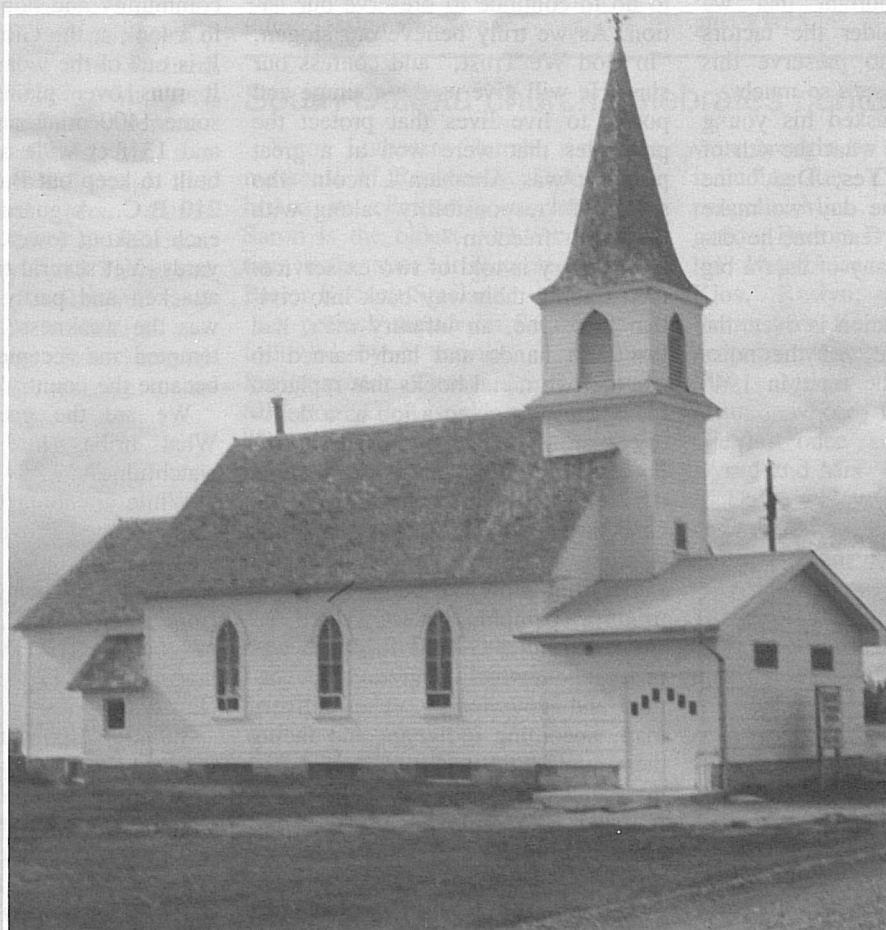


THE LUTHERAN AMBASSADOR

July 31, 1984



SARON LUTHERAN CHURCH
Roslyn, South Dakota
Organized in 1984

AT THE MASTER'S FEET



By Lay Pastor Gustav Nordvall

You are so necessary

"Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

Almost a month ago we Americans observed Independence Day, a day of great celebration, when our nation prides herself in being free and independent. It is important that we should soberly consider the factors that are necessary to preserve this liberty which we treasure so much.

One day a man asked his young son, "Do you know what the 4th of July stands for?" "Yes, Dad," the boy replied, "It's the day we make the big noise." We fear that he defined it for all too many of us, "a big noise" and no more.

The day of celebration is over, the company gone home and the noise forgotten. I recall the time in 1945

when we servicemen returned to civilian life. We were told that we had done our part. Some had even given their lives. It is true that in military service a great contribution was made, to a greater or lesser degree. But I still feel that we have yet more to do to continue to preserve our nation. As we truly believe our slogan, "In God We Trust," and confess our sins, He will give us the courage and power to live lives that protect the principles that were won at a great price. It was Abraham Lincoln who spoke of "responsibility" along with the word "freedom."

The story is told of two ex-servicemen finding their way back into civilian life. One, an infantry man, had lost both hands and had learned to use the two metal hooks that replaced them. He was given a job as a delivery man. The other man, an Air Force pilot had obtained a job behind the soda fountain at a drug store. One day as the delivery man was bringing some merchandise into that same drug store, a burly man distributing pamphlets also walked in. He called out, "Get the facts!" It was propaganda which degraded our nation and government. The delivery man, becoming indignant and facing the traitor, said, "Oh, if only I had my hands!" The man behind the soda fountain witnessing the scene, could contain himself no longer. Leaping over the counter he confronted the propagandist with his fists and soon had him sprawling on the floor, papers strewn about him. At this point the manager of the store walked in to investigate the disturbance. The ex-pilot was dismissed from his job on the grounds of disorderly conduct, and the communist walked out into

the street, continuing his propaganda, protected by the right of free speech and the very government he sought to destroy.

A nation cannot be greater than her people. You and I play our part in strengthening or destroying nation, community and home. This is shown in a look at the Great Wall of China. It is one of the wonders of the world. It runs over plains and mountains some 1400 miles and is 20 feet high and 13 feet wide at the top. It was built to keep out Barbarians, in about 210 B.C.. A guard was stationed in each lookout tower, about every 100 yards. Yet several times the wall was attacked and partly destroyed. What was the weakness? The guards were tempted and accepted bribes and they became the country's downfall!

We are the guards of America! What bribes lure us away from watchfulness?

While attending the AFLC Annual Conference, I drove by the church in south Minneapolis which my wife and I attended 20 years ago. On the front are inscribed these words that can be read blocks away, "O land, land, hear the word of the Lord" (Jer. 22:29 RSV).

What a responsibility and privilege is given the Christian, the Church, to hold forth the Word of God, to sound a warning in times of danger and give instruction in righteousness.

Jesus said, "Ye are the salt of the earth: if the salt have lost his savour . . . it is thenceforth good for nothing, but to be cast out." *You are so necessary.*

I recall a wise saying from somewhere, "The only reason for evil to succeed is for good men to do nothing."

THE LUTHERAN AMBASSADOR

USPS 588-620 ISSN 0746-3413

is published biweekly (except for the first issue of July and the second issue of August) by the Association of Free Lutheran Congregations, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

All communications concerning contents of this magazine should be addressed to: Rev. Raynard Huglen, Editor, Newfolden, Minn. 56738.

Layout design: Mrs. Wayne Hjermstad. Editorial Board: Mr. Sheldon Mortrud, Rev. Francis Monseth, Rev. Robert Lee.

Send \$10.00 subscription to the LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn.

Postmaster: Send address changes to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

Volume 22 Number 15

ANNUAL CONFERENCE REPORT part II

Conference Sermons

Opening Night

This sermon by Evangelist Kenneth Pentti was covered in our previous issue. It was on the conference theme ("Loyalty to Christ") and text (John 8:31,32). The conference began on June 20 and was held in Minneapolis, Minn.

WMF Festival Service

The message was preached by Missionary John Abel, Brazil, and will be reported on by the WMF secretary. Pastor Abel spoke on the convention theme for WMF, "Give of Your Sons—Your Wealth."

Friday Night

At the laymen's service of the conference, led by George Hartman, Dalton, Minn., Glenn Espe, Thief River Falls, Minn., educator, brought the message. He used the conference text, John 8:31,32, and entitled his talk "Born to be Free?" There were three points. First, the wild birds and animals of God's creation appear to be free, going where they will. But they have their problems and limitations. They must find their own food and be on guard against predators. Second, mankind apart from God seem to be free, doing as they wish. But among the results of their living are drunkenness, family breakdowns and numerous other problems. They are actually in bondage.

Thirdly, Mr. Espe spoke of the freedom of Christians to serve the Lord. They have accepted God's free gift of life through Christ. They are free of sin's bondage. They are free to invite others to share the Lord's grace. This is true freedom.

Mr. Espe closed his message by playing the song "Into My Heart" as sung by Evie Tornquist Karlsson and used it as an invitation to come to Christ for life. A number of testimonies were given before the service ended.

Saturday Evening

The Saturday night meeting at conference is traditionally a youth service. This year, in comparison to some, there were a good many young

people in attendance. Luther League Federation president Rev. Curtis Emerson led the program.

Rev. Gary Jorgenson, Stanley, N. Dak., was the speaker, using I Timothy 4:12 as his Scriptural basis. He talked about how youthfulness should not be a detriment in serving the Lord, but the individual Christian has to earn the respect of his elders. Positive aspects of youthfulness are energy, enthusiasm, vision and passion.

The Christian is to bear fruit, he said, and this will happen as he is bonded to Jesus. The Christian is to be a praise unto God and he will be as he is totally dependent upon Christ.

Youth can offer much to those who are older. Each generation passes on the faith, which is in Christ alone, to those who follow. The pastor closed by calling for loyalty to Christ, asking, "To *whom else* would you (rather) be loyal?"

Communion Service

"Coming Prepared to the Lord's Supper" was Pastor Gilbert Schroeder's theme and he used I Corinthians 11:27 as his text.

He said that Paul had rebuked the Corinthians of many things and then he rebuked them if they would add this charge—coming unprepared to the Lord's Table. The Tioga, N. Dak., rural pastor listed some of the problems or sins in the congregation and asked, with sins unconfessed, how could they come to the Lord's Table to receive the assurance of sins' forgiveness? But they came. He gave some wrong reasons for coming to Communion: habit, fear of others, unconfessed sin.

Pastor Schroeder listed three questions the prospective communicant should ask. Do I believe in Jesus as my personal Savior? Am I coming to the Lord with a clean heart? Am I coming believing the words of institution, "Given and shed for you for the remission of sins?"

Morning Worship

Rev. Donald Greven, now of Minneapolis, and acting dean of the Bible School, used Romans 1:1-17 as his Biblical passage. He declared that Paul is the great example of loyalty to Christ. Then he went on to speak of the three "I Ams" of Paul in the text.

In verse 14—"I am under obligation." The debt has two parts. Every Christian is indebted to the Savior for salvation. He gave His all for us. Next, the believer is under obligation to those who don't know Christ. The Christian should be what God wants him to be so that the Gospel goes out to the world.

In verse 15—"I am eager to preach the Gospel—in Rome." This prospect was a joy to him. The message is that of the Christ who died for sinners. Let the Lord pour love for others into your soul, Pastor Greven said.

In verse 16—"I am not ashamed of the Gospel." The Gospel is the way of salvation. There are three parts: to see oneself as lost and condemned apart from Christ; to repent and confess sin, whereupon forgiveness comes; and to receive Christ into life.

"Can we say these three things with Paul?," the pastor asked.

Ordination Service

ALFC president Pastor Richard Snipstead preached at the ordination service for four men on Sunday afternoon. His text was Ephesians 3 and his theme, "The Unsearchable Riches Made Known."

We can be prisoners of many things. Paul was a prisoner for Jesus Christ. His message was that of the unsearchable riches of Christ. That is also the pastor's task and he will never exhaust that topic.

Paul was *made* a minister. So is every true pastor and so there is no room for mediocrity and slovenliness. God will provide for all needs.

◇

PRAYER HOURS

The three prayer hours at the annual conference last month were under the direction of Rev. Herbert L. Franz, Cloquet, Minn. They were centered on II Chronicles 6:26-28 and 7:12-14. Each day the hour closed with a prayer session.

Thursday—God will judge America for her sins. There is spiritual famine in the land. The church has become a social club. Spiritual drought can show up in Christians and they become sour and bitter. Pastor Franz told how his father sensed spiritual death in him during his last year in seminary. A friend helped him back to the joy of salvation. Spiritual petulance will follow spiritual death if it is not overcome.

Friday—Prayer was the topic. Pastor Franz called attention to the word "if" in 7:14. He said that some people are only half-Christians and charged that some evangelism picks "raw fruit." Humility is needed before God. After one has been humbled there can be prayer. During his illness last winter he prayed much. His father told him three things at his ordination: be a man of prayer; get the prayer meeting into your church; and preach the Law so that people can be saved by the Gospel.

Saturday—Intercessory prayer is against our nature because it involves self-denial, but through it we tear down the strongholds of Satan. We are to seek God's face. Before God's face the Christian sees his sins. Some of them may be pleasures, desire for money, bitterness, blaming God, an ungrateful spirit. All must be confessed. There is a call to turn from wicked ways. Then the Lord will heal the land. Famine will be replaced by plenty. Christians will become blessings to their fellow men.

SERMONS . . .

Paul prays for his followers that they may be divinely equipped.

From the closing verses of the chapter (14-21), Pastor Snipstead emphasized three things for the new pastors. Be strengthened in the inner man; know the love of Christ; and remember the power at work within you.

Pastor Snipstead's address

THE PRESIDENT'S MESSAGE

(continued)

STEWARDSHIP AND FINANCES

As we take a look at our present financial situation, I believe it will be valuable for us to review what has happened in our AFLC during the past five years. This has taken us through a period of economic hardship and has brought our AFLC to the point of our first real financial struggles.

The following chart gives us some key information for the past five years, as well as for our current budget year, and the projected budget for next year.

The budget goal of the AFLC doubled from 1979-80 to 1983-84. That was an average increase of about 20% annually. During that same period of time, giving in the AFLC increased by only 66.8% or at an annual rate of 13%.

The last year we met our budget goal was in 1979-80. Since that year the budget shortage has increased dramatically each year. It seems very clear that what these figures tell us is that we have increased our budgets beyond the point where our people are able or willing to meet these budgets.

The budget for our current year is \$1,003,095.00, a 4% increase over last year. Even the most optimistic

	Budget Goal	Budget Increase over Previous Year	Receipts	Giving Increase over Previous Year	Budget Shortage (over)
1979-80	\$ 481,635.00	8.2%	\$481,942.00	14.2%	
1980-81	\$ 582,237.00	20.9%	\$574,010.00	19.1%	\$ 8,226.27
1981-82	\$ 809,206.00	38.9%	\$780,291.00	35.9%	\$ 28,914.75
1982-83	\$ 914,003.00	12.9%	\$782,317.00	0.3%	\$131,685.92
1983-84	\$ 963,916.00	5.6%	\$804,176.00	2.8%	\$159,739.79
1984-85	\$1,003,095.00	4.0%	—	—	—
1985-86	\$1,179,978.00	17.6%	—	—	—



Mr. and Mrs. George Hartman, Dalton, Minn. Photos by S. Hjermstad

among us would be glad for the five year average increase of 13% in giving for this fiscal year. If that giving should materialize, we could expect to receive about \$908,719 by the end of the fiscal year, January 31, 1985. That would still leave us \$94,376.00 short of reaching the budget that we approved last June.

What happens if our giving increase is only at the 1983-84 level of 2.8%? It would leave us with the greatest deficit we have ever had. The cold, stark fact is that we cannot spend money approved for a budget at the Annual Conference.

I view with serious concern the budget that is to be presented at this year's conference. It totals \$1,179,978.00 or a 17.6% over this year's budget. There is no doubt that all items proposed in the budget are for the good of the work. However, I firmly believe it is better to cut our budgets back to a level that we can realistically reach than to have to try to make spending cuts when the money does not come in.

The easiest process would be for this Annual Conference to simply pass, say a 10% cut on the total request that is placed before this conference. But that would also be unfair to certain areas of the work. Again, I believe it will be helpful to see the budget requests for each area of the work for recent years.

	1981-82 Budget	1982-83 Budget	1983-84 Budget	1984-85 Budget	1985-86 Budget
General Fund	\$135,980	\$170,000	\$187,180	\$193,152	\$233,910
Schools	226,146	240,543	262,085	267,484	287,239
Home Missions	197,200	254,380	219,796	237,739	271,233
World Missions	218,880	218,880	265,975	274,720	357,596
Praise	31,000	30,200	28,880	30,000	30,000
	<u>\$582,237</u>	<u>\$809,206</u>	<u>\$963,016</u>	<u>\$1,003,095</u>	<u>\$1,179,978</u>

Perhaps we could ask that each board would re-evaluate their budget request and bring in a recommended cut at the time the conference is asked to approve the budget. The cuts must be made.

I believe that the majority of our people in the AFLC are to be commended for their giving to our common endeavors. The reason we are not meeting our goals is not that our people are not giving.

Let us take a look at our AFLC. Over half of our congregations have a confirmed membership of less than 100 people. Most of them have a struggle to adequately meet local expenses.

Seven congregations with an average confirmed membership of 21 gave nothing to our common endeavors last year. Fifteen congregations with an average of 41 confirmed members gave less than \$500.00 to our common endeavors. Fourteen congregations with an average of 51 confirmed members gave

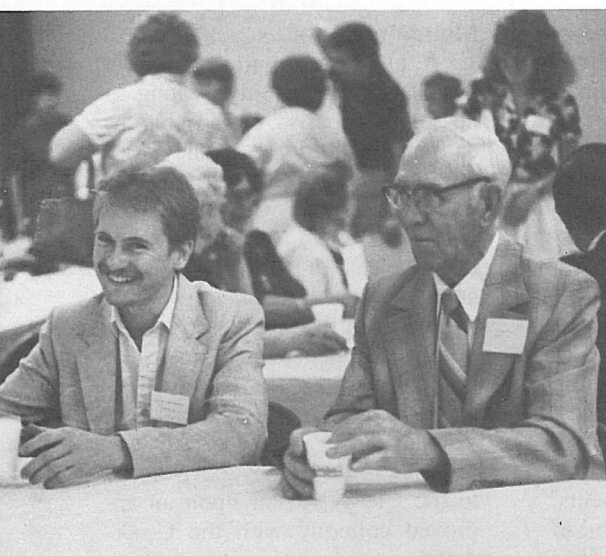
between \$500.00 and \$1,000.00 to benevolences last year.

We share this information to make our point that many of our smaller congregations are not able to give large support to benevolences. Added to this fact is also the factor that many of our congregations are in farming communities and we know something of the difficulties our farmers have been experiencing. The burden is falling on a relatively small group of faithful givers.

Stewardship is a spiritual matter. When God revives the heart, He touches the purse strings also. O that God would send us a revival that the kingdom work would not continue to be hindered.

FUTURE GROWTH

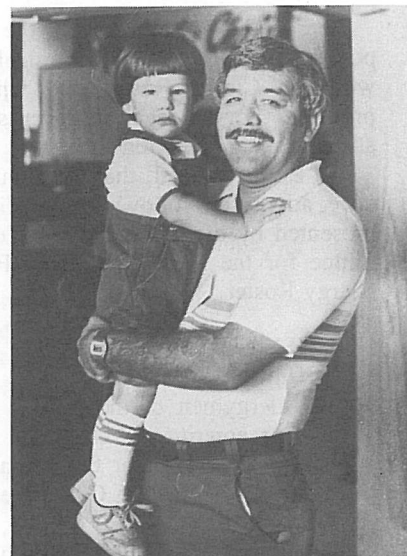
Nine new congregations were added to our fellowship since the last Annual Conference. These congregations are listed in the report of the chairman of our Co-ordinating Committee.



Mr. Joel Quanbeck and Mr. Elmer Miller, McVile, N. Dak.



Mrs. Vernon Russum, Grafton, N. Dak.



Rev. Ted Kennedy and David, Nogales, Ariz.

PRESIDENT'S . . .

The tensions and problems in many areas of the Lutheran Church could very well bring a number of additional congregations and groups into our fellowship. God's timing in these matters is perfect. It is clear that a broader base of support would give us the ability to better take care of the challenges and opportunities.

PENSIONS AND HEALTH INSURANCE

The pension program for full-time employees of our AFLC is working very well. We have several new participants and feel that it will be a program that will be strengthened as time goes by.

The Health Insurance program is not quite as solid. It seems that every two or three years, for one reason or another, we are forced to change carriers for our group health insurance program. Through no action on the part of the Association that suddenly became necessary this spring.

We are deeply appreciative of the efforts of Mr. Dale Hertle, our agent, for his untiring work in finding a new carrier, and also for taking steps to ensure that at no time were our people without medical coverage.

WORLD CONDITIONS

Jesus said that there would be signs of the end of the world. "Take heed that no man deceive you. For many shall come in My name, saying, 'I am Christ;' and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:4-7).

In April I had the privilege of attending the 1984 Washington Insight Briefing, sponsored by NAE. A member of the White House staff told us that there are 39 wars being waged on our planet today. Along with earthquakes, spiritual confusion, disease and unrest, the indication surely is that we are in the last days.

One of the signs of the end times that should give us greatest concern is the hunger and starvation in so many countries of the world. Evangelical Newsletter, in the April 27th issue, stated, "Unless the rains come soon, nourishing the 1984 plantings, the news from Africa will be grim. Conditions are far more serious now than during the famine

of 1973-74, when perhaps 500,000 Africans starved to death and several millions were permanently scarred by malnutrition." Twenty-two African countries are afflicted by these conditions.

The question of what can be done to meet such need came up at the Washington Insight Briefing and was addressed by Mr. W. Mizell, Assistant Secretary of the Department of Agriculture. Our government is trying to meet the need, but at times is hindered. Aid from the U.S. has actually been refused by government leaders.

The World Relief Commission, an arm of NAE, has done much to help meet the need. Many of our AFLC congregations have sent funds to the World Relief Commission. Almost \$12,000.00 was contributed last year. We could and should be doing so much more.

AMERICA

1984 will be a crucial year for us in America. We have seen the eroding of our traditional values and our freedoms in recent years. We cannot allow this to continue to happen. During the Washington Insight Briefing, speaker after speaker stressed the importance of the presidential election this November. The greatest

Conference Clergy Roster action

Here is the resolution from the report of Committee No. 1 dealing with the Clergy Roster and which provoked a good deal of discussion at the Annual Conference.

10) Be it resolved, that the Conference adopt the following guidelines presented by the Co-ordinating Committee for the keeping of the AFLC Clergy Roster.

AFLC CLERGY ROSTER

I Definition

All clergymen of the AFLC, active or emeritus, shall be on the Clergy Roster under the guidance of the Co-ordinating Committee.

II Qualifications

1. Graduates of AFLTS who have been recommended by the

theological faculty and Board of Trustees* and have been accepted by colloquy with the Co-ordinating Committee for a call.

2. Clergymen seeking fellowship must be approved by colloquy with the Co-ordinating Committee. After accepting a call a clergyman will be placed on the fellowship roster for one year. At the end of that time he shall meet again for colloquy with the Co-ordinating Committee before being placed on the Clergy Roster.

The Co-ordinating Committee may have other requirements, such as attendance for a period of time at the Association Free Lutheran Theological Seminary.

III Maintaining Status

1. A clergyman will remain on the Clergy Roster only as long as he serves a parish of the church, or an institution, agency, or ministry approved by the AFLC.

2. A clergyman who resigns or withdraws from the ministry of the AFLC in order to enter another vocation shall be removed from the Clergy Roster.

3. A clergyman without call shall be continued on the Clergy Roster for a period not to exceed four years.

4. A clergyman may be restored to the Clergy Roster upon an approved colloquy with the Co-ordinating Committee.

*amended (added) by the Conference

issues are not the economic problems or the foreign policy issues. The areas of greatest concern are the social and moral issues.

The next term of the president will in all likelihood appoint at least three, and possibly as many as five, new justices to the Supreme Court, as five of the present justices are over 75 years of age.

The debate over traditional values will be the important issue in the 1984 elections. Many feel that the future of our religious liberty hangs on this election. Certainly the political philosophy that will dominate the next decade or longer will be determined by this election.

The humanist philosophy is that when people cease to be useful they should be eliminated. Governor Lamm of Colorado, in a recent address stated that terminally ill elderly people have "a duty to die and get out of the way." Liberal appointees to the Supreme Court could mean that not only do we have to battle abortion, but not too far down the road it will be the euthanasia issue. The day may follow closely when the state no longer will need our ideas and we will be dispensable.

We are told that 30% of evangelicals are not registered and never vote in an election. We have the privilege

and responsibility to become informed about the issues and to exercise our vote on election day.

THE LUTHERAN MERGER

As we reported to the convention a year ago, three Lutheran bodies, the ALC, LCA, and AELC, are presently working toward forming a "New Lutheran Church" in 1988. A 70-member commission has prepared a new constitution which will be presented to the three bodies for approval this year.

A group of Lutheran laymen and pastors has formed an organization known as FELLP. The purpose of FELLP has been to present a Statement of Faith and expression of concern to the 70-member commission and to the new church.

One of the primary concerns has to do with the statement which the new church will adopt on the Scriptures. FELLP has sought to have the Holy Scriptures defined as "the infallible, authoritative Word of God for our time." The proposal of the 70-member commission rejects the efforts of FELLP to have the words "infallible" and "inerrant" used in describing Scripture. The proposed statement for the new church on Scripture reads:

"The Word of God is the sacred Scriptures because inspired by God's Spirit speaking through their authors they are the record and virtues of God's salvation centering in Jesus Christ.

Through them God's spirit speaks to us. They are authoritative as the source of the Church's proclamation and the norm for the Church's life and faith."

Such a statement is unacceptable to conservative Lutherans. The question that is asked is, "What will many conservative, evangelical Lutheran pastors and congregations do when the church bodies endorse such a statement on the Scriptures?" It is not for us to speculate on that matter, but many of them will not continue in the process of the forming of a New Church.

A number of these pastors and congregations have indicated that they consider the AFLC to be one of

their options. As an Annual Conference I feel that we should affirm our openness to these people and extend to them the warm hand of fellowship as they seek for a conservative, evangelical Lutheran body where they might find a church home.

(The "Events of Special Interest" in the report have been deleted here. They may be found in the Annual Report to be available soon.)

IN CONCLUSION

This year concludes the third year of my second term as your president. I look back at how quickly these years have slipped by. I remember some of the goals and resolutions I set for myself after being elected. Some of them have yet to be accomplished. As we look back we see many failures. Some God alone can forgive.

I have been asked if I am running for another term. The answer to that is "No." I have set no goals for the future and have made no campaign speeches for re-election. I leave all that in God's hands. My only desire is to be where God wants to use me.

Again, I express my deep appreciation for all the support, loyalty and co-operation I have received from all my co-workers, pastors and congregations during the three years of this term.

Surely the Lord has permitted us to live in exciting times. Along with that we have a "goodly heritage." There should be no hesitation in our commitment of loyalty to Christ.

May the grateful response of each of us be:

*"Grant Thou me strength to do
With ready heart and willing
Whate'er Thou shalt command,
My calling here fulfilling;
To do it when I ought,
With all my might, and bless
The work I thus have wrought,
For Thou must give success."*

A new paragraph, III, 3, was brought in by Committee No. 1. It read thus:

"A clergyman without call shall be continued on the Clergy Roster for a period not to exceed four years. This period of four years may be extended by decision of the Co-ordinating Committee."

The above paragraph was subsequently stricken by conference vote.

In a final action on Clergy Roster, the conference asked that the Co-ordinating Committee study the guidelines further and bring the result of its work to the 1985 Annual Conference.

Country style devotions

"And when he came to himself he said, 'I will arise and go to my Father'".

(Luke 15:17,18)

Husks

The sweet corn is ready and all over the country people of all ages are biting into these delicious golden kernels.

Out the green husks go to the pigs . . . who find enjoyment in them. As I watch them eat, I can't help but think of the foolish Prodigal Son whose menu was husks and whose tablemates were pigs.

But that wasn't the end! Oh, that all life stories would have such a happy ending!

Dear Heavenly Father,

We thank and praise You for Your patience and Your loving heart that makes it possible for us to come from husks to the Father's table, and from the pigpen to the Father's house. And the best of all is the close fellowship we can now have with You and Your Son Jesus, in Whose name we pray.

AMEN

Mrs. Doris Stensland
Canton, S. Dak.

Right preaching

There can be little effective unity and action within the Church if those who bear the Christian name are only half-hearted in their allegiance to Christ. It is self-evident that such a whole-souled devotion can exist only in conjunction with a conscious, living faith in the hearts of church members. And this in turn must be created and sustained by strong and heart-searching preaching of the life-giving Gospel of grace.

Bernhard Christensen,
Fire Upon the Earth,

home mission news

Devils Lake congregation begins

As one discusses the situation of Christ Lutheran Church of Devils Lake, the question inevitably comes up of how did the city get such a terrible name and what can be done to change it? The name "Devils Lake" originated from a translation by white men of the Indian word for "bad spirit" lake. This was derived from an Indian legend of a battle that took place on the lake many years ago in which many Indians were killed. The Indians blamed a "bad spirit" in the lake and it came to be known by them as "bad spirit" lake. It was an unfortunate translation but efforts to change the name have been unsuccessful.

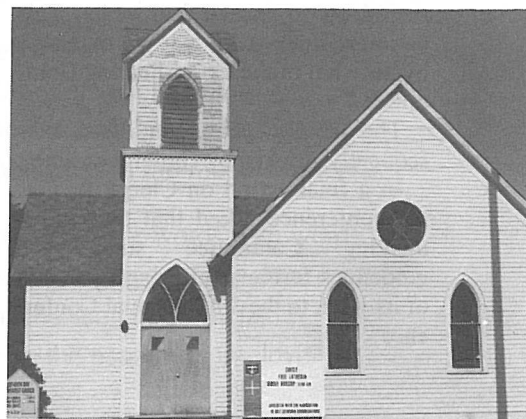
Devils Lake, located near Fort Totten Sioux Indian Reservation, has a population of about 8,600 and is a key city in north central North Dakota. It is the home of Lake Region Community College and North Dakota School for the Deaf, as well as the home of many retired people from the area. The city has good medical and hospital facilities as well as a beautiful senior citizen center which draws many people here for retirement. People who have been involved in area AFLC congregations are no exception! It was these people, together with individuals from other Lutheran congregations in the city, who expressed the desire to form an AFLC congregation. A couple other similar efforts had been made in the '70's but nothing lasting had resulted. An ad was put in the paper in the summer of 1982 concerning the possibility of starting a new congregation and there were 15 who attended an informational meeting. This interested group had its first worship service Sept. 4, 1982, at the Gate City Savings and Loan building.

Pastors Jerome Nikunen of Minnewaukan, N. Dak., and Pastor LeRoy Flickinger of Leeds, N. Dak., alternated leading the services. In

the spring of 1983 arrangements were made to pay rent for the use of the Seventh Day Adventist church on Sundays, with the option of purchasing the church building and lots. This church had been moved to the site about 1936 from Minnewaukan Township, rural Devils Lake. It was an American Lutheran church and one of the present members of Christ Free Lutheran was baptized there before it was moved. The church is located on the corner of Second Street and Seventh Avenue in a prime residential area.

After services began in the church building the enthusiasm among interested and dedicated persons grew. AFLC Home Missions sent a seminary intern, Joel Rolf, to serve the congregation during the summer months of 1983. A Barnabas team from Association Free Lutheran Bible School came to help with canvassing and a Vacation Bible School for a week in July. We had eleven children participate. Mr. Rolf spent many hours with visitation that summer and along with prayers and encouragement of the people the attendance grew. A weekly ad was also placed in the Devils Lake Journal which proved to be very helpful in drawing visitors. Weekly Bible study and prayer times were held in various homes during the summer. These

(continued on p. 10)



editorials

CLERGY ROSTER

Since the matter of the clergy roster of the AFLC received quite a bit of attention at the 1984 annual conference we are reprinting the resolution concerning it in its original form and indicating the two changes which were made in it before the whole matter was turned back to the Co-ordinating Committee for more thought. A new proposal is to be acted on at conference next year.

We agree with those who felt that this is the kind of issue which should have been called to the church's attention before delegates left for conference. From the course of the discussion on the floor it was evident not enough time had been given for thinking about the question.

Most of the discussion on Resolution 10 of Committee No. 1 centered on point 3 under Maintaining Status (III), the matter of what to do with the pastor who goes some years without call.

In most church bodies, we think, it is impossible to continue forever, below retirement age, on a clergy roster without call. But at what point a man should be dropped from it is the question. We have no strong feelings. The co-ordinating Committee has suggested four years.

What bothers us about the Committee's original proposal was this dilemma concerning III, 4. If a pastor had been dropped from the roster, should a congregation consider him for a call? Or would the Co-ordinating Committee grant a colloquy to such a man unless he had a call? Why grant a colloquy for re-instatement unless there was to be a call? It is the old question, which came first, the chicken or the egg?

The new paragraph III, 3, was removed by conference action so that the Co-ordinating Committee could act quickly in the case of a pastor against whom there were serious charges, such as unfitness for ministry, malfeasance, etc.

That does point up the fact that the Committee's guidelines deal only with the pastor who "resigns," "withdraws from the ministry of the AFLC" and the one who has no call. Should anything be said about the other reasons why a man should be removed from the clergy roster?

Something was said at the conference about protecting the Co-ordinating Committee and the clergy roster. Is it time for us to be putting something down to protect the rights of pastors against whom serious charges may be brought? We know, we'd rather not think about such things, but most churches do spell out these things.

One more thing. The section on Qualifications speaks of two sources for adding to the clergy roster: graduates of Association Free Lutheran Theological Seminary and "clergymen seeking fellowship." It is assumed the latter come from other church backgrounds. There is a third source, lay pastors who become ordained.

There have been two such ordinations in the past year, of men of maturity, pastoral experience and good attendance at seminary short courses. No problem there. But we think it would be good if the Committee revealed just what are the minimum requirements for ordination of a man who hasn't gone through the seminary graduation route. These, too, could be a part of clergy roster guidelines.

The document will be larger if all these things, as well as others that may come to mind, are considered. But it looks as if this is the time to do it. Drawing up guidelines for our clergy roster may be a painful process, but it is likely something that ought to be done and the Co-ordinating Committee is to be commended for taking action.

CONFERENCE WRAP-UP

By now it is quite some time since the 1984 Annual Conference was held. One must make a little effort to pull impressions back to mind.

The conference was much like others in many ways. For those of us who follow the conference from year to year the format was familiar. The majority of those who attended were people we'd seen before. The preaching was good. Styles varied somewhat but content was what we've learned to expect. No really unusual decisions were made. Oh, we adopted our largest budget goal, but that, too, we've learned to expect at our conferences. The one adopted in Minneapolis will be our second million dollar one.

While we say that, the president had us look seriously at how we're doing as congregations in meeting our budgets. Take time to study that part of his report to the church, and it's found in this issue of the *Ambassador*.

Annual Conference, 1984, will be remembered as the conference in which several pastors new to the Association were introduced, four, we believe, and a fifth who couldn't be present. These are pastors from other Lutheran backgrounds. Then there were other pastors visiting and representatives from congregations new to our work. There will likely be more, too, in these next years of restructuring in the Lutheran churches of North America.

Anyway, we hope that these new friends liked their experience in being at Medicine Lake and felt at home. We're sure they found our conference quite different—less involved, more simply structured, perhaps more devotional. We trust that how we conduct our business made sense to them.

While no one will complain about an attendance of approximately 400 delegates, it could always be hoped that more of our congregations would be represented. In three years we will have our 25th conference, God willing.

◇

DEVILS LAKE . . .

times of fellowship and study in the Word led to a growing unity in the Lord for the people.

The first Women's Missionary Federation meeting was held June 28, 1983. On July 26, 1983, officers were elected and each member was given a copy of the WMF constitution. On August 24, 1983, a congregational meeting was held and a church constitution was studied, revised and adopted. On August 25, 1983, papers were filed for incorporation of Christ Lutheran Church.

The congregation was then officially accepted into fellowship with the AFLC and was received as a Home Mission congregation. During this time an offer to purchase the church and property was made to the Seventh Day Adventists. The people were seeking the Lord's leading and guiding and prayers were being answered in many ways. Now enthusiasm grew and the people waited for an answer from the Seventh Day Adventists on their purchase offer. The answer finally came on February 6, 1984, accepting the offer and the church and church property were then purchased. By this time substan-

tial gifts had been given by various people so the congregation was able to make the purchase without going into debt.

During the fall and spring of 1983-84 the congregation was served by Pastor Nikunen and seminarians sent from Minneapolis on alternating weekends. Pastor Nikunen also led mid-week Bible studies and took charge of the confirmation class. Sunday School was started in the fall with seven children and Joella Knutson serving as superintendent and teacher.

New enthusiasm and knowledge that prayers were being answered

EDITORIALS . . .

Let's work toward having *all* our churches represented by at least one lay person that year. Let's make it a goal.

Pastor Richard Snipstead will enter his third three-year term on October 1. He enjoys wide confidence among our people. Pray for him as he continues in a job which is exhilarating many times, and many times tiring.

DRINKING AGE

Of course, Association people can be counted on to support the action to make the age at which alcoholic beverages may be legally consumed 21. The decision is that U.S. highway funds will gradually be denied states which fail to raise the drinking age from whatever it is below 21. The denial of these funds is seen as hitting the states where it really hurts. Anyone who travels knows that highway maintenance is a continuing need.

We wish the age for drinking had never been lowered. It won't be easy enforcing the new law, but we hope the law enforcement people will feel the wrath of the citizenry if they don't and the support of the citizens as they do. It certainly looks as if the groups who have called the public's attention to the drunk driver won't forget their cause. There are signs that their campaign is paying off in lives saved.

In any agenda for Christian social consciousness there must be opposition to alcohol and tobacco advertising. A couple of months ago, perhaps three, we were gratified to see an in-depth review of alcohol advertising on TV. The program was well done, the issues on both sides presented. And it was clearly shown that the beverage alcohol industry has an attractive advertising campaign going to lure new young drinkers into the fold. Drinking is made to look like an exciting, wonderful, American thing to do.

This sort of thing must be resisted. Support any efforts you know of to curb, curtail and hinder the advertising of beverage alcohol.

"I have called you friends"

If you should say to me, "The friend you love
Is not what you believe, nor what you claim,"
Would not my loyalty the deeper grow?
Would not my love and faith the brighter flame?

And Thou, My Friend above all earthly friends,
Beloved Master to whose will I yield,
Thou who hast purchased and redeemed my soul,
And that redemption with Thy blood hast sealed,

Thou who hast loved me with such boundless love
That Thou couldst die to make me all Thine own,
Thou who dost lead me on from height to height
To greater glories yet unseen, unknown;—

My Lord and King, when men belittle Thee,
And with great swelling words dismiss Thy claim,
Or seek to rob Thee of Thy crown and throne,
Denying Thee the glory due Thy name,—

I have not learned the wisdom of the schools;
I hold no brief Omniscience to defend,—
Should I light candles to illumine the sun,
Or some few grains of sand the mountains lend?

But, though I cannot answer words with words,
Nor yet their baseless arguments disprove,
Still higher looms the summit of my faith,
Still brighter flames the passion of my love.

Annie Johnson Flint

and God was supplying the needs in every way was a great encouragement to the people. There was also a continued desire and commitment to seek the Lord's will and reach out to others. The Lord answered prayers for the need of church furnishings. From the former Lebanon Lutheran Church of Brinsmade, N. Dak., which is now closed, were received the altar, pews, baptismal font, chairs, and various other articles. From the Hurricane Lake Lutheran Church of York, N. Dak., was purchased the altar ring, pulpit and six beautiful light globes. The entire sanctuary was painted and the colored window panes were restored, all of which have helped to make for a beautiful house of worship. A new sidewalk and steps with hand railings have been installed on the outside. A parking lot has also been added and trees have been planted on the boulevard. The many hours of labor of love have drawn the congregation closer together and increased their fellowship in the Lord.

As the congregation continued to seek the Lord's direction for them, it seemed clear to them that if they were to continue to grow in the Lord and be more effective in reaching out to the community it would be advantageous to have their own full-time pastor. With help and approval from Home Missions the congregation was able to call Joel Rolf to be their pastor. He accepted the call and he together with his wife Mary-Ann and daughter Sarah moved to Devils Lake and began serving the congregation on June 1.

Christ Lutheran has 19 persons indicating desire for charter membership. Though the congregation is small, God has been blessing His Word and the fellowship together. The congregation is grateful to God for how He has been leading, guiding and providing its needs. It is encouraging to see how the congregation has been growing in dedication to God and His Word. There is also a continuing growth and desire to reach out to the community with the

Sowing the Good Seed

by Rev. Gerald F. Mundfrom

It had been on my heart to make a speaking tour back to Nogales, Ariz., where we lived from 1977 to 1980. It was hard to find the right time. It was at the Pastors Conference in January that Pastor Ernest Langness of Faith, S. Dak., invited me to come to speak in his parish. This was a beginning. Faith and Eagle Butte would be speaking places on the way to Arizona. Other possibilities opened up and suddenly the later part of March seemed the right time to go.

But what about the weather? March was the time for either good or bad weather. It was also the busy Lenten season. Would the churches be able to squeeze a guest speaker into their crowded schedules? In spite of these fears there was peace in planning the tour, and I received a welcome response from most of the places I contacted for speaking.

Monday, March 12, was the date planned for beginning our tour. Just prior to this we had stormy, cold weather and we hoped and prayed that it would change. On the Sunday before our departure the people at Victory in Christ Church in St. Paul, Minn., where we attended worship service, promised to remember us in prayer.

On the day we started the tempera-

ture was about zero, it was snowing a little and the sky was overcast. Our first stop was at our son John's in Eagan where we ate lunch. Little Timothy, John's and Lorilee's newly adopted baby boy, warmed our hearts as he welcomed our holding and loving him. John (a senior at our AFLC seminary) assured me that he would mention our trip at their school's devotional time and request prayer support.

We spent the first night with Pastor and Mrs. Alvin Hagerott at Sacred Heart, Minn..

Tuesday, March 13

We were on our way again by 8:30. The weather had warmed up to about 20 degrees, but it was cloudy and hazy. Some snow had fallen and the road was slushy and wet, and it got worse as we traveled. Some icy patches caught us unaware and suddenly our car went out of control as it spun on the ice. We were fortunate that the road was wide and no traffic was coming. By the time we got stopped we were facing the opposite direction in the opposite lane. How thankful we were that friends had been praying. Truly, God spared us from a mishap.

We continued on at a slower speed and into thick fog. We ate lunch at Redfield, S. Dak., and by then the road was much better. Having gained an hour's time by crossing the time zone at Gettysburg we arrived in Eagle Butte at 3 MST. The meeting was scheduled for 7:30 so we had time on our hands.

About 4, Pastor Langness pulled up behind our car at the church. He suggested we go to one of his parishioners, Tillie Johnson, for something to eat. Tillie made us feel most welcome. She told us of how she had been busy phoning people, reminding them of the evening meeting. But she said, "So many will not be able to come because they have sheep lambing or cows calving."

The weather was foggy and cold. I wondered if anyone would come. But the attendance and the spirit were good. Both Ernest and I were

Gospel of Jesus Christ. As with any congregation, there have been discouragements and trials to endure, but God's grace has been sufficient for every need. We would like to express our thanks to the many who have given sacrificially to the work of Home Missions so that this congregation might be established. There is a tremendous mission field in this community and by God's grace we want to be faithful to His commission to "Make disciples of all the nations."

Pastor Joel Rolf
Joella Knutson, Secretary

(Continued on p. 13)



Concordia, No. 13
Tune: Wm H. Doane
Fanny Crosby, 1868

Pass Me Not, O Gentle Savior

Blindness was a blessing for Fanny Crosby; it served to give her a clear vision of Christ and His redeeming love.

While not born blind, she could not recall seeing the light of day because at six weeks of age, because of the application of a poultice to her eyes, her sight was forever destroyed. Such a disaster would have caused perpetual gloom for many, but Fanny never lost her cheerful spirit nor did she allow anyone to pity her.

"If at birth I had been able to make one petition to my Creator, it would have been that I should be born blind," Fanny once told a surprised listener, "because when I get to heaven, the first face that I shall ever see will be that of my Savior."

Even at the age of eight she gave evidence not only of her joyful spirit but also of her poetic promise:

O what a happy soul am I!
 Although I cannot see,
 I am resolved that in this world
 Contented I will be.

How many blessings I enjoy
 That other people don't;
 To weep and sigh because I'm
 blind,
 I cannot, and I won't!

Strangely, it was not until she was 41 that her first hymn was written (she had enjoyed much success writing secular songs) when she met the famous composer William Bradbury (see C 11) who prodded her into her initial attempt at hymn-writing. The experience led her to her real mission in life, and until her death in 1915 (she was 92) hymns poured from her pen in a ceaseless stream.

It has been estimated that she wrote 8,000 songs in all. Few possess much poetic quality and only about a dozen are commonly used today (C contains three). But few others are sung more often than the simple and inspiring hymns of America's blind evangelist.

A strong Scriptural content is present in most of her hymns, probably because as a child, it is said, she memorized the first four books of the Old Testament as well as the four Gospels, a rich treasury from which to draw.

The beauty of God's creation is the source and subject of many hymns but of little use to a blind person.

Frances Jane Crosby's inspiration most often came aurally. One day William Doane visited her and said, "Fanny, I have a tune I'd like you to hear." He played it and she immediately exclaimed, "That says, 'Safe in the Arms of Jesus!'" She went to her room and within half an hour the hymn, regarded as her best and most famous, was written. But here is our hymn for today:

Pass me not, O gentle Savior,
 Hear my humble cry;
 While on others Thou art smiling,
 Do not pass me by.

CHORUS:

Savior, Savior,
 Hear my humble cry,
 While on others Thou art calling,
 Do not pass me by.

Let me at Thy throne of mercy
 Find a sweet relief;
 Kneeling there in deep contrition,
 Help my unbelief.

Trusting only in Thy merit,
 Would I seek Thy face;
 Heal my wounded, broken spirit,
 Save me by Thy grace.

Thou, the Spring of all my comfort,
 More than life to me,
 Whom have I on earth beside Thee?
 Whom in heav'n but Thee?

Others: #182—Jesus, Keep Me Near
 the Cross
 #258—O Wonderful Words
 of the Gospel

William Howard Doane was an industrialist, inventor, manufacturer and businessman who was never too

busy to follow his avocation of writing music and editing songbooks. By the end of his life he had written 2200 compositions and edited more than 40 song books. His cantata, "Santa Claus," was the first of a flood of cantatas, many of which dealt more with Santa than with Christ, all of which were popular.

Doane was without question a sincere Christian; he served for 25 years as superintendent of his Baptist Sunday School; he won Ira Sankey to the cause of evangelism and did much work for the Moody/Sankey team; he was a wealthy man but used much of his money for philanthropic and Christian causes.

His writing of hymns began after a serious illness in 1862 when he collaborated with Fanny Crosby, which resulted in their mutual success. His most popular melodies are "Near the Cross," "Safe in the Arms," "Pass Me Not," "More Love to Thee," "Tell Me the Old, Old Story." Fanny Crosby and Doane died the same year, 1915.

The Lord's Supper

It is for true Christians. A true Christian does not mean a perfect Christian. The perfect Christians are in heaven. A true Christian means an honest Christian, one who honestly lives with his God from day to day, confesses his sins before God, trusts in His forgiveness and prays for strength to live according to His will.

—Jacob Tanner,

Ten Studies in the Catechism,
 Augsburg Publishing House.

SOWING . . .

pleased. I spoke on "Denying Self and Taking up the Cross" (Mark 8:31-38). The people were attentive and told me they appreciated the message. Several made purchases from my display of books and Bible studies.

After the meeting we followed Ernest through the fog to Faith, a distance of about 40 miles, where we had been invited to stay with the Wayne Slettens.

Wednesday March 14

Since I was to speak in Faith that evening, we would not be traveling. I had mentioned to Ernest that I would like to visit some old friends, the John Schmidts, of his parish, who lived about 30 miles south of Faith. Ernest offered to take us. He called to see if they would be home, and they invited the four of us (Ernest, his wife Hazel, Margaret and me) for a noon dinner. We had an enjoyable afternoon of fellowship with the Schmidts at their ranch home. John told me how my writings, especially the Bible studies, had been a special help and encouragement to him shortly after he became a Christian.

On the way back we stopped at the Harold Kilness ranch, another of Ernest's parishioners. Here we heard a discouraging weather forecast. There was a storm of rain, snow and wind due sometime before morning. Again I wondered how this would affect the evening meeting. Perhaps we would be stranded in Faith for a day or two.

But the attendance was good. Some people, like the Kilnesses, had come 30 miles. I spoke about Jesus' Transfiguration on the mountain, "Jesus' Only" (Matt. 17:1-9). Jesus was not transfigured very long but soon left the mountain and led his disciples into the valley of suffering on His way to the cross. The people were attentive and appreciated the Word of God I shared with them. A time of fellowship followed.

Thursday, March 15

As I wakened and looked out the window I was delighted to see that there was no storm, at least not yet. I had the feeling that God was not only protecting us but keeping the

way open by holding back the bad weather.

It was a cold and brisk morning. Before continuing on our way I had been invited to speak on "Depression" at a community prayer breakfast where there were nine pastors and laymen present.

We then traveled south toward Rapid City and Hot Springs. At Hot Springs we took highway 71 toward the Nebraska border. This turned out to be a poor road and we did not find an eating place until about 1:30 at Crawford, Neb., and the restaurant was attached to a bar. We were hungry and had no other choice so we went in. The food was good and I was able to leave some advertising of my books and was glad we were able to leave at least a weak Christian witness in this place.

We had good traveling the rest of the day and came to Brush, Colo., as it was getting dark. Here we found a motel room for the night. The motel keeper had two of my books for a couple hours, reading them rather extensively. In returning them later in the evening he said, "They are good books; I hope you sell a lot of them."

Friday, March 16

We got up with the sun, about 6. Again the weather report was threatening and we traveled against a strong wind in high altitude and there was a fog which limited our visibility. After traveling about 70 miles we stopped for breakfast in Limon.

NOMINEES FOR EDITOR

Nominated for Editor of *The Lutheran Ambassador* for a term of three years, beginning Oct. 1, 1984, at the recent Annual Conference, were:

Rev. Raynard Huglen,
Newfolden, Minn.
Lay Pastor Rodney Stueland,
Roslyn, S. Dak.
Rev. Wallace Jackson,
Wallace, S. Dak.
Rev. Ralph Rokke,
Minneapolis, Minn.

The election will be made this summer by the Co-ordinating Committee.

There, at a restaurant, we met a retired couple from Nebraska and succeeded in selling them my book *Purged*.

The fog had lifted and the sun came out, but it was still windy. Near the New Mexico border we saw tractors in the field.

We put on gas at Trinidad, Colo., and figured we could get as far as Santa Fe before filling again. However, the strong wind caused the gas gauge to drop and we were a little fearful we would run out of gas. To make matters worse we found no gas station at the Santa Fe exit and had to drive several miles into the city in heavy traffic during rush hour just to find gas, but we made it. The car was truly thirsty for gas and took a long drink from the pump.

It was early evening now. The wind had gone down, and we made good traveling time. We drove to Belen, about 30 miles south of Albuquerque. Here we found a comfortable, clean, reasonable motel room. The friendly clerk at the desk was of Mexican descent and his English was poor so it was somewhat difficult to understand him. I had an

CONFERENCE DEVOTIONS

Here are the names of the persons who led the devotions which opened each Annual Conference business session last June, their addresses and the Scripture which they read.

Thursday a.m.—Rev. Roy Johnson, Fertile, Minn.

Deuteronomy 11:13-28

Thursday p.m.—Rev. Lloyd Weiland, Stanhope, Ia.

John 1:1ff and 3:16

Friday a.m.—Rev. David Skordahl, Pipestone, Minn.

Colossians 3:1-17

Friday a.m.—Rev. David Barnhart, Minneapolis, Minn.

II John

Saturday a.m.—Rev. Harvey Jackson, Ishpeming, Mich.

II Timothy 1:12, Colossians 1:17ff, v. 28

Saturday p.m.—Led by Pastor R. Snipstead.

Greeting by Missionary Jon Josang, Norway.

SOWING . . .

opportunity to give a Christian witness and offer a prayer for an old blind man who sat on a chair near the registration counter. He seemed to be the owner or had an interest in the motel.

The clerk asked me if I was a Christian. I thought he was going to tell me that he, too, was a Christian. But instead he proceeded to tell me that he was Mohammedan and how much of the Mohammedan religion was like Christianity.

Saturday, March 17

Traveling was pleasant and quite uneventful. We ate lunch at Lordsburg and arrived at Triumph Lutheran in Nogales a little after 5. This is also where Pastor Ted and Karla Kennedy live, and the Lawrence Dynnesons and Leonard Swansons, whom we greeted. We did not stay long as we were expected for supper in the home of Pastor and Mrs. Kenneth Thompsen who live on a small acreage just north of Nogales. They had a small guest house adjacent to their home in which we had been invited to stay while in Nogales.

Ken and Geraldine welcomed us with a tasty evening meal. This was indeed a treat after eating in restaurants for several days. We were with old friends and had much to talk about. We spent a relaxing evening, our traveling behind us for a while.

Sunday, March 18

It had been almost four years since we had left Nogales. It was good to see and fellowship with old friends at church and to also see some new faces. There were always some Spanish-speaking people at the services. Mrs. Mollie Kennedy, Pastor Kennedy's mother, was the translator for these people. Since we had moved from Nogales, a special room for the interpreter had been built behind the chancel. A microphone from the pulpit brought the message to her and she translated into another microphone which carried it to earphones in one of the pews. Margaret and I attended the adult Bible class during Sunday School. Pastor Kennedy, the teacher, led us in an interesting and inspiring study from the Gospel of John, where Jesus was speaking to

the Pharisees.

There was a coffee and fellowship time between the Sunday School hour and the worship service. Pastor Kennedy led the service and Mollie took her place in the interpreter's booth. I felt an open spirit as I preached. I spoke on "The Father's Gifts to the Prodigal Son" (Luke 15:20-24). The people were listening. My sermon was rather long so I talked fast. I wondered if Mollie could keep up with the translating. Occasionally I glanced at her through the corner of my eye. She seemed to be doing all right. After the service I asked her how it went. She looked at me for a moment and then said, "The trouble was that you were going 60 miles an hour and I could only go 55!"

At the church that morning we had the pleasure of meeting a retired missionary, Ella Hanson, who had served in several foreign mission fields and was now living in Nogales. That evening there was a potluck supper before the service. I gave my testimony based on *Purged*, which tells of my experience as a patient in a mental hospital. Quite a few thanked me for sharing this. Again we appreciated the fellowship. Ella Hanson had read quite a bit of my books that afternoon and bought several to share with relatives and friends. I felt thankful for the way my preaching and sharing had been received.

(to be continued)

it can be expected

Any man with any positive Christian convictions at all will by some be accused of Pharisaism, Puritanism, spiritual pride and bigotry, a holier-than-thou spirit, and the like. Let each man be fully assured in his own mind that his spirit is that of true Christian love and consecration, with the emphasis upon love even in the consecration.

Rev. Haakenstad

Rev. Marius Haakenstad, 86, passed away in Prescott, Ariz., where he had been living in retirement, on June 19. He was laid to rest there, following a funeral service for which the *Ambassador* has no details.

He was born on Aug. 28, 1897, at Toten, Norway, to Mr. and Mrs. Andrew Haakenstad. He emigrated to the U.S. He was employed by Messenger Press, Minneapolis, Minn., and graduated from Augsburg College, Minneapolis, in 1947, and from Augsburg Seminary in 1951. He was married to Inga Helstad, also from Norway.

Marius Haakenstad was ordained into the ministry of the Lutheran Free Church in 1951. He served parishes at Farmington, Minn., 1951-57; Hawarden, Sask., 1957-62; and Thief River Falls, Minn., 1962-66; and rural Thief River Falls, 1969-71.

Pastor Haakenstad served one year, 1963-64, on the Board of Administration (later called the Coordinating Committee) of the Association of Free Lutheran Congregations.

He is survived by his wife.

Blessed be his memory.



Rev. Haakenstad

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 held membership.

WASHINGTON

Everett

John Ostby, 93, June 2, Calvary.

news of the churches



Thief River Falls

The following were received into membership in Our Saviour's Lutheran Church, Thief River Falls, Minn., on May 20: Mr. and Mrs. Richard Clark, Jason and Kelly; Mr. and Mrs. David Fimrite, Jodi, Jereme, Jona, Jason and JoCinda; Mr. and Mrs. Marc Halvorson, David and Jennifer; Mr. and Mrs. Curtis Johnson, Tiffany, Kristi and Karissa; Mr. and Mrs. Gary Rux, Taryn and Trenton; Mrs. Faye Rouland and Eric; Mr. Michael Schenkey; and Mr. Scott Solberg. Not pictured above, but also joining Our

Saviour's, were Mr. and Mrs. James Campbell, Jimmie, Christina and Rebecca; and Mrs. Michael Knapp, Jennifer, Jessica and Kyna.



Traveling throughout the United States this summer as a member of the BARNABAS team from Association Free Lutheran Bible School, Minneapolis, Minn., are Brent Boen of Strandquist, Minn., Linda Jackson of Alden, Minn. and Jane Johnson of Eben, Mich. "BARNABAS" stands for Building And Reaching New AFLC Brethren with AFLBS Students. These young people visit various home mission congregations of the AFLC to work with the youth group, Vacation Bible School, and other tasks such as canvassing. They are sent out under auspices of AFLC Home Mission Board. A gift given by an anonymous donor made this year's BARNABAS team a reality.

Bessemer, Mich.

During Centennial Week in Bessemer, Mich., July 2-4, Our Savior Lutheran Church, Johan Koren, pastor, had open house. The building had originally belonged to a Missouri Synod congregation, Trinity Evangelical Lutheran. That congregation has merged with another from the neighboring city of Wakefield. Former Trinity members were especially welcomed to visit their old church and expressed their appreciation in being able to do so.

Mich. Family Camp dates

The Family Bible Camp for the Northern Michigan District will be held at Presbytery Point Camp, Lake Michigamme, near Crystal Falls, August 21-25.

South Dakota church celebrates centennial

Saron Lutheran Church, six miles northeast of Roslyn, S. Dak., celebrated its centennial on June 2-3. Saron is the oldest AFLC congregation in the state. It is served by Lay Pastor Rodney Stueland.

A potluck supper on Saturday was followed by a service at which a former pastor, Clemmence E. Dyrud, Silverton, Ore., spoke on the theme "Counting Heads and Headstones." He reminisced about the stay of Mrs. Dyrud, also present, and himself in the parish from 1941-46, remembering some of those still living and others who are gone.

A male quartette, Mrs. Stueland, the choir and the parish Luther League provided special music. Lunch was served following the service.

The theme for the anniversary was "In Times Like These." Rev. Richard Snipstead, president of the Association, preached the sermon at the Sunday morning worship service. Music was rendered by Michael McCarlson of Tabor Lutheran Church, a sister congregation in Lake Region Lutheran Parish, the Sunday School and the choir.

A catered dinner was served at noon to the large crowd attending.

At the afternoon service greetings

were brought by a number of people, including Rev. Calvin Storley, Minneapolis, Minn., a son of the congregation; Pastors Dyrud, Raynard Huglen, Newfolden, Minn., and Howard Kjos, Roslyn, former pastors at Saron; Mrs. Kenneth Anderson, Minneapolis, widow of a former pastor; Mrs. Milton Erickson, Dalton, Minn., whose father, Rev. Mons Gjerde, once served Saron; Mrs. Dyrud and Mrs. E. S. Vik, Waubay, S. Dak., widow of a vacancy pastor; and Pastor Snipstead. There were musical numbers by the male quartette, by a mixed quartette from Tabor Lutheran and by Martin Hovland, Webster, the latter in Norwegian.

The anniversary cake was served at the close of the afternoon session.

In addition to those pastors mentioned, Saron was served by L. E. Kjelaas, Elliot Aandahl, C. J. Nestvold, B. P. Farness, G. G. Lee and R. H. Hofstad.

Another pastor son of Saron was the late Lawrence B. Sateren, ordained in 1911.

The parsonage of the four-church parish is in Roslyn.

Saron Church has been active in Pickerel Lake Bible Camp since its beginning.

Personalities

The address for **Rev. and Mrs. Frank Cherney** is Route 1, Box 52, Sebeka, Minn. 56477. He is the pastor of Bethany Lutheran Church, Bluegrass.

Lay Pastor and Mrs. Gustav Nordvall, Roseau, Minn., were honored on the occasion of their silver wedding anniversary at their home on Minnesota Hill on Sunday, June 24. A large crowd attended. Pastor Nordvall serves Oiland and Badger Creek Lutheran Churches and is the present writer of "At the Master's Feet" in the *Ambassador*.

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

Second-class postage
paid at Minneapolis, Minn.

GOD IS LOVE, HIS MERCY BRIGHTENS

God is love, His mercy brightens
All the path in which we rove;
Bliss He wakes and woe He lightens;
God is wisdom, God is love.

Chance and change are busy ever;
Man decays, and ages move;
But His mercy waneth never:
God is wisdom, God is love.

E'en the hour that darkest seemeth
Will His changeless goodness prove;
From the gloom His brightness streameth:
God is wisdom, God is love.

He with earthly care entwineth
Hope and comfort from above;
Ev'rywhere His glory shineth:
God is wisdom, God is love.

John Bowring
(*Concordia*, 1917)