

# THE LUTHERAN AMBASSADOR

July 30, 1985



100 YEARS FOR ANTIOCHIA LUTHERAN CHURCH

# at the MASTER'S FEET

## A prayer of faith

### Psalm 4

David Brainerd, a missionary to the American Indians, resolved one time to carry the Gospel to a very savage tribe. After weary days of travelling he reached his destination and set up his tent for the night. The next morning he tarried in his tent a while to pray. Meanwhile, some of the Indians had seen him and they decided that he must die. As they peeked into his tent they saw him on his knees. They also saw a large rattlesnake crawling toward him. Just as the snake was about to strike him, it drew back and glided out of the tent. This incident so amazed those Indians that they decided Brainerd was under divine protection and that they must not harm him. With great interest they listened to his preaching

and many of them received Christ as their Savior. Brainerd's prayer brought results because it was a prayer of faith.

In Psalm 4 we have another wonderful prayer of faith written by David while in exile. There are several aspects to his prayer of faith that should instruct and help us in our praying.

*First of all, it is a prayer of requesting faith.* In making his request, David addresses God as the God of his righteousness. God is righteous in His dealing with man. A lady stated that she doesn't believe in God any more because nothing is going right for her. She doesn't realize that since God is righteous the things that seem like a mistake to us are actually being carried out rightly by God. His righteousness has been manifested through faith in Jesus Christ for all who believe.

A man who was a prize fighter and a gambler was wonderfully converted. He became a mighty preacher and soul winner. One night when he was about to preach someone handed him a paper on which were written many sins that he had committed in that very city. He responded by reading them and saying, "I am guilty. I will tell you how I dare to preach to you of righteousness. 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.'" He knew his righteousness was in Christ. Recognizing God as his righteousness, David prays a prayer of requesting faith and asks God to be gracious to him.

*This prayer of faith is also a prayer of rebuking faith.* David prays for the rebuking of his foes, in verse 2. His foes had turned his honor

into shame. David had encountered conflict and rejection in his living for God. Many of God's people have been shamefully treated like this. The Bible says that all who desire to live a godly life in Christ Jesus will be persecuted. But David wanted his foes to know something important. In verse 3 he states the important fact that God has set apart the godly for himself. Christians are so precious to God that He has chosen them and set them apart. Therefore He will surely hear their prayers.

The prayer of rebuking faith admonishes us, in verse 4, to stand in awe and sin not. There are many who reverse this counsel and sin but don't tremble. To the Jew the name of God was held in such great reverence that they trembled to use it. Because many people today have lost a sense of God's holiness, they have lost reverence for Him.

*David's prayer of faith is finally a prayer of rejoicing faith.* In verse 7, he says that God has given him more joy than even a good harvest could produce. Christ in the heart is far better than much grain in the bin. For Christ gives forgiveness and eternal life.

May David's prayer of faith guide us in our praying so we, too, can experience God's joy and peace.



by Pastor  
Einar Unseth

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# "I KNOW NOT HOW!"

... the seed of the Word of God  
produces faith ...



## Mark 4:26-29

Can anyone really explain how a seed grows? There is a mystery involved when it comes to the growth of seeds. Even scientists have not been able to tell us why these little things grow. They can trace growth to a substance called DNA gas. Yet, there are many unanswered questions when it comes to DNA gas!

People can give us information on the *conditions* which make seeds grow the best, without telling us how they grow! And, because of experimentation, we can know which fertilizers will cause a greater growth, *but, thus, far*, no one can tell how seeds grow! It is a mystery, "I know not how—", we just know these little things grow. And when the conditions are right, they sprout and begin to grow. And from seemingly insignificant seeds come mature and even mighty plants. Some are small, some large like the giant redwood trees in California, and the small petunias or the blade of grass! "We know not how."

"So is the kingdom of God, as if a man should spring and grow up, *he knoweth not how.*"

The words, "he knoweth not how" stand out to me in these verses. The man in this parable simply planted the seed and the seed sprouted and grew without his help. The activity of the seed could not be explained by the farmer; he just knew it happened.

Seeds simply contain life that must burst into growth. It is in the plan of God for things to be this way, just growing quietly, we know not how. Life springs forth quietly and in good order. God's plan for life and growth

is not a plan of noisy confusion, but a plan of quiet order. God is not the author of confusion, but demands that everything be done decently and in order. All of God's "seed life" bows to His wishes. God's order is seen very clearly in all of the universe. His laws are the means by which He keeps things in order.

"For the earth bringeth forth fruit of herself; First the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth immediately he putteth in the sickle, because the harvest is come."

When the harvest comes, the farmer goes out to take in the crops. These plants have produced the fruit necessary, fruit that is wanted and desired, and the farmer does what he can to bring in the full crop. This is what it is all about, that seeds may grow up and produce fruit!! And this order should be seen in the church. The seed is the Word of God. The sower is any Christian who seeks to reach precious souls for Jesus Christ. Christian people plant the seed of Jesus Christ. Christian people plant the seed of the Word of God when they speak to their fellow Christians and when they witness for the saving power of Christ.

What is this fruit that the Lord wishes to produce? "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." God produces these things through the work of the Holy Spirit in the life of every yielded believer.

You see, "Faith cometh by hearing, and hearing by the Word of God." We do not know how the seed

of the Word of God produces faith; we just know that it does. And the church is to provide the atmosphere (soil) or the conditions which will cause faith and growth. Faith will sprout in the hearts of the listeners, producing the fruit of the Spirit, I know not how.

It happens; it is just like the farmer's seed; it simply grows quietly and in order, in accordance with God's plan. The Word of God does it, converting the soul from sin and death and maintaining life in Christ.

Sometimes people substitute other things for the presence of the Word of God. One such substitute is experience. Instead of basing their Christian walk upon the Word, they can base it more and more upon experiences of one kind or another. This leads to a confusion and distracts the person from concentration upon the Word of God and thereby takes his eyes away from Jesus, as if to say that there is more to the Christian walk than a walk with Jesus Christ, where God's Holy Spirit leads and guides him through the Word.

This leaning on experiences rather than the Word can and does lead to doctrinal confusion as well. There are many, I am certain, who get mixed up in false religions like that

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by Pastor  
Dennis Gray,  
DeKalb, Ill.



## KNOW NOT HOW . . .

of this so-called Rev. Moon and the Unification Church. They are looking for more than Jesus Christ and they stray away from the truth of the Word of God. Or, they do not listen to the Word of God and are distracted from the church into false groups and false teachings. We could apply this to the so-called charismatic movement as well.

I do not mean to preach against the experience of receiving Jesus Christ as personal Savior and Lord. This I do not speak out against. Nor do I speak out against any experiences which are part of the normal Christian life and walk. Experiences are important. I do speak out against depending on experiences and making them central to the Christian walk and life. God's Word is the power and causes new life in Christ and that very Word maintains that new life, not experiences. I know not how. The Word of God does its work quietly and effectively; I know not how.

The Word contains the life which God gives to each sinner who repents of sin and desires to come to Christ Jesus. And it is just like the farmer's seed in the parable — working quietly and in accord with God's ordered plan, according to His blueprint.

The Word of God never heralds out experiences or anyone else to be central to our faith. People's experiences differ, for that matter, people's gifts, as given them by God, differ.

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts . . . . So shall My Word be that goeth forth out of My mouth: *it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it*" (Isaiah 55:8-11).

We change every time we hear or read or study the Word of God. God's Word is the power that changes lives, as it shows them the person of our Lord Jesus Christ. I know not how.

The Word of God remains God's

chief way of reaching all people with the saving Gospel of Christ. The Word of God remains God's way of strengthening us in our faith and keeping us from falling into sin. The Holy Spirit's main tool is the Scriptures. He aims to produce fruit in every yielded Christian and it is accomplished through the Word of God.

It is also the Word of God which makes the Sacraments of Baptism and the Lord's Supper effective. Without the promises of the Word of God, these precious Sacraments would be of no avail. Listen to the precious words of Christ in Matthew 26:28, "for this is My blood of the

new testament, which is shed for many for the remission of sins." And, from Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Without the precious promises of the Word of God, our Sacraments would be of no avail. It is through the Word and the Sacraments that Jesus becomes more real to the believer. Of course, we must realize that the Sacraments in and of themselves do not save. It is only as the sinner walks with Jesus as personal Saviour and Lord that there is salvation.

## from the Conference reports

Here are excerpts from some of the reports given to the Annual Conference. The President's Report was printed separately and in its entirety, except for the section on "Items of Special Interest." The conclusion of that Report may be found in the July 16 issue.

### CO-ORDINATING COMMITTEE

As an AFLC God has blessed us and we have grown by working together. The fellowship has grown. God has given us many opportunities in His vineyard. Today, the doors are opened even wider to proclaim the Gospel of Jesus Christ. Shortages (particularly finances) threaten to slow and hinder the work. God's Word encourages us to be strong and courageous for Him. May we be moved by the Spirit of God to say in words similar to Isaiah, "Lord, here am I, use me and what you have given me, for the expansion of Your Kingdom." Yes, while it is still day, before night comes and we can work no more.

Rev. Ronald Knutson  
Chairman

### BUSINESS ADMINISTRATOR

This is not the time for any of us to hold back in our giving. We must search our hearts and lives and pray

that the Holy Spirit will guide us to more sacrificial giving. Luke 12:15 says, "Beware and be on your guard against every form of greed, for not even when one has an abundance does his life consist of *his* possessions." Nothing that we have is ours; it all belongs to God. So let each of us make sure that our tithes and gifts are an acceptable sacrifice, well pleasing to God.

Ernest Miedema

### ASSOCIATION RETREAT CENTER

We are encouraged and enthused by the good things that happen at retreats, camps, seminars and conferences at the ARC. Surely this is by God's grace, but we think also that it is God working through your prayers and support. We thank you for that.

R.L. (Bob) Dietsche  
Director

### BOARD OF TRUSTEES

The Bible School stands strong, too. More than ever the young people of our AFLC need to consider the value of Bible training. It is the best training anyone can receive. Many people faint with fear when they see the great number of enemies of the Lord. Those trained in God's Word see the accomplished victory of Christ and march forward. Please



James urges his readers and each of us, in James 1:21, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the implanted word which is able to save your souls."

And Peter says, in I Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." John 15:3 states, "Now ye are clean through the Word which I have spoken unto you." Psalm 119:9 states, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to

Thy Word." Psalm 119:11 says, "Thy Word have I hid in my heart, that I might not sin against Thee." The Word here is a preventative, causing spiritual growth.

Why is the Word of God to be so central? Because it proclaims salvation through Jesus Christ. Do we need more than Jesus? Can one add or subtract from what Christ has done for us on the cross or from what He does for the Christian each day? There are gifts and experiences which we may have as we walk along in life. These are different for each person, not all are alike. These,

however, are not the basis for our salvation. The Word of God is the basis. We need nothing more than to be the fertile ground for the seed of the Word to do its work. It creates new life in Christ, day by day, moment by moment. The Word is the seed which works quietly and effectively; *I know not how*. God knows. He simply gives life through the Word. I don't know what makes the Word of God grow in the hearts of sinful men. But I do know that the Word of God is the main way God speaks to us; it is the main basis for our salvation.

Christ stands at the door of every heart inviting us to come to Him for salvation. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Revelation 3:20).

Do you know Christ? Have you received Him into your life? Now is the day of salvation! Simply believe Him as He speaks through the Word of God.

urge young people and adults of your congregation and others in your sphere of influence to consider coming to Bible School. May the Lord do what is good in His sight.

Rev. Michael Brandt  
Chairman

#### DEAN OF THE SEMINARY

Drawing from the inexhaustable resource of God's grace in Christ, the Seminary is seeking to commit to "faithful men" the message of the inspired Word of God that they, in turn, may "teach others also." It is a glorious task! It is also a difficult task; difficult, most of all, because of the common three-fold enemy, the devil, the world and our own flesh. The enemy hates the ministry of a Bible-believing seminary and would seek to thwart its God-given purposes. Recognizing this spiritual warfare, AFLTS desires to find its strength and courage in Christ even as it continues to fulfill its mission of preparing men for Christian ministry. It seeks to enlist a greater number of prayer supporters to help in this "good fight."

Rev. Francis Monseth

#### ACTING DEAN OF THE BIBLE SCHOOL

Because we do not have the finances available for expensive ad-

vertising of our school, we are relying on our students and alumni, pastors and members of our congregations to do all they can to lay before our youth the importance of Bible School, and to actively encourage them to attend.

Rev. Donald Greven

#### WORLD MISSIONS COMMITTEE

A worthy program of world missions requires dedicated men and women who are willing to go to other countries to proclaim the Gospel diligently by word and exemplary everyday Christian living, but it also requires our intercessory prayers, our concern and encouragement, and our material means. It requires consecrated, systematic and consistent financial aid within the framework of Bible-based stewardship.

Rev. Amos Dyrud  
Chairman

#### EXECUTIVE DIRECTOR, WORLD MISSIONS

Every five days five million people are added to the world's population. By the year 2000 A.D. it is estimated that the world's population will be seven billion. How do you view these people of the world? Do you think of them as simply a lot of

## This Radiant Sun

We still act in the same way, as can easily be seen. We are weary and tired of the Word of God. We do not want to hear devout and faithful teachers who chastise us, and preach to us the pure and unadulterated Word of God, who keep a careful watch, earnestly condemning false teaching and faithfully warning us against it. Therefore God will surely chastise us.

O heavenly Father, keep us for ever by this radiant sun, and do not let us fall from Thy Word and stumble into false teaching.

Martin Luther



Ruth Balmer and Abigail Cherney were two of many campers. ARC campsites were used more at the Conference than ever before.

#### Conference . . .

human bodies, some brown, some red, some yellow, black, or white? Do we look upon some with pity, or do we look upon all these masses of people with the eyes of Jesus, the eyes of compassion? Bodies, yes, flesh and bones, but they are all souls, souls for eternity, and where they spend their eternity depends upon you and me.

Rev. Eugene Enderlein

#### HOME MISSIONS COMMITTEE

Our Lord does not speak of a voluntary journey here on earth, but one that is determined by God. As we study men and women in Scripture we find interesting things about them as they "went forth." There was an urgency to their lives.

One of the greatest questions we can ask God is, "Lord, what will

You have me to do?" And then to go forth on a divine errand, under divine appointment, with a divine promise of power, for a divine accomplishment.

There is much unhappiness and unfinished work today because of a lack in urgency, a lack of compulsion.

Rev. David Molstre  
Chairman

#### EXECUTIVE DIRECTOR, HOME MISSIONS

During the past year we have lost some ground on the goal of 30 churches in this decade. Last year we reported an average of 2.5 churches per year. This year we are reporting 2.2 churches per year. The command of our Lord still stands. The Macedonian calls to "come and help us" are still being heard. We must not relax



Mr. and Mrs. Clarence Quanbeck, McVile, N. Dak., and Rev. Earl Henley and Mr. David Murray, Massapequa, New York.

now and hope to fulfill this goal near the end of the decade.

Rev. Elden Nelson

#### COMMISSION ON EVANGELISM

So let us continue on, for there is much at stake, when we think of the lost souls that we are responsible for. We are to be "Redeeming the time, because the days are evil; wherefore be ye not unwise, but understanding what the will of the Lord is." Also as you are "Rooted and built up in Him and established in the faith, as you have been taught, abounding therein with thanksgiving." We are to continue "Abounding in the work of the Lord."

Lay Pastor Verle Dean  
Chairman

#### AFLC EVANGELIST

In the past year your evangelist-youth worker's outreach took on the added dimension of a Michigan hospital bed. Though not in our plans this ministry undoubtedly was in God's, for the opportunities to share Jesus never ceased as new and unexpected doors were opened. In addition, a new depth of understanding of ministry to the ill was given to me from the patient's point of view. As never before, now I can visualize their experience and appreciate the value of the ministry of the entire body of Christ to those who are in need.

Rev. Kenneth Pentti

#### BOARD OF PUBLICATIONS AND PARISH EDUCATION

Be strong in speaking out against the world's devaluation of human life, especially that attitude which disregards or despises the little ones of faith as though they amount to nothing. Be strong against that carelessness which neglects the spiritual needs of our children and that philosophy which promises to make great but instead entraps in spiritual destruction.

Rev. Ralph Tjelta  
Chairman

#### EXECUTIVE SECRETARY OF PARISH EDUCATION

Our Association has so much good work to do. It is involved in meeting the needs of others in each of its



Pastor and Mrs. Bruce Dalager,  
Grand Forks, N. Dak.



Committee #2: Dr. Lyle Mattson, Milbank, S. Dak., Rev. Tony Stockman, Cloquet, Minn., Rev. Stephen Odegard, Eugene, Ore., Mr. Tonnes Pollestad, Cokato, Minn., and Rev. Lyndon Korhonen, Culbertson, Mont.

ministries and departments. And in Parish Education we attempt to address the educational needs of our congregations. Considering that our goal is that all people walk in the truth of God's Word, we have an awesome task in front of us. Yet seeing even one child grow in the "knowledge and grace" of God lets us know that our efforts have been worthwhile.

Renee Regnier

#### YOUTH BOARD

We wish to thank all who are continuing to work with our Luther Leagues and are endeavoring to bring our young people into a closer relationship to Christ and His Word. Parents, pastors, youth advisors,

youth boards, all play a very important role in the development of our young people. As officers we want to say "thank you" and also keep up the good work.

Rev. Curtis Emerson  
President

#### STEWARDSHIP BOARD

Good stewardship is a result of the grace of God.

Poor stewardship is a spiritual problem.

These two important principles are vital to any stewardship plans or programs. The Christian steward shares his means with the work of Christ through His Church in gratitude to God. This gratitude is produced by the Gospel, not by guilt. The word "liberal," as used in the verses above

(II Cor. 8:1-5), means to be set free in Jesus Christ. We want our churches to be full of "liberals" like this! We want our pulpits to echo with this kind of "liberation theology!"

Rev. Robert L. Lee  
Chairman

#### BOARD OF PENSIONS

The Pension Board has a fund for the purpose of giving assistance to retired pastors, pastors' widows or pastors with special needs due to circumstances beyond their control. This is financed from special offerings from Association congregations, which are held each fall. We are grateful for these funds as several needy pastors have been helped.

Norman Haugen  
Chairman

## 1986-87 Budget Goals

Here are the budget goals adopted by the Annual Conference. These are the amounts hoped for from congregations, individuals and organizations.

General Fund	\$218,000.00
Schools	292,000.00
Home Missions	265,000.00
World Missions	306,000.00
Capital Investments	25,000.00
Total	\$1,106,000.00

The current budget goal is \$1,109,382.00.

## ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 East Medicine Lake Boulevard Minneapolis, Minn. 55441

### BUDGET RECEIPTS February 1-June 30

FUND	TOTAL BUDGET	REC'D IN JUNE	TOTAL REC'D TO DATE	% of TOTAL*
General Fund	\$ 213,910.00	\$ 10,788.51	\$ 70,395.51	33
Schools — AFLTS	108,041.00	2,129.98	21,882.33	20
AFLBS	179,198.00	9,475.21	38,160.80	21
Home Missions	271,233.00	10,295.08	55,794.51	21
World Missions	307,000.00	17,672.31	100,193.91	33
Praise Fund	30,000.00	1,809.94	9,138.22	30
TOTAL	\$1,109,382.00	\$ 52,170.75	\$295,565.28	27*
1984-85	\$1,003,095.00	\$ 70,603.60	\$283,817.68	28

\*Goal 42%



# the night the church burned



St. Paul's Lutheran, AFLC  
Stanhope, Iowa

by Jeanette Larson  
Story City, Ia.

It was a beautiful mild February evening as my son and I drove home. The fertile land was at rest beneath the melting snow. Stars brightened the sky while yard lights pierced the darkness at each farmstead.

As we turned off the main highway, suddenly the sky was ablaze with a ball of fire on the northwest horizon. Nervously, my son pressed down on the accelerator and we sped toward the raging flame. We prayed this would not be a repeat of a similar sighting some years ago when thick smoke led us to our own farmstead where several farm buildings had burned to the ground. At that time, neighbors had summoned the fire department in our absence and saved our home.

As we drove on, we were relieved to find the flames were beyond our farmstead. But as we crested the hill, our hearts sank. The source of the spectacular blaze was our century-old white frame church.

We parked as close as possible to the church without hindering the fire-

men and watched as fire consumed the roof and walls. Efforts by firefighters proved futile as the flames roared out of control through the dry timbers.

The belfry burned first and we wept as the bell dropped to the balcony, then to the main floor and finally to the basement, as if trying to escape the heat of the flames.

We had waited so long to replace our old organ and now the new one, barely two months old, was quickly reduced to ashes. The glitter of selling homemade pies to shrink the organ debt tarnished rapidly. We stood helplessly as the fire gobbled the pastor's study with his file of sermons, his 25 years' accumulation of references and illustrations, and his library of books — many irreplaceable.

The baptismal font, where hundreds of babies had been brought to Jesus, was destroyed. And still the fire was hungry for more. It consumed the old altar railing where many had knelt on the plush green velvet to pledge their confirmation and wedding vows and thousands had knelt in a semicircle to receive the Lord's Supper.

We thought about the beautiful, intricately carved altar that framed the large painting of Jesus' ascension to Heaven while the eleven apostles watched from below. We wouldn't see it again.

And the gold cross was gone. Years ago, as Lutheran Daughters of the Reformation, we had sold dishcloths and worked and saved to purchase this cross for the church. I remembered how proud we were to place it on the altar and dedicate it.

We groaned as the colorful stained glass windows literally blew out and shattered in minute pieces, and our thoughts went back to the small group of Norwegian immigrants who had organized the church in 1876. They began construction when they had scratched together two thousand dollars, and when they ran out of funds, they borrowed money to complete the church building, contributing much of the labor themselves. Since the dedication of the church in 1885, one generation after another had worshipped in this beautiful edifice. Now we were watching it all evaporate before our eyes.

*(continued on p. 10)*

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# editorials

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## NEW HYMNAL

Talk about an Association-produced hymnal goes back at least 12 years. And in that period of time there hasn't been much more than talk.

In fact, the matter might have dropped out of sight now if Pastor Snipstead hadn't mentioned the hymnal project in his annual report. From there it got into a resolution from Committee No. 1 and thus came to the floor of the Annual Conference. The Board of Publications and Parish Education had not included the hymnal project in its report.

Here is the resolution which was adopted: "Be it resolved, that in lieu of another survey being held in 1985 in reference to a new hymnal, we endeavor to provide content and cost information to the congregations as soon as possible."

The Annual Conference in 1983 authorized that a second survey of the congregations be taken this year and last year's conference concurred. The *Concordia Hymnal* sub-committee which reported in 1983 was of the opinion that it ceased to function upon the bringing of its report to that conference. Therefore, it is not clear to this writer whether any committee exists at this time to carry out the directive of this year's conference.

Nevertheless, we are glad that the hymnal matter is not dead. The procedure before us, of selecting hymns before we decide whether to produce a new hymnal or not, seems to be approaching the situation in an unusual way. Usually it is decided to make a new hymnal, then select the hymns to be included, with time for discussion after that, of course. But however it is done, it would be good if the AFLC could produce her own hymnal.

There are several reasons for this. One, much as some of us love the *Concordia* and find it sufficient for our needs, not all of our members have it as a part of their heritage. That will become more clearly the case as new members and congregations join the AFLC.

Two, the Association must try to save Lutheran hymnody for Lutheran congregations. In some of our congregations today we have the situation where neither the traditional hymns or the Gospel songs are sung very well. We should endeavor to build up that which is a part of our heritage, and agrees with our theology, as much as possible.

Three, producing a new hymnal would be exciting and the cost wouldn't be prohibitive. It would be surprising how many families would give one or more hymnbooks to their congregations as family memorials, no matter what the cost. As to content, to a basic core of *Concordia* hymns could be added hymns from other Lutheran hymnals, some newer hymns well accepted and some of the best of the so-called Gospel songs. Ample time would be needed for full consideration by all congregations as to the body of hymns to be included in an AFLC Hymnal.

And, four, our own hymnbook would be a greatly unifying influence in our church, we are a small church fellowship, but our great diversity in hymnal use is not good. We need to draw together. A new hymnal, made by our church, could be a significant means towards that end.

Each congregation would be free to accept or reject a new hymnal. The hope would be that a majority would decide to use an AFLC-produced hymnal as their primary hymnbook.

## SOME FIRSTS?

It seemed this year at Conference that Committee No. 1, which deals with resolutions concerning administration of the church, brought in an unusually large number of resolutions, 30. With some of them carrying three parts and one as many as five, there were just a lot of points brought forth by Committee No. 1. Thirty resolutions in itself was perhaps an all-time high for that committee.

More than that, there is a tendency for Committee No. 1, at any conference, to bring in resolutions concerning most areas of Association work. This is natural because a president's report must deal with all areas of the work being done together, but resolutions under Committee No. 1 concerning World Missions, stewardship or publications, for instance, "steal some thunder" from the consideration of those subjects later in the conference at their regularly scheduled times.

We're not sure what the solution to the problem is but perhaps someone, ahead of time, could identify those issues that would probably come under administration, thereby leaving the others for the other four committees to consider.

An example of a resolution which was premature was No. 5 of Committee No. 1. It moved that the conference accept the recommendation of the Budget Analysis Committee. And this before the presentations by Schools and Missions had been made. Wisely, the Conference struck the resolution. The budget goals are adopted separately.

If this year's conference had an all-time high in resolutions about administration, another record may have been set in the time spent in consideration of the work of the Schools. We are quite sure that the reports of the Board of Trustees, the two deans and the Director of the Alumni Association of the Bible School, as well as the nine resolutions of Committee No. 2 were dispatched in an hour's time.

None of the resolutions decided anything, outside of approving the budget goal, and so maybe there was no sense in prolonging the time spent on Schools, and yet we wonder if an hour's time was enough for a major area of work.

It would be good if somehow delegates to a conference could get involved in some in-depth discussions of AFLC  
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## FIRE . . .

But then, as we stood watching in pained disbelief, in the midst of the fire, the form of Jesus appeared. He stood at the center of the church; here a tall spire continued to burn even though the roof on either side of it was gone. Both my son and I saw Him. He stood tall, serene, a staff in his right hand, and he gazed at this panic-stricken flock with compassion and tenderness. It was a comforting vision that cannot be erased from our minds. The church was burning, but the Good Shepherd was there and would continue to care for His flock in this place as He had for 109 years!

When the flames died down, the landmark on the hill was gone. In the midst of the smoldering ashes in the basement, skeletons of chairs stood in rows just where the Sunday School children had left them. Outside, the untype board, announcing Sunday School and worship services, stood alone — not as a gravemarker, but rather as a reminder that the Lord's business would continue as usual.

In the days that followed, a steady stream of spectators paraded by the ruins. Some came out of curiosity; others paid their last respects. Tears flowed and memories were shared. One church member scratched through the sooty remains and

brought forth the silver basin and pitcher from the baptismal font. The inscriptions, in memory of her brother, were still etched in the blackened vessels. Another woman searched the rubble for some square nails her grandfather and others had used decades ago in the construction of the church. Others clutched bits of the stained glass. All seemed to be searching for some remembrance to hang onto.

News of the fire was carried by telephone and letter to many near and far. As the word spread, cries went out all over the land, for St. Paul's Church had touched many lives in its century of existence. Each generation of worshipers had been blessed, but they also recalled the trials. One year the Christmas tree had caught fire from the tallow candles that lighted the tree. Another year the furnace exploded just before Christmas and the members had to worship elsewhere until a new furnace was installed. Recent years brought new and different trials to the small congregation, but God had carried us through each one. Just the week before the fire, the council felt a need to increase the insurance on the church. A new policy went into effect only nineteen hours before the flames broke out!

Sometimes we wonder why we lost our church. Perhaps the prophet Zechariah has the answer: "This third I will bring into the fire; I will refine them like silver and test them like gold. They will call on My name and I will answer them; I will say, 'They are My people,' and they will say, 'The Lord is our God'" (13:9 NIV). We also remind ourselves that God's ways are higher than our ways and that He will not forsake us. His appearance to us during the fire is our assurance of that.

In the days that followed, we soberly began the cleanup process and made a decision to rebuild. We already have the foundation — Jesus Christ! And we are grateful we were able to save the bell, dated 1891. With God's help, one day it will hang in a new belfry and continue to call the flock to worship. We may have to make sacrifices just as our forefathers did before us, but with renewed dedication and consecration, we shall build again, according to the Lord's leading.

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Atheism can never be an institution; it is only a destitution.

Doran's Minister's Manual

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## editorial . . .

endeavors at annual conferences. Members of the Schools and Mission Corporations have some opportunity for this at their annual meetings. But other delegates don't.

Whatever can be done to inform potential conference delegates about issues likely to come up and to provide opportunities for discussion while at conference are objectives toward which we must strive.

### NOT IRREVERENT

We don't mean to be irreverent but two matters concerning finances are worthy of mention.

In the Schools resolutions, one of them, No. 8, stated "Whereas the financial needs for the fiscal year '86-'87 have been spelled out (emphasis ours), be it resolved the recommended goal of the Budget Analysis Committee be approved (\$292,000.00)."

The conference approved that resolution as read, but really the financial needs hadn't been spelled out at the conference. Not in the sense of figures for various aspects of the budget are concerned.

The whole financial report for all causes, presented at any conference, is quite overwhelming for most of us. Unless one has experience in accounting there is just too much to grasp at a quick glance. Many of us need help in seeing just what is needed to operate our institutions, our missions, our church body, etc. Please, give us a clearer picture of the AFLC finances.

The other concern is the report of the Budget Analysis Committee and that ties in with what has just been said. This year's BAC report was as brief as it could be. There was no explanation given of the budget request and recommendations. The five men who served on that committee know what is involved in running the AFLC, but they should share some of that knowledge with us. They should let us in on the reasons they had for making their recommendations.

Again, we don't mean to be disrespectful toward anyone in raising these matters. Our church will have a real struggle to reach the budget goals for this year (see the report elsewhere in this issue). We must be as informed as possible. Perhaps giving isn't to be dictated by goals but many of us still need to have a clear picture before we act as we should.



## Our hymn study

**Tune: Princess Eugenie  
Norwegian Folk-Tune**

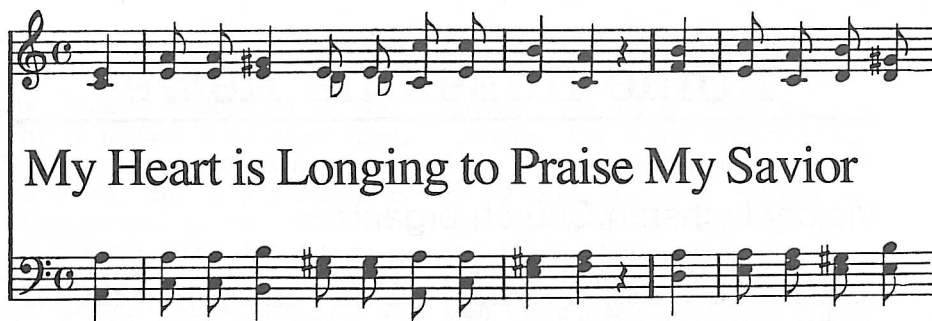
**Concordia, No. 26  
Princess Eugenie of Sweden  
Tr. P. A. Sveeggen, 1931**

The Norwegian form of this hymn ("O, at jeg Kunde min Jesus prise") is a free rendition of a similar Swedish hymn attributed to Princess Eugenie, but a search through the royal library in Stockholm of all the Princess' writings has not suggested she had anything to do with it.

The Norwegian rendition, from which this was translated into English especially for the *Concordia* in 1931 by Peter Andrew Sveeggen, was written by Lars Oftedal of Stavanger. He was a well-known lay preacher and newspaper editor who later became a pastor in the Church of Norway. Also a politician, he served on both the local and national levels, for some time as a member of the Norwegian Parliament.

The tune has been traced to a manuscript by Arne Bjorndal, 1916, in which he credits *Den Lille Harpe*, 1878. It has also been traced to a collection called *Hjemlandstoner* with only the name "Bjaerum" as the composer. It is certainly a Norse folk-tune but its exact origin is hazy.

—Don Rodvold



My heart is longing to praise my  
Savior,  
And glorify His name in song and  
pray'r;  
For He has shown me His wond'rous  
favor  
And offered me all heav'n with Him  
to share.

I walked in blindness; my soul was  
dying;  
The prince of darkness held me in his  
pow'r.  
In pain I turned, to my Father crying;  
He broke my chains and saved me in  
that hour.

O blessed Jesus, what Thou 'has  
given,  
Thru dying on the cross in bitter  
pain,  
Has filled my heart with the peace of  
heaven;  
My winter's gone and spring is mine  
again.

O Christian friends, let our song as-  
cending,  
Give honor, praise to Him who set  
us free!

Our tribulations may seem unending;  
But soon with him we shall forever  
be.

Soon we are home and shall stand  
before Him;  
What matter then, tho' we have suf-  
fered here.  
Then He shall crown us, while we  
adorn Him;  
So death and all our pains will disap-  
pear.

To Thee, O Savior, our adoration  
Shall rise forever for Thy precious  
blood  
Which blotted out all the accusation  
Of sin and guilt which once against  
us stood.

What blessed joy overflows my  
spirit,  
Because Thy wondrous grace was  
granted me.  
Thy work complete, that I may in-  
herit  
At last eternal life in heaven with  
Thee!

## In memoriam

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

### NORTH DAKOTA

Tioga

**Mrs. Melvin (Mabel) Gravgard,**  
76, Apr. 7, Zion

### WASHINGTON

Everett

**Mrs. Winnie L. Forsberg, 89, May 8, Calvary**

(Mrs. Forsberg was the mother of Vivian Forsberg, who works with Wycliffe Translators in the Philip-  
pines.)

### MINNESOTA

Spicer

**Mr. Enger J. Stulen, 90, June 7, Green Lake**

## Missionaries die in African mishap

Owan and Doreen Erickson and their two-year-old son, Timothy, in Africa under the Church of the Lutheran Brethren, were killed in an automobile accident recently in Garoua, Camaroon. The couple's two daughters, Kjersten, 5, and Rhonda, 4, suffered injuries, but survived the accident.

A memorial service for the three victims was held in Rock of Ages Lutheran Church in Seattle, Wash.

Mrs. Erickson was from McIntosh, Minn.

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# home missions news

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## Victory Lutheran Church organizes

The Apostle Paul wrote to the new congregation at Corinth, "I planted, Apollos watered, but God gave the growth" (I Cor. 3:6 RSV). It is good for us to encourage one another in doing the great work which we Christians are privileged to do during our sojourn on earth. This work is Kingdom work. It is life's most important work for God's children. It involves our real purpose for living and should affect every area of our life.

When we speak of the Christian Church and of the work in the Christian Church, we are thinking of both God and man. According to God's plan and arrangement, a cooperative effort is to be maintained in His kingdom's work. Under God, the Christian has work to do. God is also active in kingdom work.

In the Park River, N. Dak., community, God was indeed active in the hearts of a group of people who were seeking to worship on sound Scriptural principles. They prayed that such a church might be planted in their midst. Some had been worshipping with Bethel Lutheran Congregation at Grafton, N.Dak..

In early June last year, an informational meeting was held at the rural Pleasant Valley Lutheran Church (formerly of the Lutheran Free Church) with approximately 60 people in attendance. Pastor Elden Nelson, Home Missions Director, was invited to share information regarding AFLC policy and the work of Home Missions. He also acquainted them with procedure for establishing a church.

An AFLC Home Mission Congregation was organized on July 11, 1984, at Pleasant Valley. There were 35 interested people who attended this meeting. Pastor Nelson was also present to give assistance. Victory Free Lutheran Church, the name chosen for the congregation, elected a five member steering committee to be responsible for the organization and operation of the church.

Victory Lutheran Church was "planted." Consequently, there was an immediate awareness of a need for someone to come and "water" what had now been planted. The Home Mission Committee thereby issued a pro tem call to Pastor John Strand, Remer, Minn., who responded and served the congregation until December. Pastor Robert Lee and Paul Abel, Minneapolis, Minn., served alternately from December until the following February. On March 1, Pastor and Mrs. Norman Tenneboe, Eben Junction, Mich., moved to Park River and he began his full-time ministry with the congregation.

"But God gives the growth." On April 26, the state of North Dakota issued a Certificate of Incorporation to Victory Lutheran Church. Then on June 2nd, Pleasant Valley Lutheran Church became the setting for the congregation's first anniversary. Pastor Elden Nelson was guest speaker at the family worship service and also assisted Pastor Tenneboe at the Holy Communion service. A congregational meeting was held following a buffet fellowship dinner. Two items of significance were the opening of the charter membership by the steering committee and the congregation's directive to the steering committee to begin negotiating a settlement for lots which have been offered for sale to the congregation. Their vision is to have a church

## the basis of missions

"God so loved the world" — a familiar phrase, is it not? From childhood most of us have heard it and memorized it and repeated it, "God so loved the world." For the sin-sick, the weary, the one who is crushed and bruised and broken spiritually, the sinner, this is good news — "God so loved . . . that He gave . . . that whosoever . . ." It is news that brings exultation to the one sorrowing, hope to the one in despair, life to the one in death. It is, indeed, good news.

With the word "so," Jesus is emphasizing in this verse the measure of God's love — God *so* loved the world. Our Lord wants special attention to be directed to the magnitude and awesomeness of God's love. Jesus says, "This is the peculiarity of His love, this is its greatness, this is its selflessness, this is its magnitude — God *so* loved the world . . . that He gave His only begotten Son." God's concern is for the world —

for all people — for you and me most certainly, but not only for you and me. His concern and love is for your neighbor — that one who is constantly complaining that your children are the worst in the neighborhood. His concern and love is for your fellow-worker, who seems so obnoxious as you work with him day after day. His concern and love is for the world — the precious souls of people wherever and wherever they might be. God so loved the world that He freely gave His own Son.

Consider, please, the measure of His love as demonstrated in His Son, Christ. Jesus declares, in John 10, "I am the good shepherd; the good shepherd lays down His life for the sheep . . . I am the good shepherd; and I know My own, and My own know me . . . I lay down My life for the sheep. And I have other sheep, which are not of this fold. It is absolutely necessary for Me to bring them also, and they shall hear My

building erected in 1986, God willing. Following the business meeting, the congregation joined together for a time of singspiration, sharing of Scripture and testimonials. The day's events ended with a specially-prepared cake and lunch and a gift of money given by the congregation to welcome a surprised but delighted pastor and his wife into their fellowship.

There are presently 30 to 35 people attending regularly at the family worship services and approximately 15 are in attendance at mid-week Bible Study.

Several other happenings of significance for the congregation have occurred during the year. A decision was made on September 30, to move into Park River for family worship

services believing this would be more central in serving the community. They are presently meeting at St. Peter's Episcopal Church of Park River. Family fellowship nights continue to be held at Pleasant Valley Lutheran by reason of more adequate facilities. The ladies of the church have organized a WMF and are meeting monthly at members' homes for Bible study with the business meeting following. On February 15, the congregation was a grateful recipient of a Lutheran Brotherhood grant given by the Home Missions Committee.

Victory Lutheran Church is indeed thankful to the Lord of the Church to be a free and living congregation for kingdom service in the Park River community, with ministries to be ex-

tended as opportunities arise. The congregation is grateful to be in fellowship with the AFLC.

In the working and the establishing of a new congregation or any established congregation, for that matter, we quickly learn that without God, all work for the Lord is of no avail. It is He who blesses the efforts of His children. "But God gave the growth," says Paul. And then in the following verse the Apostle states, "So neither he who plants nor he who waters is anything, but only God, who makes things grow" (NIV). This would seem to imply in the subject of success that neither the planter nor the one who waters is significant, but only God. So as far as success is concerned, man is insignificant. All blessings come from God. And in view of the relative importance of man's work and God's work in the Lord's kingdom, glory belongs to God alone.

We are again reminded of our high calling in Christ Jesus and of being laborers together with God. May we heed the Apostle Paul's urgings to greater efforts, to be more diligent and faithful in the use of our abilities in the interest of God's kingdom, "Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (I Cor. 15:58 NIV).

## His redemptive love

voice; and they shall become one flock with one shepherd." The heart-cry of God is for the sheep that are outside the fold — to reach them and bring them and win them — so that whosoever believes in Him should not perish, but have eternal life.

Consider the measure of His love. The shepherd is pictured in Luke 15 as searching for the sheep which is lost. In love and concern He climbs the rocks and the cliffs in order to save the sheep. In love and concern He risks the dark and dangerous places, calling and searching for His sheep. In love and concern He agonizes in Gethsemane, stands before Pontius Pilate, accepts the crown of thorns and the nails in His hands and feet. In love, He who knows no sin was made to be sin on our behalf, that we might become the righteousness of God in Him. In love He journeyed through the stormy waters of death so that the sheep might have

the gift of life. Thus God loved the world.

Such is the measure and magnitude of His love. And with what, then, shall we respond? The only response conceivable is that we — by His grace and mercy — humbly offer to Him the living sacrifice of our hearts, our minds, our wills, our time, our talents, our best, our all. To offer anything less is to exercise unbelief, to despise and hold in contempt the amazing grace of God demonstrated in His Son. The proper response is the submissive response of faith. As God's people respond on the basis of His grace, the Lord of the Church will take our feeble sacrifice and use it to accomplish His desire: the evangelism of the nations, "that all who believe in Him should not perish, but have eternal life."

Pastor Philip Haugen, Secretary  
Home Missions Committee

## Again, please be patient

As last time, we must report that considerable material has backed up in our office and must be held over to a later date. The problem is exacerbated by the fact that following this issue and one on Aug. 13 another issue will be omitted, according to our pre-determined schedule.

Please be patient. We will hope to catch up when we get into September. And please feel free to submit other material because we expect to get back on schedule before long.





Officers of the Association of Free Lutheran Congregations of Brazil, left to right: Seminarian Pedro Simao, 2nd Treasurer; Pastor George Knapp, Treasurer; Seminarian Carlos

Eduardo, Secretary; Lay Leader Oscar Vieira, 2nd Vice-President; Lay Leader Martins Mormello, 1st Vice-President, and Pastor Oseias Camara, President.

## AFLBS Homecoming scheduled for October 11-13

Homecoming '85 at Association Free Lutheran Bible School will be held Oct. 11-13. "Set Your Mind on Christ" (Col. 3:1-3) has been selected as the theme for the event, which will feature Mr. Wayne Pederson, station manager of radio station KTIS, as special guest.

The classes of 1970, 1975 and 1980 will be particularly honored.

### REV. ENDERLEIN BECOMES FULL-TIME DIRECTOR

As of August 1, Rev. Eugene Enderlein will become full-time executive director of AFLC World Missions. Since 1980 he has been part-time director and a member of the AFLC Schools faculty.

The change in status was made by the World Missions Committee.

Pastor Enderlein may still teach some classes in missions in the Seminary and Bible School as time permits, but in the full-time position he expects to do much more work in promoting World Missions interest in the congregations.

### THE MEASURE YOU METE

"Take care how you offend me, for I never forgive," said one man to another, in the hearing of John Wesley. "Then," said the man of God, "I hope you never sin; for, with what measure ye mete, it shall be measured to you again."

William M. Taylor

**Note address change for all WOMEN'S PAGE items: Mrs. Wayne Hjermstad 7821 Zane Ave., N. Apt. 105 Brooklyn Park, Minn. 55443**

## from the conference

### THE PRAYER HOURS

Rev. Norman Tenneboe, Home Mission pastor at Park River, N. Dak., was in charge of the three conference prayer hours this year. Here is a brief resume of his meditations. Each hour included a time of free prayer.

#### Thursday

The text was Phil. 4:4-7. Prayer has three aspects or stages: petition, communion and intercession. There are four conditions for prayer and the prayer of petition: 1) God must be our Father; 2) we must ask in Jesus' name on His merits; 3) we must pray in faith; and, 4) our hearts must be clean.

#### Friday

The text was Rom. 8:12-17. Prayer was considered as *communion*. "Enoch walked with God," this implies fellowship, conversation. These took place on the walk to Emmaus also. Abraham was called the "friend" of God. Jesus called His disciples "friends." Revelation 3:20 describes communion or fellowship. Christians should live at the level where prayer is communion.

#### Saturday

Philemon 4-7 was the text. A higher plane of prayer is *intercession*. It goes beyond personal joy to seeking blessing for others. To intercede means to go between. Christ is

our Go-Between, but various men in the Bible are spoken of as intercessors: Moses, Paul, etc.

In intercession self is left out and others are forefront. Praying for others doesn't take great training, but it demands holiness. Sin must be dealt with, God's love must flow into and out from us.

### DEVOTIONAL SESSIONS

Listed here are the devotional leaders for the six business sessions of the Conference and the texts they used.

#### Thursday a.m.

Rev. Karl I. Stendal, Minneapolis, Minn.

II Tim. 3:14-17 and 5:1-8

#### Thursday p.m.

Missionary-elect Dan Giles  
I Tim. 2:4

#### Friday a.m.

Rev. Earl Henley, Massapequa, N.Y.

Matt. 28:18-20

#### Friday p.m.

Rev. Hubert DeBoer, Colfax, Wis.  
I Thess 2:9-13

#### Saturday a.m.

Mr. Jonathan Strand, Minneapolis, Minn.

I Cor. 1:18-31

#### Saturday p.m.

Rev. L. C. Dynneson, Nogales, Ariz.

I Jn. 5:13-21

# Antiochia Lutheran celebrates anniversary

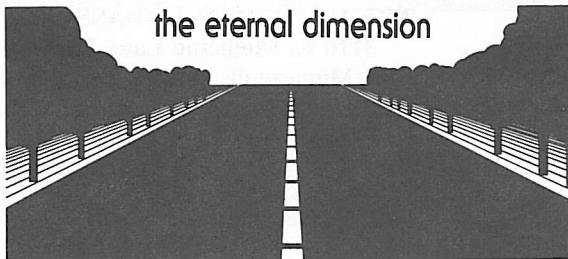
Antiochia Lutheran Congregation, rural Churchs Ferry, N. Dak., celebrated its centennial on Sunday, June 9, with approximately 200 members, friends and former members coming from as far away as Washington State.

Pastor Jerome C. Nikunen, present pastor, presided and Pastor John Reith, former student pastor, who now serves Emmanuel Lutheran in Williston, N. Dak., was the guest speaker at the Festival Worship Service at 10:30 a.m.

Dinner was prepared and served by Antiochia's WMF assisted by women from Christ Lutheran, Devils Lake, Lebanon Lutheran, Leeds, and Trinity Lutheran in Minnewaukan. History booklets prepared by Sidney Bingamen, who also served as centennial chairman, were distributed during the noon hour.

An afternoon service was held at 2:00 with Pastor Eugene Enderlein, former pastor, who now serves as our AFLC World Missions Director and instructor in our Schools in Minneapolis, as guest speaker. Letters from former pastors, Mr. Wayne Pederson, station manager for KTIS, Christian radio, in Minneapolis, and Captain Timothy K. Skramstad, serving as Chaplain with the U.S. Army in Germany, were read, along with a letter from Dr. Joel Rustad, Minneapolis, grandson of former Pastor E. Lovland. Remarks were given by others present, including Dan Bingaman, president of the Antiochia congregation; Elsie Strandness, Perth, N. Dak., daughter of former pastor J. J. Strandness; Christine Barks, Devils Lake, daughter of former pastor K. O. Raftshol; Pastor Joel Rolf, Devils Lake, representing Christ Lutheran; and Pastor Nikunen on behalf of Trinity Lutheran, Minnewaukan, sister congregation in the parish.

Mrs. Joe Knutson read a poem, "Church Of Our Childhood," written especially for the occasion by Rosanna Johnsrud and Sidney Bingaman. Mr. Bingaman reviewed some of the highlights from the congregation's history and presented corsages to all former organists/pianists



has your  
God failed  
you?

In this month of our national birthday it is right that we turn our thoughts to our national life. Is it what it ought to be? Are we on a course which will make us a better nation? The most important national question we may ask is, "are we worshipping at the right altar?"

Do you remember how the Apostle Paul found many altars in Athens? One of those altars was to the "unknown God." Every generation and every culture has its gods. Even modern, well-educated America has her gods. We worship at the altars of "things," "pleasure," and "self-will." By self-will we mean that each one of us tends to make himself more important than anyone else. We believe we must not be limited by anyone else. These gods are destroying our marriages, our family life, our children, our churches and our society. They continually weaken the moral fiber of our people. In II Timothy 3:1-5, Paul wrote of the difficult times which will prevail in "the last days." He says the gods we have named will then be the "worshipped gods." He speaks of "love of money" and "love of pleasure" and clearly describes the self-willed person.

But there is another altar at which America may worship. It is the altar

of One who is different than our false gods. He is the true God and we may come to Him even after we have spent many years at wrong altars. The prophet Micah (7:18 and on) says, "Who is a God like Thee, Who pardons iniquity?" Here is the God Who will erase your past and treat you as though you had always been faithful. This is the God Who created everything, and is over all, and to Whom everyone must someday give an account. If we are to survive as a nation, we must forsake our false gods and return to the true God. We must do this through genuine repentance and trusting faith. History is full of accounts of nations which perished worshipping at wrong altars.

But if America is to begin to worship at the altar of God, she must do it a person at a time. That brings this entire matter to your doorstep. If you are a typical American, you are worshipping false gods who will fail you. Statistics amply prove this. Such infidelity toward God is the greatest of sins. But the true God is different. He pardons iniquity. With Him there is a way back, for He has personally accepted your guilt and received its judgment at the cross. If you will come to Him, you will find mercy and blessing, for He freely receives and freely forgives all who come to Him.

God has given us a wonderful land and has showered us with blessings, but we have worshipped at wrong altars. Shouldn't you turn to God's altar in repentance and faith and worship there from now on? We believe God would delight in a grass-roots landslide, in America, back to His altar. Perhaps you will be among the first in that great movement. Give this some serious thought. It is the wisest thing you could ever do.

Pastor Emerson Anderson  
Cleveland, O.

in attendance. The service was closed by Mrs. Ernest Bingaman praying the Lord's Prayer in Norwegian. Throughout the day items placed in the cornerstone in 1897 and 1950 were on display and photos were taken by Herman Photo of Brinsmade.

With the help of Pastor O. S. Houkum of the Norwegian Conference, the Antiochia Congregation

## ANNIVERSARY . . . .

was organized in the fall of 1885 by Norwegian pioneers.

Antiochia's Cemetery, which was also designated in 1885, was the first organized cemetery west of Devils Lake. People in covered wagons stopped and asked permission to bury their dead, often neglecting to leave names. Children from a wide radius were baptized and confirmed by Antiochia pastors before other churches were organized. When other churches started, many left Antiochia and joined the church closest to their home — Lebanon to the west, Churchs Ferry to the north, Big Coulee to the south, and Norway to the east.

In October 27, 1943, the original church building was destroyed by fire along with nearly all of its contents. The congregation worshiped with Big Coulee congregation until July, 1949, when the Presbyterian Church at Penn was purchased and moved to its present location. It was dedicated and the cornerstone relaid on October 15, 1950.

Having survived four different mergers, Antiochia Congregation has been aligned in parishes down through the years with Devils Lake, Churchs Ferry, Big Coulee, Grand Harbor, Lebanon, Brinsmade, Cando, Norway, North Prairie, and Hurricane Lake. At present they are aligned with Trinity Lutheran, making up the Minnewaukan Lutheran Parish and have been affiliated with the Association of Free Lutheran Congregations since 1967.

Pastors who have served Antiochia are: N. J. Vaage, 1886-1888; B. L. Hagboe and A. J. Logeland, 1888-1891; E. O. Larson, 1891-1896; E. T. Quam, 1897-1898; E. Lovland, 1898-1901 (laid to rest in Antiochia's cemetery); J. J. Strandness, 1901-1911; K. O. Raftshol, 1911-1944; E. J. Haanstad, 1945-1947; R. E. Bey, 1948-1953; Arlan K. Johnson, 1953; David J. Campbell, 1953-1957; C. Lemont Carlson, 1958-1962; David Berg, 1962-1964; Gaylen V. Ose, 1964-1966; John Reith (student), 1967-1970; Wayne Pederson (lay), 1970; Eugene Enderlein, 1971-1975; Timothy K. Skramstad, 1975-1981; and Jerome C. Nikunen, 1981-.

-Corr.

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## CAMPUS NEWS

### *Coming to learn – Leaving to serve*

This motto has been posted on the AFLBS Display for several years. As the Choirs and Gospel teams have gone from church to church, many of you have seen it. In this article, however, I would like to demonstrate the truth of that motto for AFLBS. Over the course of this past year, I have asked for, and received, spontaneous reactions to the instruction our students receive here. The following anonymous statements serve to reinforce the truth that our students are "Coming to Learn":

"I like the way the classes are, and the assignments are good and profitable for learning."

"I have really learned a lot in this class and have learned how to apply everything to my daily life."

"It was an interesting class because it's so easy to apply to our lives — I know I'll be using my notebook from this class again in my own devotions."

"I probably learned the most about what was in the book when I had to dig into the Word by myself."

"It made me search the Scriptures."

"I enjoyed the study. I felt I learned a lot about Jesus and His charac-

ter and I also feel a challenge to be more like Him and strive for that. It has caused my love for the Lord to grow!"

I trust these testimonies will cause you to continue to support our students and school in prayer, and to rejoice in what God is doing here at AFLBS. Students are coming to learn!

The second part of the motto is "Leaving to Serve." As students prepared to leave the campus this spring, I was happy to hear how many were going home, not only to work for the summer, but also to become involved in Bible Camps, Vacation Bible Schools, and other activities in the local congregations. While the Ambassador and Barnabas teams are serving the church for the entire summer, many more of our students were also "leaving to serve." And as I have had the opportunity to be in several churches, what a joy it has been to see an increasing number of alumni actively serving the Lord in their congregations.

Yes, the motto of "Coming to Learn — Leaving to Serve" is still true at AFLBS.

-Rev. D. Greven