian? Does not he also sacrifice? Does not he also give up something? He certainly does. He sacrifices more than does the Christian, infinitely more. For Christ never asks His followers to forego anything which they really, deeply need, while the worldling gives up the best there is in life: his highest ideals, his noblest aspirations, his sweetest dreams, ease of conscience, and peace of mind. Never has Jesus demanded the surrender of these. On the contrary, He imparts them as the choicest gifts of heaven, and the worldling, departing from Him, gives them up as he goes. That is the sacrifice he makes.

What does the true Christian sacrifice? The sordid things of life. What does the worldling sacrifice? The noblest things of life. Who is the wiser of the two?

—C.A. Wendell

editorials

A FAITHFUL STEWARDSHIP

Come October 1 and the Association of Free Lutheran Congregations will have a new president. The Lord will provide for the church, of that we can be sure, but it will seem different to have another man at the helm.

With all due respect to my colleagues of that time, it seemed in October, 1962, that John Strand was the logical man to be our first president and that was the consensus which prevailed. Nothing has happened in the meantime to change that conviction. He spoke on Friday morning of the organizational conference in Thief River Falls, Minn., on "The Church We Seek" and also that evening on "Press on to Sanctification." Delegates were impressed with his thinking and his speaking ability and subsequently voted him into office in a new, small and uncertain church body, but one which gained strength from ideals and principles it sought to preserve.

That he can leave office now, almost 16 years later, with the fellowship firmly established is testimony to his leadership ability. There have been crises to be weathered. No need to mention them here. Some time when a history of the AFLC is written there will be time to tell about the tensions that shook but did not break the young organization. A less steady leader might have left as his legacy a confused and crippled

fellowship, not one which rose from each crisis to greater growth and strength.

Those of us who have listened to his sermons and heard his annual messages to the church know the themes he has emphasized again and again: the power of the Word of God to effect change and growth in individuals and congregations, the freedom of the local congregation, the need to train pastors with shepherd hearts, not lording it over their congregations. Well, those are some of them. Coupled with these emphases is that of the necessity of pride in the Lutheran understanding of the Scriptures.

I don't know when or where I first met John Strand. Likely it was at some annual conference of the Lutheran Free Church. Later we were pastors in neighboring districts of the LFC, districts which did some things together, he in western North Dakota, I in eastern Montana. In those years and later we sometimes spoke together about our hopes and dreams of the future and the kind of church in which we would like to carry out our ministries. In the providence of God it was to be, following the ending of the LFC, in an association of independent Lutheran congregations, the AFLC. It has been a good life and it is a good life. We see it as God's way for us and all of those together with us in this fellowship of congregations.

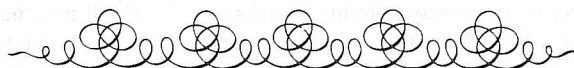
Pastor Strand and his faithful wife, Millie Thorsgard Strand, will be returning to their first love, the parish ministry, when their days on Flag Avenue and at Medicine Lake are over. Specifically, they will be at St. Paul's Lutheran Church in Fargo, N. Dak., a congregation with which I have had some little connection myself these past eight months. Agreeably, they will be returning to their native North Dakota and the only state in which he has served parishes (Grafton and Tioga), but also just next door to Minnesota which has played such a large part in their lives these past years.

At St. Paul's, Pastor Strand will find a still-developing congregation in the growing and stimulating community of Fargo-Moorhead. They will enjoy the congregation and community and the feeling will be mutual.

There will be the temptation for the conference delegates this year to press Pastor Strand, with all of his accumulated knowledge of the workings of the church, back into responsibility on some major board at once. But I hope that the temptation will be resisted and that he may have a year or two free from those duties to enjoy the simple pleasures of an active parish work. Situated as he is in Fargo, we can be sure that he will be available for whatever assistance may be asked of him by fellow pastors, even by the new president.

Perhaps the hopes and dreams of none of us are ever fully realized in regard to church life, but I hope that John and Millie Strand can leave Minneapolis in late summer with many wonderful feelings about the years at the headquarters of the AFLC. And that includes all those miles covered in visiting the congregations of the church. Beginning with the banquet on Friday night of the conference may they be surrounded with the prayers and well wishes of a grateful church for a stewardship faithfully rendered.

—Raynard Huglen



(Continued from page 7)

24. This gift, however, is not bestowed immediately, on the basis of love alone, but "through the redemption which is in Christ Jesus," that is, on the basis of His atoning death on the cross. Paul stresses the fact in Eph. 1:7: "In Him we have redemption through His blood." In the cross He demonstrated His righteousness. Redemption is "in Christ Jesus, whom God put forward as an expiation by His blood," both to make righteousness available to the individual sinner and to demonstrate that He is just and righteous when He in the name of the Crucified One forgives sins. It was to prove at the present time that He Himself is righteous and that "He justifies him who has faith in Jesus."

Justification can be and is complete and perfect, a cleansing from all the guilt of sin, because its basis is the perfect work of Christ as our Atoner. We read in II Cor. 5:21, "For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God."

The Importance of Faith

Paul writes, "But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe" (Rom. 3:21-22). "For we maintain that a man is justified by faith apart from the works of the Law" (Rom. 3:28). We are justified "by faith." In English this expression is not so precise as in the Greek. In English "by" may designate either cause or instrument. If in this context it defines faith as a "cause," it means that God forgives us our sins because of our faith, because of our merits and the virtues of our faith. If it defines faith as an "instrument," it thereby excludes cause as a consideration and takes faith to be merely an instrument through which forgiveness is bestowed upon the sinner. The cause is then in the grace of God and not in man's faith. Faith is never designated as a cause for justification, but always as the instrument through which God bestows the gift of righteousness.

Justification is by faith alone and therefore in no way of human works under the Law. Salvation is by grace alone and in no way dependent on human

merit. The basic Scriptural doctrine is that we cannot save ourselves by doing good works under the Law, for we can be saved only by the grace of God through the Gospel of Jesus Christ.



Rev. Albert Hautamaki

The Law and the Gospel must not be confused, therefore they must be clearly distinguished from each other. Justification being at the very core of the Gospel, it is of the highest importance that no confusion of the Law and the Gospel be permitted to enter at this point. It has been the experience of many a soul that the sinful and selfish human heart would want a faith which would at least a little bit build on its own merit. It is indeed deeply humiliating to be completely bankrupt. But any man who has been truly awakened by the Holy Spirit through the Law is completely bankrupt and weighed down with guilt. One knows that he deserves nothing but the just judgment of God. Then on the other hand, the faith which is quickened by the Holy Spirit through the Gospel is the receiving hand, in relation to God's forgiveness. This is the basic character of Christian faith, not only at the time of conversion, but throughout the Christian's earthly life. He should find himself every day as a humble penitent beneath the cross of Christ, where, devoid of all merit, he receives through faith the forgiveness of sins. Everything that follows must have its source of life here.

Faith may be "little" or "great;" one may be "weak in faith" or "strong in his faith," but this does not in any degree

qualify justification. If the sinner is justified at all, he is completely justified. Forgiveness is never in part, but always complete. God forgives everything or nothing. In the area of faith in God, man's strength may be his weakness and weakness his strength. As Paul says, "When I am weak, then I am strong." The real strength of faith is not in faith itself but in God who bestows His power through faith. The sufficiency and completeness of forgiveness is not determined by the faith of the forgiven one, but by the sufficiency of God's grace.

There is no passage of Scripture which stresses as strongly and so clearly the complete graciousness of Justification as Romans 4:5: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." God justifies the ungodly. This means that He forgives the guilty. Godliness, guiltlessness, the changed life do not **precede** justification.

My dear reading friend, have you really been justified before God? What kind of righteousness do you possess? Jesus said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case, enter into the kingdom of heaven" (Matt. 5:20). It does not mean a stepped up program of more good works, but a different kind of righteousness entirely, which is Christ Himself made unto us righteousness. It is uncomfortably true that one may go to church, read the Scriptures, give a tithe, do church work and even win others to his church and still be a self-righteous, unconverted Pharisee. Yes, there are many who are play acting, performing without experience, being religious without being righteous, which is exactly what our Lord meant when He called the Pharisees "hypocrites." It is a form of godliness without the power. Surely there is much of "sounding brass" and "tinkling cymbals" today.

The Apostle Paul says, in Romans 5:1-2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand." May God grant that we may have the true peace that comes when we receive Christ into our hearts," the Justifier of the ungodly."

(Bible references are from the Revised Standard Version, New American Standard Version and King James Version.)



A PAGE FOR CHILDREN

Happy Acres



A CALAMITY FOR MARK

Mark took the long-handled dust mop and stomped up the stairs. Here he was, ten years old, and expected to do girls' work—dust-mop all the floors upstairs!

His sisters and Paul and Mom had gone to town. Mom was buying goods from which she would make house dresses for the girls and herself. And he, Mark Johnson, had been told to have the floors of the five bedrooms, the bathroom, the sewing room, and the hallway upstairs all dusted spic and span by the time they got back.

Steve had grinned at him when Mom had told Mark about dusting the floors. Remembering the teasing look in Steve's face now, Mark's lips tightened in a straight line. Then he tossed the dust-mop handle to his shoulder, like it was a gun, and stomped to the top of the stairs.

Suddenly, as he turned there was a splintering sound, then pieces of glass shattered behind him.

Mark turned, instantly. When he saw what had happened, he gasped and covered his mouth with both hands.

For a moment, he could not move. It was as though he were frozen still. His anger was all gone, and now, though he was a boy ten years old, his eyes quickly filled with tears and he began to cry.

The long handle of the mop, hoisted over his shoulder, had slammed into Mom's treasured old lamp which hung from the hall ceiling. Once that lamp had been the pride and joy of Mom's grandmother. Then it had been a lamp with wicks and bowls filled with kerosene. The beautiful hand-painted roses on the bowls and shades and chimneys had been sparkly new then.

Mom had been so delighted when she had brought the old lamp home, and had had it fixed with electric bulbs lighting the dainty chimneys.

Now, one of those chimneys lay in bits on the hall floor. It could never be put together again. You couldn't buy another chimney like it. In all the twelve rooms of the old farm house, there was not another thing that Mom prized as much as she did that old lamp.

Through the open window, Mark could hear the distant purr of the tractor from the field where Dad and Steve were planting corn. Mark wanted to run to Dad now, for somehow his father could always find some way to help a fellow in trouble.

But there was no time to run to Dad. There was just enough time to get the upstairs floors all clean before Mom returned. He had better see that he did as Mom had told him.

First, Mark carefully swept the broken glass into a dust pan. Then, not knowing just what to do with the pieces, he poured them upon an old magazine on a table in his own room.

He dusted and dusted and cleaned, sometimes with his tears making it hard for him to see. The upstairs floors were all spic and span by the time Mom and the younger children, their arms full of packages, burst into the kitchen.

Mom took one look at Mark's red-rimmed eyes and asked, "What's the matter, Son?"

Mark felt about as big as Paul, and burst into tears again. He threw his arms around Mom and sobbed, "I—broke—a chimney—on your Grandmother lamp—with the mop handle—and—I'm sorry. I know it was—your favorite—"

He could say no more.

Mom held him tight, patted his head. Then she said quietly, "It is my favorite lamp, Son. I love it because it was my Grandmother's lamp. I used to see it when I was a little girl, and I thought it was the beautifullest lamp in all the world. Grandmother knew that, and that's why she saved it for me.

"But even though I do treasure it—a lamp is just a thing. Things made of

glass and wood can't last always and always. The treasures of the Spirit are far more important than the treasures that moth and rust can destroy" (Matt. 6:19).

Mom was quiet for a while. Mark stopped his crying. The girls went upstairs with their packages—once they had found out what Mark had done. Paul went out to the sandpile.

Then Mark said, "I knew you'd forgive me, Mom. But I just wish—I could do something—to make it up to you—for the broken chimney."

Mom smiled. "Yes, that's the way Christians feel toward God when we have accepted Christ as our Savior. We want to do something—to make it up to Him. That's why we want to help with His Kingdom work—because He's forgiven us so much. So much more than just a broken lamp chimney.

"There's no forgiveness as great as the Lord's, no love as boundless as His for He gave His own Son to die for us so that we might be forgiven (John 3:16). And the Bible tells us, too, Mark, 'And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you'" (Eph. 4:32).

MEMORY VERSE: For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3:16

FAMILY DISCUSSION

1. If someone hurts us or does evil against us, how should we behave toward such a person if we are Christians? (Luke 17:4; Colossians 3:13; Mark 11:25)

2. Will the Lord forgive us our trespasses if we do not forgive those who do wrong against us? Why? (Matthew 6:14; Luke 11:4; I John 1:9)

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PERSONALITIES

Rev. Dean Casselton, who served briefly as a missionary in Brazil, has accepted a call to be pastor of Our Savior's Lutheran Church, Zumbrota, Minn., and after June 1 his address is P.O. Box 257, Zumbrota.

Rev. Hubert F. DeBoer has accepted the call to become pastor of Faith Lutheran Church of Running Valley, Colfax, Wis., and will be beginning his work there on June 4. He and his family have been living in Thief River Falls, Minn., for some years.

Rev. and Mrs. Karl Stendal are back at their home at 19155 Manchester, Minnetonka, Minn. 55343, after serving in the interim at Radcliffe, Ia., prior to the arrival of the new pastor, **Rev. Donald Greven**. He assumed his new duties on May 1.

Rev. Fred Carlson, Sebeka, Minn., participated in the Leadership Clinic sponsored by Evangelism Explosion III International at Trinity Lutheran Church of Minnehaha Falls, Minneapolis, Minn., April 21-26.

SEMINARY SHORT COURSE DETAILS GIVEN

Classes in Worship in the Old Testament (Dasari), Galatians (Dyrud), I John (Haugen) and Practical Theology (J. G. Erickson) will be taught at the 1978 Seminary Short Course at Free Lutheran Seminary, Minneapolis, Minn., July 24-Aug. 4. The short courses are designed to provide further opportunities for study for lay pastors and laymen, particularly.

Registration fee is \$5.00. Rooms are available in the Bible School dorms at \$3.00 per night. Books will cost approximately \$20.00. Bedding and meals are not provided. Please notify the Seminary by July 11 if you plan to attend.

COATS EXCHANGED AT WMF RALLY

Mrs. Donald Schroeder, 63 Lind Lane, Harwood, N. Dak. 58042, and another lady exchanged coats by mistake at the WMF rally in Grafton, N. Dak., on Apr. 29. Mrs. Schroeder is desirous of getting her own coat back and is willing to pay all postage costs

involved. Call her collect at 285-6546.

Mrs. Schroeder's coat is from Penney's, size 12, navy blue with buttons of same color, small gold buckle-like ornaments on sleeves and belt, two pockets, red scarf in the coat and possibly a wind scarf.

The other coat is from Forecaster's in Boston, is also navy blue with silver buckles on belt and cuffs, size 15/16, navy buttons.

YOUTH NIGHT REUNION TO BE HELD AT NEWFOLDEN

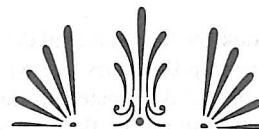
A reunion to commemorate several decades of successful youth night activity in the Newfolden community will be held July 1 and 2 in Newfolden, Minn. People from Bethlehem Lutheran, Newfolden, and Alma, Argyle, both ALC, and Westaker Lutheran and Bethania Lutheran, Newfolden, both AFLC, will participate, as well as others. Many former members of these congregations are expected back for the festivities.

The reunion will begin on Saturday night with a banquet at Marshall County Central High School. The featured speaker will be Dr. Merton Strommen, former youth director of the former Lutheran Free Church and now executive director of Search Institute.

On Sunday morning a number of former pastors back for the occasion will preach in the local congregations. Dinner and supper will be served and there will be evening and afternoon services.

Mr. LeRoy Knutson is general chairman of the reunion committee. A booklet is being prepared to memorialize the occasion.

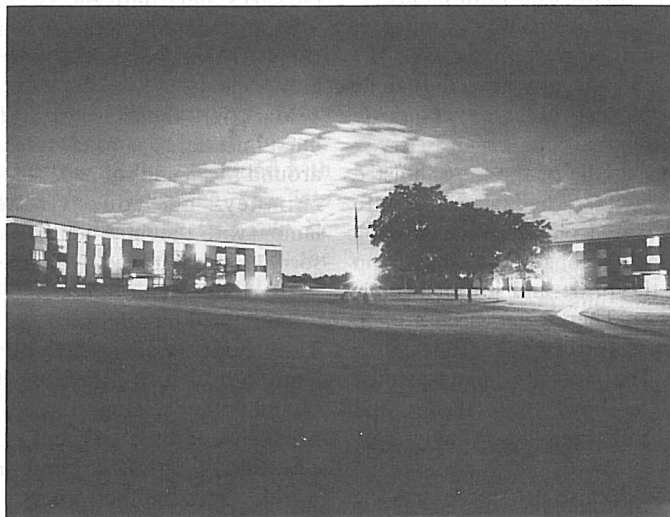
The youth night movement was particularly successful in providing a Christian Saturday night activity for young people in the Newfolden area and was once the subject of a feature article in **One** magazine, a Lutheran publication for youth.



CENSORIOUSNESS

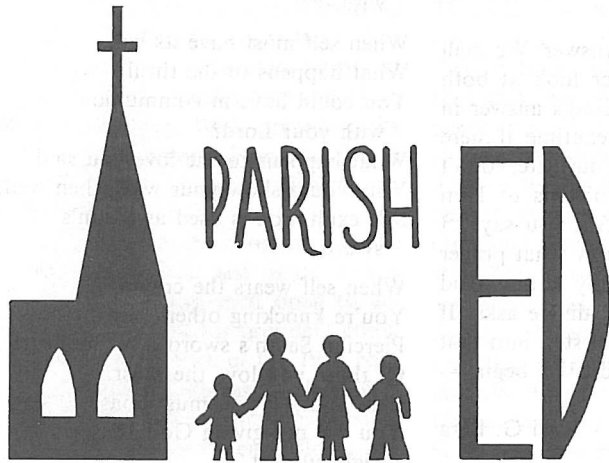
Have you ever seen a censorious person whose face did not reveal the misery that dwelt in his soul? Note the corners of his mouth, how they are drawn down! His heart is consumed with ill-will, resentment and envy. He sits and broods over the "evil that men do," and believes that all of them do evil, or else do good for an evil purpose. What a poor, sour, embittered life such a man lives! On the other hand, the man who thinks kindly of his fellowmen, even of the unworthy, and seeks to do them good at every opportunity—what a buoyant existence his is!

L. S. Keyser



The AFLBS Dormitories at night. Many conference delegates will be housed here.

Photo by Alan Olson



SUNDAY SCHOOL . . . THE PUPIL AND HIS NEEDS

Have you ever compared your role as a Sunday School teacher to that of a locomotive? You are the engine while your students are the cars. The power is supplied by the Holy Spirit. Is there a destination or do we go on aimlessly? No, our destination is to know God's purpose as revealed in His Word. What keeps us together? That's right, love and understanding between teachers and pupils keep us coupled. It is not enough that the engine has sufficient power to propel itself on the right track. It must be linked to the cars if there is to be movement there. Otherwise the engine may steam down the track leaving all the cars sitting just where they were.

Without a measure of sympathetic understanding and love, the teacher will never get linked up with his pupil nor be able to minister to him the life of our Lord Jesus. This can be accomplished by having some understanding of the pupil's needs and how they are to be met. What are some of these basic needs?

We are all acquainted with the *physical* needs. The growing body requires food, rest, activity. In Sunday School we are mainly concerned about the activity. Surely we may note a lack of proper nutrition and rest which might necessitate a home call. But our great concern now is to create a positive learning attitude and atmosphere. Someone has said, "Nature says 'Wiggle,' and we say, 'Be still.'" Therefore, besides study, opportunities for activity and movement in our classes at certain periods should be made available.

There is the *soul* or *heart* need. Each student comes with tremendous potential for either good or evil, now and in the years to come. Already he has been affected by his native inheritance, environment and his training or lack of it. His life with his family has had and will continue to influence him. Is he loved and wanted? Does he have a relationship with God? Is there friction?

The environment outside the home has a tremendous influence. Does he feel accepted? If so, by whom? Does he have friends? Does he feel needed? Does he have a sense of accomplishment? Is he shunned, or sought after?

Yes, his soul needs are varied. They are drives placed there by God. Let us consider three basic soul needs that we must learn to recognize and meet if the aim in all the work of teaching is to be fulfilled. "Whom we preach, warning every man, and teaching every man in all wisdom; that *we may present every man perfect in Christ Jesus*" (Colossians 1:28).

From the very beginning of life a child cries out for *love*. This is one of the deepest needs of the human heart. The lack of it in the home is apt to cause difficulties in the growing child and in his adjustment to others and to life. Have you ever thought that for many pupils, the teacher is the nearest link with God he will ever know? How can we let God's love flow through us to meet this need of love (Romans 5:8)? What a relief it must be for a child to know that the adults whom he loves accept him just as he is, without condemnation! And God, the One who knows him best, is the One who loves him most!

Then there is the need for *recognition*. Learn to know each child and to accept him as he is. Make use of the opportunities for commendation and recognition. No "favorites." Try to create an atmosphere of "belonging" and "necessary." Discouragement is the devil's best tool.

We all need the feeling of *security*. Is this found in the home? Does the family circle meet this need? The atmosphere of the classroom should be one in which the child feels secure. In a teacher, so much counts: a quiet voice, a smile, a personal touch and good eye contact. Try to be fair. Honor small confidences. How great if a child feels comfortable sharing his personal life with you. Take time to listen and you share also. A child feels secure when His Maker is allowed to develop in him fully his own unique possibilities.

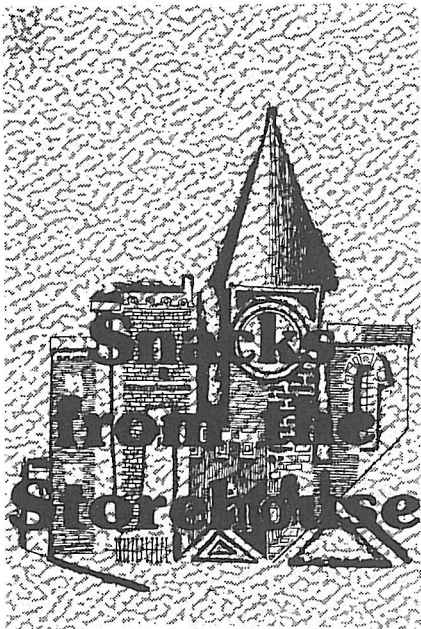
Above all, pray constantly that you may illustrate in your life the truth being taught so that the pupils will be drawn to the *love*, the personal *recognition*, and the blessed *security* found only in *Jesus*.

References:

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 Jordan, Bernice C., *Guidebook to Better Living*, Bible Club Movement, Inc.
 Bolton, Barbara J., *Ways to Help Them Learn*, Gospel Light Company

Judith B. Wold
 Executive Secretary
 AFLC Parish Education





REMOVING MOUNTAINS

Mountain, mountains, mountains—oodles of them. Mountains can become barriers in the way. One has a certain goal in mind but a mountain is in the way so one has to take a much farther route around the mountain. They can separate man from man. In Norway a neighbor can be so close. Only a mile or two away. But in between is a mountain. When they occasionally meet, they are still far apart. The mountain living has brought on a difference in dialects, making them still far apart—even when close.

Can a mountain be removed? Our answer would be no. It would cost too much even to try. So we try and get along with our mountains.

Is there a mountain in your life? You may live on the rolling prairies of the midwest and answer in the negative. There is no mountain in **your** way. Definitely not! Are you sure about that? God speaks about mountains. Mountains that separate man from God. Mountains that separate man from man. But God doesn't stop with that. He speaks, too, about mountains being "removed," and "cast into the sea."

He isn't talking about the Rocky Mountains or the Cascades. He is talking about those "little" irritations, frustrations, habits, and sins that may seem so small at first and yet can become "mountains" in the way to real enjoyment of life and its fulfillment. They become mountains of separation.

Former lovers become husbands and wives who barely tolerate each other. Beautiful friendships are wrecked along the highway of life. Homes are falling apart in the seams. Our institutions are filled with the by-products of broken homes. Is there an answer? Can the "mountains" be removed? Is there a way out? Man has attempted to find his way out but hasn't.

God does have The Answer. We shall attempt to take a closer look at both man's attempt and at God's answer in the next issues. In the meantime, if there is a "mountain" in your life, don't despair. Bring your problems to Him Who has the answer. But you say: "I can't pray." Do you know what prayer really is? Prayer is simply letting God into one's need. That's all He asks. If you honestly do, He will step into that need and take over. And LIFE begins—**real life.**

Karl G. Berg

GOD WAS MERCIFUL

I am a member of Bethany Lutheran Church of Bemidji, but more important, my name is written in the Lamb's Book of Life. For me it has been hard to believe that I could be forgiven for my sins. My sins were such that if I had been living in the time of Moses I would have been stoned to death. But Jesus' mercy is so great that I must believe that I am forgiven.

What has held me back, too, was that I tried to serve both God and the devil. I was blinded to that fact. In doing so I am sure that people sow this and it has hurt the cause of the church of Christ. We of the Lutheran Church have the right interpretation of the Word of God but too many of us don't live it to the full. I think that we do many things without love. If we were open so that Christ's love could come into our hearts, then we could accomplish more.

When the annual meeting comes up we have to seek to get a man to continue the fine job Pastor Strand has done. I have sent in the name of (Pastor) John Abel for a nominee for president. But I wish that we would all pray that the man Jesus wants for president is the man we, too, would select.

Nick Snustad
Bemidji, Minn.

SELF

Self on the throne
Ruins many a home
Which would normally be filled
with cheer.

When self is in the way
It shoves joy out of your day
And fills the hearts of loved ones
with fear.

When self must have its will,
What happens to the thrill
You could have in communion
with your Lord?
What happens to the love you said
You would show your wife when wed?
Self exultation is used as Satan's
sword.

When self wears the crown,
You're knocking others down,
Piercing Satan's sword into the heart
Of those you love the most.
If of yourself you must boast
You are not giving God His
rightful part.

When self must come first,
There must be a thirst
For something within your own soul.
You may have too much attention,
Or of your talents no mention.
Turn it over to God and be
made whole.

When self is in the way
To God you **really** say,
"I want to be in control
of my own life."
If **all** were in love with self
'Twould push God off the shelf,
Causing nothing but discord and
strife.

Turn the picture around.
Surprise will abound
When you see what self-will does
to others.
Give God control of your will
If you want to know the thrill
Of love for God, wife sisters
or brothers.

Verna Johnson Lindgren
Minneapolis, Minn.

THE SIXTEENTH ANNUAL CONFERENCE OF THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

June 14-18, 1978

With the Association Congregations of the Twin Cities and the Association Schools as hosts.
The sessions will be on the campus of the Association Schools, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota

THEME: WALKING WORTHY OF OUR CALLING

CONFERENCE TEXT: EPHESIANS 4:1-16

Wednesday, June 14, 1978

- 9:00 a.m. — The Conference Committees meet for devotions, instructions and room assignments in the Junior Classroom in the Girls' Dormitory.
- 8:00 p.m. — The opening service of the Conference, with the sermon on the conference text by Pastor Francis Monseth, Minneapolis, Minnesota. Pastor J. G. Erickson will lead the service. The opening of the Conference and the appointment of necessary committees, by Pastor John P. Strand.
Offering to the General Fund.

Thursday, June 15, 1978

- 9:00 a.m. — Report of the Credentials Committee.
Election of Committee on Nominations for the 1979 Conference.
The President's Report.
The report of the chairman of the Coordinating Committee, Pastor Wendell Johnson.
Financial Report, Pastor Albert Hautamaki.
Report of the Treasurer of the Family Bible Camp, Mrs. Harold Erickson, New York Mills, Minnesota.
Report of the Budget Analysis Committee, Ronald Miller, Minneapolis.
Report of the Nominating Committee, always in order.
Election of nominees for the Missions Corporation and the Schools Corporation.
Report of Committee No. 1.
- 11:30 a.m. — Prayer Hour. The Prayer Hours will be led by Pastor Harvey Carlson, Grand Forks, North Dakota.
- 2:00 p.m. — Devotions.
Report of the Credentials Committee.
Election of the President, Vice-President and Secretary of the AFLC.
Election of nominees to the Mission Boards and the Board of Trustees.
Continuing discussion of Committee No. 1.
Election of nominees to the Coordinating Committee.
Election of Committee No. 1 for the 1979 Conference.

Report of the Chairman of the Board of Trustees, Pastor Robert Rieth, Kirkland, Washington.
Report of the Dean of the Theological Seminary, Pastor Amos Dyrud.
Report of the Dean of the Bible School, Pastor Kenneth Moland.
Report of Committee No. 2.

5:30 p.m. — The Schools Corporation will meet at the Jolly Troll Cafeteria, 5418 Wayzata Boulevard, Minneapolis.

8:00 p.m. — The Mission Festival Service conducted by the Women's Missionary Federation.

Friday, June 16, 1978

- 7:00 a.m. — The Mission Corporation meets at the Morgan Avenue Lutheran Church, at Morgan and 2nd Avenue North, Minneapolis.
- 9:00 a.m. — Devotions.
Report of the Credentials Committee.
Continuing discussion of Committee No. 2.
Election of Committee No. 2 for the 1979 Conference.
The report concerning the Schools Corporation meeting.
The report of the chairman of the Foreign Mission Board, Pastor Eugene Enderlein.
The report of the chairman of the Home Mission Board, Pastor Herbert Franz.
The report of the Home Mission Director, Pastor Elden Nelson.
The report of the chairman of the Evangelism Commission, Pastor Terry Olson.
The report of Committee No. 3.
- 11:30 a.m. — Prayer Hour.
- 2:00 p.m. — Devotions.
Report of the Credentials Committee.
Continuing discussion of the report of Committee No. 3.
The report concerning the Missions Corporation meeting.
- 7:00 p.m. — Banquet honoring Pastor and Mrs. John Strand, at the Radisson Hotel, downtown Minneapolis.

Saturday, June 17, 1978

9:00 a.m. — Devotions.

Report of the Credentials Committee.

Continuing discussion of the report of Committee No. 3.

Election of members to the Commission on Evangelism.

Election of Committee No. 3 for the 1979 Annual Conference.

Report of the chairman of the Board of Publications and Parish Education, Pastor Howard Kjos.

Report of the Executive Secretary of the Department of Parish Education, Miss Judith Wold.

Report of the chairman of the Youth Board, Pastor Rodger Olson.

Report of the president of the Luther League Federation, Pastor Dale Mellgren.

Report of Committee No. 4.

11:30 a.m. — Prayer Hour.

2:00 p.m. — Devotions.

Report of the Credentials Committee.

Report of the Colloquy Committee.

Election of members to the Board of Publications and Parish Education, and the Youth Board.

Election of Nominees for the position of Editor for **The Lutheran Ambassador**.

Election of Committee No. 4 for the 1979 Annual Conference.

Election of the Colloquy Committee for the 1979 Annual Conference.

Report of the chairman of the Stewardship Board, Pastor Edwin Kjos.

Report of the chairman of the Pension Board, Mr. Clifford Holm.

Report of Committee No. 5.

Election of members to the Stewardship Board and the Board of Pensions.

Election of Committee No. 5 for the 1979 Annual Conference.

Reports of special committees.

Election of the Budget Analysis Committee for 1979.

Report of Committee No. 1, as the Committee on General Resolutions.

8:00 p.m. — Youth Night at the Conference.

The service will be led by Pastor Dale Mellgren.

Pastor Donald Greven, Radcliffe, Iowa, will bring the message.

Offering to Home Missions.

Sunday, June 18, 1978

8:00 a.m. — Communion Service.

Pastor Dennis O'Neil, liturgist.

Pastor Gary Skramstad, preacher.

10:30 a.m. — Worship Service, with the message by Pastor Raynard Huglen.

Pastor Amos Dyrud, liturgist.

Offering to Foreign Missions.

2:00 p.m. — Ordination Service and closing of the Conference.

Message by Pastor John P. Strand.

Offering to the Schools.

Conference Committee:

Pastor Einar Unseth

Pastor John P. Strand