

THE LUTHERAN AMBASSADOR

September 2, 1980



Zermatt, Switzerland, with the Matterhorn towering above it.

Roger C. Huebner, D. D. S.

“Adam, Where Are You?”
page 3

AT THE MASTER'S FEET

Pastor Ralph M. Rokke



PEACE, THE GIFT OF GOD'S LOVE

As I am writing these words, my family and I are on vacation. Last night and the two previous nights we camped in our tent at a campground near Bemidji, Minnesota. What a joy it was each morning at that particular campground to hear Christian music being played in the office of the camp! One of the songs in particular was a blessing to me. It was a song that repeated these words again and again: "Sweet peace, the gift of God's love."

Peace is a gift of God's love, and it is the third of the characteristics that make up the fruit of the Spirit according to Galatians 5:22-23.

There is a real difference between the peace which the world gives and the peace which is a gift of God's love. The world's definition of peace is absence of war and increasingly it seems

that the world is unable to give even that limited concept of peace. Recently, Russia invaded Afghanistan and again the whole world was alarmed at the prospect of a world war. We are constantly hearing of wars and rumors of wars, just as Jesus said that we would as the day of His return draws near.

The world is not able to give us peace, but Jesus remains infinitely able to give peace, a fuller, greater kind of peace than the world can give. Jesus said, in John 14:27, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you."

The world defines peace as merely the absence of war, but as I look at the Bible I notice three aspects of the kind of peace which Jesus gives. First, the peace that Jesus gives is a peace with God. It is a condition of being reconciled with God. We were His enemies, but we are no longer, if we are trusting in Jesus Christ.

The first kind of peace that the Bible describes is like a peace treaty. When two armies quit fighting, they sign a treaty stating the cause, the conditions, and the effects of the peace which they have agreed upon.

Peace with God is like that. Its cause is the atoning death of Jesus Christ. That is what makes it possible. Repentance from sin and faith in the Lord Jesus are the required conditions for having peace with God and, finally, its effects are the forgiveness of our sins and that we are given eternal life.

This kind of peace is a transaction that takes place outside of us. The way

that God looks upon us changes. We are no longer His enemies. Now we are His sons. We are His children.

A second kind of peace that the Bible describes is the inward calmness and sense of security that comes because of the outward transaction. It is not based upon circumstances. It is based upon the promises of God.

I read once of a picture which was entitled "Peace." It depicted a raging waterfall. Over this waterfall hung a branch, and on this branch hung a little nest with young birds. Danger was near for the young birds, but they did not worry. Their mother and father continued to care and provide for them.

Christian, you have a Heavenly Father who will always care for you. War may come. Dangers may threaten, but Jesus says, in John 14:27, "Let not your heart be troubled, neither let it be afraid." This kind of peace passes understanding, as the Bible tells us in Philippians 4:7.

Finally, the Bible speaks of a kind of peace which God gives among his people. Christians should be easy people to live with and get along with. Romans 12:18 says, "If it be possible, as much as lieth in you, live peaceably with all men." The Lord helps His people in fulfilling this command as they look to Him to do so.

The peace that God gives us here is a little foretaste of what lies ahead. A Christian will know peace in heaven such as we cannot even imagine now. I pray that you will share in that peace through faith in Jesus Christ. Amen.

THE LUTHERAN AMBASSADOR

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"Adam, Where Are You?"

by Roger Ose

He hid because he was afraid. Things had gone badly for Adam in the Garden of Eden. He felt rejected. He didn't know which way to turn.

Then the Lord God came looking for him and asked, "Adam, where are you?" Adam answered, "I was afraid. I hid myself. My life is all messed up. I feel rejected. I just feel like running away." But the Lord gave him words of reassurance. When Adam stopped to face his problems, he realized that there was still hope.

I have entered the University of Minnesota Cancer Hospital several times in the past year and a half for chemotherapy. I have lymphoma cancer. And on a number of occasions, like Adam, I have felt like running away from God. But that haunting question keeps coming back to me: "Adam, where are you?" or, "Roger, where are you?" As I have stopped to face my problems, I have found strength. What is one of the biggest problems that has crossed my path? Rejection.

Rejection:

I feel rejected at times.

Just recently I learned of a young man and woman who had been married for several years. The wife moved away to live with her new boy friend. The husband became so angry that he took his own life. He felt rejected. Really.

One of the cancer patients on my floor has four small children. Recently his wife left him and the children. She was tired of being married to a "daying cancer patient." His feelings of rejection are so intense at times that he does not know where to turn.

Jesus felt rejected on the cross. He screamed, "My God, My God, why hast thou forsaken Me?" Shortly after he expressed those intense feelings of rejection, He died (Matthew 27).

I also have intense feelings of rejection. At times I feel that God has rejected me by letting me get cancer. Sometimes I feel my employer has rejected me, because I cannot return to Madagascar. Today I feel some friends have rejected me. Here I am, retired at age 46. They have meaningful jobs and are earning good salaries. I have talked with other cancer patients on my floor, and discovered that they also have similar feelings of rejection.

"Because I have cancer, it doesn't mean that I immediately call my undertaker."

Facing the Facts:

When feelings of rejection and abandonment come over me, I find help by honestly facing the facts. Adam did that. Although he was running from God, he finally turned around and faced the matter squarely.

It's a fact. I have cancer. People with my type of cancer have a median life expectancy of six to eight years. But it's also a fact that some people had my type of cancer thirty years ago, and are still alive and healthy today. On July 26, 1978, my doctor told me that I had less than six months left to live. That was two years ago. Because I have cancer, it doesn't mean that I immediately call my undertaker. It does mean that I admit where I am, and do as Adam did—turn to God.

Turning to God:

As I turned to the Lord, I consistently found Him in his Word:

"Even though I walk through the valley of the shadow of death, I fear no evil; for Thou art with me" (Psalm 23:4).

I did not spend hours theorizing

about how God would be with me. I just became aware of His presence in my hospital room. I didn't debate the existence of a personal God. That personal God came to me and took away that intense fear of cancer. At times that fear of death and the unknown still overwhelms me. But again I turn to the Lord. Just today I found strength in reading Jeremiah's words:

"The steadfast love of the Lord never ceases, His mercies never come to an end; they are new every morning; great is Thy faithfulness" (Lamentations 3:22-23).

How do cancer patients make it who must go through chemotherapy without the Lord's promises every day? I have watched some of my non-Christian friends face the harshness of chemotherapy. My heart goes out to them. They feel so alone. I weep for them. And in their aloneness they cannot turn to the Lord because they do not know him. They even refuse any suggestion that the Lord might be able to help them. What is worse than dying without the Lord? Maybe living without Him.

The Lord has taken possession of



Roger Ose, oldest son of Mrs. Tarkel Ose, Thief River Falls, Minn., wrote this article while he was a patient at the University of Minnesota Cancer Hospital. He has since gone into remission from cancer. He now devotes his time to writing Bible studies and conducting Bible and Mission Conferences.

me. He claims me as His own. And He does not refuse or quit that claim, no matter how costly it may be either to Him or to me. This is the God to whom I turn.

Wait:

One of the hardest things for me is waiting. When I asked my doctor if I am going into a complete remission, he said, "We will have to wait and see." I had hoped for an immediate cure. Now, two years later, I am still on chemotherapy. My doctor said that if I go into a total remission, it will at best be temporary. So where does that leave me? Waiting.

Again I turned to the prophet Jeremiah:

"The Lord is good to those who wait for Him" (Lamentations 3:25a).

It finally dawned on me. I was demanding that the Lord give answers *now*, according to my timetable. He was more concerned about His timetable, and the things he wanted me to learn through cancer. I wanted to be well immediately. He had a plan to teach me a number of things that I could not have learned until I was flat on my back for weeks at a time.

The sermon in church today was meaningful for me. Joseph was told to take Mary and Jesus down to Egypt for safety. Then the angel of the Lord told Joseph to stay there "till I tell you" (Matthew 2:13). What if Joseph had insisted on coming back early, on his own timetable? He might have messed up his part in God's plan of salvation. He might have walked right into one of Herod's traps. But Joseph waited in Egypt until he got a clear word from the Lord to move on. That is where I am right now—waiting for orders from the Lord.

While I wait, where is God? Right where He has always been. Here, with me. He is in charge. He is God even when my prayers for healing may go unanswered for years. I do not believe that God exists because sorrows are healed. He is God even when sorrows go unhealed and troubles pour over me like an ocean.

And is the existence of God negated by the death of a young cancer patient? No. He is God even when a hundred thousand young people a year

"While I wait, where is God? Right where He has always been. Here with me. He is in charge."

die of cancer. He is in charge. That does not change simply because I cannot wait for His timetable. I need to wait. I need to see the problem as God sees it. I need to depend on God.

Depend on God:

I have realized that God sees things from a different perspective than I do. I see today. He sees yesterday, today, and forever. I dwell on mistakes that I have made today, and I deeply regret my blunders. He lives in the eternal realm of complete forgiveness and wholeness. He forgives all my sins and remembers them no more. I can live joyfully because I can depend on God to forgive.

Whether I live or die, I am with the Lord. As I die, so I live, totally dependent on God's love. Jesus is the foundation of my life. He is the builder, I am the building. He knows the end from the beginning. I see only the work He is doing today. But confidently I trust in Him to build securely. He is my foundation, my rock. The pattern for my house is already set. Since he already knows the days of my life and the hour of my death, why should I spend months worrying about it? I can depend on God.

Adam and Innocence:

Before Adam sinned, he lived in perfect innocence in the Garden of Eden. Maybe it would have been better if he had continued to live in that state of innocence. But no. He would never have learned about the grace of God if he had not sinned.

Sometimes I wish that I never had cancer. At times I wish that I had never spent these two years re-thinking my priorities and trying to get well. On the other hand, I might never have learned to shout, "HALLELUJAH, I'M ALIVE TODAY," except for this cancer.

PASTOR AND MRS. STENDAL HONORED

When Pastor and Mrs. Karl Stendal arrived at the Morgan Avenue Lutheran Church in Minneapolis on June 29, they had told no one but their sons Dean and David that this Sunday was their 40th wedding anniversary.

However, when the announcements were made, we were told that after the service the congregation would have a coffee hour in the church parlor to help the Stendals celebrate their wedding anniversary.

A time of fellowship followed with the sharing of cake and coffee. The former pastor of the church, Rev. Chester Heikkinen, brought a greeting; the audience brought gifts of money.

In the evening the Stendals were invited to their son David's home in Minnetonka for an anniversary dinner. While there their sons Dean, David and Paul presented them with a beautiful wall clock.

The Stendals were married in the Kent Lutheran Church, Kent, Washington, June 29, 1940. Christine Stendal's twin sister Sena, nee Johnson, and husband Lewis Streng were married at the same service. Officiating pastor was Dr. Oscar Thingelstad, then President of Pacific Lutheran College (now P.L.U.) Parkland, Washington, near Tacoma.

Christine and Sena Johnson grew up in Kent, Washington, Lewis Streng grew up in New Richland, Minnesota, and Pastor Stendal spent his early years in Norway.

—Corr.



Pastor and Mrs. Stendal

1780-1980

The Sunday School:

200 Years Old

by Judith B. Wold
Executive Secretary
Parish Education, AFLC

The past always makes a contribution to the present. Such is the case with the Sunday school. The efforts and the sacrifices of those who have gone before to make Sunday school a major element for Christian teaching cannot go unnoticed.

Early efforts were basically by trial and error. Robert Raikes, publisher of the Gloucester Journal, Gloucester, England, sought to meet the needs of the vast number of poor children in his city by establishing a Sunday education program. His Sunday School was conducted in the kitchen of Mrs. Meredith in Sooty Alley, the worst slum of that area. This was in July, 1780. The objectives were to keep children off the streets, teach them to read and write, and to bring them into contact with the Gospel. The only requirements were that the children come with clean hands, clean faces and combed hair. Religious instruction came as they were taken to church in the afternoon, much to the dismay of the congregation where they attended. Yes, he sought to reform potential juvenile delinquents through instruction by Bible study, in Christian teaching, reading and spelling.

When Raikes died 31 years later, there were nearly 500,000 children enrolled in Sunday schools in the British Isles.

The beginning of the Sunday School in the United States was not unlike that of England as William Elliott opened his kitchen to children of Oak Ridge, Virginia, for teaching on Sunday. His efforts were to be rewarded as

the schools were encouraged by individuals. Finally the church began to see the possibilities. The movement became popular in the United States in the early 19th century when public education became more secular in its curriculum. This period of experimentation led to establishing city "unions" in Boston, New York and Philadelphia. The objectives of the unions were to promote teaching at the level of the child, emphasizing the value of children and youth, to promote teaching aids, and to improve classroom instruction.

In 1817 the American Sunday School Union was formed to promote lesson materials, to furnish selected outlines and teaching aids, and to send forth its missionaries to establish rural or branch Sunday Schools throughout pioneer America. This soon led to the first National Convention in 1832, by which time the ASSU had already established 2,867 schools. So rapidly did the popularity of the Sunday school movement spread that it became an international movement with the World Sunday School Convention convening in London in 1889. This has since become the World Convention of Christian Education. In a century, the meager beginnings in Sooty Alley had spread throughout the world.

"When Raikes died . . . there were nearly 500,000 children enrolled in Sunday Schools. . . ."

In the early decades of the twentieth century, there was a steady decline in the American Sunday School movement. Evangelicals became concerned and, under the initial interest of members of the National Association of

Evangelicals, the National Sunday School Association organized in 1945. As a result of their conventions and assistance, many regional and local associations for Sunday School improvement have been formed.

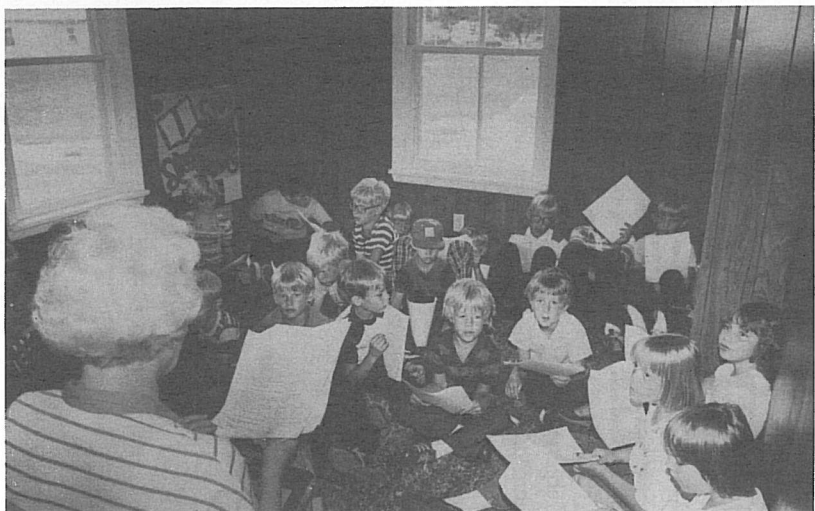
Now, "After 200 Years—a Critical Future."

This was the caption of a news release printed in the April, 1980, issue of the *Good News Broadcaster*. "Many denominations have reported significant losses in Sunday School enrollment in recent years. Marlene LeFever of the David C. Cook Company, Elgin, Ill., surveyed Sunday School curriculum publishers and users. Her report said, 'The last decade has been one of severe change in the Sunday School, and unless the pattern is changed in the next, this educational ministry of the church will fail.'"

The value of the Sunday School to the church is immeasurable. Church membership is largely the result of Sunday School membership. A church with a large and growing Sunday School is a great church. Because of the purposes of the Sunday School, a church encouraging its Sunday School is a missionary-minded church. Investment in the Sunday School is an investment in tomorrow. As the church reaches and trains along with its worship and service, it revolutionizes the character of its membership.

"Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). ☪

(Some of the material in this article is from "Sunday School Success" copyrighted by Evangelical Teacher Training Association and used by permission.)



Miss Judith Wold and her children's class



Sam Hanson, Leeds, N. Dak.

Family Bible Camp—alive and well at Lake Bronson

More than 250 campers registered at the annual Lake Bronson Family Camp, July 21 to 27.



Pastor Hubert DeBoer—Adult Bible hour



Friends visit



Mrs. Mohagen Mrs. Friborg



The trailer camp

DAVID LIVINGSTONE

*Over Thirty Years Missionary in Africa
(1840 1874)*

People who know but one or two missionary names know this one. Anybody might well be ashamed not to know the name, and something about the work, of David Livingstone. He was a doctor, an explorer and discoverer, a philanthropist who did much for humanity, and most of all, he was a missionary hero, who gave his life for Africa. What a splendid story is his.

The little David was born of sturdy, earnest Christian parents in the town of Blantyre, Scotland. His father, Neil Livingstone, was a travelling tea merchant in a small way, and his mother was a thrifty housewife. Before he was ten, the boy received a prize for reciting the whole of the One hundred and nineteenth Psalm, "with only five hitches," we are told. He began early to be an explorer, and went all over his native place. He loved to collect flowers and shells. He climbed one day to the highest point in the ruins of Bothwell Castle ever reached by any boy, and carved his name there.

When only ten, he went to work in the cotton mills, and bought a study-book out of his first week's wages. A schoolmaster was provided for evening lessons by the mill-owners. When David could have the master's help, he took it, and when he couldn't, he worked alone. In this way he mastered his Latin. He was not brighter than other boys, but more determined to learn than many. He used to put a book on the spinning jenny, and catch sentences now and then, as he passed the place in his work. In this way he learned to put his mind on his book no matter what clatter went on around him. When 19, he was promoted in the factory. At 20 the young man became an earnest Christian.

It was about this time that Dr. Carey, sometimes called "The Consecrated Cobbler," stirred up the churches on the subject of missions. A good deacon formed a missionary society in

Blantyre, and there were missionary talks, and the giving out of missionary books. David Livingstone became so deeply interested that, in the first place, he decided to give to missions all he could earn and save. The reading of the *Life of Henry Martyn* stirred his blood, and then came the appeals of a missionary from China, which thrilled the youth still more. At last he said, "It is my desire to show my attachment to the Cause of Him who died for me by devoting my life to His service." From this time he never wavered in his plan to become a missionary. He got a good preparation, through seven years of study, and became not only a regular minister, but a doctor as well.

The young man wanted to go to China, but the Opium War there prevented. Then Robert Moffat came home and Livingstone heard him plead for Africa and say that he had "sometimes seen in the morning sun the smoke of a thousand villages where no missionary had ever been," and this settled the question for him. He would go to Africa.

His parents consented gladly, but you know that the parting was hard. Look at this picture. It is the evening of November 16, 1840. Livingstone goes home to say good-bye before he leaves his native land for the Dark Continent. He suggests that they sit up all night, and we can see the three talking earnestly together. The father is a man with a missionary's heart in him. At five in the morning they have breakfast, and kneel for family prayers, after David has read Psalms 121 and 135. Now the father and son start to walk to Glasgow. Before entering the city, the two say, "Good-bye," and part, never to meet again.

OUR MEMORY VERSE

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Psalm 121:8).

Arrived in Africa, Mr. Livingstone finds some easy work offered at a station, but pushes on seven hundred miles toward Dr. Moffat's station where heathenism is like darkest night. Here the people think him a wizard, able to raise the dead. An old chief says, "I wish you would give me medicine to change my heart. It is proud and angry always." Livingstone shows him the way to Jesus. He is the first missionary who ever came into this region. How busy he is as doctor, minister, and reformer. He studies the plants, birds, and beasts. He finds 43 different kinds of fruit, and 32 eatable roots, in one district. He sends specimens to a London college.

This man keeps on exploring, telling of Jesus wherever he goes. When he writes home, his letters are covered with maps of the country. He is learning more about Africa than any one has known before. He studies the African fever, and the deadly tsetse fly, that brings disease. During this time he has the adventure with the lion, often mentioned, the fierce creature rushing on him, biting him and breaking his arm and crushing his shoulder. It cripples him for life, but he says little about it. In putting up a new mission building, he breaks the bone in the same place, but hardly mentions it. Years later, a company of royal surgeons identify the body brought home as that of Livingstone by the scar and the fracture.

For four years this missionary hero toils alone in the beginning of his life in Africa. Then he is happily married to Miss Mary Moffat, daughter of Dr. Moffat who told of the "smoke from the thousand villages, where Jesus was unknown." Now they work earnestly together, in the station called Mabolotsa, where the chief Sechele is the first convert. Before he fully learns the "Jesus Way," the chief says to the missionary, "You cannot make these people believe by talking. I can make them do nothing but by thrashing them. If you like, I will call them all together, with my head man, and with our whips of rhinoceros hide we will soon make

them all believe." But the missionary teaches him the true way. He goes on exploring new fields, teaching, healing, and helping all the way. He discovers Lake N'gami. He goes into the interior forcing his way through flooded lands, through sharp reeds, with hands raw and bleeding, and with face cut and bloody. He sets himself against the slavetrade, "The open sore of Africa," as he calls it, battling heroically against it and enlisting others in the struggle. His wife and four children must go home, but the man stays, to work on alone. Finally he disappears for three years. He is found in a wonderful way by Henry Stanley, whom he leads to Christ, but he will not return with him to England. He toils on and toils on, weary and worn. One morning in 1874, his African servants find him on his knees in his hut beside his bed. The candle is burning still, but the brave, unselfish life has gone out. They bury their master's heart under a tree, and carry his body on their shoulders a thousand miles to the coast—a nine months' march, then send it home to England. There it sleeps today in Westminster Abbey, but the hero and his work live unforgotten and ever-to-be-remembered while the world endures.

Julia Johnston,
Fifty Missionary Heroes
Every Boy and Girl
Should Know, Fleming H.
 Revell Company.

MEMORIAL GIFT GIVEN TO AFLC MISSIONS

The Ruth Mission Guild of Morgan Avenue Lutheran Church, Minneapolis, Minn., has given a gift to AFLC Missions in memory of Mrs. Everett (Alice) Pantilla, who departed this life on June 1. Her coronation service was held at Morgan Avenue on June 4, with Rev. Chester R. Heikinnen officiating. Burial was at DeKalb, Ill. Her husband survives. Both of them worked for and were ardent supporters of the World Mission Prayer League.
 —Corr.

WORLD MISSION PRAYER LEAGUE HAS NEW GENERAL DIRECTOR

Mr. Jonathan Lindell became General Director of the World Mission Prayer League on August 1, replacing Rev. Alvin C. Berg who retired.

Retiring Alvin C. Berg has served as General Director of the World Mission Prayer League for four years. Jonathan Lindell has been a missionary of the Mission to Nepal since 1941.

The World Mission Prayer League is an independent Lutheran Mission agency based in Minneapolis. It sponsors 125 missionaries in ten countries of Africa, Asia and Latin America.

REV. JUSTIN TORGRIMSON

Rev. Justin (Gus) Torgrimson, 59, passed away this summer. He had been in failing health for some years. His most recent parish was in Sioux City, Ia. Prior to that he served Emmaus Lutheran, Bloomington, Minn., the Oconto, Wis., parish, and Trinity Lutheran, Kirkland, Wash.

A native of Hanska, Minn., he was educated at Augsburg College and Augsburg Seminary in Minneapolis, Minn. He was united in marriage to Avis Johnson in 1950.

He is survived by his wife, his mother, five children, and one grandchild.

Funeral services were conducted in Worthington, Minn., and burial was at Hendricks, Minn.

Blessed be his memory.



In Memoriam

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

MINNESOTA

Spicer

Mercedes Arneson, 63, July 4, Green Lake

REV. DAVID ROKKE NAMED TO HIGH ALC POST

Rev. David H. Rokke, 49, son of Mr. and Mrs. Ingvald Rokke, Strandquist, Minn., has assumed the duties of executive secretary of the Board of Trustees of the American Lutheran Church, succeeding Dr. George S. Schultz, who retired. The term is for six years.

Born at Warren, Minn., Mr. Rokke was ordained as a pastor of the Lutheran Free Church in 1955. He has served parishes at St. Luke's Minneapolis, Minn., Rugby, N. Dak., First Lutheran, Fargo, N. Dak., and First English, Wausau, Wis. He was married to Leona Eng of Bagley, Minn., in 1952. The couple has three sons, Paul, Eric and John.

Mr. Rokke has a brother Robert and two half brothers, Ralph and Philip, both of whom are pastors in the Association of Free Lutheran Congregations.



THE "DISEASE" CALLED ALCOHOLISM

If alcoholism is a disease, it's the only disease that is bottled and sold in a bottle.

It is the only disease that requires a license to keep it going.

It is the only disease contacted by the will of man.

It is the only disease that produces revenue for the government.

It is the only disease that provokes crime.

It is the only disease that is habit-forming.

It is the only disease that causes violent death on the highways.

It is the only disease spread by advertising. (Ed.—What about smoking-related diseases?)

And the only disease not caused by a germ or virus.

Can it be that it is not a disease at all?

—Selected

editorials

TAKING UP THE WORK

Now that September is here the pace of work in our congregations quickens. Vacations are over, school has begun, reduced work schedules are back to normal, everyone settles into a routine which was interrupted last spring.

Pastors enter their parish work with new seriousness as autumn comes. Confirmation instruction begins, Sunday morning audiences will be more regular and constant, there is a step-up in pastoral visitation, adult instruction classes are formed.

And then September means the commencement of Sunday School work again if there has been a summer recess. Particularly this year our Sunday schools are marking a significant milestone for they are entering the third century of their history. Miss Judith Wold, our executive secretary of Parish Education, tells us something of the background of the Sunday School movement in her article, "The Sunday School: 200 Years Old," elsewhere in this issue of the *Am-bassador*.

Hopefully, every congregation with a Sunday School will observe this 200th anniversary in a special way. All who participate will remember that they were along at such a historic occasion.

The purpose of our Sunday Schools is to teach the Word of God to children and adults. Exposure to the Word means that things can happen for good in lives. Where the Word is the Holy Spirit can do His good work. Let all who teach remember that. In right teaching there is no pressure applied other than that which comes through the Word, and that is of the Spirit.

Visible results aren't always or even often quickly observable. But that is no reason to despair. Growth takes place in many lives. The Lord looks for faithfulness; the increase is from Him. Teachers are planters, cultivators, waterers.

Certainly, we hope that all who are students in our Sunday Schools come with an earnest and honest purpose. Eagerness on their part encourages the teacher and multiplies the possibility of learning.

The result of all of it is to be life in Christ, the living of Christ and the sharing of one's faith in Him. What great objectives!

God bless the Sunday Schools, also of our fellowship, and the whole program of our congregations in this autumn of 1980.

COMING ELECTIONS

The battle lines are drawn now, as we say. Our major political parties have chosen their presidential candidates and

now that Labor Day is past, the campaigns have begun in earnest. May it be a good one with free and frank discussion of the issues. And then let the people choose.

We have our personal preferences already in some races (more than a president is to be elected) and will form others as time goes by. But all of us should be willing to hear the candidates out, whatever office they seek.

It is not our place or right to tell others how to vote. We wouldn't want to do so; you wouldn't welcome such unsought advice. Let each one be open to the needs of our country and states at this time, weigh the issues, pray about them, and vote as he or she feels led to do.

We are very leery of the church in politics, but we like the idea of Christians in politics, exerting their influence as they can.

Incidentally, we like the action of Pope John Paul II in asking all priests in public office to leave those posts. That's the right way and Protestant clergy so involved would be well served to do the same.

BONES TO THE BODY

That great and beloved Bible expositor, F. B. Meyer, wrote, "It is a flimsy religion which discounts doctrine. What the bones are to the body, doctrine is to our moral and spiritual life. What law is to the material universe, doctrine is to the spiritual" (*Our Daily Walk*).

We can say "Amen" to that. And yet it is surprising how many people, even Association people, play down the importance of doctrine. Just emphasize the Word, they say, and everything will take care of itself.

Actually, it isn't that simple. Everyone who handles the Scriptures falls into some system of interpretation. Better, then, that one examines the systems to see that he is in something consistent and true to the Bible he professes to honor and uphold. Otherwise he may get taken up with what Dr. Meyer calls "flimsy religion."

This fall (last Sunday in October) all our congregations will be paying special attention to one of the great documents of Lutheran faith, the *Augsburg Confession*, as we mark the 450th anniversary of its formulation. May the occasion strengthen us in our respect for our system of Biblical interpretation, handed down to us over these centuries.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 East Medicine Lake Boulevard Minneapolis, Minnesota 55441

BUDGET RECEIPTS (6 months)

Feb. 1 - July 31

Fund	Total Budget	Received to Date	% of Total (Ideal 50%)
General Fund	\$104,140.00	\$39,287.95	38%
Schools	179,802.00	55,009.18	31
Home Missions	105,252.00	26,514.11	25
World Missions	156,636.00	45,476.62	29
Praise	36,407.00	11,652.64	32
TOTAL	\$582,237.00	\$177,940.50	31%
1979-80	\$481,635.00	\$167,043.19	35%

YOUTH

"GARAGE SALE" GRACE

Matthew 13:44: "The kingdom of heaven is like a treasure hidden in the field; which a man found and hid; and from joy over it he goes and sells all that he has, and buys that field."

Being an avid attendee of local garage sales has brought many fine insights into the values of the people around me, both Christian and non-Christian. Garage sales are tremendous opportunities to purchase one man's unneeded item, which he would consider junk, clutter, or excess, at a price far lower than what you could buy it for anywhere else. However, there is one interesting thing: people tend to place the most value on things that cost them the most to acquire. Something that is acquired cheaply, even if it is of great overall value, tends to be abused more easily than an identical object, which demanded a full purchase price. This is particularly true as time goes by. What was a "tremendous bargain" or "great treasure" on the day of purchase becomes easily discarded or sold away after time has passed, since it "didn't cost very much anyway."

In the parable of the treasure, Jesus is speaking about the great worth of our salvation. The "great treasure" is the Kingdom of God, the forgiveness of sins and the granting of our position as children of the living God through the shed blood of Jesus. This treasure was not cheap. It cost Jesus His life, which He willingly gave for us. However, when the man in the parable finds this great treasure in the field, "from joy over it he goes and sells all that he has, and buys that field." What a response! The *only* response for so great a treasure. This is the key. The man *gave all that he had* in order to acquire this one treasure. Nothing was too great that it could not be sacrificed in order to acquire so great a treasure.

There is a scary thing taking place in

the teachings of the church as we draw closer and closer toward our goal. The Bible spells out clearly the condition of our hearts and of our need for Christ. The words that it uses to describe our *response* to God's offer of salvation are these: repent, commit, trust, obey, ask, seek, and other synonyms. Action words. Words of decision and committed action that require *one major thing*: the giving and sacrificing of all that *we* are to the lordship (control) of Christ. However, what are the words being used today to describe the salvation of God? "Free gift" (free? *Anything* free has to cost *somebody* something!) "Accept Christ." What does it mean to *accept* Christ? Usually the emphasis is placed on all the benefits of being a Christian: joy, peace, love, new life, heaven, yet, what about the things that Jesus demands of His followers? obedience, discipline, diligence, willingness to associate openly with the name of Jesus Christ, sacrificial giving of time, money, labor. Usually these are *never* mentioned until much later. Now the question is what kind of disciples are made if the "great treasure" of salvation is given away at garage sale prices? What happens is exactly what we are seeing in our country today. Now being a Christian is as faddish as belonging to an exclusive social club, only cheaper. Being "born again" is as easy on your lifestyle as changing hairdos. People can now be *Christians plus!* Christians plus feminists! Christians plus homosexuals! Christians plus anything they want to be! Where does that leave the salvation and calling of God on our *lives*? It simply becomes a part of our lifestyle.

There is a major need for those of us in the Body of Christ who seek to follow Him as Lord to reconsider the cost of our salvation. We can no longer consider it as a commodity cheaply acquired

and easily shelved on a busy day. We also can no longer offer it cheaply to be trampled under the feet of "religious garage sales" looking for a new bargain. We must pray for the Holy Spirit to reveal to us the treasure of Jesus our Lord and Savior. Then we must offer it as He offered it, to all who would listen, believe and obey. †

Tad Spading

Devotional Life Secretary, LLF

REPORT TO THE LEAGUES

Greetings in Jesus' name. It was a special blessing to see many leaguers at the Annual Conference Youth Night service and to have special music from two different groups. We praise God for His work in the hearts of our youth. Let's pray together for a real revival spirit in our Leagues.

At last year's convention a committee was established to disburse funds from the treasury to the various works of the AFLC. They have been given to the following: FLY group '80, \$400; Brazil Bible School, \$700 for bunk beds; new work in India, \$300-\$350 for a P.A. system; toward the salary of Evangelist/Youth Worker Pastor Pentti, \$400; supplies for Home Mission teams, \$200. As you can see, numerous areas of the work are being supported, we have many opportunities to serve the Lord. Our balance in the treasury is now at or below the minimum so we ask the local Leagues to remember that we are supported by your contributions to the Luther League Federation.

The next biennial convention will be held July 7-12, 1982. We have no invitation from a congregation to host the convention, so the location is yet to be determined. If you are interested in hosting the convention, please let me know.

It is good to hear of the Bible study

[Continued on page 13]

18. In contrast to the four calloused soldiers who divided Jesus' outer garments, who were the four grieving women at the cross? _____

It must have been of great comfort to them to hear His concern for Mary, His mother. He knew that a sword was piercing her heart. We learn that Mary was human like everyone else and needed the care and protection of another and could never in any sense be a mediator between God and man. Also, we learn we have in Jesus a Savior of matchless tenderness, sympathy and a willingness to provide for His own.

19. Can you find the O.T. prophecies that record the prophetic Scriptures that were fulfilled on that day?

v. 24 _____ v. 28 _____

v. 36 _____ and v. 37 _____

In the highest sense, when Christ died for our sins, He died "according to the Scriptures" (I Corinthians 15:3). The Word is the same today! All the great promises for the future will also be perfectly fulfilled! Hallelujah!

20. Have you thought about the meaning of Jesus' words on the cross, v. 30, "It is finished"? Perhaps the precise meaning will not be known in this life. There is a mystery about this. But we can safely say, His work as our substitute was finished. The price for "Life in His Name" has been paid. Redemption was completed. We rest our souls on a "finished work" if we rest them on the Lord Jesus Christ. When we look at our own works, we may easily feel ashamed, but we are not ashamed of the cross of Christ because to us "who are being saved it is the power of God" (I Corinthians 1:18). "May it never be that I should boast except in the cross of our Lord Jesus Christ!" (Galatians 6:14).

When I survey the wondrous cross

On which the Prince of glory died,

My richest gain I count but loss,

And pour contempt on all my pride.

Were the whole realm of nature mine,

That were a tribute far too small;

Love so amazing, so divine,

Demands my soul, my life, my all!"



The Gospel of John

October, 1980

Study assignment: 18:28-40 and Chapter 19

"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me" (Galatians 2:20).

Meditate prayerfully on this lesson—remembering it was for you the Savior suffered under Pontius Pilate and was crucified, died and was buried.

Last month we saw Jesus' trial before Annas who had bound Him and sent Him to Caiaphas. John does not record the examination before Caiaphas but he was the one who had advised the Jews to put Jesus to death and thus save the nation from the threat of Roman invasion (see John 11:49-53). It was his reasoning that it would be better for one man to die. (Jesus' growing popularity was a threat to Caiaphas and his fellow leaders in the Jewish Supreme Court in Jerusalem.) He feared the whole nation would perish. Thus the machinery was put into operation to arrest, convict and execute Jesus.

Another key figure in John's record of Jesus' death is Pontius Pilate. He appears in this Gospel as the man who knew what he ought to do but lacked the moral fortitude to carry it out.

This lesson all takes place inside and outside of the Praetorium, which was Pilate's official residence. There are four stages in the trial before Pilate.

A. DELIVERED TO PILATE—18:28-32 (Outside the Praetorium)

1. Notice in v. 28, these hardened men were actually engaged in doing the most wicked act that mortal man ever did—yet they did not enter into the Praetorium in order that “they might not be defiled”! What kind of people can they be compared to today? Matthew 23 _____

2. What was the only accusation against Jesus, in v. 30? _____

3. Why did the Jews bring Jesus to Pilate? v. 31 _____

B. QUESTIONED BY PILATE vs. 33-40 (Inside the Praetorium)

4. The question of Jesus being King of the Jews comes up. What did Jesus make clear about His Kingdom? _____

5. What did He make clear to Pilate concerning His purpose for coming to this world? v. 36 _____

6. Is there any evidence that Pilate really sought for the truth? _____

7. Do we need to be ignorant of truth? Proverbs 2:4, 5 and John 7:17 What is really necessary in order to know the truth? Proverbs 9:10 _____

8. How many times did Pilate declare Jesus innocent? _____

C. PILATE AFRAID 19:1-11 (Outside the Praetorium)

9. This scourging was a punishment among the Romans which generally preceded crucifixion and sometimes was so painful and violent that the sufferer died under it. If Pilate believed Jesus was innocent, as he said (18:38), why did he allow this? Luke 23:16 _____

10. What made Pilate more afraid? vs. 7-8 (See also Matthew 27:19) _____

11. Can you think of a reason why Jesus gave Pilate no answer, in v. 9? _____

D. SENTENCED BY PILATE 19:12-16 (Outside the Praetorium)

After Pilate had questioned Jesus about His claim to deity, he tried again to release Him. He wanted Jesus off his hands, v. 12. He did not want to crucify but

he was ensnared by his own weakness in not releasing Jesus when he declared he could not find Him guilty. Finally, in v. 16, he made his decision. What threat by the Jews led him to decide against Jesus? vs. 12, 13 _____

12. What words were the climax of Jewish unbelief and rejection? “He came to His own and His own received Him not.” v. 15 _____

To be rid of Jesus, they have now renounced every God-given hope and promise. They have cast away their Messianic hopes. They have sealed the doom of their nation. They had their way but His blood would be on them and on their children.

13. Pilate could not remain neutral. Can we? _____ What does Jesus say in Matthew 12:30a _____

“What will you do with Jesus?”

Neutral you cannot be—

Some day your heart will be asking,

“What will He do with me?”

THE CRUCIFIXION—19:17-22

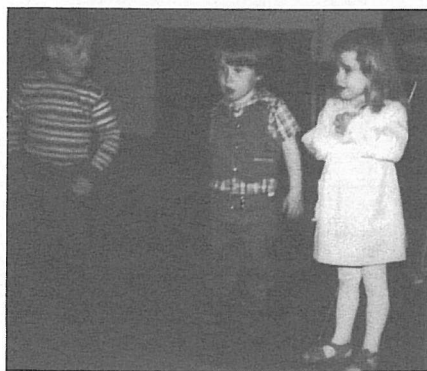
14. A very heart-searching study is to trace the opposition of the Jews, or the development of unbelief, in the Gospel of John: 5:18; 6:52; 8:40; 8:59; 11:53; 12:10; 18:3; 18:40; 19:6, 15

15. What was the awful climax in 19:16? Would unbelief act differently today? Where would we stand in such a crisis? _____

16. The fact that Jesus bore His own cross (v. 17) was part of the depth of humiliation to which Jesus submitted as our substitute. Like our Master we must be willing to “_____” Matthew 16:24

The cross is not the ordinary sufferings of life but only the reproach, loneliness or persecutions we might endure because we belong to Christ and His kingdom. 17. He was crucified as a _____ (v. 19).

“Where is He who has been born King of the Jews (Matthew 2:2). “Blessed is the King of Israel that cometh in the name of the Lord” (John 12:13, KJV). A kingdom of heaven and a kingdom of God were continually proclaimed by Jesus, unlike the kingdom of this world. As King He was born, as such He lived, as such He was crucified. As such He will come again, King of kings and Lord of lords! Is He your King? Only those who know Him as King in this world will find Him as Savior on the judgment day.



Presenting their part of the Cradle Roll program are, left to right, Todd Erickson, Jeremy Erickson and Tamara Fugleberg.



Front row, left to right, Mrs. William Erickson and Todd (see other picture), Tamara Fugleberg and Jeremy Erickson; middle, Mrs. Tom Fugleberg, and Joel, Mrs. Selvin Erickson, Jr., and Mia; back, Mrs. Robert Przekwas and Michael, Mrs. Mike Broten and Adam, and Mrs. Roger Wiskow and Daniel.

ROSE CHURCH HAS CRADLE ROLL PROGRAM

The theme of the 1980 Cradle Roll program given recently at a Rose Ladies Aid meeting was from Psalm 122:1: "I was glad when they said unto me, 'Let us go into the house of the Lord,'" with emphasis on the attendance of church by the very young. As we read in Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

The Bible story of a lad sharing his lunch of five loaves and two fishes with a multitude of people was presented by Jeanette Erickson, Cradle Roll secretary of Rose Church, near Roseau, Minnesota.

The "graduating" of four year-old

members, Todd Erickson, Jeremy Erickson and Tamara Fugleberg, gave a portion of the program. Jeremy, recited a Norwegian table prayer; the three then recited Bible verses and they also sang.

Three mothers of Cradle Roll members, Julie Fugleberg, Marianne Erickson, and Debbie Erickson, sang two beautiful songs for the group.

Cradle Roll members present at the meeting were Todd Erickson, Jeremy and Mia Erickson, Tamara Fugleberg, Joel Fugleberg, Adam Broten, Daniel Wiskow, and Michael Przekwas and their mothers.

Pastor of Rose Church is Rev. Jerome Nikunen.

Jeanette Erickson
Cradle Roll Secretary

PASTOR OSE HAS BIBLE SERIES

Pastor Roger Ose, writer of the article on page 3 of this issue, has prepared two study series, Ten Studies in the Psalms and Jeremiah the Prophet Speaks Today. The latter has five lessons.

They may be ordered for personal or group use. The studies in Psalms cost \$4.00 each, on Jeremiah, \$1.50 each. Minnesota residents add 4% sales tax. Postage will be prepaid if payment accompanies the order.

Order from Pastor Roger Ose:
c/o Norsen, Inc.
P. O. Box 21092
Minneapolis, Minn. 55421

CORRECTIONS

The Department of World Missions informs us that our report was incorrect concerning the matching of WM funds by the church in Mexico (see July 8, page 3). World Missions grants \$2.50 for each dollar raised by the church in Mexico, not one dollar as previously reported.

In the Board of World Missions elections, Mr. Kenneth Nash was elected to the five-year term, Pastor Einar Unseth to the three-year term.

We are sorry for these errors.

Editor

[Continued from page 10]

groups in various congregations. In days of growing confusion and egoism in so-called Christian groups, we need to center our fellowship in the Word of God. "Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand" (Prov. 19:20, 21).

In Christ,
Pastor Dale A. Mellgren
President, LLF

He who indulges in the liberty of speech will hear things in return which he will not like.

—Terrence

EASTERN N. DAK. WOMEN TO MEET

The Eastern North Dakota District Women's Mission Federation fall convention will be held Tuesday, Sept. 30, at Ny Stavanger Lutheran Church at Buxton. Registration will begin at 9:30 a.m.

Mrs. George Knapp, missionary wife home on leave from Brazil, will be the guest speaker.

All ladies are urged to attend!

Mrs. Vernon Russum
Secretary

RAZOR FOUND AT SNOEYENBOS

A Norelco razor was found in the men's rest room on the fourth floor of Snoeyenbos Hall on the campus of Valley City State College at the conclusion of the Annual Conference there last June.

The same may be secured by the owner by contacting Pastor Einar Unseth, 1308 N. 2nd, Bismarck, N. Dak. 58501. Telephone: 701-258-1459.

With thousands of kilometers of highways crisscrossing Brazil, Highway BR 487 is just a number on the map. But to me it's not just *any* highway. It has become a part of me. It all happened a week after Mother's Day and I'll tell you about it now.

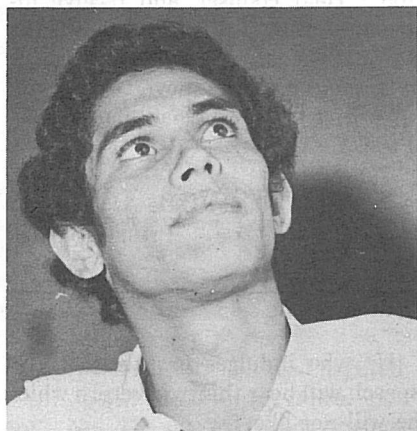
THE OFFICIAL HIGHWAY

by Missionary Conelly J. Dyrud

"Pedro, stop walking so fast. I'm not a race horse!" Pedro starts laughing and shouts back, "Pastor, if you don't hurry up we'll never make it to Campo Mourao by morning." "Campo Mourao! You're out of your mind. There's got to be a car coming soon or some *fazendeiro* (farmer) living along the road who will help us out." Pedro laughs again and stops until I catch up to him.

Pedro, a student in his last year of study in our seminary, has been serving Alvorada on weekends for the last few years. He is well accustomed to walking as he has had to "hoof it" every weekend five klms. from (about three miles) and five klms. back to a bus waiting on the other side of the river.

So here I was, an out-of-shape missionary. The furthest I'd walked in the last few years was from our house to



Pedro, my companion

the seminary buildings about a block away. I thought to myself, "How in the world did I ever get myself into a pickle like this?" It was now as dark as pitch. I couldn't see Pedro at my side but I could hear his footsteps as rhythmic as the cadence of a soldier. I tried to look at my watch and walk fast at the same time, but that's difficult. Just then a bolt of lightning flashed across the sky and lit up the whole area. Eleven p.m. We had walked for a little over half an hour and I was now starting to sweat. I prayed, "O Lord, please send a car along this dismal highway soon, before it starts raining." Just then as we came to the top of a hill we saw the lights of a car, but going in the wrong direction. It was really in a hurry and didn't stop.

But there on the side of the road was a *fazenda* (farm) all lit up. I prayed a sigh of relief, "Thank You, Lord, for hearing my prayer." At least there would be help at the farm even if that car didn't stop. I shouted to Pedro, who had now gained some more meters on me again, even though I couldn't see him. "Let's go in here. There's bound to be some help for us here." Pedro wasn't too impressed about the whole idea. He'd had several of these experiences before in his life. He grunted back, under his breath, "We're just wasting our time." But we walked in, looked around and saw several large tractors, combines and other farm equipment, plus two houses with lights glowing. "See, Pedro," I said smugly, "our help is waiting for us here." He retorted, "When I see someone come out



The van plunges out of the little river

of one of those houses and get into a pickup and open the door for us, I'll believe you." "Doubting Thomas," I muttered under my breath.

"Now," Pedro said quietly, "be careful when you clap." Why, I thought, can anyone be so simple, as I clapped loudly and bravely by the first house. Then I knew why in short order. The little dog on the porch sprang to its feet barking and that set off a yelping and barking from every corner of the *fazenda*. And by the sound of those yelps and barks those dogs weren't little house-trained terriers. Pedro spun around and was ready to run, but I grabbed his arm and shouted, "Don't run, you fool; those dogs will make hamburger out of you. Let's walk slowly away, looking into their eyes so as not to show fear. Then the dogs will not attack."

Yes, sir, I thought I'd all but convinced myself now. "Thank You, Lord," I prayed as my knees were now quite weak from the walk so far, and now this to drain what little strength was left in them. Pedro glared at me as the last rays of light from the *fazenda* faded away. "See, Pastor, I told you this wouldn't work. Every *fazenda* has a pack of dogs and besides that a *fazendeiro* would never get up at night to help anyone. How does he know we aren't a couple of robbers? Look, Pastor, we are about 20-25 klms. from Campo. I'm used to walking 10 klms. an hour. That will mean that we'll be there by about 3 o'clock to get help." "O Lord, have mercy on me," I

groaned. "What have I done to deserve this? It must be a dream. It can't be true." But then I pinched my legs and, sure enough, they were now aching so badly all over that I knew it had to be true.

I thought back to the weekend. It had been a good one. We left Saturday morning to have dinner with Manoel in Iretama by noon. The highway was dusty then and we had thrown out a lot of tracts to people who were walking on the very red dirt road that I was now travelling on. We left the main highway and took a back road as a shortcut to Manoel's small coffee farm. It had been fun. All the students were singing as we came to a small river that we had to ford. Karen Ellertson from Stacy, Minn., was one of the students with us and she was enthralled by the beautiful rolling countryside, pasture land, cattle, small coffee farms, etc., and "O boy! that river now, let me out so I can wade across," she pleaded. I stopped the van and she jumped out with her camera and shot some pictures of the van jolting over the river bottom and then plunging up the bank on the other side.

(To be continued)

PROFILES OF LUTHERANS: A DEMOGRAPHIC AND ATTITUDINAL STUDY OF LUTHERANS IN THE UNITED STATES: 1980

Over the past several years the Association of Free Lutheran Congregations has found information on our membership to be useful for planning and programs. This information can be acquired in a variety of ways. One of the information collection methods not often used is to distribute survey questionnaires to the members. In that way, the members are directly involved in communicating their attitudes and feelings back to the church.

1980 is a United States census year. As such, it is a good time to conduct a survey of Lutherans in the United States. The Association is conducting just such a data collection effort in the fall of 1980.

The purpose of the study, *Profiles of Lutherans*, is to obtain information useful to understanding Lutheran

membership, facilitating future planning and supplying specific church body information. This purpose will be achieved by acquiring demographics, family information, personal/family economics, attitudes, activities, and criteria used for making personal choices.

In September of this year, a random sampling of the congregations in the AFLC will be mailed a request to forward the name of one or more members from their congregation. Specific random sampling procedures will be provided to the pastor or church secretary to identify a few people who will be asked to complete questionnaires. The questionnaires will be distributed directly to the identified Lutherans in the fall.

All information collected will be strictly confidential. No answers from any individual member will be made available to anyone. No data from any specific congregation will be released to anyone. All data results will be tabulated on the national level.

We look forward to getting meaningful information which we normally do not have. If you are among the group of pastors or laity contacted, we hope you will be able to respond promptly to the request as you receive it.

Funding for this project is made available to the church body by Aid Association for Lutherans of Appleton, Wisconsin.

Submitted by Rev. Kenneth D. Moland,
AFLC Representative

A DYRUD RETURNS TO MADAGASCAR

Dr. Peter Dyrud was commissioned as a medical missionary to Madagascar at Oak Grove Lutheran Church in Minneapolis, Minn., on Sunday, July 13. The following week, on July 19th, he and Judy Kristin were married at Akron, Ohio. They plan to leave for Madagascar upon receipt of their visas.

For Peter it will be like a homecoming because he lived there with his par-

ents, Rev. and Mrs. Amos Dyrud, from age of one until his senior year of high school. He will be working among the people with whom he grew up. Judy is a nurse and they plan to serve there for the next two years. They will be under the ALC Board of World Missions and their sponsoring church is the American Lutheran Church of Windom, Minnesota.

—Corr.

PERSONALITIES

New address of Rev. and Mrs. Robert L. Lee is 3430 Georgia Ave. No., Minneapolis, Minn. 55427. Pastor Lee is a faculty member of the Association Schools.

Rev. Ingolf Kronstad, Jr., has been accepted on the AFLC clergy roster on a fellowship basis and is now serving Our Redeemer Lutheran Church, Kirkland, Wash., beginning early this month. His address is 11611 N.E. 140th St., Kirkland 98033. He previously lived in Great Falls, Mont.

Rev. Robert Rieth, his predecessor at Our Redeemer, has been named national Director of the Fellowship of Christians in the Arts, Media and Entertainment, an organization begun ten years ago by Jerome Hines of the Metropolitan Opera. In addition to being a chaplain-at-large in the Seattle area he will aid in establishing new chapters of FCAME in other cities of the country. Pastor and Mrs. Rieth will continue to live in the Seattle area and continue as members of Our Redeemer.

Rev. Timothy Skramstad, Minnawaukan, N. Dak., served as a chaplain at the Army Reserve Camp at Camp Parks, Calif., June 24-July 8. He was responsible for 400 men in training school. Pastor Skramstad at one time had hoped to serve as a regular Army chaplain and took the training for such, but the door was closed for him.

Speaker at a week of special meetings at Section Ten Lutheran Church, Cumberland, Wis., Aug. 6-10, was Rev. Bruce Dalager, Mentor, Minn. Local pastor is Rev. John Kjos.

A one-bedroom apartment is available for rent at The Arc (Association Retreat Center) after September 1, 1980.

For details, write: THE ARC
Route 1, Box 92
Osceola, Wisconsin 54020

SUNDAL CHURCH TO HOST LAYMEN

The Northern Minnesota Laymen's Society will meet at Sundal Lutheran Church, southeast of Fertile, Minn., on Sunday, Sept. 28, at 2:30 p.m. The text for discussion will be Revelation 17. All are welcome.

Art Joppru, Chairman
Joe Jacobson, Secretary

OUR AFLC MID-YEAR REVIEW

We are now past the half-way mark in the present fiscal year. It is always good for us to stop and evaluate how things are going. It is very needful for us to do so at this time.

The summer is just about over, and we would like to share an evaluation of our summer Family Bible Camps. We had two this summer. The first was at Lake Bronson in northern Minnesota, and the second was at "The Arc" at Osceola, Wisconsin.

There are those who have questioned the need of or value in stressing Family Bible Camps in our AFLC at this time. Those who had the privilege of attending either the camp at Lake Bronson or "The Arc" at Osceola will testify to the fact that Family Bible Camping is alive and well in the AFLC. I had the privilege of being at both camps and I came away enthused and very optimistic at the good response and attendance at both camps. I am confident that both camps can and will continue to serve our AFLC well in the years ahead. It was particularly good to see the large number of young couples with children who were in attendance at both camps.

Lake Bronson registered 250 campers and 335 registered at "The Arc" at Osceola. The total registration between the two camps is approaching the number that we used to accommodate at Lake Geneva when camping was at its peak in our AFLC. More trailers and campers could increase the number in attendance at Lake Bronson, and the facilities at "The Arc" at Osceola are able to handle quite a few more.

The fellowship at Family Camp is the finest and certainly is to be encouraged for family "togetherness" and "wholeness." Our AFLC will be

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strengthened as members of various congregations fellowship and share together for a week. The camp at Osceola brought people together from eight states.

Let's get behind Family Camping for next year and make it even better. It will do us all good.

I would also like to have us review the progress of our financial engathering for this year. That needs our special concern and prayer at this time.

This article is written on the 20th of August, and the progress of our giving for this year is as follows:

	<i>Total Budget</i>	<i>Received to Date</i>	<i>Percent of Total</i>
General Fund	\$104,140.00	\$ 42,802.10	41%
Schools	179,802.00	59,666.08	33%
Home Missions	105,252.00	29,458.45	28%
World Missions	156,636.00	50,143.69	32%
Praise	36,237.00	12,488.97	34%
	<u>\$582,237.00</u>	<u>\$194,559.29</u>	<u>33%</u>

As you can observe, we have some very pressing needs, with Home Missions at the bottom, having received only 28% of the needed funds for this year. We also need to keep in mind that the goals set are minimum goals. If we are to meet our obligations to Home and World Missions, and our

other work, these are the minimum amounts that are required. God has entrusted us with these opportunities and responsibilities. We believe that He would have us continue with them.

Will you join us in prayer that the needs of all our benevolences might be met? We believe that God is able to supply all our needs, in spite of the fact that many areas where we have congregations have been hit by a drought this year. To those who may have the ability to give an extra gift at this time, please pray about what God would have you do. We believe that you want

the work of our AFLC to move ahead. We trust that the weeks ahead will bring a good response.

God's blessings, and "thank you" in advance for what you are able to do.

Richard Snipstead
President, AFLC