

THE LUTHERAN **AMBASSADOR**

February 9, 1988



The AFLC

The first 25 years viewed through *The Lutheran Ambassador*

LIGHT on the WAY

meditations on God's Word

COVER: The three previous cover designs of *The Lutheran Ambassador*

Volume 26 Number 3

THE LUTHERAN AMBASSADOR

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THIS ALSO IS TRUE

The Bible is true. So is all that it teaches. What, then, does it teach? Sketchilly stated, this is what it teaches for our salvation:

1. About God. God is one, but three in one. Each person in the Godhead has a distinctive function to perform: yet each participates in the activity of the other two. God is a trinity in unity, and a unity in trinity. As for man's salvation, the Father *thought* it before laying the foundations of the world; the Son *wrought* it; and the Holy Spirit *brought* it.

The word "trinity" does not appear in Scripture; but what the term designates is drawn from the Word. The Church of the early Fourth Century formulated the view — basing it upon the Word of God. Since that time it has been held that no one who rejects the trinity, denies the deity of one of the three persons, or worships one of them to the exclusion of either of the other two, can be a Christian.

2. About sin. "All have sinned and come short of the glory of God." This is an offensive doctrine, as it affects every one of us directly; and no one cares to be called a sinner. But there it is; we cannot escape it. In our more sober moments we know it to be true of ourselves; most of all do we recognize it in our holier moments.

Human nature did not become sin when our primal parents fell, but it became sinful. Sin permeates the human nature — which, in spite of sinfulness, still bears the image of God.

The essence of sin is rebellion. It was so among angel beings in heaven when Satan fell, and has continued to be so. Every sin is the exercise of self-will against the sovereignty of God. Sin and guilt are inseparable. Damnable guilt is transferred from our first parents to every individual the moment such an individual becomes related to those parents. So we are born in sin. We do not become sinners because we sin, but we sin because we are sinners. Sin excludes us from heaven.

No sinner can even do as much as to

help to save himself; all he can do is to wish that he could be of some help. He feels that he can do something, and makes feeble efforts at improvement. They all fizzle out. But hope springs anew in the human heart after every frequent failure. Some day it must work; God is gracious to such as at least try to be good. So sinful man reasons, little realizing that Galatians is God's standing declination of any grace-merit righteousness.

3. About Christ. Two things are true of Him. First, He is God and man at the same time. He is the most complete man who has walked upon this earth. At the same time the fulness of the Godhead dwelt in Him bodily, He is 100% human and 100% divine; yet not 200% something or other. No schizophrenic He; just a wholesome, holy, normal, natural divine-human being. God is His Father and Mary His mother. History since His day on earth has teetered between these two natures. At times the one has been stressed to the exclusion of the other. He has been held to be a virtuoso, the son of Joseph; He has also been thought of as a God with only a seeming human body. Right now it is His humanity that is underscored; His paternity is in doubt. To hold either of these two extremes is to place oneself outside of historic Christianity. Secondly, Christ has, by His obedient life and sacrificial death, restored mankind to favor with God. Believe you this? One who does not is still an alien.

4. Justification is by faith alone, Christ being the final object of faith.

5. About resurrection and future life. It is for heaven and eternity we are saved. Christ arose; so shall we. We do not have to believe in the resurrection in order to rise from the dead; we shall rise whether or not we believe in it. But there is only one resurrection to life. Christianity is not so much a way of life as it is a way out of life. It is a way to heaven more than a way on earth.

Iver Olson

FEAR

by Pastor John Strand

Fear is a powerful motive. It causes the destruction of health and robs people of the will to do. Fear is often incited to keep people cowed and immobile. Fear keeps many from heaven and imprisons them in a pit of uselessness.

Yet fear can be good. "The fear of God is the beginning of wisdom." When people have a childlike fear of God, a fear that impells obedience, God can use them for mighty works far beyond human attainments.

This is the first issue of *The Lutheran Ambassador*. It is the voice of a group of individuals and congregations who, for often-stated reasons, find it impossible to become a part of the American Lutheran Church. We aren't too good for the American Lutheran Church. We have been called to a task that demands that we stay out of the American Lutheran Church. Being convinced of that call, and fearing God, we cannot do otherwise. So help us, God!

Do we have other fears than a fear of God? Yes, I am afraid we have. Therefore we must remember our Lord's admonition "Fear not" as we enter upon the task set before us — a task we

did not choose, we did not seek, that some have prayed to be spared from. We must fear no one, nothing but God, and God has manifested that He is with us in countless ways. There is no other explanation for so many things that have occurred and are occurring daily than that He is with us. And we believe that He will continue to be with us. And "if God is for us, who can be against us?" He who equips the Church by His Spirit so she is equipped for every good work, will equip us as we wait on Him. While at times we may lack various physical equipment, we know God gives His Spirit, the only really necessary equipment, to those who ask Him. And if He has called us, won't He equip us if we are obedient? This above all else is a spiritual movement.

We fear not because we have each other. We have been so impressed by the men, women, and congregations which make up our fellowship that we will never cease thanking God for the

privilege of working with such people. We are sinners in need of daily grace. Sometimes individuals have done things that have been unwise. But as a group, the integrity has been kept. We renounce deceitful and underhanded ways and commend ourselves to God. Being bound together by the bonds of our common faith and common concerns, we move forward.

We fear not because of the good will towards us by thousands of our brethren who for different reasons find themselves in other church bodies. These have the same concerns and faith we have. They believe our cause and method are just and they stand with us in a real way. What an encouragement it has been to get their hundreds of letters, to speak with countless folk who inform us we are doing right, that we are needed as a separate church body, that they will pray for us and that they will support us with their means. Not a few have suggested they may be completely with us soon. There is such a deep concern over some of the trends in our beloved Lutheran church today amongst thousands of our peo-

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A word from the editor

"Praise the Lord! O give thanks to the Lord, for He is good; for His steadfast love endures for ever!" (Psalm 106:1).

"And my God will supply every need of yours according to His riches in glory in Christ Jesus. To our God and Father be glory for ever and ever. Amen" (Philippians 4:19, 20).

These verses come quickly to mind at this 25th anniversary of our church paper, *The Lutheran Ambassador*. God has been good. He has been gracious. Nothing worthwhile has happened except by His enabling grace. All praise to Him.

It has been a joy to collect excerpts from past issues for this *Ambassador*. I have been reminded that the history of the *Ambassador* is the history of the Association of Free Lutheran Congregations.

One dare not say that what is presented in these pages is the *best* of the first 25 years of publication. What we have to hope is that it is representative of the content of approximately 620 *Ambassadors* and that it gives our readers an idea of some of the things that have transpired in building a church fellowship largely "from scratch." But always there has been the wonderful grace of God.

So much from which to choose. I know no two of us would have chosen exactly the same material for this issue. You will have to be satisfied with my selections. I hope you'll find them interesting and informative.

The articles are printed as they originally appeared except for minor grammatical and typographical corrections which it seemed should be made.

You will notice a new look in the *Ambassador*. Our cover format or style has been changed. We hope you will like it. It still incorporates the cross and also includes the AFLC logo. On page two you will see a new heading for our devotional articles. From now on it will be "Light for the Way — Meditations on God's Word." Change is usually not easy, but in time we think you'll like this new title also.

On pages 13 and 14 you'll find the WMF Bible Study, which must go out this time. We'll get back to our regular work next time.

Raynard Huglen



FEAR

ple. It is humbling to know that they see in us a ray of hope. For this cause, too, we fear not.

We fear not because we have a job to do. If there was nothing to do, we would have reason to fear. It is truly a stupendous task. Some people are frightened by tasks, others are challenged by them. We have a task to do in foreign missions. Already several calls have come to us, several doors have opened. We have a task in home missions to help congregations in need, to reorganize parishes, to establish new congregations. We have a task in establishing a seminary. There is a desperate need today for a Lutheran seminary that will give young men a firm ground in the Scriptures and prepare them for a congregation-centered ministry. A seminary is needed that will inspire real faith in God's Word as God's Word and open the eyes of the students to the lost souls about us who know not the Saviour. We have been much encouraged as we have begun moving into these fields. Because God has given them to us, we fear not.

To our brethren who will not be with us in our church, we wish you well as you go into the new church. We are still brothers in Christ. To say less would be to be tragically sectarian. God bless you in your chosen vineyard. We will pray for you and we can covet your prayers. Brethren, contend earnestly for the faith!

Let us fear not. Only believe.

(The above article was printed in the first issue of the *Ambassador*.)



Rev. and Mrs. John P. Strand

October 6, 1964

Friends of the new seminary being established in Plymouth Village, Minneapolis, Minn., gathered at the Headquarters Building, Sept. 18-20, for festivities marking the opening of the school. Approximately 300 persons attended the closing service on Sunday afternoon at which Dr. Uuras Saarnivaara, chief instructor at the school, spoke.

A class of ten first-year students was enrolled on Saturday. They began classwork on Monday. Rev. Clair G. Jennings, Minneapolis, is also teaching at the nation's newest Lutheran seminary.

Rev. Julius Hermunsle, Spicer, Minn., chairman of the Board of Administration of the Association of Free Lutheran Congregations, sponsoring organization of the seminary, presided at the first session on Friday. Rev. Morris Eggen, Spicer, led in Scripture reading and prayer, using John 10:1-9.

RALLY INAUGURATES SEMINARY

Miss Carolyn Hove, Minneapolis, sang the solo, "Built on the Rock."

The sermon was preached by Dr. Saarnivaara on the text, II Tim. 2:19. The foundation of life, he said, is Jesus Christ. This truth is unchangeable no matter what the critics say. It is important that we are on this foundation. Dr. Saarnivaara pointed out that those who have repented and have believed the Gospel must also depart from iniquity. The Lord can look at the heart but men see the outside of a person and can tell by the life whether a professed Christian is turning from evil.

On Saturday afternoon there was a five-member panel discussion moderat-

January 28, 1964

A CONGREGATION

"You know, it makes a big difference whether you are trying to build a congregation or an organization." Those were the words of the late Pastor Charles Crouch to me as we were looking over the simple facilities of the newly constructed Penn Avenue Church in Minneapolis. He and I had dropped to the rear of the line as we followed members of the LFC Home Mission Board on an inspection tour of mission projects in the Twin City area some years ago.

I have often since thought on those words and the discussion following with Pastor Crouch relative to congregational work. We were agreed that if a pastor's goal is primarily a big, self-sustaining, smoothly running organization of people with more or less religious interests, he will employ means and methods that will achieve that goal. He may be conservative or liberal in his theological views. All his moves will be geared to build an organization.

His role will, in some measure, be like that of the respected "separator-tender" on the threshing machine of about a generation ago. He must keep every moving part well-lubricated and must be on the alert to avoid "hot-boxes" at whatever the cost. He will faithfully feed the ego of every member of the congregation, thinking he is justified in so doing for the sake of the organization. He will make it his aim to involve each one in some form of church activity no matter what his spiritual status might be. Unconverted men will be called Christians, some will be encouraged to preach, and all will be urged to pray, to witness, and to tithe.

If, on the other hand, a pastor's goal is to build a living congregation, his whole approach will of necessity be radically different. His efforts will be directed toward the spiritual awakening and conversion of people for whom he is responsible and toward the true spiritual growth of believers. Pastor

ed by Rev. John Strand, Minneapolis, Association president. The members reported on such matters as the seminary facilities, degrees offered by the school, faculty, purposes and goals. In regard to the latter, Rev. Hermuns-lie stated that the Association could use twelve ordained pastors at the present time to say nothing of future needs enlarged by the world missions program and proposed Bible school.

The panel and audience answered the question, What kind of pastors do we want to produce? The answers were these: pastors with the personal experience of salvation; having a definite call from God; servants of the Lord first, then of the church; men with strong convictions on the Word and sharing the Association ideal of the congregation and the church; having a love for people; not desiring to lord it over congregations, but to serve; pastors with the mental qualifications to master the course of study.

On Saturday night an appeal to youth was featured. The speaker was

Mr. Clair Jennings, pastor of Faith Free Lutheran Church. His text was Dan. 1:3-16, 21. To young people at the crossroads of life, Mr. Jennings set forth the example of Daniel, a young man who had a purpose, was without blemish, was true to his conscience, was willing to put God to the test, was faithful and who was honored by the Lord. Mr. David Molstre, Moorhead, Minn., one of the seminary students, sang two solos, "How Great Thou Art" and "I'd Rather Have Jesus." Rev. Richard Snipstead, Greenbush, Minn., president of the Luther League Federation, led the service. Mr. Robert Lee, Escanaba, Mich., a student at Augsburg College, Minneapolis, read the devotional Scripture from Proverbs.

The Sunday morning service was shared with the mission congregation which meets in the headquarters building each Sunday. Prof. George Soberg, pastor of the group, conducted the worship. Mr. and Mrs. Snipstead sang the duet "He is the Vine, I am the Branch."

In his sermon on the epistle lesson

for the day, Gal. 5:1-13, President John Strand, the seminary's dean, lauded the freedom existing in the Association and propounded that God has granted great progress in two years. But, he said, the Association stands in danger of becoming entangled again in bondage. He asserted that the three safeguards against this are to have an awakening sent, brought and wrought by the Holy Spirit and which begins in the believers; to be uncompromising in the stand on the truth of the Word of God; and to have a loving spirit — for the unlovely, for the work, for one another, for the Lord and His truth.

Rev. Trygve F. Dahle, Kalispell, Mont., used Col. 1:9-18 for devotions at the rally's closing service on Sunday. Mr. Hermuns-lie was again presiding. The special music was provided by Mr. Gus Holt, Minneapolis, who sang "The Lord is My Light."

Instead of the traditional sermon, Dr. Saarnivaara gave an illustrated Bible study on Phil. 1:3 and Luke 10:20, entitled "How may our names be writ-

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OR AN ORGANIZATION

Crouch noted that the spiritually concerned pastor would be especially aware of two great needs:

1. The pastor will see his crying need of the power of God. Nothing less than the power of the Holy Spirit can energize the Word preached so that spiritual life can be created in a sinner's heart.

Private prayer and prayer together with others who know the Lord therefore becomes a prime necessity in the building of a living congregation. An organization may be built without prayer, but not a congregation. I know from observation that Pastor Crouch lived out this conviction in the parishes he served.

2. The pastor will see his great need of help from other spiritual gifts than his own which the Lord has given to His church. He will open the door for evangelists and teachers whom the Lord has called. He will by faith take the risk of an upheaval in the congrega-

tion in order that a spiritual awakening might take place. Most of us would like to have a spiritually alive congregation without any commotion whatsoever. But there is a price to pay if men and women shall be rescued from the clutches of the devil just as there is a price to pay in order to rescue a nation from bondage and tyranny. There is a price to pay when a man is born again just as there is a price to pay when a babe is born into this world.

We can choose one of two courses in our fellowship of Free Lutheran congregations. We can occupy ourselves either with building church organizations or living congregations. If we fail to work for spiritual awakening and revival, we are eventually doomed to die in spite of our Principles, in spite of our orthodoxy, in spite of our zeal for numerical growth, and in spite of the open doors God is giving to us.

— *Fritjof Monseth*

June 30, 1964

MISSIONARIES COMMISSIONED

Highlight of the conference was the commissioning of two couples for mission service in the soon-to-be-established field in Brazil. The large crowd assembled heard Rev. Harold Schafer, DeKalb, Ill., chairman of the Board of Missions, speak on the feeding of the five thousand. He described the hungering multitudes, the helpless hosts and the faithful disciples. What we have, he said, is nothing unless placed at His disposal. Rev. John P. Strand, present of the Association, conducted the commissioning of Rev. and Mrs. John Abel, Fargo, N. Dak., and Mr. and Mrs. Alvin Grothe, Badger, Minn., assisted by the members of the Board of Missions. An offering of \$745.00 was given toward missions, and was, surprisingly, the same amount (except for cents) as received for the seminary in the morning.

(The conference mentioned was the Annual Conference held in Valley City, N. Dak., that year.)

February 26, 1963

PROGRESS REPORT

Approximately fifty congregations, most of them ones which did not enter the merger of the Lutheran Free Church and the American Lutheran Church, are taking steps to arrange a program of education and missions and to provide opportunities for fellowship among the congregations.

The group, whose greatest strength is in the upper Midwest, declared at its organizational conference in Thief River Falls, Minnesota, last October, that it would continue the principles of the Lutheran Free Church. This means a stressing of the freedom of the local

congregation and an emphasis on living congregations. Her doctrinal stand is firmly Lutheran and is further spelled out in a document called the "Declaration of Faith."

This non-merging association of free congregations is currently under a temporary court injunction not to use the name Lutheran Free Church - Not Merged. It was the opinion of Judge Lyman Brink, Hallock, Minnesota, that the name would cause confusion because of its similarity to the name Lutheran Free Church. Perhaps in March the courts will decide whether the ban should be made permanent. If that should happen, the non-merging group must seek a new name.

The Thief River Falls convention elected Pastor John Strand, Tioga, N. Dak., president; Pastor Fritjof Monseth, Valley City, N. Dak., vice-president; and Pastor Richard Snipstead, Greenbush, Minn., secretary. A five-member Board of Administration was also chosen and a number of com-

mittees. All officers and committee members will be voted upon again at the association convention, June 12-16, and length of terms established.

Committees are presently working in the areas of Parish Education and Publications, Youth Work, Stewardship, Missions and Seminary and Doctrine. The publication of *The Lutheran Ambassador* is partially the fruit of the first named committee. The first few issues are reaching about 3500 homes.

Preliminary investigations concerning the establishing of a seminary are underway. There are few hard facts that can be revealed now. The consensus of opinion seems to be that it will be necessary to rent quarters for class rooms at first. Also the feeling is that it be located in the Twin Cities area. One man has been approached regarding the position of dean of the seminary, but his answer is not yet known. If possible, classwork will begin in 1963, otherwise in 1964.

The Association plans to develop one

SEMINARY

ten in the Book of Life and kept there?" Two books are kept, one in heaven and one in man's heart. The natural heart is full of evil. Jesus took the evil upon himself on the cross. He will have mercy upon the penitent soul. Christ proclaims forgiveness through the Gospel. To the one who receives this the seal of the Holy Spirit is given. In order to be kept in the Book of Life it is necessary to live in the Word.

Sunday dinner was served by the women of Faith Free Lutheran Church and afternoon coffee by the women of Morgan Avenue Lutheran Church, both of Minneapolis.

Association leaders expressed approval for the response to the rally. People who saw the property for the first time were amazed at the fine location and building.

February 16, 1979

HIS TASK AND MINE

When Jesus looked upon the earth
And saw man's lost condition,
He said, "I must go, though it costs
My life, to purchase their redemption."
He came, He died, and opened wide
The door for us to heaven.
Now He bids us so with His Word to go
That others may know salvation.

Rev. Edwin Kjos

March 12, 1963

On February 12, 13, 14, a Bible conference was held at the New Luther Valley Church in McVile, North Dakota. It was my privilege to attend the sessions on Wednesday and Thursday. The attendance was very good at these sessions, some people coming several hundred miles and many coming from McVile and the surrounding area. This good attendance is very encouraging and heart-warming as it reveals a desire and hunger in the lives of these people for a time of special fellowship with like-minded Christians around the Word of God and the work of His kingdom. To me those two days were a real mountain-top experience, the kind of experience I do not want to forget soon. My prayer is this, that each one who was there may show forth the fruits of the Spirit, and bring praise and honor and glory to God through Jesus Christ.

In looking back at those two days at McVile and now at the opportunity of writing some of my impressions of the

CONFERENCE COMMENTS

conference, a verse of Scripture comes to me: Acts 20:32, "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

Truly we were challenged and invited by God, through the word of His grace, to be built up and grow in our spiritual life and to possess the inheritance (eternal life) which he gives freely to all who receive and believe on the Lord Jesus Christ.

The talks on "The Doctrine of The Word," by Pastor C. Satre of Minneapolis, were very thorough and timely. We were impressed with this, that as Christ is the "Word," so also the Bible is God's written Word to us. We cannot believe that Christ is the "Truth" if we

fifty congregations face future with good prospects

or more world mission fields. This action may not be possible for some time yet. For the present there are a number of established Lutheran missions which would welcome the support of Association churches. Home mission work, for the time being, will consist in aiding smaller parishes to become self supporting. Later on new congregations will be located in smaller and larger cities.

Finally, the areas of youth work and women's activities are being explored. The women will formally organize their work at the conference in June. A convention for youth will be held this summer if arrangements can be made in time. Two possible sites are under consideration.

The leaders of the association work report the opening of many doors of opportunity. Many individuals from several Lutheran synods have expressed interest in the work of the movement.

April 23, 1963

MISSIONS DIRECTOR FOR ASSOCIATION NAMED

The Lutheran Association recently employed its first full-time worker when it called the Rev. John H. Abel, missionary to Brazil (now on furlough), as executive director of Home and World Missions. He began his service on April 1 and is available for evangelism and mission presentations and consultations in Association churches. He may be contacted at Hitterdal, Minnesota.

John H. Abel, with his wife and family, has served as a missionary to Brazil since 1953, going out first to establish work for the World Mission Prayer League among non-ethnic Portuguese-speaking Brazilians. This work was later taken over by the Evangelical Lutheran Church of which he was a member. The ELC later became a part of the American Lutheran

Church, from whose clergy roster Mr. Abel has now resigned.

The Abels are well aware of the great opportunities and challenges to the Gospel in Brazil. They have slides and movies that will greatly interest any church group. They feel that Brazil today constitutes the challenge to the church which China did in another generation. They envision future Association work in South America, but also have Asia and Africa on their hearts.

John H. Abel was born in Minneapolis in 1925. After the death of his father, the family moved to northwestern Minnesota. He was graduated from high school in Stephen, Minnesota. Airlines employment took him to Montana, Canada, and the Yukon Territory. While in the Yukon, alone in his hotel room reading a tract and his Bible, he came to peace with God. During his Navy days in the South Pacific and Japan, he was strengthened in the faith by the fellowship he experienced with Christian sailors. Through this came also the joy of leading souls to Christ.

Following the war he attended Concordia College, Moorhead, Minnesota, graduating in 1949. He was married to Ruby Hitterdal of Hitterdal, Minnesota, the same year. His wife attended the Lutheran Bible Institute in Minneapolis and John, Luther Seminary in St. Paul. Mr. Abel has served churches on an interim basis at Stephen, Gully and Trail in Minnesota, and at Elk Mound and Clam Falls, Wisconsin. Ordination came in 1952.

The Abels ask prayer and support from the Association as they travel throughout the church challenging youth to consecrate their lives and God's people to catch the vision of other great new Lutheran foreign fields for the Lord of the harvest. "Pray ye the Lord of the harvest that he send forth laborers into his harvest" (Matt. 9:3).

For the present time Pastor Abel will also work for and in a home mission program, assisting struggling congregations and aiding the establishing of new ones.

do not believe that the Bible is the truth. This is vital in our day of neo-orthodox theology.

The messages on "The Spirit-Filled Life," by Pastor J. Hermunslie of Spicer, Minnesota, gave each one of us a challenge to truly live our daily Christian life in the power of the Holy Spirit. We heard that the Spirit-filled life is a life of growth, not an instantaneous, complete experience, but a daily surrender and yielding to Christ "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Evangelism was not left out. The evening messages were brought by Pastor H. Molstre of Winger, Minnesota. The call to repentance and faith was clear-cut and strong. Thursday forenoon Pastor E. Langness of Leroy,

Saskatchewan, called upon the pastors to "do the work of an evangelist."

In closing the conference, Pastor John Strand told how God is giving evidence of His leading in many ways. He also left with us several prayer requests. The testimonies of faith by Missionary Alfsen and his daughter were interesting and enlightening. It is good that this fellowship has opportunities for mission work. "A church without Missions is a church without a Mission."

Many thanks to all who had a part in making this a memorable conference. It was good to be there.

*Roy H. Mohagen
Grafton, N. Dak.*

July 16, 1963

FIRST WMF CONVENTION HELD

The Women's Missionary Federation Convention, which was held June 12, at Fargo, was again a "mountain-top" experience for the more than 217 ladies who attended.

Our president, Mrs. Ole K. Ose, Thief River Falls, brought out some thought-provoking questions in her report.

"Jesus never fails, is never defeated, and He never retreats. Is that true? Is it true in your life? Is it true today? Was it true of Him while He walked here on earth? He met every obstacle in victory — but when we think about the Garden of Gethsemane and look at the agony, wasn't He defeated? The conflict was between "My will" and "Thine, O Lord." And He won that battle; the victory was in surrendering His will to that of the Father. If He never fails, is never defeated, and never retreats, why, then, are we here today in this situation? Jesus has that answer too. He loses ground because you and I do not stand. He has no hands but our hands; He has no feet but our feet; He has no lips but our lips. If we fail, He fails. If the church fails, He loses ground. But friends, there is news: We can regain lost ground. The day is dark and we cannot deny it. But the Word of God is still the same. 'In Thy light shall we see light.'"

The Bible study by Mrs. Albert Moen, Grand Forks, N. Dak., will be mimeographed and sent to the congregations and groups on our mailing list.

We were all happy to have the privilege of hearing our veteran missionary to China and the Far East, Rev. Arthur Olson.

Most of the time, a business meeting is dry and uninteresting, but this one is different. It presented a challenge and an opportunity of service in God's Kingdom.

The officers elected were as follows: President — Mrs. Ole K. Ose, Thief River Falls, Minn.; Vice-President — Mrs. Herbert Presteng, Grafton, N. Dak.; Secretary — Mrs. Raymond Ja-

July 30, 1963

The first annual family Bible Camp of the Association of Free Lutheran Congregations was held at Lake Geneva Bible Camp near Alexandria, Minnesota, July 8-14.

By mid-week 365 persons had registered, of whom approximately 150 were teen-agers. Additional campers arrived for the week-end bringing the total to 455. Still other persons attended the services on Sunday. Those at the summer retreat came from mid-western states and Washington. Association officials were very pleased at

cobson, Sebeka, Minn.; Treasurer — Mrs. Albert Moen, Grand Forks, N. Dak.; Advisor — Mrs. Julius Hermunslie, Spicer, Minn.

It was an inspiration to hear the women in faith accept the larger of two budgets presented to them, and to continue most of the projects which they had been supporting in the past. The budget was allocated as follows:

My Missionary for a Day (this is support for the parish worker, Junice Thompson)	\$2700.00
Church Extension	1,150.00
Mission Scholarship Fund (Two \$500 scholarships)	1,000.00
Cradle Roll	50.00
In Memoriam and Honorary Membership	100.00
General Fund	1,000.00
	<hr/>
	\$6,000.00

Offering for Church Extension	\$543.00
The mission festival offering on Thurs.	330.62
A love gift	50.00
Profit from the coffee breaks	172.66
Convention registrations	217.00
My Missionary for a Day	18.00
"The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you" (I Pet. 5:10).	

Mrs. Raymond Jacobson
Secretary

FIRST FAMILY BIBLE CAMP CONCLUDED

the response to the first camp, which was planned and operated by the Youth Committee of which Pastor Jay Erickson, Faith, South Dakota, is the chairman.

The two main speakers at the camp were Rev. Chester Heikkinen, pastor of the Morgan Avenue Lutheran Church in Minneapolis, who gave lectures on the Apostles' Creed, and Mr. David Nelson, senior instructor at the Honeywell Institute in Minneapolis, who presented the case against the theory of evolution, theistic or otherwise.

Mr. Nelson stated that the price which must be paid in accepting the evolution theory and following it to its logical conclusions is to ultimately lose the Scriptures and the Christ of the Scriptures.

Other morning lectures and fellowship hours, in addition to the evening services, were conducted by pastors and lay people. Speakers for the mission and evangelism hour were Pastors John Abel and R. P. Haakonson. Pastors Fritjof Monseth, Harold Schafer, Morris Eggen, Trygve Dahle, and Karl Stendal led the morning fellowship hours. The following pastors brought the message at the evening and Sunday services: John Strand, Arvid Hokonson, Richard Snipstead, Jay Erickson, Raynard Huglen, Joel Pederson, Harry Molstre and John Abel.

Pastor Harold Schafer led the morning Bible study for the teen-agers and Pastor John Abel spoke on missions. Miss Judith Wold, Thief River Falls, Minnesota, was the children's dean.

Recreation consisted of volleyball, softball, and swimming.

The Ambassadors Gospel Caravan took part in the life of the camp, serving as counselors and assisting in music and recreation.

Pastor Jay Erickson served as dean of the adult group and Pastor Abel of the teen-agers. Mrs. Sheldon Mortrud, Thief River Falls, Minnesota, was camp manager and his wife, registrar.

EDITORIALS

June 4, 1963

WHO GATHER AT FARGO?

What manner of people are these who gather for an annual conference in Fargo, June 12-16? This question is being asked by many and will be asked also during the conference days by the Fargo-Moorhead community. Why do they meet apart from other announced Lutheran conventions?

These two questions are being asked and will be asked. Those outside our particular fellowship will give varying answers, some very sympathetic, others somewhat less tolerant. Recognizing that groups as well as individuals never completely see themselves as others see them, we still believe there is some merit in self-description. This, then, from our point of view, is who we are.

We are a group of people, some of whom are the residue or backwash of a large Lutheran church merger and others who are with us in both spirit and work although their names are on the rolls of other congregations. We are often referred to as dissidents or dissenters.

We do not, except for a few persons, find joy in the mere fact of being apart from the "mainstreams." We miss the sense of security which numbers, rightly or wrongly, give. On the other hand, acting out of what we like to think are honest convictions, we are not dismayed but find encouragement from the many who say that they see value in our action.

We are a group of people who seek to preserve the low-church emphasis among Lutherans. We are more liturgical than some, but far more simple than the majority. Recognizing that the Lord may be approached in worship in a great variety of ways, we prefer to limit ourselves to a simple order of service, centering attention on the sermon.

We are a group of people who want to preserve the freedom of the local congregation even to the point of not binding that congregation to any decision made by a conference or officers of the whole fellowship. We are thereby faced with the continuing need for challenging the congregations to rally behind programs adopted so that a common work can be carried out decently and in order.

We are a group of people who refuse to sanction certain practices and amusements which in their nature are questionable, most certainly are weights and hold the prospect of being sins to some individuals. We feel, for instance, that Lutheran colleges reduce their effectiveness and witness by permitting social dancing in their programs. We register our protest by refusing to support these institutions. Called "legalists" by some and leaving the ultimate decision to God, we warn of the opposite danger — license.

We are a group of people who hold to conservative views concerning the Word of God. In a day when there are many calls to "new approaches" and for new "terminology" we seek to hold to the authority without which nothing is certain, the Bible. But in an age when many are "re-thinking" the faith, we must not be afraid to do some thinking, too.

We are a group unable to use the name at present which we desire and to which we feel entitled. We are not being

aided by this current time of indecision. However, we believe our ultimate success will not depend on the name we have, but in our obedience to Christ.

We are a group of people who are not a "pure church." Among us are all levels of belief and sanctification. Among us, no doubt, are persons without saving trust in Jesus, some of whom are not even consciously seeking such a faith. We are not perfect, nor do we expect perfection in our fellowship. Yet, totally and ideally, we look toward the perfection or maturity of which Paul spoke.

We are a group of people who have partaken in the upheaval of church merger. We have not acquitted ourselves entirely with honor. In the face of some provocation, to be sure, we have shown the presence of the flesh within ourselves. In the struggle to be true to what we believe is right we are having continually to guard against elevating ourselves in our own estimation above others who did not choose our course.

Finally, we are a people who understand that many other Lutheran people not with us in body share our beliefs on one or more points. Furthermore, they are working for and witnessing to these beliefs faithfully and loyally. We rejoice in this kinship of purpose and have every confidence in them as they take their stand in settings different than ours. And toward those who think much differently than we do, we ask for a spirit of charity.

This is who we are. We gather in Fargo for fellowship, for inspiration, for challenge. We hope and pray that something good for God's kingdom may come even through us. Otherwise we have no purpose for being.

October 19, 1965

TEACHERS FELLOWSHIP IN FARGO

Going on the assumption that there is always more to learn and that self-improvement is a good thing, the Committee on Publications and Parish Education conducted a second annual District Instructors' Training Session at St. Paul's Lutheran Church in Fargo last month. Many thanks should go to the host church, her pastor and the personnel at the Powers Hotel of that city for making the stay a pleasant one.

Great appreciation ought also be afforded to Mrs. David C. Hanson and her staff of teachers for their part in instructing representatives of the districts so that they can go back to their areas and help other teachers.

Being at such a gathering and observing some of the teachers in our congregations makes one aware again of the great treasure there is in our church of dedicated Christian workers. These teachers often work under primitive conditions, but if they can show Christ to their students they will have done something wonderful. And this, many of them are doing.

The Sunday School workers gathered in Fargo seemed to enjoy getting together. The spirit of oneness was good to see

EDITORIALS

and the fellowship enriching. May the Lord multiply the inspiration of Fargo into real blessing throughout the church.

Dr. Iver Olson, in his inimitable way, as guest lecturer, brought new insights into the teacher, the pupil and the material to be taught. No school is possible unless all three are present. We thank him for his ministry among us in Fargo.

March 16, 1971

A "LUTHERAN" CHURCH

"We accept the ancient ecumenical symbols, namely, the Apostles', the Nicene, and the Athanasian Creeds; Luther's Small Catechism and the Unaltered Augsburg Confession as the true expression of the Christian faith and life."

Declaration of Faith, I:3

The first two articles of *Declaration of Faith* declare the Association's allegiance to the Bible and her acceptance of the Scriptures as the entire Word of God and completely authoritative in matters of faith and life.

The third thesis in section one, the one before us today, establishes that we are a *Lutheran* fellowship of congregations. Subscription is made to the same ancient ecumenical symbols, Luther's Small Catechism and the Unaltered Augsburg Confession, that all other Lutheran churches in the world do. (Many other Christian denominations also adhere to the three Creeds mentioned.) Thus, we accept a certain general interpretation of the Word of God which to a degree separates us from many other Christian churches in the world and by the same token identifies us with millions of others who hold similar beliefs, chiefly in North America and northern Europe.

Why sincere people differ in their understanding of various Biblical teachings is a matter not easily explained nor shall we try to do so here. What is important is that a person

studies the doctrines of his church in the light of the Bible. He must be a Berean, seeing whether these things are so. Let him be fully convinced in his own mind. As an illustration, in the days before the Association was formed, a very capable and attractive young man was involved in some of the early planning for this new fellowship of congregations. Perhaps none of us working with him knew at the time that he was undergoing deep soul-searching on a point in doctrine. Then one day, still before the Association was established, several of us received word from him that he realized that he could not fully accept Lutheran doctrine and must be excused from going further with us. This man would have been a tremendous asset to our church. To a man we regretted his decision, but we also have a real respect for him and the fine way in which he conveyed his convictions to us and we had no choice, nor wanted one, but to honor them.

Members of the Association are encouraged to read and study the symbols mentioned in the third thesis. The Apostle's Creed and Luther's Small Catechism (the first part of the Catechism) are readily available to all. The Nicene Creed may be found on page 4 of the *Service Book and Hymnal*. The Nicene Creed (Jan. 25, 1966) and the Athanasian Creed (Feb. 8, 1966) have both been printed in *The Lutheran Ambassador*. The Unaltered Augsburg Confession may be found in *The Book of Concord* and your pastor should have a copy of that in his library.

Lutherans, too, differ among themselves, largely as to polity and practice, hence the several divisions which exist. Again, it is not always easy to explain them. We think that the Association would categorize herself as being in a middle-of-the-road position (everyone wants that place) or slightly right of center. That is, theologically we have Lutheran church bodies and associations to the right of us again. In respect to social practices and pietism we occupy a position a good deal more to the right. Others may view us in other ways.

More could be said in reference to the subject at hand but some of that will find a place in coming editorials on the articles in *Declaration of Faith*.

October 8, 1963

LUTHER LEAGUE COMMITTEE PLANS YOUTH RALLY

The first all-youth assembly under the auspices of the Youth Committee of the Association of Free Lutheran Congregations will be held at the Missions Center in Fargo, N. Dak., November 8-10.

The conference will bring young people together from many of the congregations of the Association. At the Sat-

urday business session officers will be elected to head up the Luther League Federation, an organization of the church's youth.

"Christ Has Set Us Free" will be the conference theme. The text is Galatians 5:1. The opening service on Friday evening will feature teen talent from about twenty congregations. There will be music, both vocal and instrumental, and testimonies.

In addition to the business meeting on Saturday, there will be group discussions. The highlight of the day will be a banquet for the conventioners at one of Fargo's leading hotels. That will be followed by the showing of the pop-

ular Christian film, "The Tony Fontaine Story."

Bible study groups will open Sunday's activities, and morning worship is scheduled for 11 o'clock. The closing conference service will be at 2:00 p.m.

A more complete program will be printed in the next issue of *The Lutheran Ambassador*. Also it is hoped that there will be information available regarding housing and costs of the conference.

But the committee urges every league to plan to send some members to this first Association youth rally, prelude to a general convention in 1964.

In a different vein

by the Editor

A Trip to Norway
October 3, 1967
A Service Aboard Ship
Arrival in Norway
October 17, 1967
Arrival at Huglo

New York City
Nov. 9, 1971
A Walk on Fox Street

Journey in Saskatchewan
Aug. 13, 1974
Frontier

Life on the Edge of Town
Sept. 20, 1977
What's in a Name?
A House Addition

October 3, 1967

A SERVICE ABOARD SHIP

While I found the atmosphere aboard the ship spiritually depressing, I was thankful for the opportunity to participate in a divine worship service on Sunday morning. The ship's purser asked a Norwegian Lutheran pastor and me to conduct the meeting. The other pastor, from Trondelag in Norway, spoke in his native tongue on Philippians 4:4-7. He stood solidly on the authority of the Word, I was glad to note. My own text was Matthew 13:44-50. The attendance, while not spectacular, was somewhat respectable. A few of the young people aboard were present.

Arrival in Norway

After seven days on the ocean, there seemed to be a general feeling among the passengers that it would be good to see land. I shall always remember the first glimpse I had shortly before noon on July 19. Through the mists a large rock or two arose. Gradually larger islands appeared. Just off Marstein we took a pilot on board who would guide us safely to the pier in Bergen. We watched with keen interest as he entered our ship.

Our journey continued through the waterways among the islands. These islands became more inhabited. The houses were painted in those hues I would see so often in the next days — shades of yellow and tan and green and light blue. Occasionally someone would be waving to us. I fought back tides of emotion that came again and again in the realization that this was Norway, the land of my father's birth, the land of my maternal grandparents.

October 17, 1967

Arrival at Huglo

The last part of the trip to Huglo was accomplished by means of a motor launch driven by another cousin, Reinert, who had come to meet us. Al-

though he is a farmer he also operates a boat-building business together with a brother, Bjarne. Norwegian farmers are finding that their small plots of land do not produce sufficient income for their families and it is common that a man has two jobs. For instance, another cousin is in charge of maintaining the several miles of roads on Huglo, in addition to farming, while still another is a postmaster-farmer.

I watched eagerly through the spattering of raindrops as we approached the island. Here was a settlement of homes on a relatively low stretch of tillable land. To the left lay some rock hills or mountains. This was Huglo, and as we docked at the boat shop and walked up the gentle slope toward the home place I thought of how Father had walked there in joy on his only trip back, and that in 1921. And also of how he had twice walked the other way with a much heavier heart.

Once at the crest of the gradual hill I saw the house I had seen on pictures. The Norwegian flag was flying from the tall flag pole, as so many Norwegian homes have, and I later learned that the flag had been raised that day in my honor. To the left stood the barn or *laave*. After entering the house which Father had lived in for several years as a boy, I was seized by a great wave of emotion and could not speak for several minutes.

The house has undergone some changes over the years, but in the vestibule and upstairs hallway one could see the original wide board flooring and wall planking. The room where Grandfather spent his last years was pointed out. And in what is called the "new room" because new material was used to build it, Uncle Andreas, who was married to my aunt, now lives. He spent a number of years in America on several occasions and was anxious to try his English out on me. While he could speak that quite well, he had some trouble at first understanding the English I spoke.

New York City

November 9, 1971

A Walk on Fox Street

Teen Challenge, referred to last time, conducts an outreach to children on Fox Street in the Bronx. It is called CURE CORPS. Anxious to see whatever branches of the Teen Challenge work possible, I had asked for the address of the Fox Street program, but for some reason had not received it. From all reports the Fox Street area was known as one of the most difficult sections of the city and I wanted to catch some glimpse of it.

So on Saturday morning I took a bus headed uptown on Third Avenue. You can see more from a bus, but it is also much slower than the subway. Because of my lack of knowledge I had to make several transfers before I eventually got on one which would take me along Southern Boulevard, running parallel to Fox Street for some blocks.

Southern Boulevard was one of those business streets, of which there are many in New York, where one does not feel comfortable. The stranger feels as a stranger. I walked the one block up to Fox Street, looked to either side and decided I did not dare walk the street. I went back to Southern Boulevard and went a block further uptown. About this time I inquired in a cafe about Teen Challenge, but they had not heard of it. Again I walked the block up to Fox Street and decided it was not worth the venture. Continuing on Southern Boulevard for a second block, I then went to Fox Street for the third time and finally determined to walk at least one block on it. I ended up going four.

At no time did I feel comfortable or safe, but I wanted to make my own little "march against fear." Fox Street is a residential street, lined by apartment buildings, only there they would be called tenements. There weren't many people around, which did not give one any special feeling of comfort.

◇

VEIN

It is a street without pride. Garbage and refuse lay between the buildings and in vacant lots. Dog waste was scattered on the sidewalks in a profusion I had not seen before. Some buildings had wrecked apartments next to occupied ones. On one block there were three burned out convertibles in a row along the sidewalk. I've thought many times how I should describe Fox Street. Words like bleak, desolate, hopeless perhaps do it best. Or maybe one man had something similar to Fox Street in mind when he wrote of "these mean streets." And he had lived on them.

The next day I read in a newspaper that within two hours of the time that I walked on Fox Street a man on Beck Street, a block away, had killed a young daughter of the woman with whom he had been living and then himself.

I later learned, too, that the Fox Street area is one of the highest drug-use sections of New York City. But I was also to see one evidence of fruit from that Teen Challenge work on Fox Street, which I did not find that day.

Journey in Saskatchewan

August 13, 1974

Frontier

Back to Frontier (from Climax, where I had spent the night) in the early morning to find out something about the Jens Folden family who had left Newfolden, Minn., in about 1912 to homestead near frontier. My mother had known them and wanted me to find out what I could. None of the family lives there any more but I saw where the homestead had been, four to five miles north of Montana. The graves of Mr. and Mrs. Folden and her mother were not marked but the cemetery sexton, Mr. Heggstad, told me of their location. At the home of the sexton I met for the first time Mr. Knute Heggstad, an evangelist with the Hauge Innermission Federation and who was home on vacation from the States.

In inquiring at Frontier about a friend of an aunt of mine, the friend having come from Deronda, Wis., I met a man, Walter Thoring, who is a cousin of Mrs. (Rev.) Carl J. Carlsen, formerly of Tioga, N. Dak. He was also

a nephew of Eugene Olson and Hank Williams of the Zahl-Appam, N. Dak., area, both of whom I had known while serving in the Williston District of the Lutheran Free Church.

Still another contact in Frontier was a visit with an elderly man named Mike Inbjo, of whom I had heard while in Assiniboia. He had once lived by Clarkfield, Minn., but could tell me little of those days. He did play several songs on a small box accordin, even though he is now blind. He revealed his true spirit, I felt, as he played songs about heaven and the life beyond.

It is interesting to talk with people in Saskatchewan because many of them, or their parents, came from the States. Saskatchewan was opened for homesteading in the early 1900's. Many Americans took land at that time. My own maternal grandfather looked at a couple places in Saskatchewan, but my grandmother was reluctant to homestead twice and they did not move up from Newfolden.

After concluding my visit at Frontier and an outdoor dinner at the home of Mrs. Kristine Gilbertson, I headed for Swift Current, taking the long way to get there. Saskatchewan is a land of tremendous vistas. You can see further from mountain sides and great hills, but short of that there is no place where the eye can see further than in Saskatchewan. Also in the southwest corner of the province I saw mountains in the distance. They must have been the Bear Paws south of Havre, Mont., but I may be wrong.

Life on the Edge of Town

September 20, 1977

What's in a Name?

Why is this feature called "Life on the Edge of Town?" I'm glad you asked. It was begun at Medicine Lake and that is situated on the edge of metropolitan Minneapolis. Here at Newfolden (since August 16) I am living on the extreme edge of town. But beyond that, every home in my life has been on the edge of town. Someone else will have to figure out what that means. The only exception is the years I spent at Augsburg College and Seminary in Minneapolis and even then we were not all that far from the east edge of the city.

I'll have to set the scene for you about our home in Newfolden. After all, I'll be telling you about it from time to time. My grandparents bought 21 acres on the east side of Newfolden and built a retirement home, moving in in 1919. In 1940 our family moved to a plot about in the center of the acreage and today it is an acre in size. A few years ago I bought seven or eight acres out of the larger piece, all of it fronting on the south on Middle River, the usually docile stream that caused us so much trouble two years ago in July. Yes, I'm a landowner, but most of it is river bottom and all is wooded.

My Uncle George Lee, now deceased, sold some lots along the west side of the larger piece for trailer house lots, although one has a permanent dwelling on it now. The rest of the acreage is owned by his estate.

In addition to my woods, there is a patch of trees on the north side. It is a great place for wild cranberries and we took what we wanted there this summer, too. In all, the trees, exclusive of a great variety of bushes, are mostly poplar, balm of Gilead, oak, box elder, ash and elm. Along the east side of the whole property is a drainage ditch. Before that was put in there was only a barbed wire fence, for Grandpa and others, including us, used the land as pasture for cows.

A House Addition

We're building a two-room addition to our house. The work started in late June and when you read this, it will be very close to completion. It's taken longer than we thought it would, but that seems to be par for the course.

Part of the addition will be an extension of our living room and the other part will provide me with an office as well as some closet space. It will be nice when I can move into that.

Our home is one-story. Maybe it could be called a bungalow or ranch-style, although it was build before that term really became popular. Here we live, Mother, my sister Valborg, who teaches third grade in school, and I. I'm back here to live for a while after being away for 31 years. It's a place I love and I look forward to watching the seasons come and go here as I did as a boy, a teenager.

7. A. Along with our sin, what did Jesus bear for us when He died on the cross?

1. Isaiah 53:4(a) _____
2. Isaiah 53:10(a) _____

B. What does that mean regarding the feelings and guilt that condemn us?

1. Isaiah 53:5(b) _____
2. Hebrews 4:16 _____

Healing

8. After we *confess* our sins and are willing to turn away from the old life, why must we *accept* God's forgiveness not only in our heads but in our day-to-day emotions?

- A. John 19:30 _____
B. Ephesians 2:8-9 _____
C. Hebrews 6:17-19 _____

(Check the answer sheet for practical helps in having victory over depression.)

Let God work a miracle in *you* —

“To bestow on them a crown of beauty instead of ashes,
the oil of gladness instead of mourning, and a garment
of praise instead of a spirit of despair.”

—Isaiah 61:3

Personal Application:

1. Is there hidden anger in your life? Toward parents? family? childhood situations? boss? husband? God? You must forgive them to free yourself of its destructive power.
2. If you are battling with guilt in your life, determine which kind it is: real or false. Then take the necessary steps so the root of that guilt is removed and you are set free from its condemnation.
3. What is the most painful memory of your life? In prayer, forgive each person that hurt you and surrender it all to the Lord. Let God take the sting out of those hurts and injustices or failures and transform them for your good and His glory.

THE HIGHER PERSPECTIVE

WMF BIBLE STUDY #3

March, 1988

FROM DEPRESSION TO DELIGHT

Many people today are battling with depression, even Christians. I'm not referring to everyday ups and downs because they are a normal part of life; but maybe you or someone around you feels like a failure, trapped in a prison of gloom with no hope of freedom. What can God's Word teach us to lift us out of the pit of despair?

Causes

1. We are not justifying wrong decisions or making excuses for depression, but: "Depression is not necessarily a sign of spiritual failure. It is related to personality, body chemistry, glandular functions, and emotional patterns. In Scripture, some of the greatest depressions came as emotional let-downs following the greatest spiritual successes" (excerpts from *Healing of Damaged Emotions* by David Seamands). Let's look at four examples:

Person	Feelings	God's Way to Uplift
A.	Numbers 11:10-15	vs. 16-18
B.	I Kings 19:3-4, 14	vs. 5-6, 9(b), 18
C.	Job 10:1-2, 15, 17	Job 42:3-4
D.	Psalms 13:1-2	vs. 5-6

2. "Satan always wants to turn emotional depression into spiritual defeat" (Seamands). What are some truths about Satan we must remember so we can win this fight?

A. John 8:44 _____

B. Revelation 12:10 _____

C. II Corinthians 4:4 _____

D. II Corinthians 11:3 _____

3. "There is a depression that can come from the guilt of sin. How can we recognize that? A concrete, specific feeling of guilt which can be related to a particular, precise act or attitude is generally a true and reliable feeling of guilt.

However, a vague, all-inclusive umbrella of systematic self-accusation, general overall feelings of anxiety and condemnation which cannot be pin-pointed — these are generally signs of pseudo-guilt. Sin may lead to depression, but all depression does not come from sin" (Seamands).

A. How can we be free of true guilt that is the conviction of the Holy Spirit for sin?

1. I John 1:9 _____

2. Psalm 103:8-12 _____

3. Mark 11:25 _____

4. Matthew 5:23-24 _____

B. What truths will free us from unjustified, unnecessary guilt, either thrown at us by other people or what we have put on ourselves?

1. Isaiah 43:25 _____

2. I John 3:20 _____

3. Hebrews 4:13 _____

Feelings or Facts?

4. Anything can depress us if we choose to let our minds dwell on the wrong things. Dr. Tim LaHaye says in his book, *The Spirit-Controlled Temperament*: "A person becomes depressed only after a period of indulging in self-pity." The choice is up to us.

Either we let our unstable feelings be in control and we feel sorry for ourselves, withdraw and give up, or we will let God's truth determine how we live. Let's look again at a few examples in Scripture:

Feelings	Facts
A. II Corinthians 1:8	II Corinthians 1:9; I Cor. 10:13
B. Psalm 73:2-5, 13	Psalm 73:17-19
C. Isaiah 49:14	Isaiah 49:15; Hebrews 13:5-6

Do our feelings change the facts?
Can our feelings be trusted?

5. To change our way of thinking is not easy. Most of us have developed our thought and reaction process, even unconsciously, in the roots of childhood memories and experiences, often very painful and destructive. To "reprogram" our thought patterns does not happen overnight. Now can we *renew* our minds?

A. Romans 12:1-2 _____

B. Ephesians 4:22-24 _____

C. Romans 8:5 _____

D. John 17:17 _____

Our Compassionate Healer

6. Does Jesus really understand what I go through? How can He sympathize with *my* sufferings?

A. Isaiah 53:2(b)-3 _____

1. Matthew 26:37-38 _____

2. vs. 56 _____

3. vs. 60 _____

4. vs. 66-67 _____

5. Matthew 27:46 _____

B. Hebrews 4:15 _____

August 23, 1966

BIBLE SCHOOL TO OPEN NEXT MONTH

The second educational institution of the Association of Free Lutheran Congregations will begin operation next month at the church's headquarters in Minneapolis, Minnesota. A Bible school offering a two-year course of study in Bible, missions and related subjects will begin on September 26.

Earlier announcements had indicated that students would or might be housed in Northwestern College facilities in downtown Minneapolis. But the Board of Trustees of the Association Schools decided that costs would be prohibitive for the expected first year enrollment and authorized renovation of the headquarters building to accommodate the girl students.

Two or three rooms will be remodeled into girls' dormitories. They will provide adequate bed, study and locker space. Bathroom facilities will be improved to include showers.

Male students will be assisted in securing lodging in homes in the surrounding community.

The tuition fee for each quarter will be \$80.00 per student. Room rent will be \$30.00 per month. Meals will be served at the dining hall for as reasonable a charge as possible.

Part-time work opportunities should be available in nearby suburban areas such as shopping centers. Some students may take jobs in Minneapolis proper if they have transportation. The school will give whatever assistance it can in regard to employment for those who wish part-time work.

Serving as dean of girls will be Mrs. Raymond Jacobson, formerly of Sebe-ka, Minn. Mr. Jacobson will assist in custodial work at the headquarters which is located in suburban Plymouth Village. The Jacobsons are also presently engaged in promotional work for the Bible school. They will occupy an apartment there during the academic year.

The building also provides adequate space for classes of the Bible school, although some alterations may have to be made in order to assure the most efficient use of available room.

In addition to the Bible school needs, the headquarters building offers offices for the church president, his secretary,

the treasurer, a seminary classroom, a library to serve both schools, a caretaker's apartment, a well-furnished kitchen and dining hall and the church auditorium, which is the home of Medicine Lake Lutheran Church.

Annual Alumni Basketball Volleyball Tournament

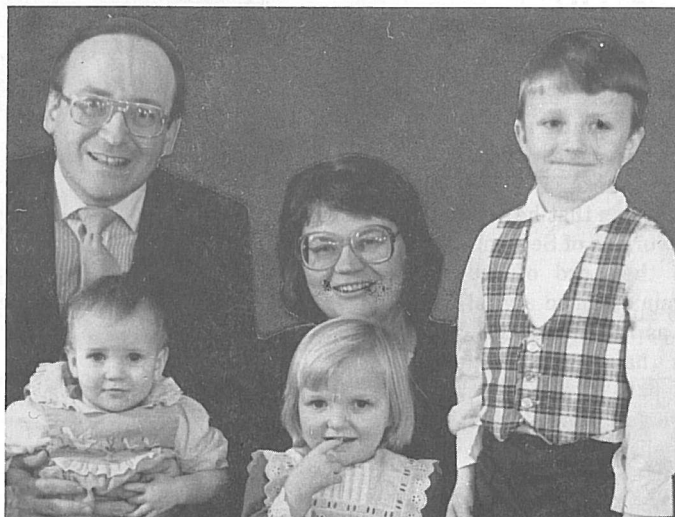
March 11-13, 1988

at N. Hennepin
Community College

AMBASSADOR STAFF



Dr. and Mrs. Roger C. Huebner, Austin, Minn., photographer.



Layout editor, Solveig Hjerme, and family, Rev. Wayne, Rebecca, Gracia and Micah, St. Paul, Minn.

March 7, 1967

CHURCH EXTENSION FUNDS NEEDED

For various reasons and purposes requests are coming to the Mission Board of the Association of Free Lutheran Congregations to borrow money from the Church Extension Fund. In fact, at present we have committed ourselves to loan money beyond the amount we have on hand in the confidence that others will loan us funds which will be reloaned.

Your money will do double duty as it helps the advancement of the Kingdom and gives you a fair return for the use of your money. The Mission Board will pay 5% interest annually for money which is loaned to us for five years. This money is secured by the Mission Board. It is payable on demand with 90 days notice.

Two or more other pastors have mentioned that their congregations are considering making application for a loan.

October 15, 1968

Sunday School Materials

There has been talk about the need for Association Sunday School materials almost since the beginning of the AFLC. From the start there was a Committee on Publications and Parish Education (now our Board of Publications and Parish Education). Our Board has long had the project in mind, but it

MATERIALS

hasn't been easy to actually put any wheels into motion. The loss of our Executive Secretary was a further impediment to the project.

But at our last meeting in Grand Forks some steps were taken which may make some of our own courses available to our Sunday Schools as early as September, 1969. The plan is to seek out various persons within the church who could prepare courses which would be doctrinally and pedagogically correct and geared to the grade level assigned them.

The materials may have to be mimeographed to begin with, but this may have advantages, too, in that changes could be made inexpensively after they have been used a while in the congregations. By the time it is economically feasible to put the courses in more durable form we could be quite sure that they are something that can be used for a long time in the church.

Among the new materials would be a new course for senior confirmation work.

It is hoped that a new Executive Secretary of Parish Education is named within the next six months. Without such a director the work is handicapped although our Board Secretary, Mrs. Vernon R. Nelson, Grand Forks, N. Dak., and Miss Marion Hellekson in Minneapolis, Minn., can assist the local churches with many of their needs in parish education.

May 6, 1975

PASTOR MOLSTRE ACCEPTS CALL

Pastor David C. Molstre of Thief River Falls, Minn., has recently accepted a call to full-time service as Evangelist-Youth Worker in the AFLC. His letter of acceptance states that he will enter upon his new work as of September 1, 1975. Thus the Lord of the Church has once again supplied a vital need for our work as an Association. Our congregations have expressed their desire over the past several years for someone to give full time to the ministry of evangelism and youth work. We are indeed grateful to God at this time for providing a humble and dedicated servant for this ministry...

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

Second-class

July 11, 1978

BANQUET FOR STRANDS, ELECTION OF PASTOR SNIPSTEAD HIGHLIGHT CONFERENCE

Showing love and respect for a job well done through a banquet at the downtown Radisson Hotel in Minneapolis and electing a new president on the second ballot, these were two things Association Lutherans did at the 16th Annual Conference which was held June 14-18 at the Association Schools in Minneapolis.

The banquet, which is featured in a separate news story, honored Pastor John P. Strand, the only president in the Association's history, and his wife Millie. A large crowd attended.

New President

The election of a new president took place on Thursday afternoon. The eventual winner, Rev. Richard Snipstead, Ferndale, Wash., showed surprising strength on the first ballot when he received 46 per cent of the vote among ten candidates. In number of votes, he had 204 out of 447 cast.

Others nominated on the first ballot were Pastors Jay Erickson, Wendell Johnson, John H. Abel, Leslie Galland, David C. Molstre, Robert L. Lee, Dennis Gray and Laurel Udden, and Dr. James Gerdeen, a former university professor who is now a student at Association Free Lutheran Seminary.

On the second ballot there were only four nominees. Pastor Snipstead was given 281 votes out of a possible 460 for a 61 per cent majority. The other candidates were Pastors Jay Erickson,

March 20, 1979

MEXICO

The Board of World Missions, with thanksgiving to God, announces that after the completion of an investigative trip to Mexico, and in accord with a resolution passed by the 1978 Annual Conference of the AFLC, it has unanimously approved the establishment of a work in Mexico. With great rejoicing in the Lord, we present this new field to the Church at large and covet your prayers for the Gospel efforts which will go forth in Mexico. We will be working through the already-established Prince of Peace Lutheran congregation in Leon, Guanajuato.

June 26, 1979

PURCHASE OF AIRBASE VOTED

Delegates (to the 1979 Annual Conference) voted to purchase the former Osceola Air Force radar base in Wisconsin for the sum of \$200,000. The complex of some 18 buildings on 80 acres of land seemed too good a proposition to pass up. The property has possibilities as a retreat center, a Bible camp and a retirement home. The purchase will be made with annuity and legacy money.

David Molstre and Wendell Johnson.

Pastor Snipstead, who once spent seven years as dean of the Association's Bible School in Minneapolis, and has held the offices of vice-president and secretary in the AFLC, formally accepted his election on Friday morning.