A black and white photograph of a river landscape. In the foreground, there are dense, leafy trees. The middle ground shows a wide river with several large, rounded islands covered in trees. In the background, a small town or village is visible on the far bank, with a bridge crossing the river. The sky is overcast.

THE LUTHERAN AMBASSADOR

June 16, 1987

**The Mississippi near McGregor, Iowa
Roger C. Huebner, D.D.S.**

at the MASTER'S FEET

Pressing on in Christ

"Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:13, 14 NIV).

There are those things in life that linger in our thoughts and memory that in some cases bring us joy and in other cases sorrow or even anger and anxiety. The celebration of an anniversary can be cause for such retrospective reflection.

This year the Association of Free Lutheran Congregations celebrates 25 years of ministry under God's gracious guidance. As anniversaries go, 25 years is hardly a new world's record, but in terms of our heritage and humble beginnings it is indeed noteworthy and cause for great rejoicing and even celebration.

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 Wanamingo, Minn.

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

Volume 25 Number 12

As people come to Thief River Falls and participate in the business sessions, the prayer hours, the evening services, and in fellowship with other members of the church body, there will certainly be those who were there 25 years earlier, who will have much to share and much to think back upon.

Paul reminds us that in some cases what has happened in the past needs to be given to the Lord and left in the past. Paul, of course, is referring to his own spiritual condition prior to his conversion on the road to Damascus. Paul reminds us of our need to leave our sin at the cross and press on in Christ. This, too, is a reminder that we can not rely on our beginnings or our heritage to carry us today, but again we must rely on the Lord Jesus and press on by His grace.

Following the surrender of the Confederate Army to General Grant's Union Forces, General Robert E. Lee was riding through a small southern town with some of his troops when they were confronted by a hysterical woman. "General Lee," she cried, "look what those Union 'dogs' have done to my beautiful home. Those trees were planted by my grandfather and now look at them, they're broken and damaged and will never be the same again; General Lee, what am I going to do?" The General's response was quiet and controlled. "Madam," he said, "if I were you I would cut down those trees, burn them, and plant new ones. Life in the South will go on."

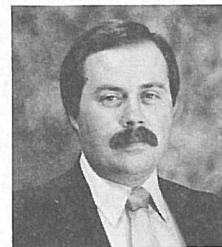
Whether or not that is a true story, I'm not sure, but it does reflect a tremendous attitude of forgiving and forgetting. It is said that it was that attitude of General Robert E. Lee that enabled many Southerners to accept the reality of their defeat in the Civil War and to strive to restore unity among the states once again.

As God's people, we have experienced the victory of the crucified and risen Lord Jesus Christ, who wants to remove from our past anything that would hinder us from pressing toward the goal that He calls us to.

During those beginning days of the AFLC there were those who were hurt, those who were sorrowful and those who experienced a deep deep loss when the Lutheran Free Church ceased to exist as it once was. Those dear folks had reason to be sorrowful and for some their sorrow has continued, mingled at times with regret, anxiety and even bitterness.

There are those things that we *need* to remember. We *need* to always remember that the Lord has been with us for 25 years. We *need* to remember that it is the Lord who has given the increase and brought growth to the AFLC. We *need* to remember those of courage and faith who stood against what appeared to be impossible odds and trusted that God would see us through, and we *need* to remember the tremendous heritage that we have as a church body, a heritage that is rooted in the sufficiency of Christ and the authority of the Word of God.

As we celebrate 25 years of God's gracious guidance, let us look to the past only as a testimony of how great God has been and to the future as a continuation of the opportunity to press on by faith and see the Lord work.



by Pastor
Robert Lewis

the first
of two parts

THE PRESIDENT'S MESSAGE

Rev. Richard
Snipstead



To the 25th Annual Conference of the Association of Free Lutheran Congregations in session at Thief River Falls, Minnesota, June 17-21, 1987.

Grace and Peace!

A 25th anniversary is always a special occasion. Its occurrence for the Association of Free Lutheran Congregations gives us opportunity for much rejoicing. We express our gratitude to Almighty God. He has brought us to this hour. His great blessing upon us in our area of the kingdom work is both humbling and challenging. We are temporal and our feeble efforts endure but a little while. What a short span of time these 25 years have been. His kingdom is forever.

It will 25 years next October that members of congregations that had voted out of the Lutheran Free Church and other interested individuals met to organize. The resolution that was adopted was "to continue the Association of independent Lutheran Congregations under the Lutheran Free Church *Guiding Principles*." The AFLC was born.

How good it is to be back here at Thief River Falls. We are indeed most appreciative of the welcome and hospitality extended to us.

I would like to ask those of you who were not at Thief River Falls in 1962 to bear with us for a few moments. We would like to indulge in a little nostalgia as we relive some of the events that brought the AFLC into being.

As we see the struggle that many of our brethren in the American Lutheran Church and Lutheran Church in America are experiencing, it reminds us of our struggles of 25 years ago. Surely we can empathize with these Christian brethren. Many of the issues are the

same. Time has proven that the concerns of 25 years ago were indeed legitimate. There are new and serious ones, particularly with regard to social issues of abortion and homosexuality.

There were pressures, at times intense, that were brought to bear to bring about the merger 25 years ago. The LFC went through three referendums which served to sharpen the issues. The issues developed convictions and if one is to be true to his convictions, he is led to action.

Anti-merger meetings and rallies were held prior to the third referendum. These all played an important role leading up to the organizational Conference in 1962.

The first significant meeting of pastors was held at Pelican Rapids, Minn., in May of 1961. Pastor Fritjof B. Monseth chaired the meeting. He called on his fellow pastors to seek ways not only to keep the LFC from going into the merger, but also to hold forth the *Fundamental Principles*. Eleven LFC pastors were present, among them were Pastor Morris Eggen, Pastor Trygve Dahle and Pastor Julius Hermunslie.

A second meeting of eight LFC pastors was held at Maple Bay, Minn., on July 4, 1961. Four Evangelical Lutheran Church pastors who were active with "Word Alone" were also present. Then as today we found that we shared a deep kinship with men of that heritage on the issues of the inerrancy of the Word of God, the building of free and living congregations, and an emphasis on personal Christianity.

Plans were made to have informational meetings in as many congregations and areas of our LFC as possible. We began to mail out information with the goal that people might be alerted to our concerns about the merger.

It was a disappointing day when the results of the third referendum were received. The referendum passed because of a system of allocating votes to congregations. Actually only 62% of the congregations had a "yes" vote for merger, and only 61% of the popular vote was in favor of the merger.

A significant rally was held at Willmar, Minn., on November 5, 1961. The referendum vote had passed and many of us felt that it was now time to move out and gather together those congregations that were opposed to merger. However, a few strong voices prevailed at that meeting. "We must do nothing before the last LFC Conference in June," they said; also we were challenged that if we faithfully prayed, God would turn the merger around. The saddest memory I have from that meeting is that not one of those who urged the delaying of any action came with us when it was time to step out.

The Willmar meeting set up three regional rallies to be held on December 4, 1961. Pastor F. B. Monseth was to be in charge of a rally at McVille, N. Dak., Pastor Hermunslie at Willmar, and Pastor Snipstead at Thief River Falls. The purpose of these rallies was to bring people together so that there could be discussion of the concerns and allow people to pray together. From these regional rallies we hoped to reach out to more congregations in those areas.

An Information Committee also began the publication of a "Newsletter." A total of eight of these newsletters were published between December of 1961 and January, 1963. It became the chief means of getting information to the hands of our people. These newsletters were invaluable in conveying

MESSAGE . . .

information about the organizational Conference to be held in October of 1962.

Two hundred seventy-eight people gathered for that Conference. Twenty-three of these were pastors.

One of our keenest disappointments was how few pastors would choose not to be certified into the merged church. The official list from the LFC office of men not certified into the AFLC contained only 15 pastors; five of them were retired men. A few more were released by the ALC early in 1963. At one point in 1961, we had listed 48 pastors who had voiced opposition to the merger.

Only 41 congregations were omitted from the LFC list of congregations certified into the ALC.

When October, 1962, arrived, all of us who had opposed merger found ample opportunities to turn our energies into the planning and actual developing of a new church organization.

It is true that we patterned our organization after the LFC as closely as possible. Court action deprived us of the name Lutheran Free Church, and that we believe was part of God's plan for us. But the *Fundamental Principles* did not die with the Lutheran Free Church or adverse court action. They have become especially meaningful and precious to us through the 25 years.

I recall sitting at the sessions of our organizational Conference and being amazed at the courage and faith of the almost 300 people who were gathered there. They came in such numbers that we had to move from Our Saviour's Lutheran Church into the Knox School auditorium.

We voted to explore the possibility of beginning a seminary by the fall of 1963. I could only smile. We had no facilities. We did not have a faculty. But God provided for all our needs. The seminary did begin in 1964.

We elected a Missions Committee to give assistance to the already newly established congregations needing help. Though we had no foreign mission fields, and no missionaries, we asked the Mission Committee to present a challenging mission program to us for June of 1963. Little did we,

dream that in two years we would have our own missionaries and mission field in Brazil.

We voted to establish a Board of Parish Education and recommended that we publish a bi-weekly paper. In just a few weeks *The Lutheran Ambassador* was coming into our homes. *The Lutheran Ambassador* has been a very powerful, positive influence in keeping our eyes on the challenge of the work before us. It has helped us to forget the bitterness, the hurts and the tensions of the merger struggle. We pause to pay tribute to the faithful work of our editor, Rev. Raynard Huglen. I have one confession, however, and that is that I do not always agree with his editorials.

The Parish Education Board was also challenged to study the possibility of publishing our own Sunday School materials. A full curriculum of Sunday School materials is now available.

Yes, there was also a Youth Commission, a Stewardship Board, and a Board of Administration elected at that first Conference.

Our first president was Pastor John Strand. He guided our AFLC through those early, uncertain years with a steady hand. Under his 16 years of leadership, the AFLC grew to number 132 congregations with 91 ordained pastors by 1978.

Continual Growth

Our AFLC continues to grow. Today we have a total of 160 congregations and preaching places. We have congregations in 19 states. We have 130 ordained clergymen.

It is interesting to examine statistics. The years of greatest growth for our AFLC are these:

1964 - 7 new congregations added.

1965 - 7 new congregations added.

1966 - 6 new congregations added.

1967 - 11 new congregations added.

1969 - 9 new congregations added.

1972 - 12 new congregations added.

1984 - 9 new congregations added.

That accounts for a total of 61 new congregations added during these seven years. That is half of the growth of the AFLC since it was organized in 1962.

The AFLC has seen remarkable growth on a number of occasions in its short history.

We are surprised and a little alarmed when we hear concerns that we must not allow the AFLC to grow too quickly. What would be the standard whereby we would determine growth that would be too rapid?

The AFLC had 80 congregations in 1966. The roster increased by 11 congregations in 1967. That is a growth of almost 14%. In 1971 we had 113 congregations and grew by 12 in 1972, a growth of almost 11%. If our AFLC were to grow by 11% this year we would see 17 congregations affiliating with our AFLC. That is a possibility, but not a likelihood.

Our 1984 Annual Conference passed the following resolution:

"BE IT RESOLVED, that as a Conference, we re-affirm our openness to pastors and congregations who seek fellowship with the AFLC and extend to those of like convictions who desire to be associated with a conservative Lutheran body such as ours a warm hand of fellowship." I would ask that we re-affirm that position at this Conference. Have we so soon forgotten what it is like to have to vote to leave your church and seek new fellowship? May God have mercy if we have begun to feel that "we are the people" (Job 12:2).

Congregations desiring to join our AFLC must subscribe to the Lutheran Confessions and be willing to adopt the *Fundamental Principles*. Those were the requirements when our AFLC was organized in 1962.

Why are we here?

At a previous Conference we shared a challenge from Georg Sverdrup, one of the founders of the Lutheran Free Church. I share it again at this our 25th Anniversary. "It is good occasionally to question the reason for our being. This is all the more a necessary thing in a movement such as the Lutheran Free Church. The place of such a movement can be understood adequately only on the basis of its origin and its purposes. If those of the present day are going to be able to justify the continued existence of the Lutheran Free Church it can be done best by showing the continued need of the aims it had and has in mind."

(To be continued)

The distinctive emphases of the AFLC:

Are they needed in today's Lutheranism?

by Michael Crowell, student
Association Free Lutheran
Theological Seminary

(This paper was prepared for a class entitled "History and Aims of the AFLC." It is being presented now in two parts, the first of which follows.)

Introduction:

In the midst of a general decline of the major Lutheran bodies in terms of membership and number of viable congregations, the question posed is one which must be answered: do the distinctive emphases of the AFLC hold forth needed truths which have been neglected by Lutheranism in America today? While numerical growth does not automatically mean spiritual life (witness the rapid growth of the Mormon church), yet decline is often a sign of a lack of spiritual life. This is particularly true in that the Scriptural picture of a healthy and living church is one that is growing and actively involved in spiritual outreach.

Lutheranism in our country today is often spoken of in terms of "spiritually dead," "liberal," and "on it's way back to Rome" by other evangelicals. This is a tragedy in the eyes of those who believe that the message of Confessional Lutheranism is the message of Scripture. I believe that the distinctives of the AFLC are sorely needed in Lutheranism today; not only so that the rich heritage of Evangelical Lutheranism is not lost, but also that people are

once again made aware that true Confessional Lutheranism is synonymous with Biblical Christianity.

The AFLC distinctives are well stated in the Declaration of Faith which was submitted in October, 1962, and it is to these that we will turn to examine the applicability of these statements to modern Lutheranism.

Part I - Doctrine

1. We accept and believe in the Holy Bible as the complete written Word of God and preserved to us by the Holy Spirit for our salvation and instruction.

2. We endorse the statement on the Word as found in the United Testimony on Faith and Life and would quote here the following: "We bear witness that the Bible is our only authentic and infallible source of God's revelation to us and all men, and that it is the only inerrant and completely adequate source and norm of Christian doctrine and life. We hold that the Bible, as a whole and in all its parts, is the Word of God under all circumstances regardless of man's attitude toward it."

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

4. We reject any affiliations or associations which do not accept the Bible alone as definitive for the life and practice of man and the church.

5. We submit all religious teaching to the test of II John 7-11.

6. We endorse no one version or revision of the Bible to the exclusion of others. We recommend all which are reverent and true translations.

The above six points on doctrine are

very much needed in American Lutheranism today. The first two, dealing with the Scriptures, simply identify the AFLC's concern that God's Word be treated as such, and not downgraded to something less. The inerrant Scripture is a fundamental principle upon which all else must rest and, without which, doctrine is easily distorted and corrupted. The Lutheran Church has been accused of historically having weak statements on the inerrancy of Scripture, but this is really due to the fact that it has not been questioned until very recently. Because of the current concern over this issue, it is important that Lutheranism does make strong statements affirming the inerrant Word. This is in keeping with historic and Confessional Lutheranism, as we note that such documents as the *Augsburg Confession* do affirm the authority of the Word and American Lutheran groups have historically had statements to the same effect. Good examples of this can be found in the Constitution and Articles of Union for the United Norwegian Lutheran Church in America (1890)¹ and the Constitution of the Evangelical Lutheran Church of 1917.² The weaker language of the contemporary merger documents flies in the face of the intent and belief of historic Lutheranism concerning the inerrant and infallible Word of God.

Much of contemporary Lutheranism is also departing from true acceptance of the symbolic statements of the church. While affirming the acceptance on paper, yet it seems that this acceptance is not affirmed in practice, as pastors and others teach doctrines which are at variance with Scripture, imposing humanistic interpretations

"I believe that the distinctives of the AFLC are sorely needed in Lutheranism today . . ."

DISTINCTIVE . . .

and even outright denials of fundamental doctrines such as the Divinity of Christ and the Virgin Birth, etc. It is at best intellectual dishonesty to sign a document stating you believe one thing and denying it in practice and teaching.

The affiliation with groups such as the World and National Council of Churches is addressed in point four and contemporary Lutherans would do well to re-evaluate such affiliations in light of Scripture and the damage which they do to the Christian witness of the Church. And even the teachings of many Lutheran seminary professors would fail miserably the test of II John 7-11 (point 5) which calls us to adhere to the *Scriptures*, rather than the deceitful doctrines of false teachers. Doctrine must be predicated and based upon Scripture, not upon the reason and learning of men. Luther understood that and Lutherans today need to understand it as well, in order that we might be part of the mighty mission outreach that is the Church of Jesus Christ.

Part II - Christian Unity:

1. He who believes in and accepts the sufficient work of Jesus for his salvation and is baptized is a child of God.

2. The Christian is united by the strongest bonds to those who share this faith with him whether they come from his own denomination or another.

3. We believe that Jesus in His High Priestly Prayer prayed that those who believe in Him might find and accept each other.

4. In some situations and in some times it is possible that unions of groups of congregations may be desirable.

5. We recommend that our congregations cooperate wherever possible with like-minded Lutheran congregations and movements in programs of evangelism and witness.

6. We envision opportunities for our congregations to cooperate with other Protestant churches in the areas of evangelism and witness to their communities. However, care must be taken not to compromise the Lutheran understanding of the Scriptures.

Christian unity is often synonymous with organic union in the eyes of many

"It is at best intellectual dishonesty to sign a document stating you believe one thing and denying it in practice and teaching."

Christians and this section seeks to deal with that. Note is made first of all that all true Christians are a part of the Church Universal, the Body of Christ, in accordance with Colossians 2:19 and other Scripture. While some Lutheran groups have become separatistic and unwilling to cooperate with other Christians in any way, point two under this section notes that such fellowship and cooperation is natural given our relationship to Christ, on the individual level. We cut ourselves off from much joyous fellowship and spiritual challenge by limiting our circle only to those who agree with us on every point. Christian unity is seen in such terms by the writers of the Declaration of Faith, with necessary cautions that we do not compromise what we know to be true as congregations (point six).

Organic union of like-minded groups of congregations is seen as helpful (point 4) but not absolutely and always necessary in order to have cooperation (point 5). This attitude might go a long way towards solving some of the concerns of contemporary Lutheranism; we need to recognize that we can work together without sacrificing distinctives of church polity and administration which are important in our various heritages. The basis for cooperation and mutual support needs to be seen in the Word of God, specifically the Great Commission, which urges us to reach the lost with the Gospel, rather than in an organic union which might well hamper the work of the kingdom rather than help it. When looking at affiliations above the local congregation, the question must always be asked, will it further the work of the congregation in reaching the lost, or result in affiliations which hamper or undermine such work?

Part III - Church Polity:

1. We believe that the final human authority in the churches is vested in the local congregation, subject to the Word of God and the Holy Spirit.

2. Scripture does not command or forbid any particular organization for fellowship of congregations. In the absence of this we believe it is most safe to operate in a democratic way.

3. Conferences of the congregations of our fellowship do not enact law for the congregations, but simply recommend actions and practices to them.

4. In a free association of congregations such as this, neither its officers or conferences can negotiate the union of any or all of the congregations with another fellowship of congregations. This is an individual matter for the congregation.

5. We accept the *Guiding Principles*

How Beautiful the Feet



of the Lutheran Free Church as a true statement of our belief in regard to church policy.

6. The Holy Christian Church consists of those who in their hearts believe in Jesus Christ as Lord and Savior.

7. A free congregation selects and calls its own pastor, conducts its own program of worship, fellowship and service, and owns and maintains its own property.

Church polity was a significant issue in the formation of the AFLC, and it is interesting to look at the Statement on the Historical Situation, submitted in October, 1962, to find out some of the background to the above declaration. The Statement deals with the issues of representation at General Conventions (with a limited number of delegates, rather than the open conferences of

"The basis for cooperation and mutual support needs to be seen in the Word of God . . ."

the AFLC) and the "involved procedure for the withdrawal of a congregation from the synod."³ Both are seen as impositions upon the authority of the congregation and the warnings given to merging churches then are certainly being borne out in today's Lutheran churches, which are finding it difficult to withdraw from the pending merger, in spite of their opposition to it. The practical power of district presidents to

prevent certain pastors from serving congregations has also proven to be a reality in some instances. These points of polity need to be brought before the consciousness of American Lutheranism again today, when a large portion of Lutherans are involved in a merger which will further limit the authority of the local congregation to determine its own destiny. The inability of local congregations which joined the ALC in the 1960s to control their own affairs in such things as membership and contributions to the WCC and NCC, or even to specifically designate funds as the congregation desires, will be even more pronounced in the new "super-church."

(To be continued)

Footnotes:

¹Nelson, E. Clifford; *The Lutheran Church Among Norwegian-Americans*; Augsburg, Mpls., Minn., 1960; p. 333.

²*Ibid*; p. 359.

³*Statement on the Historical Situation, AFLC document, 1962.*

And He hath said, "How
beautiful the feet!"

The feet so weary, travel-stained,
and worn —

The feet that humbly, patiently
have borne

The toilsome way, the pressure,
and the heat.

The feet, not hasting on with
winged might,

Nor strong to trample down
the opposing foe;

So lowly, and so human, they must go
By painful steps to scale
the mountain height.

Not unto all the tuneful lips are given,
The ready tongue, the words so
strong and sweet;

Yet all may turn, with humble,
willing feet,

And bear to darkened souls the
light from heaven.



And fall they while the goal
far distant lies,

With scarce a word yet spoken
for their Lord —

His sweet approval He doth yet accord;
Their feet are beauteous in
the Master's eyes.

With weary human feet He,
day by day,

Once trod this earth to work His
acts of love!

And every step is chronicled above
His servants take to follow in His way.

Sarah Geraldina Stock
(Kept for the Master's Use)

People today seem to feel more frustrations, tensions and despairing emotions than usual. They've also become more open about expressing them, which may be either healthy or unhealthy depending on the circumstances, as well as your personal viewpoint.

Fortunately, the Bible gives us many healthy antidotes to such negative feelings. After all, it is the soundest manual we have for practical everyday living. A number of years ago I attended a workshop in Lincoln, Nebraska at which Dr. Vernon Grounds gave us a number of valuable insights along these lines. Now I have opportunity to share some of them with you. Dr. Grounds is the retired president of Conservative Baptist Theological Seminary in Denver, Colorado.

What bothers people the most and what help does the Bible offer?

1. *Irrationality.* So often life just won't add up. Why did X happen (or Y not happen)? Where am I headed? Why am I living? Why go on with life?

Antidote: Dr. Grounds says, "We need the 8th chapter of Romans in order to avoid a neurosis." Romans 8:18-39, especially my favorite verse (28), should be read and meditated upon often. Also try I Corinthians 15:50-58.

2. *Anxiety.* Sometimes this is specific (connected to definite things we may have reason to be anxious about). Often it is free-floating (no basis for it but we're in its grip anyway, and very depressed).

Antidote: Faith. With it comes the courage that arises from having faith in God. See I John 4:16-18, 5:4. Not even death threatens us when we see how Christ has exposed it for the hollow shell that it is (I Corinthians 15:50-58). *Nothing* has the last word or can separate us from God's love in Christ (again, Romans 8:31-39).

3. *Despair,* especially over the future. This is simply a deeper version of anxiety.

Antidote: Read the Easter accounts in the four Gospels; Romans 14; I Corinthians 13 on faith, hope, and love; Isaiah 43:18-25; Hebrews 11-13.

4. *Hatred.* This means negative feelings; criticism of others and of ourselves; inability to accept ourselves as

WHAT DRIVES YOU UP THE WALL?

we are, leading to aggressive, often destructive action against others or against ourselves (as in suicide). Envy is one sign of hatred. So is depression, which is the hatred and anger we turn inward upon ourselves. Titus 3:3 describes all this.

Antidote: Read Titus 3 and Ephesians 2 and see what decisive action our God took to break into our world and to destroy the vicious cycles of hatred. See II Corinthians 5:17-21 for our positive role in counteracting hatred with love. We are to help convince others God loves them (II Corinthians 1:3-4), thus enabling them to love themselves and others.

5 *Guilt.* Like anxiety (#2), guilt is both specific and free-floating. We think we deserve all that happens to us. Some even renounce religion and the church because they think these only create guilt feelings for them . . .

Antidote: Forgiveness. This comes only from God along with the ability to show it to others. Forgiveness must come from outside of ourselves if guilt is to be vanquished. See I John 1:1-2:2.

6. *Loneliness,* sometimes termed America's No. 1 mental health problem. Multitudes feel all alone, isolated, estranged from others, as though they didn't belong anywhere and thus don't count for anything. (Remember the last time you were stranded alone in a strange city far from home, maybe in another country where you didn't know the language or customs?)

Antidote: Membership in a healing (therapeutic) community. For Christians this could only be *the church*. Read the entire letter of Ephesians, also I Peter 1,2. Reread Genesis 1:26-31 to see why every individual is precious in the sight of the Creator.

7. *Inferiority.* We feel powerless and ineffective, even those in real seats of power like giant corporations or the White House! We focus on what we can't do and reinforce those inferiority feelings, being unable to accept ourselves as we are.

Antidote: Again, Genesis 1:26-31, followed by Philippians 4, especially verses 11-13. Reread Romans 8 to learn of the dynamic power of the Holy Spirit to bring about change, always for the better! Also try II Corinthians 12:1-10 to see how Paul learned to make the most of, even to rejoice over, a bad situation. Often the weakest situations of life reveal God's power most sharply to us (and in us). Also see I Corinthians 1-3, especially the closing of Chapter 3.

Get down off the wall, Christians. There's no need to climb it if we can really learn to use the Bible as God's own handbook for everyday living. As I said last Sunday, learning to use God's Word as though we knew it intimately and well would be an ideal (Lenten) season project for all of us.

— Rev. Edward A. Johnson
The Exemplar, St. Paul's Lutheran
Church, LCA, Batesville, Ind.

Do you want a revival?

Do you want a revival? Well, there is a price to pay. Do you want revivals? Then make up your mind now that God has everything He ever had. Oh, with what joy He gives it if anybody really means business. Do you mean business about revival and getting your prayers answered? Then let us go by God's grace, and learn to wait on God and pay God's price and go home with all God has.

"God send a revival!"

John R. Rice

editorials

PASTOR MELVIN WALLA

Melvin Walla, who died in May and whose obituary will be printed next time, is representative of the group of laymen who have played a significant role in providing pastoral service in Association congregations since the church's beginning.

He further typified the humble spirit desired of one who shepherds the Lord's congregation. There was no putting on of airs with Melvin Walla. He was as you saw him.

Pastor Walla was a lay pastor in the former Evangelical Lutheran Church and American Lutheran Church. In 1964 he began work in the Tioga, N. Dak., parish, AFLC, and served there and in two other parishes until his retirement in 1973. In retirement in Fergus Falls, Minn., he assisted in the work of his congregation, Calvary, and also did volunteer grandparenting in a program at the State Hospital.

Melvin Walla had an able helpmeet in his beloved wife Ida. She was a faithful helper to him also in the infirmities which beset him in his very last years.

Pastor Walla was an earnest, faithful preacher of the Word of God. Many mourn him but thank God for the privilege of knowing him.

Raynard Huglen

LAVISH WASTE

That sage commentator on the American scene, Andrew A. Rooney, in one of his books states the statistic that in a recent year Atlantic City, N. J., and Las Vegas, Nev., could expect to take in four billion dollars in gambling receipts.

Four billion is a lot any way you look at it. It takes a thousand millions to make a billion of anything. Many of us have a hard time coming to grips with what a million is, let alone a billion. Some of us are still working on making our first million in income, no matter how many years we've been working.

Yet Americans have the money to spend on games of chance in the amount of billions of dollars a year. Atlantic City and Las Vegas are only two places, admittedly the best known, but only two places, where there is legalized gambling. There must be hundreds of other places in our country. In addition, lotteries are becoming increasingly popular.

Now and again we learn of someone who wins millions of dollars in a lottery and becomes a multi-millionaire over night. Where is it written that anyone should have the right to expect that to happen in a lifetime?

Millions live in grinding poverty in our world. Many are poor in the U. S. and Canada. The speaker at our Memorial Day service this year said he would rather be poor in America than any country in the world. Very true. But many people live in difficult circumstances in the U. S. Life could be better. Other thousands have money to throw away at the gaming tables, roulette wheels, racetracks and in the lotteries. How will God judge a society like that?

Is it only the atheists and agnostics who are putting down the four billion? We can't put all the blame on them. Therefore the shame is all the greater.

SHARE YOUR MEMORIES

One of the inspirational writers of the past generation has been Eugenia Price. In an early book she wrote of "pleasant stones" with which the Lord had walled her about from the temptations and dangers of life. The book title comes from Isaiah 54:11, 12 and she called it *Share My Pleasant Stones*.

In his message to the Association this year, Pastor Richard Snipstead, our president, has reminisced about the events leading up to the formation of the Association and the organizational Conference in the fall of 1962. It is a valuable experience to retrace the steps in the development of an organization.

The thought comes, there are a good number of people living who were at the October Conference in 1962. It would be good if some of you who were there would write down some recollections you have of those meetings and send them in to the editor for possible use this fall. One person remembers one thing, another some other incident. Put all together they could give some precious pictures of that historical time. Remember, there was no *Ambassador* in existence then to report on it. Don't be afraid to write down personal impressions either.

We would be indebted to you if you could share some "pleasant stones" from October, 1962, with us. Should you be able to do that, may we hear from you by September 1. We can't promise that all that is submitted will be used. Some editing may be needed. But we'll try to be sensitive.

VICTORY IN RETREAT

These two sentences from the pen of J. H. Jowett attract the eye: "Sometimes our finest victories are found in triumphant retreat. We win, not by engaging the enemy, but by running away." Later on, he adds, "We fight by flight."

How true it is. James wrote, "Resist the devil and he will flee from you" (4:7b). Can both Dr. Jowett and James be correct? We think so. James is, for that is Scripture. What about Peter when he warmed himself by the fires in the courtyard while Jesus was being tried? Many of us have preached that Peter would have been better off had he not been there at that time (if he had run away).

In his second epistle (v. 10) John warned that a person who rejects the doctrine of Christ should not even be received into one's house. That is, do not consort with him, but flee. Paul counseled leaving an alliance with unbelievers. "Be separate from them" (II Cor. 6:17). Run away from the entangling situation.

On the one hand God, through Paul, asserts that He will not let one of His own be tempted beyond his strength and will provide a way of escape from the danger. In the next breath he urges His beloved to "shun the worship of idols" (I Cor. 10:13, 14). Sometimes the victory is found in leaving the place of temptation.

Wisdom is needed in knowing when to fight and when fleeing is the wisest course of action. Discernment comes





Letters to the editor

THE CHURCH AT SARDIS

In regards to a notice of an article by Pastor Bruce Dalager (March 10) in regards to a statement he made that we should take care and not call a church dead. Let's look at this piece of Scripture, King James Version, of course.

Revelation, chapter 3, verse 1: "I know thy works, that thou hast a name that thou livest, and art dead."

Verse 4: "Thou hast a few names even in Sardis which have not defiled their garments; they shall walk with me in white: for they are worthy." (This is a dead church?)

Verse 5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life."

Pastor Dalager is correct. The church is dying spiritually, but where there are believers and where there is still time for the rest of the church to

repent and have their names written in the book of life — well, either you or I, Sir, do not know the meaning of a dead church.

Revelation is a prophetic book, so why should we believe that the seven letters are not also prophetic? Don't you suppose that we have here a totality of characteristics, both churches and members, from John's time to the present? Is not prophecy usually veiled?

*Roy W. Thompson
Lakota, N. Dak.*

(Ed. note: The fact remains that Jesus said of the congregation at Sardis, "Thou . . . art dead." Perhaps this points out the fact that a certain church can in no way be called "living," it is more dead than alive, but there can be a few believers in it — "thou hast a few names even in Sardis." I believe that Pastor Dalager agrees with this interpretation.)

the

WOMEN'S

page

Spring Rally review

MINNEAPOLIS

The District WMF Spring Rally was held April 7, 1987 at St. Paul's Lutheran Church, Jewell, Iowa. The theme was "The Joy of Serving" based on Ps. 100:2. Mrs. Myrna Weiland was the song leader. Mrs. Carol Mowbray of LaCrosse, Wisc. led the morning Bible study and Mrs. Mowbray delivered the afternoon message.

The following officers were elected: Mrs. Donald Greven, Mpls., vice president; Mrs. Harry Lindgren, Mpls., Secretary; Mrs. Bradley Nelson, Amery, Wisc., cradle roll secretary and Mrs. Amos Dyrud, Mpls., mission secretary. The new nominating committee consists of Mrs. Ronald Horn, Colfax, Wisc., Mrs. Charles Iverson, Kenyon, Minn. and Mrs. Edna Gronlund, Stacy, Minn.

— Verna Lindgren

NORTH CENTRAL MINNESOTA

Rice Lutheran Church of Bagley, hosted the Spring Rally on April 25. Mrs. Wendell Johnson led the morning Bible study on the topic, "What's in the buckets of our hearts." The theme verse was John 4:14. Mrs. Roy Johnson, Fertile, led the Memorial Service and Mrs. Mark Antal, Bemidji, led the afternoon prayer session. Pastor Wendell Johnson, Stacy, Minn., spoke in the afternoon on, "Wells of Salvation."

— Fern Aamodt

NORTHWEST MINNESOTA

Badger Creek Lutheran Church hosted the Spring Rally on April 11. Philippians 1:6b was the basis for the theme, "Teach Us What We Yet May Be." Judith Fugleberg presided. Officers newly elected were: Charlotte Sys, vice-president and Marge Olson, treasurer. The morning Bible study was led by Mrs. Paul Nash and the afternoon speaker was Rev. Phil Rokke. There were 101 registered. The 1987 Fall Rally will be hosted by Our Saviour's Lutheran Church, Thief River Falls.

— Kendra Nash

LAKE SUPERIOR

The Fall Rally of the Lake Superior District was hosted by the Drummond Lutheran Church in Drummond, Wisc. Saturday, May 10, 1987. The theme for the day was "Perseverance in Prayer."

Rosamond Lee extended a warm welcome and scripture and prayer were given by Grace Christianson.

Rebecca Roen led an interesting study and Pastor Van Someren was the afternoon speaker.

— June Kakowski

EDITORIAL . . .

with growing maturity in the Lord.

Many a young person has been tripped up by failing to recognize a danger zone or, more likely, deceiving himself into thinking that he can handle whatever the devil throws at him. A lot of shame and heartache have resulted because one hasn't fled to the "Rock" in time. The same can happen to people of all ages, but perhaps most often for the teenager and young adult.

To run away from the evil situation is not defeat for the Christian or the Lord's cause, if that is His will at the moment. Rather, it is victory, and Satan will know he is defeated.

Honorary Membership

Mrs. Klara Tandberg receives the WMF pin for years of faithful service. Ceta Rude presented the pin on behalf of Faith Free Lutheran Church Women, Lake Alma, Sask.



Our hymn study

Concordia, No. 238
Latin, Anonymous, 11th Century
Tr. Percy Dearmer, 1867
FATHER MOST HOLY
Johann Cruger, 1640



Father, Most Holy, Merciful and Tender

Early in our Church's history, random reading of Scripture changed to designated texts in order to assure the full and complete redemptive story being told. Also, certain Sundays were designated to recall specific Biblical events or honor specific people. These systems have brought us the "Church Year" with its festival seasons — Advent, Christmas, Epiphany, Lent, Easter, Pentecost, Trinity — and the "Fulness of the Word." These and other exercises in "objective holiness," such as the Lord's Prayer, the Apostles' Creed, the Gloria Patri (a song the apostles sang), lead to "subjective holiness," an intimate knowledge of the Lord, a personal relationship, so that we "may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fulness of God" Eph. 3: 18-19).

This ancient Latin hymn was written in honor of the Trinity. The earliest existing manuscript of it was written in the early 10th Century and it was designated for use on Trinity Sunday, the first Sunday after Pentecost.

"But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior" (Titus 3:4-6).

Father most holy, merciful and tender;
Jesus our Savior, with the Father
reigning;
Spirit of mercy, Advocate, defender,
Light never waning;

Trinity sacred, Unity unshaken:
Deity perfect, giving and forgiving,
Light of the angels,
Life of the forsaken,
Hope of all living;

Maker of all things, all Thy creatures
praise Thee;
Lo, all things serve Thee through Thy
whole creation:
Hear us, Almighty, hear us as we
raise Thee
Heart's adoration.

To the almighty triune God be glory!
Highest and greatest, help Thou
our endeavor;
We, too, would praise Thee, giving
honor worthy,
Now and forever.

The nature and the attributes of the Father, Son and Holy Spirit are extolled. Holy, merciful, tender, Savior, Advocate, Defender, sacred, perfect, giving and forbearing, Light, Life, Hope, Creator (Maker), Almighty are the words used to address the Triune God in prayer and praise. What a humble and yet noble expression of pious devotion! Teaching this hymn to children (memorization) puts a powerful vessel in their minds and hearts, an "objective" lesson that will lead to a "subjective" spiritual experience and a pious Christian personality.

Translator Percy Dearmer (1867-1936), born in England and educated at Westminster, was ordained in the Church of England and pastored several parishes in that communion. After World War I he became Professor of Ecclesiastical Art at King's College, London. Together with two musical giants, Martin Shaw and Ralph Vaughan Williams, he edited several hymnals and songbooks including the incomparable *Oxford Book of Carols* (1928).

Johan Cruger (1598-1662) is one of the Church's greatest composers of tunes. He composed musical settings for several of the greatest hymnists and texts; to this day he has a remarkable 18 tunes still in common use in the evangelical churches of the world. Except for a brief tenure at the University of Wittenberg, Cruger spent his life as a cantor (musical director) at St. Nicolaus Lutheran Church in Berlin.
—Don Rodvold

TWO OR THREE

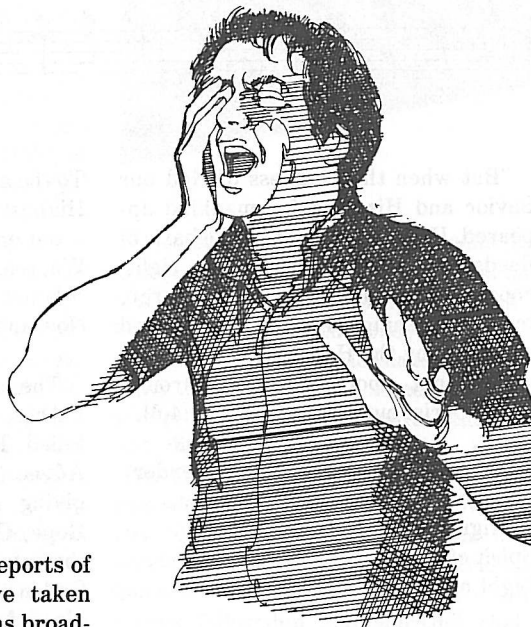
At other times, one goes into a church where there have been only a handful of worshipers and feels that one has been in the very presence of the Eternal.
Raymond Calkins

Morgan Avenue, Mpls.

Doris Jamsa was presented a WMF Honorary Membership pin at a meeting of the Morgan Avenue Lutheran WMF, Minneapolis. Her daughter, Tami Larabee, was present to pin it on her.



YOUTH SUICIDE



We have all listened to the reports of the young persons who have taken their lives. While the media has broadcasted these sad situations, we cannot blame them for the suicides nor the many more suicide attempts being made by youth every day. There are other factors which we must consider here.

We ask, how could people take their lives? What could be done to have helped prevent the loss of these precious youth? What is the church doing to help? What about prevention?

We see and hear the tip of the iceberg. There are others who have taken their lives in automobile accidents and in other ways. These are not listed as suicides.

We must admit that teens take their lives even when they come from conservative, evangelical homes. We must admit that it is not, then, simply teaching a "lesson" in Sunday School or giving the youth a good time at Luther League. We who claim the name of Jesus have a responsibility toward our youth. Teen suicide is everybody's problem.

Our youth today are bright and extremely intelligent. And they are faced by more decisions than ever before. This pluralistic society cannot but cause frustration and anxiety about personal values and about the future.

Youth are caught up in this whole business.

One of the causes of suicide is the teaching that there are no moral absolutes. People can do what is right in their own eyes. The traditional Christian beliefs about morals are thought to be a thing of the past. This lack of moral absolutes has placed a burden on youth like never before.

The break-up of the traditional family because of divorce has taken away the stability youth need to secure a solid foundation. In visiting with youth at Peniel Christian School at Onarga, Illinois, I have heard many an account of a youth who wonders what is going to happen to him. There seems to be no future.

Youth are not like mature adults. When youth hurt on the inside, they act it out. If they are anxious and depressed, they often respond by taking things out, so to speak, in a general way. They get angry at everyone and everything. And, being idealistic, they set high goals for themselves and for their lives, which are often made elusive by circumstances.

The Convention

The Luther League Convention will be taking place at the Association Retreat Center, Osceola, Wis., during the week of July 13-18. Many of our Association youth have been in attendance at the Luther League conventions of the past. These opportunities have been a special blessing to our young people. They have gained much for their spiritual lives.

A major part of the conventions has been the meeting of other young people who have the same convictions. In meeting them and in having fellowship around the Word of God, and through the various discussions, you will grow in your faith and you will be encouraged to continue on the battle line for the Lord.

"No Other Name" (Acts 4:12) is a good theme for this convention. Don't miss it!

— Pastor Dennis Gray

Those youth who try to take their lives and those who succeed feel that there is little or no hope. Everything is dark and gruesome. There is no light at the end of the tunnel. There is no hope and there is no future. So, even with good grades, and in a Christian environment, these kids take their lives.

There are other ways for escape and relief. There is alcohol and other drugs which give them temporary release. There is sex, which is also a temporary release from their situations.

Christian youth and adults must take the leadership to offer programs and talk about the issues. We need, youth and adults, to form a team which will preach Jesus Christ and His saving message of salvation, thereby snatching people from burning. We need to develop those resources necessary and to rely on resources already in existence. Resources which not only reach out with the Gospel, but reach out with concrete answers or absolutes which we know will help kids live for Christ and His kingdom.

Luther League Federation Convention

July 13-18, 1987

Association Retreat Center
Osceola Wis.

The 1987 Luther League Federation Convention will be held July 13-18 at the Association Retreat Center in Osceola, Wis.

This year's theme is "No Other Name," based on Acts 4:12: "And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved."

If you submit a \$5.00 pre-registration fee, the cost of the camp when you arrive is \$70.00. Without pre-registration, the cost of the camp will be \$80.00. Pre-registration must be in by June 22. Send to: Mr. Randy Erickson, 605 S. Kneale, Thief River Falls, Minn. 56701.

Please bring your Bible, notebooks, bedding, recreational clothing, swim wear, towels and other personal articles. Please plan to dress in a manner pleasing to the Lord. (Boys should wear slacks and girls should wear dresses or skirts for evening services.) No shorts (except for recreation), bikinis or mini-skirts. Please do not bring radios, games, firecrackers, etc. No one will be allowed to leave the camp unless excused. All Leaguers are expected to attend each session unless excused by a staff member.

The Luther League Convention is for all ages involved in the local Luther Leagues.

We are just scratching the surface here! You who are interested and concerned, let's band together and give our AFLC youth and others resources for having the abundant life. What do you think?

— Pastor Dennis Gray

God without man is still God.
Man without God is nothing.

Reasons to attend the 1987 Luther League Federation Convention

1. To meet Christ or strengthen your relationship to Him.
2. To study God's Word extensively.
3. To make new friendships that will last forever.
4. To participate in recreational activities that will make your afternoon a blast! (i.e., softball, tubing, swimming, volleyball, etc.)
5. To share, listen, pray and become acquainted with others through small groups.

6. To encourage each other in Christ around a campfire (afterglows).
7. To be more confident in your walk with Christ when you leave.

Joel Erickson
Devotional Life Secretary
New York Mills, Minn.

For additional information about the convention, please contact: Pastor Curtis Emerson, 313 28th Ave. No., St. Cloud, Minn. 56301. Call: 612-259-1020 (home) or 612-253-9126 (office).

Schedule

Monday, July 13

- 3:00 p.m. - Registration
- 6:00 p.m. - Evening Meal
- 7:30 p.m. - Evening Service
- 9:15 p.m. - Film -

"The Wait of the World"

Tuesday, July 14-Friday, July 17:

- 7:00 a.m. - Rising Bell
- 7:30 a.m. - Breakfast
- 8:15 a.m. - Personal Devotions
- 8:45 a.m. - Bible Study in Colossians
- 10:00 a.m. - Workshops
- 12:00 Noon - Noon Meal
- 1:00 p.m. - Small Group Discussion
- 1:30 p.m. - Recreation

Friday: Luther League Federation

Business Meeting

- 5:00 p.m. - Choir
- 6:00 p.m. - Supper
- 7:00 p.m. - Prayer and Preparation
- 7:30 p.m. - Evening Services
- 9:30 p.m. - Afterglow
- 10:45 p.m. - Dorm Devotions
- 11:00 p.m. - Lights Out

Saturday, July 18:

- 7:00 a.m. - Rising Bell
- 7:30 a.m. - Breakfast
- 8:15 a.m. - Personal Devotions
- 8:45 a.m. - Camp Cleanup
- 9:30 a.m. - Closing Service

Location: The Association Retreat Center (ARC) is located 2.5 miles east of East Farmington, which is north of Somerset and south of Osceola on Hwy. 35 in Wisconsin.

Speakers and Teachers

Evening Speaker: Pastor Jeff Swanson, Kalispell, Mont.

Bible Study Teacher in Colossians: Pastor Gary Jorgenson, Stanley, N. Dak.

Workshops

- *Adversity in the Christian Walk*
Dr. Francis Monseth
- *What Does God Want Me To Do In My Life?*
Pastor Robert Lee
- *Biographies of Moses and Jeremiah*
Pastor Ralph Tjelta

Camp Staff

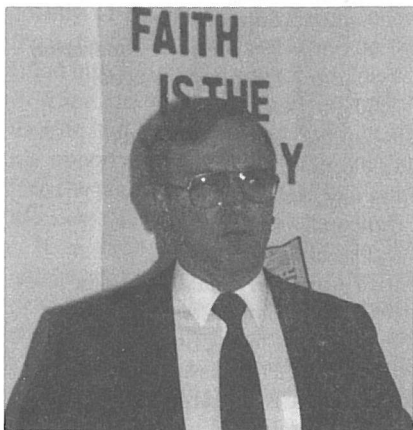
Camp Dean . . . Pastor Curtis Emerson
Dean of Men Lloyd Quanbeck
Dean of Women Jean Swanson

news of the churches

AFLC of Canada holds Conference

"The Lord's lovingkindnesses indeed never cease, for His compassions never fail. They are new every morning; great is Thy faithfulness" (Lam. 3:22, 23).

Early spring weather greeted Rev. Robert Lee and Rev. Elden Nelson as they arrived in Canada to be part of the 4th Annual Conference of the AFLC in Canada. President of the Conference, Lay Pastor Gene Sundby of Outlook, Sask., opened the Conference on April 10 at Faith Lutheran Church of Lake Alma, Sask.



Pastor Elden Nelson

Rev. Nelson, evening speaker, and Rev. Lee, Bible leader for the Conference spoke of revival. What is it? What happens in revival? They also used the Conference theme verse from Lamentations, "Great is Thy faithfulness."

Gene Sundby spoke at the Sunday morning service, speaking on the deliverance of the people of Israel through the Red Sea. Following the service he conducted the dedication of the new pews, altar, baptismal font and pulpit recently installed in the Faith church building.

The women of Faith kept the Conference well supplied with coffee and meals. The Conference welcomed visitors from Tioga, N. Dak., and Plentywood and Antelope, Mont.

Faith Lutheran covets your prayers for guidance for the work of the AFLC in Canada as they praise God for His mercy in upholding the first congregation.

Pastor Leslie Johnson, his wife, Dawn, and children, Matthew and Mark, arrived in the fall of 1986. Pastor Johnson conducted his first service November 2, at Faith.

— *Corr.*

In Memoriam

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

MINNESOTA

Winger

Theodore K. Geldaker, 93, Oct. 18, 1986, Dovre.

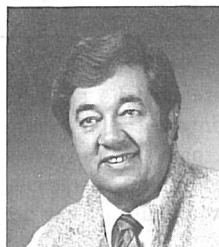
Helma Homme Snustad, 87, Nov. 20, Dovre.

Sacred Heart

Marvin Sunvold, 81, Mar. 6, Faith, Granite Falls, Minn.

Personalities

The address of **Rev. and Mrs. Larry Haagen** and family is 515 27th Ave. So., Grand Forks, N. Dak. 58201. They moved to Grand Forks in mid-May.



The new
LEM
Director

Pastor Jack Aamot is the new Director of the Lutheran Evangelistic Movement as of May 1st. LEM is a 51-year-old organization committed to evangelism within the Lutheran Church. Pastor Aamot (ALC) has been a missionary in Brazil and served parishes in California and Minneapolis. His heart is in evangelism, the Romans 1:16 style, where the Gospel is the power of God for people getting saved. His emphasis is the need for salvation and assurance of it, particularly among those in the Church. He has authored a booklet, "Why Evangelize Baptized Lutherans?"

LEM's new focus, according to Pastor Aamot, is to motivate and equip pastors to do evangelism and to teach their people how to do it.



New members received at Bethany Lutheran Church, rural Abercrombie, N. Dak., on May 10 were, front row, left to right, Justin, Jason and Melissa Strand, Jake and Angie Christopherson, and Mr. and Mrs. Jess (Cindy) Christopherson; and, back row, Pastor Robert Lewis, Mr. and Mrs. Ron (Barbara) Strand, Mrs. Brad (Beverly) Nash and Brad Nash (already a member).

Christian fellowship at Family Camp

Why is it that after a family has once attended Family Camp they often come back year after year? There could be many reasons for their coming back regularly. The mothers like the fact that children are taken care of during the morning session hours. The youth like it that they are with their families and yet their sessions and activities in the morning and afternoon are together with those of their own age group.

There are not that many camps that have adults as part of the program. At Family Camp adults experience fellow-

ship with many people from other parishes than their own and from communities and states often far from where they live. It is so good to get acquainted with lay persons and pastors from many different places. It is good to get to know that there are sincere Christians in many places with different backgrounds and different vocations. The fellowship at Family Camp is something that strengthens one's own faith in the Lord and the sharing of one's burdens and problems helps to lift them up so they seem much lighter

than when we keep them to ourselves. Christian fellowship is very real at Family Camp and is the kind we look forward to so much that we lay aside other commitments so we can attend that week at Family Camp.

Remember we have two weeks of Family Camp at the ARC this summer, June 29-July 5 and August 10-16. Send your registration of \$2 per person or \$5 per family to: ARC, Rt. 1 Box 92, Osceola, Wis. 54020. Be sure to state which week you would like to attend.

—Committee

Lake Bronson Family Bible Camp. July 6-12, 1987

Renewed and Restored in Jesus" (Is. 51:10) will be the theme for this year's AFLC Family Bible Camp held July 6-12, at Galilee Bible Camp, Lake Bronson, Minn.

Daily Schedule

7:30 Rising Bell
8:00 Breakfast
8:30 Faculty Meeting
9:00 Bible Hour
9:50 Break
10:15 Bible Class & Discussion Hour
11:00 Missionary Hour
12:00 Dinner
1:00 Quiet Time
2:00 Recreation
4:30 Choir
5:30 Supper
7:00 Prayer Time
7:30 Evening Service
9:00 Campfire
10:00 Devotions
10:30 Lights Out

Sunday

9:30 Communion Service
11:00 Morning Worship
12:15 Dinner

Camp Faculty

Evangelist Rev. Michael Brandt
Adult Bible Teacher
Rev. Christian Oswood
Youth Bible Leader . . . Mr. Tom Olson
Mission Hour . . . Rev. George Knapp
Prayer Leader . . . Rev. Dennis O'Neil
Choir Director Mr. Tom Olson
Children Bible Teachers . Judith Wold
Mrs. Rose Finstrom
Mrs. Kris Finstrom
Mrs. Karen Knudsvig
Mrs. Hazel Holland

Camp Staff

Camp Dean Rev. Lyle Aadahl
Registrar Mr. Reuben Quanbeck
Manager Sheldon Mortrud
Assistant Manager Don Balmer
Treasurer Sonia Balmer
Dean of Men Mr. Mike Palkie
Dean of Women Miss Naomi Rolf
Nurse unsecured at present

Mini Musical Each Evening

(7:30 for one-half hour)

Location:

By Car: Go north on Highway No. 59 to Lake Bronson, Minnesota. Turn (east) at Lake Bronson and go through the town and continue going east for about 2 miles until you enter the Lake Bronson State Park. Galilee Bible Camp is in the State Park and there will be signs showing you where to go. You do not have to buy a sticker for your car if you tell the park officials that you are going to the Bible Camp.

By Mail: Send mail in care of Galilee Bible Camp, Lake Bronson, Minnesota 56734. If you have a camper or a tent you are *encouraged* to bring it as we have ample space for campers.

By Phone: You may call 754-6321 after 2:00 on Monday, July 6. Camp opens at 2:00 p.m. on that day. **Campers must NOT arrive until 2:00 p.m. on Monday.**

Please bring your Bible, notebook, bedding, towels, wash cloths, personal items, sporting goods, musical instruments. Dormitory rooms are available for teens, single people and some families.

Do not bring radios, TV's, record or

tape players except for the recording of sessions.

Clothing worn to all sessions must be appropriate and befitting a worship service.

Shorts are for recreation only.

No bikinis nor immodest swimwear of any kind is permissible.

No firecrackers nor hazardous instruments.

Quiet Times and "Lights Out" will be honored by all campers.

The cost of the camp will be (weekly rates, including meals and lodging): Adults \$45.00, Youth (12-19 years) \$40.00, Children (4-11 years) \$30.00, Children under 4 - Free. Maximum family rate \$150.00. Registration fee per person \$1.00. Registration fee per family - \$2.00.

Individual meals are available at the camp on a free-will offering basis. Rates for those staying in camping vehicles or tents who do not purchase meal tickets: \$3.50 per vehicle per day.

Law requires that any young person under eighteen who attends camp without a parent or guardian must have a health certificate and immunization record filled out prior to his arrival at camp. Such record, to be completed by his parent or guardian, is to indicate that the camper is fully protected against measles, rubella, diphtheria, tetanus, pertussis, polio and mumps, giving dates of each immunization. If the camper has health problems, a physical exam by a physician within one year is required. Ask your pastor for a copy of this form.

Summer Institute of Theology

Association Free Lutheran Theological Seminary, Minneapolis, Minn., will hold two weeks of summer courses July 27 through August 7.

Classes scheduled for the first week, July 27-31 are: "Studies in Nehemiah," with Ralph Tjelta, instructor; "Revival Roots of the AFLC," with Robert L. Lee; "Studies in the Gospel of John," with Donald Greven; " 'Free Church' Polity," with Dr. Francis Monseth.

The second week, August 3-7, will feature: "The Theology of Lutheran Evangelism," with Dr. Carl Fr. Wisloff, Norway; and "Dialogue Evangelism," with Dr. LeRoy Biesenthal, St. Louis, Mo.

Registration is \$15.00. Campus housing will cost \$4.00 per day. Textbooks for the courses will be approximately \$25.00.

Bring your own bedding and towels. Limited refrigerator and cooking facilities.

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

Second-class postage
paid at Wamamingo, Minn.

The Bible tells us clearly, if we will
take the time to read,
That repenting of all our sins is
mankind's deepest need.
I don't believe that any of us can
say we never heard,
say we never heard,
From one source or the other,
our Savior's precious Word.

Though I know there are good people
in the world today,
Not one of us is so perfect
that we can truly say
That because we do our best,
we can do nothing wrong;
Only to the Christian does
eternal life belong.

Good as our works may be,
salvation can't be earned;
It is the grace of God
that saves us if to Him we turn.
No one could do more than He;
just think of what it cost —
He gave the only Son He had
to save each soul that's lost.

What Will You Do With Jesus?

How heavy His heart must be when He
sees the way we live,
All that He wants is our love;
why is it so hard to give?
Of course, He'll never force us
to come against our will,
But since time began He's called us,
and He is calling still.

It's plain to see that most of us
do not care at all.
We are unconcerned about our souls,
ignoring Jesus' call.
We go our selfish ways, and become
a slave to sin.
Each day our hearts grow harder,
rejecting Christ our King.

It's not God's will that anyone
of us should go to hell;
The choice is ours to make,
so it would serve us well
To stop and reconsider — can our
friends and family see
From the life that we are living
where we'll spend eternity?

The shortest verse in the Bible
is two words: "Jesus wept."
It was because He knew
we wouldn't all accept
The wonderful plan of salvation
that He so freely gives.
He died for us, but rose again;
so our Redeemer lives.

He never breaks a promise,
but have you broken yours?
If you turn your back on Him,
He may just close the door.
Though Jesus loves us very much,
He does grow weary, too;
He will not always strive with men;
He may give up on you.

— Verna Kammen
Badger, Minn.