

THE LUTHERAN AMBASSADOR

April 22, 1986

We Give All

And now we only ask to serve,
We do not ask to rest;
We would give all without reserve,
Our life, our love, our best.

We only ask to see His face,
It is enough for us; . . .

- Mary E. Townsend



at the MASTER'S FEET

A mother's prayer

The influence of a mother's prayer is so very great. The one who has a praying mother enjoys spiritual blessing and protection. An old Spanish proverb explains it this way, "An ounce of mother is worth a pound of clergy." While that might be humbling for those of us who are clergy, I believe most of us would agree, as we recognize the tremendous influence of a praying mother.

One of the mothers of Scripture who so clearly illustrates this is Hannah, the mother of Samuel. As we think of her prayer today, we are taught something of the nature of effectual communion with God. We also see a specific and wonderful answer to prayer, which brought honor to God and strengthened His kingdom. Samuel became a great leader and it is not too much to say that his mother's prayers greatly influenced his life.

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Motivation for Prayer

The most earnest prayer often comes from a troubled, afflicted soul. Hannah is described as being "greatly distressed," or "bitter of soul." As she began her prayer she requested that God would "look on the affliction of thy maidservant." See I Samuel 1:10,11. This was the prayer before Samuel was conceived and it expresses the longing of a barren woman. Hannah desperately wanted to have a child and year after year her request had been denied. Now, once again she brought her anguished soul with her deep need to the throne of grace.

Perhaps this is the reason mothers are such good "pray-ers." Their keen ability to empathize with the need of their children moves them to pray. How blest is the man whose mother prayed for him even before he was conceived. A parent once said, "Not only are our children planned, they are prayed for." Imagine the security a child must know when he understands that his parents consider him to be an answer to prayer. Out of Hannah's great need arose fervent prayer and God heard and answered.

Unselfish Prayer

Hannah's prayer was not basically a selfish prayer and she demonstrated that by giving her son Samuel for the service of the Lord. In an amazing act of dedication, she brought her "prayed-for" son to be left in Eli's service at the young age of three. She would now see him only once a year, as they lived some distance from Shiloh, but Hannah kept her vow that she would "give him to the Lord all the days of his life."

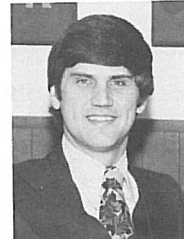
Here is where some modern mothers stumble, I believe. Because of the extremely close ties between mother and child, there may be a reluctance to freely place the child in God's hands. There may even be a feeling that this child is for me and my needs, to give me security, or honor, or fulfillment. Many children rebel against that selfish motivation, and it can also hinder the way God uses the gifts He has given to us.

Hannah teaches us not to hang on too tightly. She entrusted her Samuel into the Lord's care and into His service. If we had more mothers like Hannah, we would have more godly leaders like Samuel. She gave him to the Lord.

Prayer of Praise

Hannah remembered to thank and praise her wonderful God. Her hymn of worship in I Samuel 2:10 is a beautiful expression of a grateful heart. Although we can't be certain, it is likely that Hannah prayed this beautiful prayer in the presence of Samuel, her young son who was going to be left in the care of Eli, without his mother's nurture. If Samuel was there, it must have given him great courage to hear his mother pray with such confidence in God's love and purpose. How blest is the child who hears his mother audibly praise the God of her salvation. In her example, the child sees how a life of faith is expressed, and lived.

I'm sure Samuel must have thanked God often for his mother's prayers.



by Pastor
Kenneth Moland

BEHOLD THY MOTHER

We are reminded of that unforgettable Friday with the instrument of death protruding from the face of the earth. Upon that cruel cross hangs the body of Jesus. He is stripped of clothing and dignity. His body screams with pain from the abuse of thorns, whips and nails. His emotions run the gamut. He feels so very much alone. Then His eyes focus upon His mother. What enters the mind of a dying man hanging upon the cross of ridicule? The gripping realization that once more His mother is standing close by His side must have raced through His mind. And in those last moments he commits the physical and loving care of Mary, His mother, to the disciple whom He loved. It was the least and the best that He could do.

That special disciple was to behold Mary as his very own mother. That word, "Mother", was to resurrect the image and memory of his own dear mother. That charge was never to be forgotten because mothers are not forgotten. As their devotion to their young never failed so the devotion to the mother whose needs would now resemble those of her children many years before would be repaid. In neither case would it be just a duty or obligation. Such a life is an act of love.



by Rev.
Gary Skramstad,
Bloomington, Minn.

Some Encouraging Words

Mother! What a word! Just the mention of that word automatically triggers that special scene in our own lives. It may be recent or removed by many years. Either way it is vivid and real. After all, it is Mother that we are looking at. She is that very special gift that God gave us. So very much of what we are is from Mother. Obviously, physically we come from within her. But there is so much more to each of us. Our very sense of being, our attitudes, our values and our purposes all have their beginning upon a mother's lap.

Learning about life was so much more than learning how to stir the pudding or clean the room. We discovered that our parents loved us when we couldn't comprehend how anyone could care for those so bent on the ways of serving self. We learned about trust, forgiveness, faithfulness, sacrifice, humility and kindness through their acts and responses to life.

"Our very sense of being, our attitudes, our values and our purposes all have their beginning upon a mother's lap."

All parents could have tried just a little harder, done just a little more, been just a little bit better. That is part of being human. The purpose of this article is to stimulate each of us to behold our mothers and to encourage all mothers. This writer is reminded of a particular Mother's Day sermon he delivered while a student pastor at Maple Bay, Minnesota, over 20 years ago. The congregation was subjected to rehashes of news articles proclaiming the failing of far-from-perfect mothers. The sins of the world were dumped upon the mothers because they could have persevered just a little bit more to make this world a better place. Leaving the church that morning, one beautiful example of motherhood said to me that it would have been nice



to have heard an uplifting sermon on this their special day. There was no argument that what was said was not true. Just that gentle reminder that words of encouragement always seem to travel a farther distance than negative verbiage. I'll never forget what Bernice said that day and will always be grateful that she shared it in such a loving way. That lesson served as a yearly reminder that we need to take a good look at those mothers. We need to say, "Thank you, Mom, I love you" much more often than on Mother's Day.

We have witnessed the effect of some very special ladies who were mothers to many besides their own. Some examples include the happy spirit of Andora that was so contagious to young and old as they assembled to worship in the little country church in the Flathead Valley of Montana. Lessons of servanthood were taught to all who shared in the hospitality and doughnuts of Pauline. That spirit was not only caught by her daughters but by many in that new congregation in Kalispell. Gentleness could be the word described as

MOTHER. . .

a life inheritance from Grandma Finnestad who is now home with the Lord. A sure but peaceful response to life situations shone through her and through her daughters and granddaughters as well. Humility could have been the middle name for Emma Swenson, wife of Pastor Sidney Swenson. This saint who is now home with the Lord lived that word as she ministered to the needs of that new congregation in Maplewood.

It is probably very risky to mention names and the accompanying attributes because so many others could have and should have been mentioned. These are but a few examples from many years of serving in many places. It doesn't include such people as Mrs. Anton Rogenes, the great encourager and prayer warrior from student pastor days. Nor does it consider the influence of Dr. Lillian Brekke upon so many young lives as she taught and challenged youth from the Word of God.

"Mothers just never quit mothering. They stand by the side of their own."

Going further back in life are the faithful ones who taught Sunday School like Thelma Aaker did for so many years. Neither should this list end without mention of memories being shared of a Christian grandmother who if one peeked through the crack of her door could be seen faithfully reading her Bible and praying. These scenes leave lasting impressions upon young minds and hearts.

Mothers just never quit mothering. They stand by the side of their own. They hurt when theirs hurt. They trust, they believe, they give confidence and hope. They share their love in so many ways.

Dear reader, take a good long look at the gift from God, your mother. Dear Mothers, you are mothering in many more ways than you dream possible. Your life is making a positive impact upon countless numbers of people. Thank you for being the living examples of God's Word to us.

Try it —
you'll like it!

Part of the impetus for this article came from an article on stewardship in the Nov. 5, 1985, issue of the *Ambassador* by Alfred Tollefson, Astoria, Ore.

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

The treasurer of the congregation resigned at the annual meeting. The council asked another member to assume the job. This man agreed under two conditions: (1) no report must be required of him for a full year; (2) no one must ask him any questions during that time.

The council gulped at his unusual conditions but finally agreed. This man had been the manager of the local grain elevator for years; they all did business with him and trusted him.

At the annual meeting the following year the treasurer gave his report. The \$25,000 indebtedness on the church had been paid; the parsonage had been redecorated; the pastor's salary had been increased; benevolence was oversubscribed by 200 percent; no bills were outstanding; and they had a cash balance of \$12,000.

Immediately a grateful but shocked congregation asked, "How in the world did you manage all that?"

"Most of you men bring your grain in to my elevator," the treasurer answered. "As you did business with me, I simply withheld ten percent on your behalf and gave it to the church in your name. And the interesting thing is, *none of you ever missed it*. Do you see now what we could do for the Lord if we were truly willing to give the first tithe to God, the true owner?"

What the treasurer was talking about is called *tithing*: giving to the Lord one-tenth of our income, a proportionate share of all that we possess. The word in both the Hebrew Old Testament and the Greek New Testament for tithe actually is the word for "tenth."

The practice is almost as old as

Why are Lutherans afraid of the tenth?

mankind. Ancient Egypt, Babylonia and China practiced it; so did Abraham (Genesis 14:20); and Jacob promised God he would tithe, following his vision of the angels on the heavenly ladder at Bethel (Genesis 28:22). Abel gave God "of the firstlings of his flock and of the fat thereof" (Genesis 4:4) and the Lord blessed his offering rather than that of his brother Cain.

In Deuteronomy 14:22-23, Moses commands the children of Israel in the name of the Lord: "You shall surely tithe all the produce from what you sow, which comes out of the field every year. And you shall eat in the presence of the Lord your God, at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the first-born of your herd and your flock, in order that you may learn to fear the Lord your God always" (*New American Standard Bible*). Elsewhere it is stated that "all the tithe of the land, of the seed of the land or of the fruit of the tree, is the Lord's; it is holy to the Lord" (Leviticus 27:30).

"We are personally accountable to Him for what we do with His resources—money, natural resources, time, talents."

Once the Israelites had settled in the Promised Land, their tithes were designated for the support of the Levites who looked after the house of God and its worship and sacrifices (cf. Exodus 13:12f., Numbers 18:21-32).

Proverbs 3:9f. charges: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." And in the very last Old Testament book, Malachi, God charges the post-Exilic Hebrews with robbing Him by withholding their tithes and offerings. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

Why does God command tithing of His people? Because He is the sovereign Lord of all things and He has made us His managers and administrators (or stewards) to govern it all. We are personally accountable to Him for what we do with His resources — money, natural resources, time, talents. He is the Source of all. Sometimes we call this *stewardship*.

Roughly one out of every six verses in the four Gospels deals with stewardship. About one-third of Jesus' parables deal with money or talents and our best use of them. No New Testament verse tells us specifically that Jesus tithed, but we can be sure that He did, because we know how faithfully and thoroughly He observed and upheld the total Jewish tradition.

Tithing — giving God the tenth of all we have and are — is our most concrete expression of gratitude and thanksgiving to God. It's the way we show God the real measure of our dedication. Years ago in a church bulletin I read this couplet entitled "The Offering":

Dear Lord: In spite of all we say and do,
This is how much we really think of You.

Sometimes our offering does belie our profession. ("Yes, Lord, I know I only put \$5.00 in the plate last Sunday but I've been doing that faithfully for thirty years!") If we tithe consistently and regularly, we avoid this danger. Tithing means giving God the firstfruits, the best portions of all we have, and whatever over that we may feel led to give. To tithe and to give weekly (I Corinthians 16:1) is to proclaim our faith in God to provide for all our needs. He has promised, in the words of the Apostle Paul, that "my God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4:19). In the Scriptures, "all" means *All*!

There have been times when my wife and I, in our married life and before that, have had to fall back upon God and depend on Him for all we needed most: material sustenance, and inner strength to go on with whatever struggles we were fighting. We have never known Him to fail. No child of God ever will. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and His seed is blessed" (Psalm 37:25 f.).

I cannot explain it, but I have found it to be absolutely true: The Christian who tithes *always* has enough to give, and to live on — more than enough, in fact, for his needs. God always sees to it that he will not go without what he needs (although he may not always have all he *wants*), if he keeps on tithing. This is something both my wife and I have tested and confirmed repeatedly over many years and recommend without reservation to our parishioners.

But I return to the question: Why are Lutherans afraid of the tenth? In a former parish I placed my weekly check in the plate with a notation for my own records in the lower left-hand corner: "For tithe." At the next council meeting the treasurer brought me that check, pointed to that word, and asked: "Pastor, what does that word mean?" A lifelong Lutheran, he had never heard of tithing, or had forgotten about it.



my garden

A garden is a lovesome thing,
God wot!*

Rose plot,

Fringed pool,

Ferned grot—

The veriest school

Of peace; and yet the fool

Contentends that God is not—

Not God! in gardens! when
the eve is cool?

Nay, but I have a sign:

'Tis very sure God walks in
mine.

Thomas Edward Brown

*knows

Perhaps Lutherans think this is something fundamentalist groups do — we're above all that. But why? We may not agree with everything the fundamentalists teach, but have we nothing to learn from them? If tithing is Biblical and Lutherans are a Biblical church, why should we consider it "legalistic" to tithe?

Let it also be said: in the Lutheran Church there is no such thing as "paying church dues." We do not assess our people so much per year in order to remain members!

Some argue, "But one-tenth is too much to give in these days of inflation." I can only say that those who speak this way have never tried it. Tithers know that they always have enough and God always comes back with more. (Actually God doesn't need our tithe one-tenth as much as we need to give it.) God also never exacts from anyone more than he or she is able to give. We are instructed to give individually as God has prospered us (I Corinthians 16:2). Even those on unemployment can set aside some kind of "widow's mite." (And don't compare your giving with that of others. This is an individual matter between your God and you).

"If tithing is Biblical and Lutherans are a Biblical church, why should we consider it 'legalistic' to tithe?"

Tithing is proportionate giving. Farmers sometimes hesitate to give when they don't know what this year's income will be. There is a simple way around that: Pledge a percentage of your income rather than a cash amount (and *you* decide whether it will be your gross or your net income). Or, choose a proportionate amount for each week based on either last year's income or your average income over the past four or five years. And if tithing is utterly new to you and you hesitate at ten percent, start with a lower figure like three or five percent and work upward as you are able, as God prospers you.

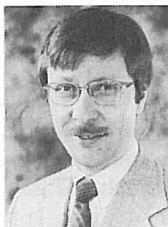
an introduction

What is Lutheran Pietism?

Lutheran Pietism is an emphasis, not a theological system. It fully agrees with Lutheran doctrine, but firmly disagrees with the subtle suggestion that belief in right doctrine is the same as saving faith.

Lutheran Pietism is rooted in the Reformation. It is grounded in Justification by Grace through Faith. But it is convinced that another word of Scripture also needs to be proclaimed: You must be born again!

Lutheran Pietism began as a movement of spiritual awakening. It has remained a force for renewal within the church. Its true spirit has never been separatistic, but recognizing a unity with Christian brothers and sisters of other communions.



by Rev.
Robert L. Lee,
Mpls., Minn.

But let it be a floor below which you will not go, rather than a ceiling above which you will not go.

Tithing is God's way. It is the Biblical way, rather than suppers or fund raising affairs or sales of "special projects." We might carry out such activities as service projects to our area or for the sake of Christian fellowship and entertainment, but if we consistently tithe we will not need these as crutches to meet the annual budget. Then the needs of the church could be met well enough that the energies and time needed for suppers and sales and projects could be channeled instead into the central, the actual mission of the church: reaching out to the unchurched, reactivating the inactive, strengthening the faithful and the wavering.

To tithe for the right reasons — to thank God, not to bring glory down upon ourselves — is to go into business with God and actually have

The Fathers of Lutheran Pietism

Lutheran Pietism is a stress on the inward life of the believer. It was conceived in devotional books and born in small group Bible studies. It continues to live and thrive in a daily walk with God.

"Lutheran Pietism believes that the Christian life is a changed life."

Lutheran Pietism believes that the Christian life is a changed life. There is sin to be forsaken and uncertain areas to be avoided. The doctrine of Sanctification needs to assume its proper place in the life and message of the church.

Lutheran Pietism has heard the call of Christ to go to the ends of the earth with the Gospel. In a day

fun doing it. The Christian who starts tithing will have at least six surprises in store for him:

1. At how much money he has for the Lord's work;
2. At the way his spiritual life deepens as he tithes;
3. At how easily he meets his own obligations with the nine-tenths;
4. At the ease in going from one-tenth to larger giving;
5. At the preparation all this gives for being a faithful and wise steward over the nine-tenths; and
6. At himself, for not trying all this sooner.

Lutherans don't have to be afraid to tithe. They can find in it a gateway to a much stronger, deeper and more faithful life with Christ. "Try it — you'll like it!"

Johann Arndt

when theologians declared that God had probably not predestined the heathen to be saved, the first Pietists responded and became the founders of the world missionary movement within our denomination.

Lutheran Pietism has a heart for evangelism. It is concerned that evangelistic endeavors reach inward to lost church members and outward to a lost world.

Lutheran Pietism has sought to proclaim and live a vision for personal Christianity.

Distorted by friends and derided by enemies, Lutheran Pietism has been at worst a legalistic system of works righteousness. But at best it has brought blessing to untold multitudes.

A true Lutheran Pietist "is, indeed, nothing more or nothing less than a *real live Lutheran*" (Charles A. Hay, 1878).

"... it is better to produce a devout person than a learned one."

- J. Arndt

Praying mothers

We often speak of "praying mothers," and personally I cannot conceive of a picture more beautiful than that of a father and a mother praying for their child. When Christian parents fold their hands to talk to Almighty God in prayer, then you can fairly well depend on it that something is going to happen. I don't know of anything that would frighten me more than to see my enemy's mother praying for him. And I am sure that there is nothing that discourages Satan more than to see Christian parents praying for their sons and daughters. In view of this fact it is certainly not out of place if on this day we confront parents with the point-blank questions: Do *you* pray for your children? What do you ask for your children?

Reinhold A. Hingst

(An old Norwegian devotional book sits on the shelf in my study. It was a gift from two sisters, Anna and Sophie Lee, charter members of Faith Church in Minneapolis before they passed away a few years ago. The brown leather cover is almost worn away, and the pages are brittle with the wear and tear of generations.)

The book belonged to their father, who regularly read from it to the family during their early years on a pioneer Manitoba homestead. Perhaps he found words of strength from its pages when he went home to the Lord on a Good Friday many years ago.

*The name of the book is **True Christianity** by Johann Arndt.)*

It has been said that many of our forefathers came to America with three books: a Bible, a hymnal, and a copy of Arndt's book.

Who was this man whose devotional classic came to have such a powerful influence?

Johann Arndt, often called "The Grandfather of Pietism," was born to a parsonage family on December 27, 1555, in the German province of Anhalt. The writings of Luther, who died only nine years earlier, and devotional "mystics" such as Tauler and a Kempis were an important influence during his early years.

He studied at Wittenberg and other schools, destined for a career in medicine. But he experienced a spiritual crisis while recovering from a serious illness and committed himself to God's service as a pastor.

Arndt's early years of ministry were troubled ones. While serving his first parish, St. Nicholas Church in Badeborn, he refused to alter the baptismal service to conform to a lower view of the sacrament and this finally led to his removal by a duke who was inclined to Calvinism. His second parish was not any happier, as he soon became entangled in city politics and aroused the dislike of the townspeople.

His third pastorate, in Eisleben, was brief but peaceful and in 1611 he was appointed general superintendent for the churches of a district in Hanover, where he remained until his death in 1621.

But Johann Arndt is remembered today for his ministry as a writer rather than as a pastor or administrator. He authored numerous religious works during his busy career, the most famous of which was *True Christianity*. By the time of his death the book had gone through 20 editions and over 125 printings before the close of the century, witnessing to its immense popularity. (It is presently available in an abridged English edition from Paulist Press.)

Why was the book so popular? The answer seems to be found in the religious conditions of the age. Lutheran theology had recently been shaken by a series of controversies about faith and works. In order to secure the doctrine of Salvation by Grace Alone, some even asserted that good works were harmful to salvation!

It is plain to see that such a false emphasis could lead to spiritual deadness and carnal living. So, against this background, Arndt wrote:

"Christian reader! That the holy Gospel is subjected, in our age, to a great and shameful abuse, is fully proved by the ungodly and impenitent life of those who loudly boast of Christ and His word, while their unchristian life resembles that of persons who dwell in a land of heathens and not of Christians."

Then he defined the theme of his book:

"True Christianity consists namely, in the exhibition of a true, living, and active faith, which manifests itself in genuine godliness and the fruits of righteousness."

The Christian life, he asserted, has almost been forgotten in the midst

(continued on p. 10)

In our preaching, teaching

The thought of revival is before us as people of the Association of Free Lutheran Congregations. A resolution has been made that we earnestly pray during 1986 that we might experience a revival at the time of our 25th anniversary as a church body, which will be next year.

At the January pastor's conference held at the Association Retreat Center, Osceola, Wisconsin, revival was the main topic for lecturing and discussion. Dr. Richard Roberts, an expert on the topic, spoke at some length.

Dr. Roberts described two types of revival for us: one, based on experience alone and which usually does not last very long; and two, a Word of God-centered revival which has evidence of lasting much longer.

I believe it was the consensus of the conference, among the pastors, that the second type of revival (a Word-centered revival) is what we should pray and work for within our beloved AFLC.

It was also brought to our attention that the revival brought about by Martin Luther in the 1500s was a Word of God-centered revival with its effects still being realized and felt in our day.

But in reading Martin Luther's writings and reviewing history of that time, as far as I can recall, the word "revival" was seldom or ever used.

Martin Luther, however, had much to say about Biblical truth and is known as a Biblical scholar who was very particular that the right interpretation be used in proclaiming the Bible. Biblical truth was all-important to both Martin Luther and his followers. A sincere effort was made to proclaim sound doctrine. There was also a strong stand taken against that

What shall we call it? revival or reformation?

which was not sound Biblical doctrine.

Somehow, I cannot help but believe that this also needs to be our emphasis if we hope to have a Word of God-centered revival, wrought by God, in our AFLC. Not only do we need to pray (and I do not wish to de-emphasize prayer), but equally important, if not more important, is our need of going deep (deeper than we have thus far) into Scripture. And this kind of Bible study, "Bible-searching," needs to be done not only by the leaders and pastors of our church body but by all who sincerely pray and desire a Word of God-centered revival.

"Biblical truth was all-important to both Martin Luther and his followers."

Yes, we need to pray, and make our desires known to God. God invites us to do the same as we pray. However, we need even more to let God speak to us through the Word of God as we listen, read, study, meditate and take it to heart. We speak to God in prayer! He speaks to us through the Word, a two-way conversation between us and God. We need to be willing and ready not only to make our desires known to God, but even more to let God speak to us. To only pray and ask of God

and not let God speak to us by studying His Word could be very selfish on our part.

Surely, if there is to be a revival, God would will to use, in that revival, those who pray for revival, in bringing it about. And surely God would have something that He would will to relate to those He hopes to use in relation to the revival itself, but also in all aspects of the Christian walk. If we truly want revival, we certainly must be willing to become more interested in Bible study and go deeper into God's Word than we have thus far, so that God can communicate to us and lead us in whatever responsibility is to be ours in bringing about a revival.

We speak often of revival. We are hearing the word being said more and more among us. But, somehow, I like the word *reformation* better. It fits our Lutheran heritage!

In order to experience revival, I believe we do well to emphasize a need to become acquainted with the whole truth of the Bible. A big order, yes! But God, I believe, gave us the whole Bible, Old and New Testaments, with the intent that we as a people become acquainted with all of it. We can never exhaust the Scripture, but let that not be an excuse for not acquainting ourselves with the whole of the Bible.

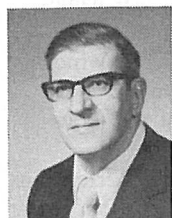
It is dangerous to know only a little Bible truth. Many cults, sects and false doctrines spring up from those who know only a part of the Bible or emphasize only a little part of the truth.

Humanism, which has a large following in our day, comes very close to Biblical truth in many of its false doctrines. It is a close counterfeit to Christianity in many respects. Surely the devil planned it so in order to deceive many people.

Too often, I fear, we are content just to feed our souls on short devotional readings which base meditation on a single Bible verse or short portion of Scripture. Most often encouraging passages are used to the neglect of large portions of Scripture which we seldom or never look at.

Now, lest I be misunderstood, I am not against devotional reading.

(continued on p. 15)



by Rev.
Gerald F. Mundfrom,
Osceola, Wis.

editorials

MOTHER'S DAY

Mother occupies a unique place in the home. While a father is to be the spiritual head of a home it is the mother who often implements the godly instruction of the children. Part of this is due to the fact that her hours of personal contact with them in a day or week are more than for a father.

Some great examples of motherhood are shown us in the Bible. Coming quickly to mind are Mary, the mother of Jesus, Hannah, mother of Samuel, and Eunice, mother of Timothy. All are known for their devotion to God.

A good number of mothers today have the spiritual interest of their children at heart. What a blessing that is for those children. They have a heritage more precious than diamonds. The Lord bless such women. Of such it can be said as Lemuel declared long ago: "Her children rise up and call her blessed; her husband also, and he praises her" (Proverbs 31:28).

We thank God for all godly mothers. Honor them not only on Mother's Day, but every day.

WHERE THEY ARE

The writings of Gerald Kennedy, the late Methodist bishop, are always stimulating. God gave him that gift. Likely he was so in his preaching, too.

Here is a quotation from his book *His Word Through Preaching*: "The philosopher writes for a special group and the professor speaks to students. But the preacher ministers to the people, some of whom are educated, and some not. Many of them are tired and most of them are worried."

Perhaps people in our congregations think it too strongly stated that *many* are tired and even more are worried. Maybe it would be fairer to put it, "Some are tired and some are worried." But however it is, there is tiredness and worry among us. Some preachers are tired, too, and quite burdened with cares. Jesus said, "Do not be anxious about your life," and Paul said something similar, "Have no anxiety about anything." And yet the struggle is there. We suppose Jesus and Paul, and Peter (I Peter 5:7), knew the temptation to anxiety or they wouldn't have even brought the matter up.

Some people have to work hard to make a living. Perhaps they have to "moonlight" to make ends meet. Mothers may feel the necessity (much as we would prefer them to remain at home) to enter the work force to help support the family. They become very harried and tired between their double duties. Workaholics are another problem and face their own special temptations. Some boast, "We never close" and unknowingly testify, "We have no god but business (or work)."

Some people are worried. There is more of that at the present time than in recent years. There have been times

when Americans, for instance, have feared the possibility of war, sometimes with good reason. But war threat doesn't occupy us much right now. Rather, a big concern is economic stability. Some farmers wonder if they can make it. Not necessarily make money, but earn enough to keep on farming, to keep their homes. It isn't an easy time for them.

Leaders in Association work worry some, too. Income doesn't meet expenses, and certainly doesn't provide for expansion in the work. What should be left undone, what should be cut back?

Parents have worries about children. Children worry about their parents. And on and on.

As to levels of education in a congregation, they don't have to have too much impact. Preaching should be simple enough for all to understand. We recall the experience of the young Norman Vincent Peale as pastor in the university city of Syracuse. With some professors in his congregation, Mr. Peale sought to preach up to them, sprinkling his sermons liberally with quotations from great thinkers. Then one day he was taken aside kindly by one of the professors and reminded that they were sinners, too, and needed the simple Gospel of Jesus Christ. It was a lesson he never forgot.

The message to be preached, for the tired, the worried, for the learned and less learned, for everyone, is the Gospel of Jesus. And that Gospel is so beautifully set forth in Matthew 11:28 "Come to Me, all who labor and are heavy laden, and I will give you rest." It has been helpful to us to think of that rest in three ways. First, there is the rest offered or deliverance from sin, as sin is confessed. This is the basic spiritual experience. Second, there is the rest given by the Lord in the midst of the cares and burdens of life. And, third, there is the eternal rest for the people of God.

Gerald Kennedy advocated preaching to people where they are, in whatever life experiences they have. Yes, that is the manner in which heralds of God's Word should approach their mission. That is what people in the pews are looking for.

ONLY ONE MOTHER

Hundreds of stars in the deep blue sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of bees in the sunny weather;
Hundreds of dew-drops to greet the dawn,
Hundreds of lambs in the purple clover,
Hundreds of butterflies on the lawn—
But only one mother, the wide world over.

George Cooper



Letters to the editor

AFLC WILDERNESS CAMP

I'm writing this letter to inform more people about the AFLC Wilderness Camp at Lake Park, Minn. The camp is located on 77 acres of beautifully wooded property 11 miles south of Lake Park. There are hookups for campers, as well as drinking water and a dumping station for recreational vehicles is available.

I really don't think there are enough people who know about this camp and the good time we spend in God's Word and just plain enjoying ourselves. I would really like to see more people come out to this camp this year so we can really get it underway and put it to the use that it was intended to be used for and that means more help and more donations. We are going to try to keep it free will. I feel that this will entitle more people to come and get closer to Jesus Christ and the Gospel.

We are in the process of taking down a building so we can use the lumber at the camp. I would hope that in the next year and maybe even this year we could put up a new building with cooking facilities, chapel and also sleeping rooms for those who don't have campers or tents.

I truly believe that God would want this to happen but we can't do it without help. I realize that people get tired of being asked for donations but that is the only way things like this get done. So I'm asking for help but mostly prayers so this will come about and that God will bless what

we are trying to do to further spread His Word.

The Kvam Ladies Aid put on a free will dinner to help raise some money for the camp and it worked out pretty well. There's an old saying, "If you need help in the church, ask the Ladies Aid." They always seem to come through and it's greatly appreciated. I think other churches could do the same.

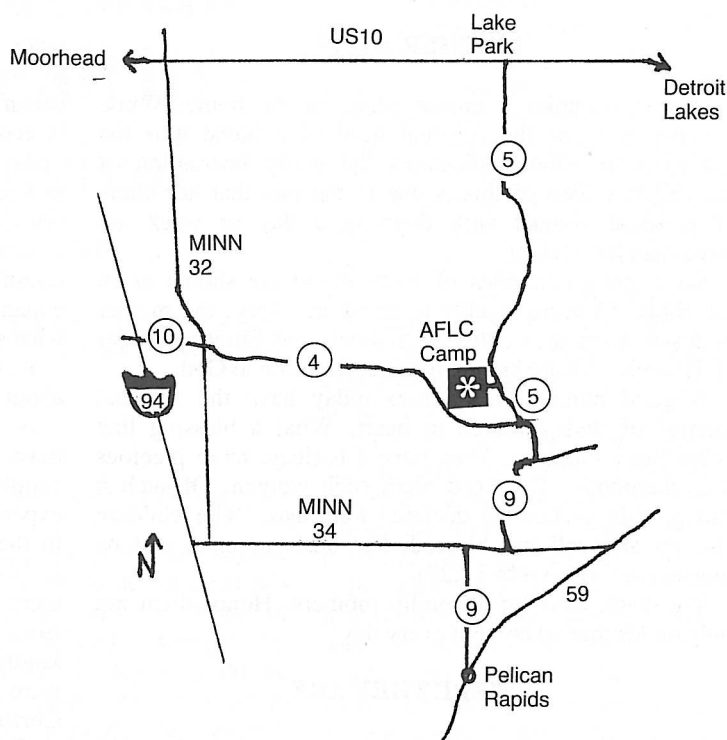
I would like to extend a special thank you to all who have helped in so many ways to make what we do have so far possible and with God's

help we'll be able to finish what we have started.

Jesus said, "Go into all the nations and spread the Gospel," and I believe that should start at home. If we can get this done then the young people that are coming up will have a place to carry on His work and we'll have our own Bible and retreat camp.

The dates of the Wilderness Camp this year were changed to August 13-17.

Lyle R. Narveson
Dalton, Minn.



ARNDT . . .

of controversy, and "without a holy life, purity of doctrine cannot be preserved." In fact, such a doctrinal purity would be of no benefit. And, regarding education, it is better to produce a devout person than a learned one.

The theology of Arndt's day was eager to defend the divine *origin* of faith . . . but what about faith's *outcome*? The emphasis of *True Chris-*

tianity moves from doctrine to life, stressing the fruit of faith rather than its content.

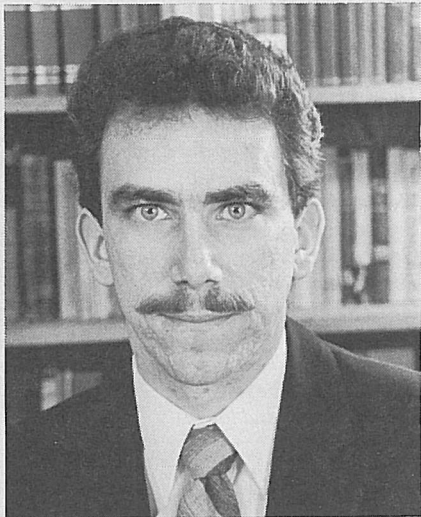
Some of the strict doctrinarians of his day found many supposed errors in Arndt's writings. But he continued to proclaim the need for a personal experience of salvation, in spite of the opposition. His ministry bore fruit. And the fruit remained.

"Do you know Jesus Christ as your personal Saviour?"

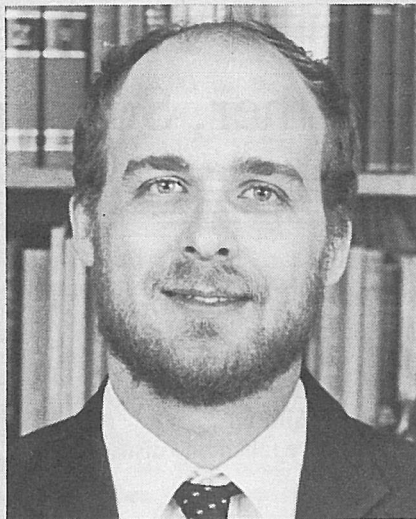
Most of us have heard that question many times in our lives. We who have been nurtured in the heritage of Lutheran Pietism do not deem it strange to speak of a personal experience of salvation.

So we honor Johann Arndt as one of our fathers in the faith who ministered through pulpit and pen that this message might never be forgotten.

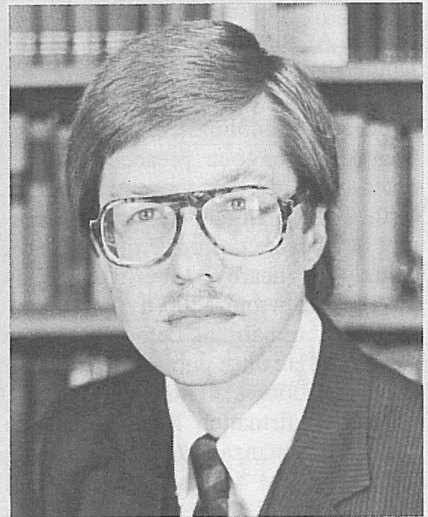
(Pastor Lee is a member of the faculty of the AFLC Schools.)



Mr. James R. Johnson
Home Town: Chatham, Michigan
Called to Serve: Slim Buttes Lutheran Church
Reva, South Dakota

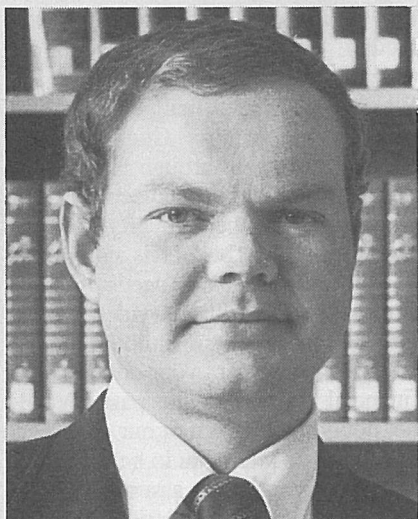


Mr. Todd Klemme
Home Town: Little Falls, Minnesota
Open for call



Mr. Jeffrey W. Swanson
Home Town: Axtell, Kansas
Open for call

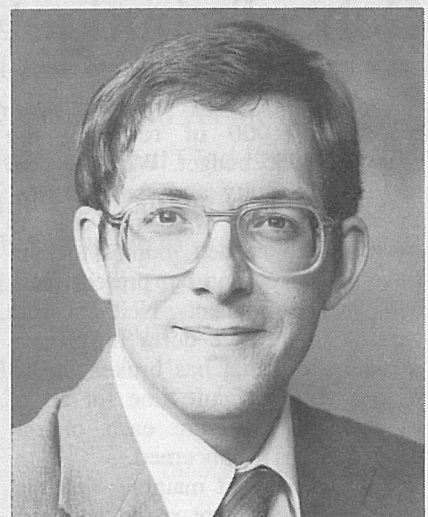
1986 Graduates of Association Free Lutheran Theological Seminary



A 1983 graduate who is now available for call:

Mr. Leslie Johnson
Home Town: Stanchfield, Minnesota
Open for call

Graduation will take place in the Chapel at Medicine Lake on May 16.



A colloquy student at AFLTS who is recommended for call:

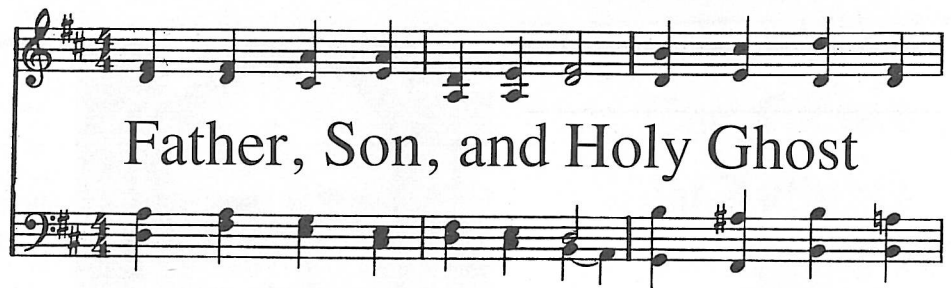
Mr. Mark Bateson
Home Town: Brooklyn Center, Minnesota
Open for call

our hymn study

Concordia, No. 107
C.A. Doring, 1821
Tr. J.S. Stallybrass, 1959
Tune Confirmation
Johann Rosenmuller, 1655
Arr. F.M. Christiansen, 1907

Carl August Doring studied at the University of Halle, the birthplace of Pietism. After serving as a private tutor and schoolmaster, he was appointed "afternoon preacher" at St. Peter's Church in the town of his birth, Magdeburg, Germany. Eventually he became pastor of the Lutheran church in nearby Elberfeld. Very prolific, he wrote 1200 hymns, many of which remain in common use in Germany. He once published a hymnal of 630 selections, all his!

This confirmation hymn originally had fifteen stanzas which were sung alternately by 1) the congregation, followed by 2) the children and 3)



the parents and teachers. The following three stanzas are the original first three which were marked "to be sung by the congregation on behalf of the children." The remaining stanzas have fallen into disuse.

TEXT

Translator James Steven Stallybrass, son of an English clergyman in the service of the London Missionary Society, was born in Siberia. After coming to England with his family he eventually became a well-known educator and translator of German hymns.

Johann Rosenmuller (c.1620-1684) was a German Lutheran church musician and composer of some acclaim.

For F.M. Christiansen, see #247.

Don Rodvold

*Father, Son, and Holy Ghost,
Bless the young before Thee;
Thou their wants and dangers know'st,
Watch them, we implore Thee.
Here they stand, Hopeful band,
Faith in Thee confessing,
Waiting for Thy blessing.*

*Gentle Savior, they are Thine,
Thou wilt never lose them;
May Thy life and love divine
Melt their tender bosom.
Lord, we pray That they may
All, like Thee, be holy,
Loving, meek, and lowly.*

*Giver Thou of gifts to all,
No good thing deny them:
Hear, O hear our earnest call,
Life and light supply them.
Strength renew, Keep them true,
All that stand before Thee,
Bless them, we implore Thee.*

The AFLC School's budget

Our Schools fell short approximately \$91,000 of reaching the proposed 1985 budget. We were able to pay all faculty and staff salaries. In so doing we were not able to maintain the needed monies to continue the upkeep on our present facilities and equipment. Neither were we able to replace dorm furnishings or equipment that has broken down. It is a very difficult time for all of us and we are sure each of our congregations is concerned.

The Board must maintain financial integrity. We cannot spend budgeted monies, but only those monies actually received. On February 1 our 1986 budget went into effect. Considering our fiscal situation, we have passed a motion to freeze all staff and faculty salaries at their 1985 levels. We would either have to do this or reduce an already busy staff and faculty. Each of them is precious

to us and we are sad to take that step. Their previous increases were modest at best.

The Schools receive legacy monies from time to time. How grateful we are to those individuals and families for their concern for our institutions. However, these monies can seldom be used for current running expenses. In most cases they are designated for special projects. Many in our AFLC hear of these gifts and receive the mistaken idea that our running expenses are being met. Such is not the case. These special love gifts are needed to continue the excellence of our ministry of God's Word and the training of His called servants. But we also need to meet the ongoing budgeted needs. If we do not maintain our facilities and equipment, they will soon break down and replacement will cost us more.

The Board, faculty and staff are doing everything possible to reduce costs and save monies. Grants from fraternal agencies have made it possi-

ble to do some ongoing training of faculty. God is good. Please continue to pray. Please continue to give. When times are difficult, it is all the more glorifying to God to show Himself powerful through His people. The joy of giving is realized by those who give from their poverty not their abundance. Our budget is not lavish; it expresses our basic needs. We are confident God will provide. Let us obey His prompting in childlike faith.

Thank you for your prayer and financial support in the past. We do not doubt the concern of our congregations. We do want you to be informed. We want you to be assured that the staff and faculty salaries will be increased in whole or in part as the yearly receipts make it possible. We sincerely pray this will be realized. May God grant us wisdom to make the right choices.

In Christ's Service
Michael W. Brandt, Chairman
Board of Trustees

world missions news

from the Abels

Dear Prayer Partners in our AFLC Foreign Missions:

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty . . . He is my refuge and my fortress: my God: in Him will I trust" (Ps. 91:1,2).

We read these verses in our devotions this morning and can truly say that we have experienced His protection and care these past two months as we traveled over dirt roads, around ridges and hills, often in mud, across rickety wooden bridges over swift flowing rivers, all part of getting to our special meetings held in small interior towns. Yet, perhaps more dangerous was our travel on busy highways filled with trucks and buses and little cars traveling at high speeds and often forced to take the shoulder as three vehicles filled up the lanes by passing illegally. You learn to drive defensively here as Brazilians cut in and out of lanes — they call it "stitching" here. Last week, returning from Sao Paulo, 240 miles from Curitiba, we saw five accidents, all involving big trucks and in one stretch trees were strewn all over the road from a storm that had passed ahead of us, perhaps an hour earlier. So you see how the Lord has protected us and why we covet your daily prayers.

Our evangelism meetings took us to two interesting towns where you step into a new world, going back it seems about 100 years, except for electricity and TV. One town, called Laranjal do Sul (Orange Grove of the South), was the scene of our first meetings and we also helped conduct a frontier marriage. The day before the ceremony a steer was butchered for the wedding barbecue. The ceremony was performed in a simple clapboard home, very thoroughly cleaned, with highly polished wood floors except for the kitchen, which still had a dirt floor. Cotton fields surrounded the house. At that time many were praying for rain as

our state was having a record drought and many crops were already lost. Praise the Lord, we were able to pray with several people that week and encourage many of the brethren. They do not have a church as yet but meet in the home of one of the lay leaders. Saturdays are interesting, for as in our country in the previous generations, the streets are filled with horses and carts and the hitching-post is still a common sight on main street.

The other interior town where we held meetings is called Poema (poem). It is on the top of a ridge that looks out for miles around over a rolling countryside, an indescribable beauty. I'm sure a poet or artist would be inspired; it reminds us of the mission hymn which says: "Every prospect pleases and only man is vile." We were able to pray with souls for salvation in spite of facing rain and mud every afternoon. One man who gave his heart to the Lord, with several of his children, was a well-known brawler and abuser of his wife and children, mainly when drunk. Pray with us that Paulino's life will be a strong testimony for the Lord. They have nine children, one more beautiful than the other, but they live in a small shack. It was so good to see them come to church all neatly dressed and clean each night. Because of the rain, when we went visiting we had to take an extra pair of shoes to change at the door, as our walking shoes built up with gumbo mud. It was quite an experience to slip and slide up and down the hilly paths. We stayed in a small house behind the church. Our hostess said it had been vacant for some months so she gave it a good cleaning. In spite of no paint on the walls and board shutters for windows, it was quite cozy.

Esther, our hostess, is the mother of four children. Three have gone to Bible School and two are now in full-time Christian work. She mentioned casually one day that when they were cleaning out the back rooms of the house we were in, they had killed two big snakes, which she

thought were "mama and papa," and six little snakes. She put them in a heap and burned them. I'm so happy she didn't tell my wife about this the first day we arrived. Then she did away with several big black furry spiders and sprayed for insects. We had already had two good nights of rest in the house so we decided not to lose any sleep over the revelation. In Mark 16:18, He who sent us to preach the Gospel has promised to be with us and protect us from all these things.

Regarding our Evangelism Explosion plans, the church and school year begins in March, so the program is just getting under way again in many of the churches. Probably 130 churches will be using the program now and many more as we realize the five clinics scheduled for '86. Last week Ruby and I were in the largest city of South America, Sao Paulo, Brazil. We have a new colleague studying the language there, Robert Foster, and his wife Mary Jo. We were able to help them get settled in October and they and their two grade-schoolers are doing well. We also met with the Brazilian national secretary of EE-III. We spent a couple days looking for potential sites for our first Advance Seminar in Brazil, scheduled for November. It seems we will be in a beautiful mountain retreat area about 90 miles from Sao Paulo. They have a large new hotel that is offering opening rates that are half the price of going rates in the area. Pray for this year's activities as EE-III spreads across this great land of Brazil. Our goal is to have over 300 trained Brazilian pastors this year.

We thank you for your daily prayers and constant support. May each of us daily look up to "Him who is able to do exceeding abundantly above all that we ask or think", according to is power (the Holy Spirit) that is operative in us (Eph. 3:20).

John and Ruby Abel

(Ed. note: In April of this year it will be 33 years since the Abels first arrived in Brazil with two small sons. Twenty-two of these years have been in service with the AFLC, having been called by the 2nd Annual Conference in Fargo in 1963.)

home mission news

Escanaba, Michigan

The picture one gets of any church is portrayed by the photographer, by the writer, by the visitor or by the member himself.

The measure of the success or failure of that church can be dependent on the view of the one who looks at the photograph, he who reads the article, he who visits in the congregation, or the one who belongs and takes part in the life of the church.

Escanaba Lutheran Church, our AFLC church in Escanaba, Michigan, could be set in a rural area or small town anywhere in the Midwest. As you would approach it you would say, "Now that is a typical small parish Lutheran church!" Opening the front doors your eye would behold and your heart be warmed by the stained glass windows, the oak pulpit and altar railings, the pews with their black Bibles and red hymnals, by the matching red carpeting down the center aisle. The well-made hangings would catch your eye and you would find yourself responding because all of this is *so* familiar!

Our beginning, however, is rather unique in that the traditional and, yes, recommended procedure of first having a good nucleus of earnest potential members was not followed. The availability of the church building and parsonage was made known to our Home Missions Committee who foresaw the potential of an AFLC church here. Thus the buildings were purchased and thus the search for strong, godly men and women was underway, Seminarian Peter Franz and Pastor Jim Gerdeen taking part in this. The first service was held in 1981. Gary Skramstad served as the first pastor. This congregation of 26 baptized members is now served by Pastor Richard Gunderson.

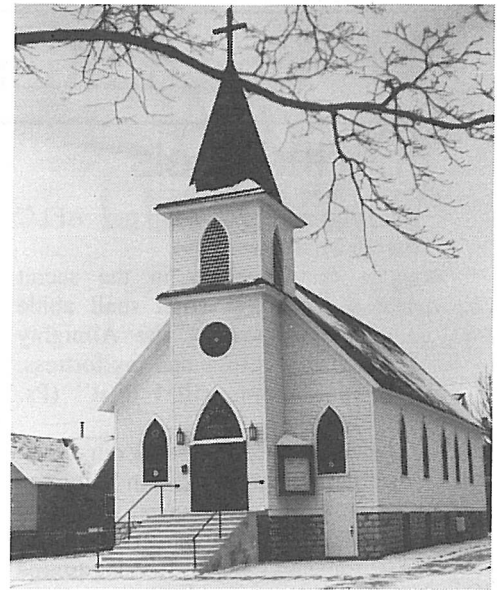
But I have hurried you to a conclusion! There are heartwarming stories to tell of getting to know one another, of working long hours in the establishment of an official congregation, of sharing burdens in prayer and

yes, times of hurting one another, with times of forgiving being necessary. We recognize our unstated commitment to be that of a spiritual hospital set in the tradition of a free and living congregation.

We share our praise and prayer burdens with one another each Sunday morning during our worship service, spending no little time at this because we recognize that it binds us together in Jesus' name.

Our schedule is typical: a strong program among our youth who have a puppet ministry, a women's Bible study, a weekly adult Bible study, a monthly Sunday evening praise service and, of course, the weekly worship service preceded by Sunday school classes for all ages.

We are learning that love is not an emotion but a decision as we respond to 'each others' needs in sharing what God entrusts to each of us, whether it is in time, talent or treasure! We've had struggles with discouragement in the area of the physical growth of our membership, but God's Word encourages our hearts



and tells us, as in I Cor. 3:6,7, that we can plant and water the seed, but it is God who gives the increase. So often we get our measuring stick out to see what success we can claim only to be shown again by the Lord that He doesn't measure by our standards but according to His perfect will for us, in His perfect timing.

What, then, do we ask of you, our fellow-workers in the Association? That in your praying we be lifted up as ones who desire above all else to acknowledge the Lordship of Jesus and to serve Him as ambassadors in Escanaba.

Personalities

Rev. Ronald Knutson, pastor of Triumph Lutheran Church, Ferndale, Wash., since 1979, has resigned in order to accept the call to Redeemer Lutheran Church, Canton, S. Dak. He will begin his duties there about August 1. Pastor Knutson is also chairman of the AFLC Coordinating Committee.

Rev. Yeddo Gottel, Minneapolis, Minn., completed a series of meetings in Grace Lutheran Church, DeKalb, Ill., on Sunday, April 20. The theme of the services in the congregation served by Pastor Dennis Gray was Christian Life, Growth and Commitment.

Pastor Forrest Swenson has been filling in during vacancy in United

Lutheran Church, Greenbush, Minn. He will now be assisting in the work of Roseau, Minn., Lutheran Parish.

In memoriam

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

MINNESOTA
Willmar

John Bratland, 87, Mar. 25, Green Lake, Spicer, Minn.

AFLC church one of two burned by arsonist

Sarpsborg Lutheran Church, rural Dalton, Minn., owned by an AFLC congregation, was one of two churches burned by an arsonist on the night of Palm Sunday, Mar. 23. It was located three miles west of Churchtown.

The other church was owned by an American Lutheran Church congregation, Ten Mile Lake, and was two miles south of Dalton.

An 18-year old Dalton man is the suspected arsonist.

Both of the churches were long-time landmarks in the area. Ten Mile Lake was built in 1886 and Sarpsborg in 1893. Travellers on Interstate 94 could easily see them from the high-



way. Merle Fagerberg is the lay pastor of Sarpsborg, sometimes referred to as the "Parkdale Church," and Ten Mile Lake is presently vacant.

The last service at Sarpsborg was held Palm Sunday morning at 11 and was followed by a fellowship dinner.

The Wednesday night before the joint parish Lenten service had been held there.

At the time this *Ambassador* was prepared it was not known whether the congregations intended to rebuild their churches.

Spicer, Minn.

Special meetings will be held at Green Lake Lutheran Church, Spicer, Minn., this weekend, April 25-27. Rev. Francis Monseth, Dean of our AFLC Seminary, will speak on the "Distinctives of Biblical Lutheranism."

On Friday at 7:30, the topic will be "The Bible: God's Inerrant Word." On Saturday at 10:00 a.m. the topic will be "The Bible: God's Dynamic Word." There will be a fellowship dinner on Saturday, followed by another session at 1:00 on "Biblical Baptism: A True Means of Grace." Saturday evening at 7:30, the topic will be "Biblical Baptism: Its Candidates." On Sunday morning at 9:45, Rev. Monseth will speak on "The Lord's Supper: Its Offer and Effect." The final message will be at the 11:00 worship service. Please come and join us for this weekend of blessing around God's Word.

EDITOR IN WASHINGTON, D.C.

Rev. Raynard Huglen, Editor of the *Ambassador*, is in Washington, D.C., this week, April 21-24, to attend the Washington Insight Briefing, sponsored by the National Association of Evangelicals.

REVIVAL . . .

We need all the encouragement we can get in our Christian walk. However, what I am saying is that more Bible knowledge is needed. We need to know the whole Bible, Old and New Testaments. We need the obtaining of such knowledge to be our goal as individuals and as families.

We, as a church or fellowship group, do well, I believe, to write more of our own Bible study helps and devotional material, such as the *Ambassador Series* for our Sunday

Ladies to meet

The Minneapolis District Women announce their third annual Women's Retreat to be held May 2-4 at the Association Retreat Center, Osceola, Wis. The theme, "Prisms of Prayer," will be addressed by Rev. and Mrs. Erwin Brandt of rural South Dakota, and Rev. Jack Aamot of Minneapolis. The Dietsche Duet will provide musical inspiration. We welcome all women seeking a spiritual challenge and fellowship to contact Mrs. Dennis Christopherson (715)268-2991 or the ARC (715)294-2877.

Mrs. M. Brandt

Schools and the WMF Bible studies found in *The Lutheran Ambassador*, so we can be sure to teach in accordance with Lutheran doctrine which we believe to be the correct Biblical interpretation. And as we do this we need to ever point out that which is false doctrine and warn of its serious consequences in subscribing to it. And as we go deeper into Scripture we need to ever seek ways to revise and improve what we have written.

We live at a time when there is a great ignorance of Bible knowledge throughout our land. Sunday morning is still the best time to reach people with the Word of God. In view of this, we pastors need to teach the Word of God from our pulpits and not only preach. Let the message on Sunday morning reveal as much Biblical knowledge as is possible in the time allowed. Paul believed in edifying. He felt that edification would build up the church spiritually. I believe he was right!

Yes, we are in need of revival! We do well to pray for it! But even more we need *reformation*, which during Martin Luther's time was brought about by a renewed interest in the Word of God and in proclaiming and teaching the same.

1986 ANNUAL
CONFERENCE
OF THE
ASSOCIATION
OF FREE
LUTHERAN
CONGREGATIONS

June 11-15
Stanwood, Washington

For reservations and information, contact

Sheri Larson (206)568-8469
6323 83rd Ave. S.E.
Snohomish, Wash. 98290
or
Pete Eckrem (206)355-2145

It is important that you make your reservations now.

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

Second-class postage
paid at Minneapolis, Minn.

Wanting to fly to the Conference?

Exceptional air fares are now available for travel to our Annual Conference in June.

Northwest — Mpls. to Seattle & return — \$198.00

Republic — Mpls. to Seattle & return — \$218.00

There is a 25% penalty if a change is made in the Northwest and Republic reservations.

Frontier — Mpls. to Fargo to Seattle & return — \$218.00 - no restrictions.

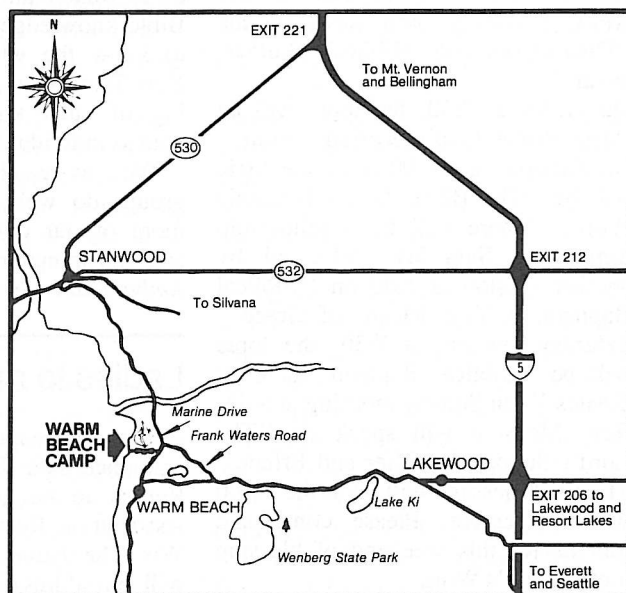
The above fares are subject to change, so we urge any reader who is considering travel to the conference to make use of these opportunities.



Horseback riding at Warm Beach.
There are several miles of trails.



Port Susan Bay from the outdoor amphitheater at Warm Bay. Camano Island can be seen in the distance.



How To Get There:

FROM THE NORTH: Exit from I-5 at Exit 221, proceed south to Stanwood. Take Marine Drive (Warm Beach Road) south 4 miles out of Stanwood to entrance of Warm Beach Camp on right.

FROM THE SOUTH: Exit from I-5 at Exit 206, cross over freeway to west. Proceed west to second stop sign (approximately 8½ miles) at Marine Drive. Turn right on Marine Drive, proceed 1½ miles to Camp Entrance on left.