

THE LUTHERAN AMBASSADOR

July 15, 1986



Rev. Bruce Dalager and Rev. Richard Snipstead

ANNUAL CONFERENCE REPORT Page 3

at the MASTER'S FEET

Invited to pray

In a recent survey on the practice of prayer in the United States, it was indicated that the average lay person spends four minutes a day in prayer and the average pastor seven minutes. The survey also indicated that only one percent of husbands and wives have any meaningful prayer together. E.M. Bounds has observed, "Little prayer is the characteristic of a back-slidden age and of a backslidden church. Whenever there is little praying in the pulpit or in the pew, spiritual bankruptcy is imminent and inevitable."

The Word of God contains an abundance of invitations, promises and instructions regarding prayer; yet, many who claim to be Christians neglect prayer or restrict it to "saying grace" at meals and participating in prayers at church. Many find themselves embarrassed when asked to take part in prayer. Many live day

after day without resorting to prayer in the common concerns of their daily lives. Many adults pray less than they did as children. Husbands and wives live together for years without a regular time of prayer. Family devotions are neglected because of the press of other activities or they are conducted in routine fashion because of the decline of a living faith in Christ. How altogether appropriate and urgent that renewal in the practice of prayer is being encouraged throughout our Association of Free Lutheran Congregations! Our Lord's invitation to pray and His gracious promises to hear us should lead us to a rich practice of daily prayer.

In the Gospel of Matthew, our Lord sets before His own a very distinct invitation. This invitation to pray comes as a directive to all those who follow Him.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7-8).

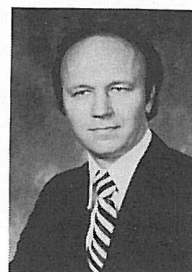
To ask, to seek, and to knock indicates a realization of need. This sense of need is fundamental to a growing prayer life. As the Holy Spirit is allowed to reveal through the Word our deep need for the grace of God because of our sin, for assurance because of our proneness to doubt the absoluteness of God's forgiveness, for wisdom and truth because of our inability to perceive spiritual realities, and for guidance because of our tendency to wander from God's will, we come again and again as helpless ones. To such, our Lord gives repeated promise, "...it shall be given you...ye shall find...it shall be opened unto you."

How encouraging to know who is giving such assuring promises — Jesus, the very Son of God!

We find in the Gospel of John another gracious invitation from our Lord to pray.

"...Verily, verily I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full" (John 16:23-24).

The words of our Lord reveal His understanding of our difficulty in believing that access to God in prayer is really possible or meaningful. His use of "verily" to introduce the invitation is intended to underline the complete trustworthiness of His promise to answer. His deliberate indication of who is issuing the invitation ("I say unto you") serves to accent the vital difference it makes that the very Son of God is speaking. Again, the simple directive to "ask" emphasizes the importance of the spirit of helplessness if one is to feel the need to pray. The promise is quick from our Lord for all those who pray in His powerful Name, "Ye shall receive." As further encouragement, He speaks of the result of responding to His invitation, "...that your joy may be full." Let us accept the gracious invitation of our Lord.



by Pastor
Francis Monseth

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CONFERENCE URGES FURTHER ATTEMPT TO RECONCILE WITH INDIA CHURCH

In one of the major decisions of the 1986 Annual Conference of the Association of Free Lutheran Congregations at Stanwood, Wash., June 11-15, the delegates voted that "every effort be made to heal the relationship" with the Bible Faith Lutheran Church of India and "that our congregations pray specifically for an amicable restoration of this work to the glory of God."

On February 20 of this year, in a totally unexpected development, Rev. Bhushana Rao Dasari, an AFLC clergyman and field director for India, resigned his position and also declared the BFLC independent of the Association. The AFLC World Missions Committee subsequently made inquiry as to whether this really was the wish of the India Church, which was formed under guidance of the Association in 1980. A communication in April confirmed that the church had gone independent ostensibly for the purpose of seeking wider financial support for its work. It was stated that the BFLC hoped to continue to get some of that support from the AFLC. The church further declared its intention to follow orthodox Lutheran teaching and the leadership of Pastor Dasari.

Doubt remains with the World Missions Committee and the World Mission Director, Rev. Eugene Enderlein, that the people of the BFLC really agree with the turn events have taken. The efforts to "heal that relationship" will mean even face to face consultations and it is expected that Pastor Enderlein and perhaps one other person will undertake a trip to India yet this summer

to engage in negotiations and the hoped for reconciliation.

Involved in all this is the operation of the Moriah Children's Home in Guntur only recently opened and dedicated. Many of the children are being sponsored by Association people. One pastor said that seven sponsorships in his parish have been dropped because of the rupture of relationships. Others are continuing their support for the time being at least.

The World Missions Committee has declared that it will forward to India only funds so designated by individuals and organizations until the situation is clarified. The Conference encouraged the continuation of support for the orphanage through the Mission office in the meantime.

Seminary Tuition

For the first time in her history, the AFLC will charge tuition of all the students at Association Free Lutheran Theological Seminary beginning this fall. Some students had paid, but those planning to enter the ministry of the Association did not.

Rev. Michael Brandt, chairman of the Board of Trustees, gave two reasons for making the change: it would help the school's financial situation and the interest from certain legacies could be used to give financial grants to the students. It was pointed out that out of yearly tuition of \$1,400 all but perhaps \$300 might be re-imbursed to the student.

There had been some problems in the past with determining who should or should not be charged tuition. The no-tuition policy was a carryover from the Lutheran Free Church and



Conference photos by Dee Lamb



Mrs. Herbert Presteng with two daughters, Mrs. Lyle Forde, left, and Mrs. Terry Olson.

Augsburg Seminary. Today there are few seminaries which are tuition-free to their constituencies.

Calling An Evangelist

The Conference passed a resolution that "a special effort now be made to fill that position" (of evangelist). The position has been empty since the death of Rev. Kenneth Pentti last July. The Co-ordinating Committee and Commission on Evangelism have

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decided that no new evangelist will be called for the present due to economic considerations.

Later, Rev. Roy Johnson, Fertile, Minn., offered a resolution that an evangelist be called at once with his support to be raised from the meetings he conducts. A lengthy discussion followed. The desire to have an evangelist was clear but some advised caution because of finances. Some delegates doubted that inviting congregations could support the program alone. Mr. Ernest Miedema, AFLC Business Administrator, reported that the church has had to subsidize the evangelist by two-thirds in the past.

In the course of the debate an amendment that would have offered budget support was defeated. A motion to table the issue to the next day was passed. When a ballot vote was taken Saturday morning the resolution failed.

But the earlier resolution stands, that "a special effort now be made to fill that position." That resolution carries the understanding that when an evangelist is again named he will be supported out of the AFLC budget.

Daily Devotionals

An issue which provoked considerable discussion on Saturday was a resolution from Committee No. 4, "that the AFLC publish daily devotional booklets in order that we might have devotional material which is doctrinally and spiritually compatible with our AFLC beliefs and practices."

One pastor said that *Our Daily Bread*, which is used in his parish, recently had a devotional which undermined the Lutheran doctrine of Baptism. Another said of the same booklets that they do not recognize the Lenten season, a season in the church year highly valued by us. A lady stated that if the AFLC did put out its own material it should have as simple and attractive content as *Our Daily Bread*, so that all can appreciate it.

The resolution failed, likely due to financial reasons and the feeling that the project was too large for the church at this time.

A later resolution called for the publication of daily devotional material in the *Ambassador*. This resolution seemed to find general support but no decisive action was taken.

The Ambassador

Committee No. 4 introduced a resolution calling for a lowered subscription rate, \$8.00, to new subscribers. In the discussion one layman and one pastor spoke in favor of keeping the subscription rate as it is for all, \$10.00 per year. But the pastor also stated that a hindrance to more subscriptions in his parish is that some people feel some of the *Ambassador* articles are irrelevant. Another pastor spoke more in favor of the motion, believing that the AFLC must do what it can to get new readers for her church paper. A ballot vote was taken and the proposal of a lowered rate for new subscribers lost.

Budget

Delegates to the 24th Annual Conference affirmed the conviction expressed in the President's Report that the Association must not retrench in her ministry or acceptance of opportunities but "rather hear the call to make greater sacrifices for the Lord's work." A part of the resolution also urged the congregations to take a special offering early in the summer to help prevent operating deficits.

The budget adopted at the Conference for 1987-88 is:

General Fund	\$ 280,000
Schools	251,894
Home Missions	208,000
World Missions	250,000
Capital Investment	25,000
Total	\$1,014,894

This compares with the current goal of \$1,106,000. The last four adopted budgets have differed by only \$106,287, lowest to highest.

The budget adopted for next year is the one proposed by the Budget Analysis Committee.

Sponsorships

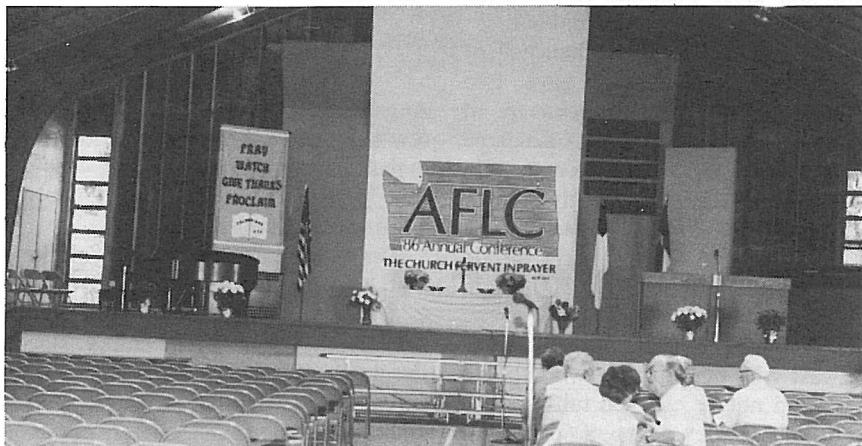
A resolution on Home Missions, there were only two, asked the Home Missions Committee to encourage congregations able to do so to sponsor new, that is, Home Mission congregations. This support is to be above and beyond what is presently given to Home Missions.

The resolution came out of the thesis that there is a growing interest in many places in having an AFLC church in the community, but funds are limited.

Ordinations

Three men were ordained into the ministry of the Association at the closing service of the Conference on Sunday afternoon. They were Todd Klemme, Little Falls, Minn., called to Faith and Eagle Butte, S.Dak.; James Johnson, Chatham, Mich., called to Reva, S.Dak., and Jeffrey Swanson, Axtell, Kans., called to Stillwater Lutheran, rural Kalispell, Mont.

Rev. Wendell Johnson preached the sermon and Rev. Richard Snipstead, AFLC president, officiated in the ordination.



The auditorium at Warm Beach where conference sessions were held.

New Secretary

Rev. Ronald D. Knutson, now of Canton, S.Dak., was elected secretary of the AFLC, replacing Rev. Bruce Dalager, Grand Forks, N.Dak., who will have served three terms, or three years, by Oct. 1. Pastor Knutson has just completed two five-year terms on the Co-ordinating Committee.

Pastor Dalager had been re-nominated as secretary, but because of the rule that after three terms an incumbent needs a three-fourths majority on the first ballot to be re-elected, he was dropped from consideration when he failed by less than one percentage point. In the second ballot, Rev. Kenneth D. Moland, Kirkland, Wash., was elected out of a field of three candidates. Later, when he had also been elected to the Board of Trustees, he declined the position of secretary to concentrate on the other and Pastor Knutson was elected in a two-way race.

Re-elected vice-president was Rev. Robert L. Lee, Minneapolis, Minn., a member of the faculty of the Association Schools.

New Churches

Four congregations were welcomed into the Association during the past year. They are St. John's Lutheran, Duluth, Minn., Good Shepherd Lutheran, Cokato, Minn., Faith Lutheran, Shakopee, Minn., and Living Word Lutheran, Minneapolis.

One congregation, St. Paul's Lutheran, Pittsburgh, Pa., has voted to withdraw from the AFLC.

The total number of congregations currently stands at 151.

Healing

But mere physical healing is not the most important matter. A man might have leprosy of the body, and yet might be a child of God, an heir of eternal destiny. Leprosy of the soul is worse than leprosy of the body. In many respects the two are alike — inner, vital, insidious, corrupting, contagious and fatal. But He who bade the malady of the lepers depart, surely can also cleanse the leprosy of the soul.

L.S. Keyser



Dr. and Mrs. Francis Monseth and family. Naomi, on the left, is a member of this summer's Ambassador Gospel Team. Dr. Monseth was honored at a coffee hour for receiving his doctorate recently.

Next Conference

The Conference accepted the invitation of Our Saviour's Lutheran Church, Thief River Falls, Minn., to hold the 25th Annual Conference in that city next June. Exact dates have not been announced. Rev. Leslie Galland, the church's pastor, gave the invitation.

The AFLC was organized in Thief River Falls, in October, 1962. A two-year emphasis on prayer and revival is being made in the Association through 1987.

Registration

Three hundred twenty-five delegates and eight visitors were registered for the 24th Annual Conference. All sessions were held at the Warm Beach Conference Center, a camp operated by the Free Methodists. There were 258 lay delegates and 67 pastors and lay pastors. They came from 12 states and Saskatchewan, and Brazil and Canada.

A detailed list can be found elsewhere in this issue.

Gesswein, Orr to be at Institute

Two internationally-known Christian leaders highlight this year's Summer Institute of Theology on the campus of Free Lutheran Theological eminary at Medicine Lake, Minneapolis, Minn. Dr. J. Edwin Orr will conduct a course on the history of spiritual awakenings and Dr. Armin Gesswein will lead sessions around the theme of prayer and the congregation. Both men are widely-traveled conference speakers and lecturers. Both have numerous publications in their respective fields. Their courses will be offered during the second week of the Institute, July 28-August 1. During the first week of the

Institute (July 21-25), regular faculty of the seminary will conduct courses. Pastor Ralph Tjelta will lead a course entitled, *Studies in the Book of Genesis*, and Pastor Philip Haugen will be the instructor for the course, *Studies in the Pastoral Epistles*.

All of the courses are designed for pastors and laity alike and are offered at nominal cost. Aid Association for Lutherans again will provide grants for pastors in attendance. For information on registration, please contact:

Free Lutheran Seminary
3110 East Medicine Lake Blvd.
Minneapolis, Minn. 55441
(612) 545-5631

CONFERENCE ELECTIONS

*denotes re-election

Vice-President

(1 year)

Rev. Robert L. Lee, Minneapolis, Minn.*

Secretary

(1 year)

Rev. Ronald Knutson, Canton, S.Dak.

Co-ordinating Committee

(5 years)

Rev. Leslie Galland, Thief River Falls, Minn.

Mr. Sheldon Mortrud, Fargo, N.Dak.*

Board of Trustees (Schools)

(5 years)

Rev. Kenneth D. Moland, Kirkland, Wash.

Mr. Ralph Peterson, Portland, N.Dak.*

Home Missions Committee

(3 years)

Rev. Herbert L. Franz, Cloquet, Minn.

(5 years)

Rev. Philip Haugen, Minneapolis, Minn.*

World Missions Committee

(5 years)

Mr. Arley Hartsoch, Tioga, N.Dak.

Stewardship Board

(5 years)

Mr. G.V. Kittelson, Eugene, Ore.

Board of Pensions

(5 years)

Rev. Frank Cherney, Sebeka, Minn.

Commission on Evangelism

(5 years)

Rev. Peter Franz, Minot, N.Dak.*

Youth Board

(5 years)

Mr. Dennis Christopherson, Amery, Wis.*

Board of Publications and Parish Education

(3 years)

Mrs. Rodney Stueland, Roslyn, S.Dak.

(5 years)

Rev. Ralph Tjelta, Blaine, Minn.*

CORPORATE ELECTIONS

The following persons were elected by their corporations to membership after nomination by the Annual Conference on June 12.

Missions Corporation

(2 years)

Rev. Rodney Johnson, Spicer, Minn.

(5 years)

Rev. Richard Anderson, Lakeville, Minn.*

Mr. Robert Dietsche, Osceola, Wis.

Rev. Amos Dyrud, Minneapolis, Minn.*

Mr. Harold Erickson, New York Mills, Minn.

Rev. Dale Mellgren, Tioga, N.Dak.*

Nominating Committee

Mr. Vernon Russum, Grafton, N.Dak. (END)

Mr. Orville Qualley, Brockton, Mont. (WND-EM)

Pastor Rodney Stueland, Roslyn, S.Dak. (SD-N)

Mr. Roger Peterson, Thief River Falls, Minn. (NWM)

Mr. Robert Broden, Fertile, Minn. (NCM)

Rev. Robert Lewis, Abercrombie, N.Dak. (SWCM)

Mr. Clifford Johnson, Esko, Minn. (LS)

Mr. Marlin Benrud, Zumbrota, Minn. (M)

Mr. Walter Peterson, Ishpeming, Mich. (NM)

Rev. Terry Wold, Tucson, Ariz. (A)

Mr. Bud Haugen, Lake Stevens, Wash. (WC)

Rev. Emerson Anderson, Cleveland, O. (E)

Committee No. 1 (Administration)

Mr. Dennis Christopherson, Amery, Wis.

Mr. Milford Lange, Badger, Minn.

Mr. John Herset, Kila, Mont.

Rev. Kenneth Moland, Kirkland, Wash.

Rev. Walter Beaman, McIntosh, Minn.

Rev. Allen Monson, Dickinson, N.Dak.*

Mrs. Aini Myking, Minneapolis, Minn.*

Rev. John Rieth, Williston, N.Dak.*

Mr. Joel Rogenes, Ely, Minn.*

Mr. Doyle Watson, Kirkland, Wash.

Schools Corporation

Dr. Philip Dyrud, Middle River, Minn.*

Mr. Charles Hanson, Amery, Wis.

Rev. Harvey Jackson, Ishpeming, Mich.

Rev. Mauritz Lundeen, Bagley, Minn.*

Rev. Terry Olson, Lake Stevens, Wash.*

Mr. Orville Qualley, Brockton, Mont.*

Rev. Philip Rokke, Greenbush, Minn.

Mr. Alfred Tollefson, Gearhart, Ore.

Pastor Lyle Twite, Cloquet, Minn.

Mr. Ronald Willand, Ferndale, Wash.

1987 ANNUAL CONFERENCE COMMITTEES

Committee No. 2 (Schools)

Mrs. James Olson, Viking, Minn.

Mrs. Arthur Hill, Chassell, Mich.

Rev. Del Palmer, Everett, Wash.

Mr. Wayne Floan, Fertile, Minn.

Rev. Harris Van Someren, Mason, Wis.

Committee No. 3 (Missions)

Mr. Ted Clark, Kalispell, Mont.

Mr. Rodney Kjersten, Roseau, Minn.

Rev. Richard Anderson, Lakeville, Minn.

Rev. Gilbert Schroeder, Tioga, N.Dak.

Mr. George Hartman, Dalton, Minn.

Committee No. 4 (Publications, Parish Education and Youth Work)

Pastor Rodney Stueland, Roslyn, S.Dak.

Rev. Richard Gunderson, Escanaba, Mich.

Mr. Daryl Haugen, Strandquist, Minn.

Mrs. Walter Beaman, McIntosh, Minn.

Mrs. Donald Anderson, Tioga, N.Dak.

(Continued on page 13)

In a day when many people were isolationist because they never traveled beyond their own land, the Church went into all the world.

Gerald Kennedy



ministering to the alcoholic

a great mission field

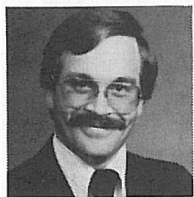
WHAT IS AN ALCOHOLIC?

The National Council of Alcoholism says an alcoholic is "a person who is powerless to stop drinking and whose drinking seriously alters his normal living patterns." Alcoholics Anonymous says alcoholism could be described as a physical compulsion coupled with a mental obsession.

We live in a society in which alcohol consumption is an integral part of its everyday life. Many drink to be sociable; others drink to relax at the end of a tiring day. The businessman often finds himself drinking at lunches, dinners and meetings "in the line of duty." The jubilant drink in order to celebrate more freely and "effectively." The unhappy drink to drown their sorrow. And some, teenagers as well as adults, drink to be in with the crowd.

According to Annheuser-Busch, 70% of the adult population of the United States drink. But what about the younger segment of our society? Needless, and sad, to say, they are following the example of their elders. In fact, in a recent seminar, a representative from the Minnesota Prevention Resource Center said alcohol consumption has begun to increase among those under the age of 18. And according to him, the age at which they begin using alcohol is getting lower each year. Statistics indicate that from 20-25% of problem drinkers are under the age of 18.

This can be a great mission field for the church. We need to be ready and willing to rise up and walk through the doors of opportunity.



*by Pastor
Larry Haagenson,
Newfolden, Minn.*

Alcohol is one of the many drugs used to create mood changes. The drinker quickly learns that he feels better when he drinks, especially when he has something to escape from, i.e., poor relationships, low self-esteem, guilt. As with other drugs, the body's tolerance level increases, so after a period of regular usage it takes more to make the person "happy." The regular drinker has to ingest more and more alcohol to get the same feeling. In the process of trying to keep his emotional level high the drinker becomes dependent, psychologically and physically, on alcohol. What started out as a psychological toy ends up being an emotional wheelchair.

HOW IS IT CONTRACTED?

There is a great deal of indecision among professionals concerning the root causes of alcoholism. Some psychiatrists believe it is rooted in some form of psychological disturbance. Many sociologists see environment and the pressures of daily life as major factors and there are some who feel it may be the result of a change in metabolism or an unknown glandular deficiency. It cannot be overlooked that addiction is a physical problem which may become more and more acute with time and use. But the deepest problem lies in a defective relationship between a human and his Creator.

For the vast majority, drinking starts out as an apparently innocent part of life with no hint of danger in view. However, the Prince of this world has blinded the eyes. So even when drinking begins to interfere with one's everyday life, work and family, he still argues that he can handle his booze. To make matters worse, families quite often protect the alcoholic and cover up for him. Thereby, the alcoholic is enabled to continue his divergent life and prevented from admitting that he needs help.

"... 70% of the adult population of the United States drink."

TREATMENT

The alcoholic should by all means seek treatment, even if it's only for a humanitarian reason. At least the other fine people who are affected by the drinking can be relieved of some misery.

There are two basic types of treatment facilities, which vary a great deal from one another. They are the Christ-centered type and the God or god-centered type.

Christ-centered Type

This type of treatment center believes there is only one step in the treatment process. That step is conversion to Jesus Christ. The entire "treatment process" is rooted in the Word of God, with the daily schedule including as many as four Bible study hours. Corresponding to this Biblical approach is the teaching that drunkenness is a sin and that drunkards will not inherit the kingdom of God. But "if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come" (II Cor. 5:17).

In the Christ-centered facility, loosening the patient of bodily addiction to alcohol isn't the primary concern. Just as important is the salvation of the person's soul. Unfortunately, there are very few facilities of this variety.

ALCOHOLIC . . .

God-centered Type

The second type of treatment facility is what I have termed the "God-centered type." It has its philosophy of treatment entrenched in the 12 steps of Alcoholics Anonymous. The large majority of institutions embrace the AA program, but they are by no means identical in emphasis. The point of divergence comes in the second and third steps of the program.

The first of the twelve steps is: "We admitted we were powerless over alcohol — that our lives had become unmanageable." Upon realizing and admitting his utter helplessness, the patient goes on to the second step which is: We "came to believe that a Power greater than ourselves could restore us to sanity." If repentance accompanied the first step and faith the second, the third could lead to conversion. The third step is, We "made a decision to turn our will and our lives over to the care of God *as we understood Him*."

This is one of the most crucial stages of the treatment process. The treatment staff will emphasize the need for God. But, to the best of my knowledge, they do not point out the fact that John 14:6 says, "No man comes to the Father, but through Me" (Jesus). Privately-supported institutions will lean more toward the Christ-centered approach than the State-supported ones. But as we all know, there is great pressure to keep the Christian voice out of anything supported with tax dollars. Were it not for the bold and faithful witness of Christians who work in such places, the God of the Bible might not even be mentioned. This, however, does not discount the value of the AA program.

The role of the pastor (and congregation) is vital in bringing the truth of God's Word to any parishioner undergoing the treatment process. It

"Quite often Christians ostracize the drinker, either physically or socially."

would be good for all of us to become familiar with the 12 steps of AA. They can be effectively used as a bridge to reach the patient where he is. It is crucial that we help the patient understand what sin is, who God is, and how we find access to Him. This can be a time of unexcelled opportunity.

The congregation and the alcoholic may have drifted miles apart during the alcoholic's drinking life. Quite often Christians ostracize the drinker, either physically or socially. But probably more often the alcoholic isolates himself and identifies with a different group of people with a different set of standards. Whatever the case may be, it is time to start narrowing the relationship gap.

MINISTRY

Many Christians, especially those who have never drunk, look upon the alcoholic as someone so different that they feel they can't relate well enough to help him. In reality, freedom from alcohol dependency is no different than being set free from sin in general. A recovered alcoholic has most of the same needs as a new convert. During treatment, he has the same needs as the unconverted.

Several basic areas of ministry to the alcoholic are:

- *Prayer - that during the treatment the patient might see his sin and also his need for Jesus Christ.
- *Visitation - drop in and let him know that you care, are willing to be his friend (he'll need a lot of new ones), assure him of your prayer support, share a portion from the Word of God.
- *Write a short letter - encourage him (once again with the Word of God). Offer to help in some practical way.
- *Where a family is involved, be sensitive to their need of encouragement, to be faithful to the one who may have been unfaithful to them. Pray that God would work a work of forgiveness and restitution. It's an insecure time financially, emotionally and in many other ways. Be there for them to lean on.

In order for the recovered alcoholic to remain sober, to nourish relation-

"Treatment isn't the end result; it's merely the beginning of a new journey."

ships, to make amends for old wrongs, and to grow spiritually (if conversion has taken place), he needs the support of God's people. Technically, the recovered alcoholic needs to be disciplined. Treatment isn't the end result; it's merely the beginning of a new journey. The new traveler needs to be shown the best path to walk (Ps. 119:11); he needs encouraging fellowship (Heb. 3:13); he needs to learn how to pray (Phil. 4:6); he needs to know about the need to witness his new-found faith.

We are never short of fields for ministry. Let us take up the challenge to reach out to these needy souls. And may we ever be ready to lovingly enfold them.

The Sword of the Spirit

We must also be able to take the offensive—that is, to pursue the enemy, and put him to flight. Similarly, here it is not enough to ward off the devil with faith and hope as our shield and helmet, but we must draw the sword, hit back at him, hunt him down, and make him flee, thus gaining the victory ourselves. And that sword, he says, is the Word of God. For a sword of steel and iron would avail us nothing against the devil; it must be the sword of the Spirit.

**Martin Luther
Day by Day
We Magnify Thee)**

editorials

INDIA DECISION

Our recent Annual Conference at Warm Beach lacked, in advance, any sure-fire issues of much debate except for the matter of the India mission (see page 3). About India there was a spirit of apprehension. The potential for something really divisive was there.

Committee No. 3 diffused the issue by presenting a resolution (No. 1) which called for healing and reconciliation in an "amicable" spirit.

Delegates were relieved by such a resolution and, after amending the middle resolve for the sake of clarity, passed it. There was some discussion prior to the vote and enough was said so that people realized the situation.

Now it will be for Rev. Eugene Enderlein, World Missions Director, to go to India this summer to meet with leaders of the Bible Faith Lutheran Church, including Pastor B. Rao Dasari, and fully and carefully explore all that has taken place since the beginning of our mission effort in India. It is to be hoped that one other man from the AFLC can accompany Pastor Enderlein as witness and participant.

The Church of India must be told that the manner of her action on February 20 has offended us and that as brothers in Christ we want to search out every possibility of restoring the relationship into which both sides had entered in mutual confidence.

The most that can be accomplished would be the re-establishing of the old ties with the Bible Faith Lutheran Church, with our promise to support the work as liberally as we can. The least that can be accomplished through this meeting is that both sides will understand one another as well as that is humanly possible, and across cultural lines. Some of that understanding is lacking now.

And we like the third part of the resolution very much. It urges specific prayer by the congregations "for an amicable restoration of this work to the glory of God." We gathered at Conference that people are looking for prayer requests. Here is one to lay hold on in diligent, persevering prayer.

Pray for the efforts toward reconciliation with the brethren of the great sub-continent of India.

GOOD CONCERNS

It was good to hear expressions of concern at the Conference about the need to watch what Sunday School materials are used in our churches and what devotional materials are made available to our members.

We have always realized in the Association that we cannot provide all of our own reading and learning materials because we don't have the financial resources or the market to produce them. But we have published

our own church paper, reprinted existing confirmation materials and put out some that is new, produced a Sunday School curriculum, printed a book of daily devotions, etc. Now a small press of our own is being used for some jobs. So we have done things we could hardly have expected to do early in our history.

It is discouraging, however, as one pastor averred from the Conference floor, that some of our churches don't use the Association Sunday School materials. They are free not to but throw themselves open to Scriptural interpretations which don't agree with our theological positions. Some teachers may not take the time to correct them when they appear in the lessons or are not knowledgeable to recognize them.

The same problem arises in regard to devotional materials used in homes. Among much good there is something that is misleading, perhaps false. Some readers can discern the problem, others cannot. So it would be good if we could produce our own devotional booklets, if people like something new and different right along. We agree that the books of Hallesby, Hope and others ought to be used more.

Anyway, it was good that this matter came before the Conference. This indicates that people are aware of the problems and needs. Some day, as the Lord tarries, the AFLC will be able to do more in the way of publications and printing. But in the meantime, let's be as loyal to what we do have as we can be. It is biblical to encourage one another, also those who have worked to prepare the materials we do have. And what we have in the way of Sunday School material is so much more visually attractive than what was first produced. It also continues to be biblical and basic.

WARM BEACH

The some 400 of us, counting children, who were at the Annual Conference last month were but a small part of the approximately 20,000 people who will pass through the Warm Beach Conference Center in 1986. From the first beginnings 30 years ago, the Free Methodist camp of 300 acres has become one of the fine conference centers on the West Coast. It truly was for us of the AFLC this year "a change of place and a change of pace."

Situated high above the flats leading to the waters of Port Susan Bay, the camp is dotted with fine evergreens of several varieties. The buildings are functional, attractive and in good repair.

Meals were served family style and everyone could be seated in a very few minutes. Diners had to clear off their tables and wipe them after a meal, but no one seemed to mind. The menu for the week was interesting and varied. ♦

EDITORIAL . . .

Our people in the Washington churches, with their pastors, had really worked hard to make all the preparations necessary. Assigned persons were on duty to see that all help could be given and any emergencies met.

A popular feature of the plans this year was the provision for activities for children and teenagers. There was also babysitting service for the tiny tots. This enabled families to come on summer vacation, as well as attend the Conference. From what we heard, all worked out well and there were no mishaps that came to our attention.

Many thanks to the West Coast people for making us all feel at home in their beautiful part of the world. The "taxi service" from the airport, bus and train depots, etc., was great, and cheerfully done.

Attendance at the Conference was very acceptable. The audience at the opening night service ranks with the best we've had in numbers. All evening services were well attended. We believe the Sunday morning communion service was the best attended we've had. Attendance at Sunday worship and ordination was good, but we could always hope for more at an ordination service.

An ordination service is always a moving experience. The one this year was no exception. Three young men entered the ministry of Christ through our church. This is a very subjective thing, but for this writer a high point of the Conference came in the singing of the final hymn of the ordination service. And in the final four lines especially, as the note of final victory reaches a crescendo:

"Soon shall come the great awaking,
Soon the rending of the tomb,
Then the scatt'ring of all shadows,
And the end of toil and gloom."

("Through the Night of Doubt and Sorrow")

There weren't as many pastors at Conference as usual. This is really made clear when the statistics are compared with last year. Then there were 118 pastors (and lay pastors), this year, 67. There are various reasons for the drop, finances no doubt entering in in some cases. It was too bad that so many had to pass it up, but that's the way it goes sometimes.

The record shows two visiting pastors at the Conference. We know of four others who were on the grounds sometime during the Conference. But let us list those we know about: the Ernest Raaums, Karsten Baalsons, Anders Mathres, Joseph Melbys, Arnold Jergenson and Neil Snider. It was good to see them all, not least Arnold Jergenson, who was a seminary classmate of this writer and whom we hadn't seen for 24 years or so.

The daily prayer sessions this year gave everyone a chance to pray with others as cluster groups of four or five were formed. Mr. Clifford Johnson, Esko, Minn., who led the prayer hours, directed attention to personal examination and Confession. He is the chairman of the prayer for revival emphasis in the AFLC this year and next.

In all, a good spirit prevailed at the Conference. It was good to meet old friends and make new ones. Now there is an air of anticipation as we look toward the anniversary Conference in Thief River Falls, Minn., next June. Wouldn't it be wonderful if every congregation could be represented by at least one lay delegate at the Conference? Let's work on it.

AFTER THE CONFERENCE

When the Conference ended Rev. and Mrs. Karsten Baalson took me to their lovely home in Mr. Vernon for a lunch before bringing me to Anacortes, Wash., where I was to take the ferry to Sidney and Victoria, B.C., on the morrow.

Mrs. Baalson is the former Bernell Borstad of Tioga (sister of H. Morris). I first met the Baalsons at Wilmot, S.Dak., not long before they transferred to a pastorate at Prineville, Ore. They are now retired. I appreciate their kindness in helping me with transportation.

Also taking the ferry on Monday morning was the Allen Anderson family of Amery, Wis. The trip through the San Juan Islands was delightful, even if the day was not the best for being on deck. We made a call at Orcas Island, where our West Coast churches hold their summer Bible Camp.

In Victoria I had the privilege of meeting my grades one and two teacher for the first time in nearly 49 years. That had been in Govan, Sask. I learned from her that she had spent about 30 years in the province of Quebec before coming to Victoria ten years ago to live. I found Miss Eileen E. a gracious woman of 78-80 years who long ago began for me what is called "formal education." I take seriously what the Bible says about the position of a teacher and I was happy to be able to express my appreciation to her for being my teacher. Of course, it made me feel good that she remembered me as an individual.

In Victoria I was also able to visit again a neighbor lady from Govan. She is presently in a retirement "villa" but would like to return some day to her Beacon Hill apartment. Of English descent, she recalls the greeting the late Rev. R.H. Hofstad would give as he entered their home in Govan, "Fred vaere med dette hus" (Peace be to this house).

In Seattle both going and coming I had the opportunity to visit two aunts, a cousin and her family and other relatives. All of these were bonuses on a trip to Annual Conference, 1986.

—Raynard Huglen

Him that cometh unto me I will in no wise cast out. John 6:37



I remember revival

The word "revival" is often misunderstood and viewed with suspicion. It is viewed by some as "religious fanaticism" or considered by others as something out of an archaic religious closet. It somehow doesn't fit today's church vocabulary or lifestyle. It seems we are more interested in new programs and new methods in doing God's work than in praying and waiting upon God for revival. Nevertheless, the prophet Habakkuk's heartcry for revival is, without a doubt, the most urgent need of the church today. . . "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Habakkuk 3:2).

Our present generation may not have witnessed a major revival, yet we do read and hear about localized spiritual awakenings in a particular church or community. It is heartening to know God still "moves in a mysterious way, His wonders to perform." He delights in visiting His church with "seasons of refreshing."

My earliest recollection of revival takes me back to my boyhood days in southwestern Wisconsin. It took place in the late '20s and early '30s and I recall the total transformation that took place in my parental home when Father and Mother were both converted. The revival that touched our community around Viroqua that winter "fanned out" across several neighboring towns and communities. It continued to flare up intermittently over a period of several years. The revival first manifested itself through a small group of "prayer meeting people" in our church who became deeply concerned and burdened for revival. These prayer meetings, held

in homes throughout the community, were precious gatherings indeed. Though so very young at the time, I recall the warm spirit in these meetings and remember how these people loved one another.

Later in the year, during a series of evangelistic meetings, God chose to come with revival blessings upon our city and surrounding community. The meetings took place during a most unlikely time of year, the month of January. Extremely cold weather and ice-covered streets made it less than convenient for people to come. Many people hesitated to drive because of the icy conditions. Yet, evening after evening as the time approached, crowds on foot filled the streets, bound for the evening service. Much of the preaching was in the Norwegian language, yet the Germans and Bohemians came. "We can't understand the preacher, but we want to be here; the Spirit of God is here," they said. So they came, drawn by none other than the Spirit of God. Some 50 or more souls sought the Lord during this time and the entire community felt the impact.

Sometime later, revival flared up in a rural parish in western Vernon County. This began to take place during the midweek Bible studies of the congregation. One of the scenes I well recall was when a young man in his early 20s stood up while the pastor was yet speaking. He literally screamed, "I'm lost! I'm lost! . . . Can someone pray for me?" He was converted that evening. He later went to seminary and subsequently to the mission field in Madagascar. During these mid-week Bible studies it was not unusual, on any evening, to see people turning to the Lord. The

church was bulging with people hungry for the Word of God.

A Lutheran pastor in nearby LaCrosse was converted during this period, having served for ten years in the Christian ministry. What an impact upon his congregation when he publicly shared what had happened in his life! In a very short time, Joseph Stump was called on to preach in nearly every congregation in Vernon County. Spiritual awakening followed in a number of these congregations. Under his ministry this writer was brought to see his need of Christ as personal Savior. Churches throughout the county were packed on Sunday evenings and were often scenes of spiritual "breakthrough."

A "man sent from God" was Pastor O. Gornitzka, later an instructor at LBI in Minneapolis. Pastor Gornitzka accepted a call to nearby Westby. People came from surrounding congregations to attend the midweek Bible studies at Our Savior's Lutheran and to be nourished in the Word through this deep and genuine shepherd of souls. Young believers grew in the Lord under his ministry.

The revival in southwestern Wisconsin during my early Christian life has been a constant challenge and encouragement to me. God is able to bring revival to the church today as well. I believe this is the time He is calling you and me in the AFLC to pray for revival!



Pastor
Jay G. Erickson
Fosston, Minn

home mission news

Minnesota Valley, Lakeville, Minnesota

Beginning in the hearts and prayers of several Apple Valley people in the mid to late '70s, Minnesota Valley Lutheran Church officially got its start during the winter of 1981. Eight people met that first Sunday at Howard Johnson's in Burnsville, along with Pastor and Mrs. Ralph Tjelta, Sarah and Peter. Our Sunday School started very small and for several months continued to meet as one class as it grew.

In 1983 we moved to Cedar Park Elementary School to be nearer the property we had purchased to build on. Here we closed our charter membership with around 40 members.

The Tjeltas continued to work with us until August of 1984 when Pastor Tjelta accepted a call to teach at the Association Schools. Pastor Richard Anderson of Lake Stevens, Wash., accepted our call and he, his wife Nada, Jonathan, Kristin and David joined us in mid-November that year.

Our congregation was privileged by being the first in the AFLC, to my knowledge, to have volunteers from numerous Association congregations help with the construction of our church building.

Groundbreaking was held May 5, 1985, and on June 5 we had our first potluck in our church basement. Rapid progress was made the week before and the week of the Annual Conference when there were over 30 volunteers a day involved in different ways. From building and finishing to cooking and making banners, the work was done by men and women offering their time and talents. God brought us together as individuals with our gifts and talents and used those to produce a building to be used for His glory. God also used that time to build in us His Church and to continue the bonds of love within us that had been growing the previous years.

September 15 we held our first Sunday morning worship service in our new building. Dedication was October 20.

Our membership is now around 90 with 50 in our Sunday School. The average attendance is over 100 on Sunday mornings and between 20-30 attend Wednesday night Bible studies.

... People are drawn to Minnesota Valley Lutheran by different means; former membership or acquaintance with the Association, invitation of members or friends, survey teams, interest or curiosity as they watched the building going up last summer. Yes, people come for different reasons, but they stay because the preaching of God's Word is central, the activities are focused on Christ, and acceptance they feel from the congregation and pastor.

—Corr.

"Our prayer for spiritual awakening will without question be most effective if we take up the work of interceding for certain individuals in particular."

—O. Hallesby

Tucson, Arizona

A Mother-Daughter Banquet was held Friday, May 9, at Living Faith Lutheran Church in Tucson, Arizona. Approximately 90 ladies and children attended. The banquet was held in the new addition which is nearly completed. (This room is also used for Sunday School classes.) The meal was catered from a restaurant and served by men and boys of the church.

The program was held in the church auditorium. Our speaker for the evening was Cynthia Heald, author of the book *Becoming a Woman of Excellence*. Lucille Oswell played two cello solos, "Songs My Mother Taught Me" and "Brahm's Lullaby", accompanied by Elva Seidel on the piano. Dyana Plog led in a few games. It was an enjoyable and inspirational evening.

Our church is now in the process of planning for a Vacation Bible School the latter part of June and we are praying for 100 children to attend. Last year's VBS was a big success with many families continuing to attend church and Sunday School. We are also looking forward to the Barnabas Team being with us during that time. We thank God for the faithful workers in our church, especially our pastor, Terry Wold, and his wife Renita, who are so dedicated to God's work here.

—Corr.



The exhausted waiters. Pastor Wold is the second man from the left.

Annual Conference registration

Registered Delegates

Pastors	63
Lay Pastors	4
Lay Delegates	258
Total	325

Visitors

Pastors	2
Lay Visitors	6
Total	8

Lay Delegates by States

Washington	78
Minnesota	72
North Dakota	50
Montana	10
Oregon	9
Michigan	7
South Dakota	6
Wisconsin	5
Arizona	3
Iowa	3
Ohio	2
New York	1
(Other Countries)	
Brazil	1
Canada	1

Personalities

Rev. David Barnhart is speaking in a Life in Christ crusade in Westaker Lutheran Church, Newfolden, Minn., this week, concluding tomorrow night, July 16.

New address for **Lay Pastor Roger W. Krueger** is 327 Waupaca St., Wautoma, Wis. 54982, where he is managing the Wautoma Care Center.

Rev. Curtis Emerson, who has been pastor at Valley City, N.Dak. (Grace and Zion), since 1979, has resigned to accept the call to Granite Lutheran Church, a Home Mission congregation, in St. Cloud, Minn. He will begin his work there on Sept. 1. **Rev. Ralph Tjelta**, Blaine, Minn., is serving during the vacancy.

Rev. Allen Monson, formerly of



The pastors' and wives' banquet at which Rev. Erman Lunder spoke.

Pastoral Delegates by States

Minnesota	30
North Dakota	12
Wisconsin	5
Michigan	4
Washington	4
Montana	3
Oregon	2
South Dakota	2
Illinois	1
Iowa	1
New York	1
(Other Countries)	
Brazil	1
Canada	1

There were also about 85 children and teenagers enrolled for planned activities and babysitting.

ELECTIONS . . .

Committee No. 5 (Stewardship and Pensions)

Mr. Larry Olson, Tioga, N.Dak.
Rev. Rodger Olson, Fergus Falls, Minn.
Rev. Wendell Johnson, Stacy, Minn.
Mr. Edwin Swanson, Canton, S.Dak.
Mr. Harry Johnson, Chatham, Mich.

Colloquy Committee

Rev. Ronald Knutson, Canton, S.Dak.
Rev. John Strand, Remer, Minn.
Rev. Curtis Emerson, Valley City, N.Dak.
Rev. Larry Haagenon, Newfolden, Minn.
Rev. Michael Brandt, Amery, Wis.

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 or she held membership.

MONTANA

Culbertson

Mrs. Anetha Berglee, 85, April 11, Faith, Brockton

Mrs. Bertha Qualley, 93, May 13, Faith, Brockton

NORTH DAKOTA

Tioga

Mrs. Joe (Carrie) Rice, 88, April 4, Norman

Deaths of two noted

Word reached the AFLC Annual Conference on Sat., June 14, of the death of Mrs. Ludvig Kvamme, former housemother at Association Free Lutheran Bible School. She served in that capacity for three years, 1968-71 and maintained a keen interest in the school in all the years that followed. Her funeral was conducted on Mon., June 16, and burial was in the Aspeland Cemetery south of Rollag, Minn.

A further obituary will be printed if one is received.

Mr. Kenneth Lower, 81, passed away in mid-June in Minneapolis, Minn. He is known not only as a former high school teacher but as the director for many years of the Nordkap Male Chorus, in which some AFLC men participated. His funeral was held in St. Luke's Lutheran Church, Minneapolis.

(Ed., note: Mrs. Kvamme was a beloved person. I first met her about 40 years ago at Augsburg College where she was a cook in the cafeteria and Ludvig was in janitorial service. A memory that stays with me about Ken Lower is his solo rendition of the hymn "As After the Waterbrooks Panteth," beautifully done.)

Tuition raised

In action by the Board of Trustees of Association Free Lutheran Bible School on May 16, the tuition per quarter was raised to \$325. The total per year is now \$975.

Church bell wanted

Roseau Lutheran Church, Roseau, Minn., would like to secure a church bell. Anyone having such is asked to contact Mrs. Harvey L. Johnson, 109-3rd Ave. N.E., Roseau, Minn. 56751, or call 218-463-1269.

Items for sale

Olivet Lutheran Church, Spokane, Wash., has these items for sale: *Concordia Hymnals*, *Crowning Glory* hymn books, a communion set and altar cloths. If interested in any or all of these, please contact: Arnold B. Sather, E. 1603 Walton, Spokane, Wash. 99207, or call 509-487-5602.

Medicine Lake Lutheran votes to purchase property

Medicine Lake Lutheran Church, 3110 E. Medicine Lake Blvd., at a special congregational meeting on May 4 gave a final vote of approval to purchase a piece of property. The site is at the corner of County Road 9 (Rockford Road) and Zachary Lane North in the city of Plymouth, a suburb of Minneapolis, Minn.

This site will be used to build a church building including classroom space for its academy. The final vote was over 85% of those present at the meeting.

Actual construction will not get underway until the property has been fully paid for. The congregation is presently located at the headquarters of the AFLC. Rev. Laurel M. Udden is pastor of the congregation.

—Corr.

Pastor Hokonson has poem in *South Dakota Magazine*

Pastor A.L. Hokonson, now of Spokane, Wash., has a poem in the July, 1986, issue of *South Dakota Magazine*. It is entitled "South Dakota: The Land of God" and was first printed in *The Lutheran Ambassador*, Aug. 24, 1965.

The poem was written while Pastor and Mrs. Hokonson lived at Faith, S.Dak. The poem pictures the vastness of the prairies, the moods of the West River country and the stamp of the Lord God upon it all.

We hope to have Pastor Hokonson's new address soon.

God's will

But it is the will of God that we should love and serve Him, not only with all the heart but also with all the mind; that we should grow up into an insight into the Divine wisdom and beauty of all His ways and words and works.

Andrew Murray

The Lutheran Ambassador

The AFLC Wilderness Family Camp will be Aug. 13-17, Lake Park, Minn. More information will be given next time.

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

AFLC Benevolences
February 1 - May 31

FUND	TOTAL BUDGET	REC'D IN MAY	TOTAL REC'D TO DATE	% OF TOTAL*
GENERAL FUND	\$ 208,000.00	\$ 19,198.33	\$ 52,130.72	25
SCHOOLS — (AFLTS)	115,278.00	3,398.65	17,558.04	15
— (AFLBS)	173,200.00	6,375.41	29,492.33	17
HOME MISSIONS	265,000.00	9,917.63	47,082.42	18
WORLD MISSIONS	298,000.00	11,812.56	55,381.82	19
CAPITAL INVESTMENT	25,000.00	605.84	2,426.52	10
TOTALS	\$1,084,478.00	\$ 51,308.42	\$204,071.85	19*
1985-86	\$1,109,382.00	\$ 82,083.39	\$243,394.53	22

*GOAL 33%

“The Family Devoted to Prayer”

AFLC FAMILY BIBLE CAMP

August 4-10, 1986

**Association Retreat Center
Osceola, Wis.**

**THEMEVERSE
THEME SONG**

*Colossians 4:2
“Teach Me to Pray”*

Love is

Love is giving with no thought of getting. It is tenderness enfolding with strength to protect. It is forgiveness without further thought of the thing forgiven. It is understanding of human weakness, with knowledge of the true man shining through. It is quiet in the midst of turmoil. It is trust in God with no thought of self. It is the one altogether lovely, the light in the mother's eye, the glory in the sacrifice, the quiet assurance of protection.

It is in the expectation of our Father's promise coming true. It is the refusal to see anything but good in our fellow man. It is the glory that comes with selflessness and the power that comes with the assurance of the Father's love for His children. It is the voice that says “no” to our brother, though “yes” might be more easily said. It is resistance to the world's lust and greed.

Love. . . the one thing no one can take from us. . . the one thing we can give constantly and become increasingly rich in the giving. Love can take no offense, for it cannot know

REMEMBER THESE!

Bible, pen, paper, a good supply of bedding, towels, wash cloths, personal items, sporting goods and musical instruments.

HEALTH CERTIFICATES

Law requires that any young person under eighteen must have a health certificate signed by a physician IF he attends camp without a parent or guardian. Ask your Pastor for a copy of this form or write to: Rev. H. Van Someren, R.R.1, Box 216-A, Mason, Wis. 54856.

LOCATION:

Crossing the St. Croix River at Stillwater, Minn., go east on Hwys. 35 & 64 to East Farmington. Turn east and continue for 2½ miles.

COSTS:

Camp Manager: Mr. Bob Dietsche

Adults — \$45

Teens — \$40

Grade School — \$30

Under 4 — Free

Maximum Family Fee — \$150

Recreational Vehicles — \$3.50 per day

CAMP FACULTY:

Evening Speaker	Rev. David Barnhart
Adult Bible Teacher	Rev. Francis Monseth
Senior High Bible Teacher	Rev. Don Greven
Junior High Bible Teacher	Rev. Marlyn Kruse
Grade School Coordinator	Mrs. Kathy Murphy
Choir Director	Mr. Cary Dietsche
Missions Hour	Rev. Connely Dyrud
	Rev. Richard Anderson

CAMP STAFF:

Dean	Rev. H. Van Someren
Ass't. Dean	Rev. Michael Brandt
House Parents	Mr. & Mrs. Ralph Beyer
Registrars	Mr. & Mrs. Lee Schierkolk
Treasurer	Mr. Gary Modean
Camp Nurses	Mr. & Mrs. Rod Kjersten

**Send registration fee of \$2 per individual
or \$5 per family to:**

ASSOCIATION RETREAT CENTER

**R.R. 1, Box 92
OSCEOLA, WISCONSIN 54020**

LOVE . . .

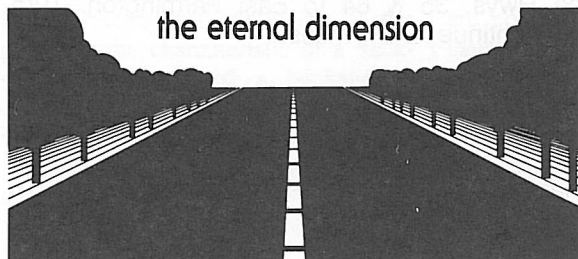
that which it does not of itself conceive. It cannot hurt or be hurt, for it is the purest reflection of God. It is the one eternal, indestructible force for good. It is the will of God, preparing, planning, proposing always what is best for all His universe. . .

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THE LUTHERAN AMBASSADOR

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Minneapolis, Minn. 55441

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paid at Minneapolis, Minn.



What you
can do
for our
nation

As a nation, we have just observed two holidays which have strong patriotic implications. I speak of Memorial Day and Independence Day. When John F. Kennedy was our nation's president, he challenged us not to ask what the nation could do for us, but rather to ask what we might do for our nation. That's a valid challenge and I believe it could well apply to many of us today. What can we do for our nation? One thing we could do is spoken of in II Chronicles 7:13-14. We could pray for our nation. God called Israel to prayer when there was evidence that divine judgement was upon her. In verse 13, God speaks of times when He, because of Israel's sins, would send judgment meant to call Israel back to Himself. He says that in such times, if people will pray, He will heal their land.

It seems to me that there are some parallels between the case of Israel and the case of our nation right now. It is evident that in many ways we have strayed from the teachings of the God of the Bible. We have made every effort to convince ourselves that the morality of the Bible is too restricting. We have concluded that the morality of our parents and

grandparents is out of the "Dark Ages." So we have come to accept and welcome, in many cases, such things as "free love," the homosexual lifestyle, violent and impure entertainment, the mass killing of our children, the drug and drink philosophy of dealing with life's problems, dirty jokes, credit card living, and many other things which have cheapened our lives and more and more weakens our abilities to deal with the real and pressing problems of our national existence.

If the verses we have chosen are relevant to God's way of dealing with such a nation, then we have some very important instructions before us. If it is true that God sends remedial judgments upon a nation which is defecting from Him, then we should expect to see such judgments upon our nation now. These judgments are God's call to us to consider our ways and to turn back to Him. I believe I can hear God's call to turn to Him in such judgments as diseases, apparently connected with specific prevalent sin, and for which we have no cure. I believe I can hear God's call to turn in failures in recent attempts to show our power and pride through our national space

program. I believe I can hear God's voice calling on us to turn in some of the very unusual weather conditions in various parts of our nation. I think this is a day when we should, more and more, begin to fear the judging hand of God. I expect to see more of these kinds of problems if we do not turn back to God. God used these methods when Israel defected from Him and I see no reason why He will not use these methods in our day. We must admit they can be very effective in reducing a strong and wealthy nation down to nothing.

If these things be true, then what can we do? As a person who loves the land which the Lord has given us, let me set before you what God has said you can do. I cannot and God cannot make you do it. But if you, and enough others like you will do it, we can again get under the blessing of God as a nation. In times like these God says, "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:13-14). There is the sure way to national blessing. Join me in going that way.

Pastor Emerson Anderson