

THE LUTHERAN AMBASSADOR

June 30, 1987

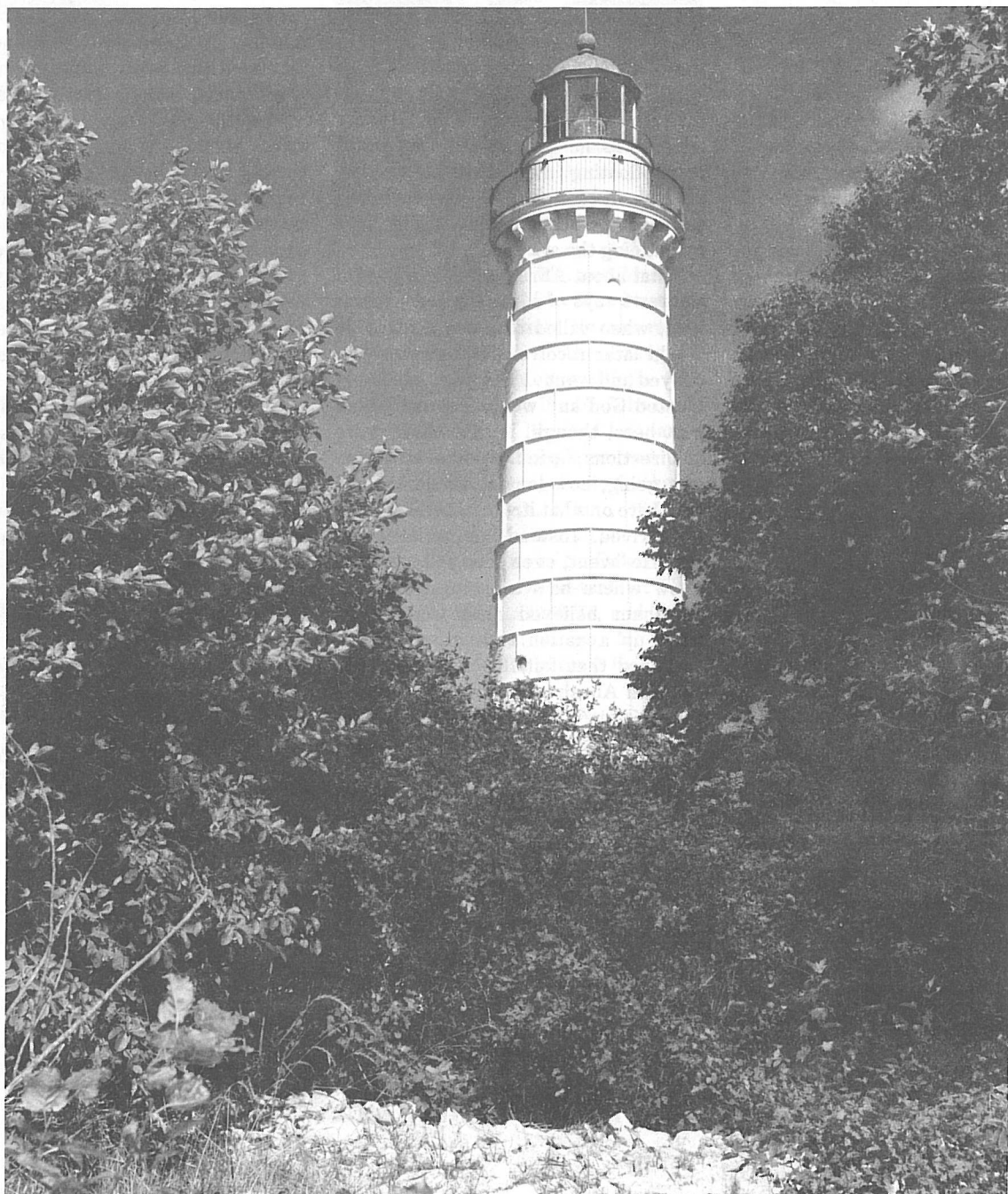


photo by Roger C. Huebner, D.D.S.

at the MASTER'S FEET

Believing God by faith

"And without faith it is impossible to please God, because anyone who comes to Him must believe that He exists and that He rewards those who earnestly seek Him" (Hebrews 11:6 NIV).

During a series of special meetings in one of our churches last fall, the congregation was challenged by our speaker to simply believe God. The speaker stated that what is needed most in God's church today is people who believe God and as a result live as though He really does exist.

Hebrews, chapter 11, has been referred to by some as "Faith's Hall of Fame." It chronicles for us the lives and the faith of many saints of the Old Testament, who unlike us in the church today, did not have canonical Scripture to sink their spiritual teeth into and

hold onto. These men and women simply took God at His word and responded to His call. Take Noah, for example. Some scientists have suggested that before the flood it had not rained on earth (see Genesis chapter 2), but that the earth's vegetation was watered by a mist and by rivers. No wonder those disbelieving neighbors of Noah's laughed as he constructed that enormous floating menagerie. None the less, Noah took God at His word and believed. He put belief into active faith by building the ark.

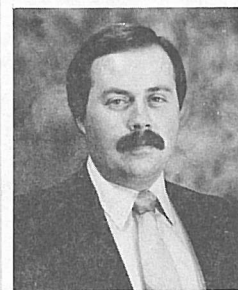
What about Abraham? The writer of Hebrews says of him, "By faith Abraham, when called to go to a place he would later receive as his possession, obeyed and went . . ." Again, he simply trusted God and went. The incredible part here, though, is that there were no directions, no indication of where he was going, how long it would take to get there or what it would be like when he arrived. Instead the writer says that He "went, even though he did not know where he was going." Because Abraham believed that God would raise up a nation through him, God reckoned that faith as righteousness. By faith Abraham believed and raised the knife in full readiness to slay his son, believing that God's plan was the only way for him to follow.

Hebrews 11 mentions Rahab the harlot. Here was a non-Jewish outcast of society, who simply believed the testimony of the spies who were sent to "scout out" the city of Jericho. As far as we know, she had never heard of the "God of Israel," yet she, too, believed by faith, putting that faith into dangerous action by hiding the spies.

Were these really people of faith or were they simply ignorant and fool-

hardy? The Bible would indicate that in the eyes of the world they were losers, but in the eyes of God they were victorious by faith.

Chapter 11 of Hebrews ends by reminding us that none of these actually received what was promised; in other words, none of them lived long enough to see the Savior actually come and some of them died proclaiming His coming. How should that make us feel today? Discouraged? Doubtful? Tricked by our belief? Scripture offers us the opportunity to believe by faith and be victorious even if we give our lives for the Gospel. God has a different agenda for success, as the writer of Hebrews challenges us to respond in the same way as these men and women of old and ". . . throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the Pioneer and Perfector of our faith . . ." (Hebrews 12:1b, 2a).



*by Pastor
Robert Lewis*

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THE PRESIDENT'S MESSAGE

to the Annual Conference

Our Aims

The right form of the kingdom of God on earth is the congregation. The *Fundamental Principles* strongly stress the freedom of the congregation. The only authority over the congregation is the Word and the Spirit of God.

In the AFLC we seek to build an effective and orderly Christian fellowship with a minimum of human organization. In a real sense the AFLC is a test of faith in the power of the Spirit of God.

It was also Sverdrup who said, "It is certain that he who would work for congregational life must work for awakening and revival, otherwise there is no earnestness in it.

"The important thing is to bring as many as possible to salvation in Christ through sincere repentance and living faith. It is not a question of getting the congregation to grow through a compromise with the world, but of insuring its growth through the drawing and convicting power of the Holy Spirit. The intention is not to turn the congregation into a mission field, but rather to make it an evangelizing force in the world, both at home and abroad.

"An awakening or revival is not excitement, nor yet flames of fire upon the heads or speaking in tongues. Awakening expresses itself in a sense of sin and a desire to take refuge in God's grace in Christ."

Surely a mark of a living congregation is love for souls. The basic work of the congregations in our AFLC ought to be that of witnessing. It can be done through testimony meetings. It must be done through personal evangelism.

Where there is a warm living congregation, there surely will be a strong midweek service or prayer meeting. The goal of a living congregation or perhaps a key to a living congregation is the preaching of the Word of God with an evangelical zeal.

Again we would like to quote from Sverdrup, "Dead preaching, with all its descriptions and explanations, always induces sleepiness, indifference, and false security in the worldly man; it

robs God's children of power and strength, and confirms the self-righteous in his delusion. Live preaching, on the other hand, results in awakening and separation; it makes use of the sharp, two-edged sword of the Word in dead earnest . . . and it knows how to apply balsam to the heart so that it is truly healed.

"As no person is converted without powerful and frightful upheavals, so no sleeping congregation is awakened without having strong internal conflicts. Therefore, whoever prizes outward tranquility above all things, will shun revival, for with it come struggle and strife.

"Our congregations need to be set free, which is essentially the same as saying that they need to be awakened or revived . . . When God's Spirit comes upon a congregation, the first and most pronounced effect will be a living zeal for the salvation of souls . . . When such as have themselves been set free from the bonds of death arise in the power through which Christ rose from the dead, and begin to labor for the awakening of others, then freedom has dawned in truth. Then bonds are broken, considerations are brushed aside, and only one thing matters. How can we get those who sleep awakened, how can we get those who are dying saved, how can we get those who are bound free, how can we get someone along with us on the way to eternal life."

We need to do more than give lip service to free and living congregations. I believe that the thoughts we have shared from one of the founders of the Lutheran Free Church would challenge us today with the need for revival in our own hearts and in our congregations. How cold and indifferent we are to lost souls about us.

What would be more beautiful than to see revival begin here at Thief River Falls, where God saw fit to bring our

fellowship into being. "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3:2).

Clarence Carlsen wrote that the revival of the '90s could not be traced to the work of any particular person or persons. Souls became troubled on account of their sins and sought and found peace with God through Jesus Christ. There was something remarkably spontaneous about it all, as individuals spoke to individuals about being reconciled to God. At special meetings the old hymns and Gospel songs were sung. The simple preaching of the Word of God brought hearers to realize their sinfulness and need of salvation. Penitent souls were invited to accept the grace of God in Christ Jesus.

Sverdrup describes the revival in these words, "We have already seen a beautiful harvest. The new springtime which has now come does not promise anything less, by the mercy of the Lord."

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Is. 57:15).

The Work in General

You will be hearing reports from all the areas of the work that we share in together. There is no need of my going into these areas in any detail in my report. I do, however, want to touch briefly on a couple of areas.

Our Board of Publications and Parish Education has been the hardest working Board in our AFLC. Only those who are actually involved in the Board know the time and dedication of these people as they have labored to produce the revised Grade 2 lessons. We owe

MESSAGE . . .

them a debt of gratitude for the fine work they have done.

This is our first effort in producing our materials in color. The Board has had an education in color printing. They will be better able to follow through in the next revisions. We are confident that both time and money can be saved.

The other area of our work that I want to touch on is Home Missions. About one-third of the congregations in our AFLC today began as a new work after the AFLC was organized in 1962.

I know that we are entering into another period when our Home Mission resources will be taxed far beyond their capabilities. There are struggling congregations in our AFLC that are not able to pay the needed salary to obtain a pastor. They are in communities where there is potential for growth. They need short-term help.

There will be many situations where congregations are not able to withdraw from the merger. Groups of individuals from such situations are going to be coming to our Home Mission department. The Macedonian call is there.

I believe the question "What can we do?" is one that each of us needs to answer in our own hearts. It is also something that we as a Conference need to look at seriously when the Home Mission Budget is presented.

Pastoral Supply

It is not a new position to be in to say that our AFLC will continue to need more pastors. That is where we have been since we began. But God has always seen us through.

At a recent information meeting I was asked the question, "Can you guarantee that we can get a pastor if we were to join the AFLC?" My response was, "I believe that if God leads you to affiliate with the AFLC, He will also provide a pastor for you." I believe that with all my heart.

We have pastors available for call now in our AFLC. We have a number of pastors from other synods that have been approved for call. We have indications that others are considering a move to the AFLC.

Surely we need to heed the admonition which Jesus gave us in Matt. 9: 37-38: "The harvest truly is plenteous,

but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Finances

The past several years have raised much concern about the finances in our AFLC. The 1985-86 fiscal year saw only 73% of the budget come in. How gratifying it was to come to the end of our last fiscal year on January 31st to find that our giving had reached 87% of the minimum goal. Our people gave over \$134,000 more last year than the year before. We thank God for this most positive evidence of His blessing and the indications of love and concern for our work on the part of our people. We need to continue to pray.

Mid-Winter Bible Conferences

In February and March of this year we had four Mid-Winter Bible Conferences. That is the greatest number we have ever had and the attendance was also the best we have experienced. This is also of great encouragement for us as we plan for future Conferences.

Bible Camps

Bible Camping is strong throughout our church. We would like to encourage as many families as possible to make use of one of the opportunities to attend one of our family camps. The dates which we have are: June 29-July 5 - Family Camp at the ARC, Osceola, Wis. July 6-12 - Family Camp at Galilee Bible Camp, Lake Bronson, Minn. July 7-12 - Family Camp at Orcas Island, Wash. July 22-26 - Wilderness Camp at Lake Park, Minn. Aug. 10-16 - Family Camp at the ARC, Osceola, Wis.

Statistical Report

This is the year that we are trying to gather statistics from our congregations. We had hoped that these would have all been in so that we could have had an accurate, up-to-date report to share with the Conference. A number of pastors have not yet responded to numerous requests for the statistical report.

Our goal now becomes that of getting these reports in so that the accurate figures can be included in the final Conference report when it is printed.

Abortion Statement

In 1977 and 1978 the AFLC Annual Conference adopted a resolution on abortion. Because the slaughter of over 1.5 million unborn children each year continues, we desire that our AFLC would again speak to this issue. A new statement on abortion is in your packet. We would recommend its adoption at this Conference.

We would also like to encourage an endorsement of "Lutherans for Life" and active participation on the part of more of our people in that organization. "Lutherans for Life" was founded on October 1, 1978. It is an inter-Lutheran organization dedicated to guarding and upholding the dignity and worth of human life.

An information sheet on "Lutherans for Life" is included in your packet.

A World of Sin and Decay

The Church of Jesus Christ today needs as never before to be a salt and a leaven in the world. Liberal theology has robbed the Word of God of its authority. Individuals are free to pursue the course of situational ethics.

Humanism and Universalism are actually being preached from the pulpits of churches in our nation. Liberation theology is defended.

Moral decay will surely continue until God's judgment falls. The AIDS epidemic may surely be that judgment of God. Oh, that men would turn to Him in repentance for their sins.

How good to know that our Lord Jesus is the same today as yesterday. His kingdom is forever.

The Word of God is the same. Jesus assures us "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35).

The *Fundamental Principles* are the same.

The expressed desire of AFLC is to be pleasing to God.

We live in a changing, hostile world. As citizens of a better country, may our sojourn here below make a difference for many souls for all eternity.

May the joy and hope of one day standing face to face with Jesus be the motivation that will cause us to live each day with eternity's values in view.

Necrology

Three of our co-laborers were taken home to the Church Triumphant this past year.

Pastor Arvid L. Hokonson passed away July 22, 1986, at Regency North Care Center, Spokane, Wash. He was 86 years of age. He had served Pukwana Parish, S. Dak.; Bethany, Spokane, Wash.; Ebenezer, Bellingham, Wash.; and Calvary, Silverton, Ore., parishes all in the LFC. He served Calvary, Everett, Wash., at the time the AFLC was formed. Other parishes served in our AFLC were Faith, S. Dak., and Medicine Lake, Minneapolis, Minn.

Pastor Julius Hermunsle passed away at the age of 85 at Fergus Falls, Minn., November 28, 1986. He also served in the LFC at Olivet, Minneapolis; Ballard, Seattle, and Northwood, N. Dak. He served Green Lake at Spicer at the time our AFLC came into being. His wife Marit preceded him in death by two weeks.

Dr. Iver Olson passed away at the age of 81 years on April 18, 1987. He had served the LFC parish at Sand Creek, Wis. He taught at Augsburg College and Seminary until he came to AFLTS and served there as dean until he retired. He also taught at AFLBS.

Blessed be the memory of these laborers and pioneers in our AFLC.

Special Events

(The Special Events are not included here but will be printed in their entirety in the Annual Report available later this summer.)

Conclusion

We want to express gratitude to God and our AFLC for the privilege we have had of serving in this position these nine years. It has only been because of the riches of His grace and your prayers that it has been possible.

"For great is the Lord, and greatly to be praised: He also is to be feared above all gods" (I Chron. 16:25).

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

May this 25th Annual Conference somehow catch the Spirit of the one 25 years ago, that we might be challenged and inspired to go forth to serve our God for yet another 25 years if the Lord tarries.

Sincerely in Christ,
Richard Snipstead

A new man

Whenever that (the Gospel) takes root in the heart
the Holy Ghost is at work
making a new man,
who really does become another man,
with other thoughts and words
and works.

Thus you are wholly transformed.

All things from which you previously
have fled you now seek,
and what you previously sought
you now flee.

For in this way you begin to be all
on fire with godly love,
and you become a different man,
completely reborn,
and everything that is you is changed.

Now you are as eager to be chaste
as before to be unchaste,
and the same applies to
all your desires and inclinations.

Martin Luther
(*Day By Day We Magnify Thee*)

The distinctive emphases of the AFLC— Are they needed in today's Lutheranism?

— By Michael Crowell, Student
Association Free Lutheran
Theological Seminary

Part IV - Practical Life:

1. The Christian seeks to refrain from those acts, thoughts and words which are against a stated law of God.

2. Where actions and practices are neither forbidden nor encouraged by Scripture by name, the earnest believer will search the Scriptures for principles to guide his decisions and conduct.

3. He is aware that there is a separation which is necessary between the Christian and the world.

4. Ultimately every Christian makes his own decisions as to life and practice in the presence of His God. But he welcomes the sincere counsel of fellow believers.

5. Every Christian is responsible for his witness by life to others and will govern himself, with the Lord's help, accordingly.

6. The Christian will refrain from belonging to organizations which practice a religion without Christ as the only Savior. Belonging to such a group places the believer in a hopelessly compromised position and destroys his witness for Christ.

The article on practical life is a statement of the pietistic sentiment of the AFLC. It is noted that principles are given, not legalistic listings of rules, in order that a true pietism, stemming from a healthy regard for God's Word and the work of the Church might be the mark of a believer. Pietism is a "bad word" in the minds of many Lutherans only because they equate piety with a lack of concern for doctrinal correctness and/or legalism. In reality, a living pietism is at the heart of Lutheranism. The *Augsburg Confession* is speaking of just such a living pietism, not legalism nor emotional excess when it states, "one is not to seek

for righteousness in the precepts and services invented by men, but that *righteousness and godliness in God's sight come from faith and trust when we believe that God receives us into His favor for the sake of Christ, His only Son.*"⁴ Those who would make piety into legalistic works righteousness need to be dealt with, but let's not throw pietism out with the abuses!

The article deals with the need for separation from the world, in order to be an effective witness (parts 3 and 5) to the world. This is even more needed today, as we see the church accepting outward sin as normal (such as in homosexuality), thereby lessening its ability to reach the lost because of the obvious and blatant hypocrisy. Such acceptance can also be traced to the fact that the authority of God's Word is no longer recognized as being final and absolute. How we need, in contemporary Lutheranism, to once again hold fast to the living faith and simple piety of such men as Hans Nielsen Hauge, Johann Arndt, Philipp Spener and August Hermann Francke. While some of their followers did fall into the legalistic trap of works righteousness, we need to recognize and apply their concern that true and justifying faith has as its result a changed heart, mind, and conduct.

Part V - Church Life:

1. We make no recommendation as to the use of liturgy and vestments except that we encourage simplicity in worship.

2. We believe the earliest Christians were extremely simple in their order of

"In reality, a living pietism is at the heart of Lutheranism."

CONCLUSION

service. Whatever is added to the service carries the danger of becoming only form.

3. Even the simplest parts of the service may become only form.

4. The preaching of the Word of God must be the central part of the service.

5. True Gospel preaching endeavors to meet the needs of all who hear: the believer who desires to grow in his life with God, the seeking and uncertain souls who want to see Him, the hypocrite who must be awakened from his self-righteousness, and the hardened sinner who must still be called to saving faith.

6. The Sacraments must always be met by the response of faith in the heart of the recipient to be efficacious.

7. Hymn books should be such as will give honor to the Word of God and the Sacraments.

8. Congregations will cherish opportunities for Bible study and prayer fellowship.

9. Congregations are encouraged to have fellowship with one another in various activities.

10. The Lord has given talents and gifts to Christian lay people as well as pastors, and opportunity should be given for the practice of these gifts in the life of the congregations, also in meetings of fellowship outside the congregation, and in service to a needy world.

Perhaps more than any other article, this one seems to speak loudly to contemporary Lutheranism. If the Church's mission is to reach souls for Christ (and it is), then it is necessary that we direct our energies to that end, rather than becoming "caught up" in activities and attitudes which hamper, rather than help, in outreach.

Contemporary Lutheranism is, on the whole, moving to a more and more

liturgical and sacramental emphasis and in so doing is losing sight of the centrality of preaching and proclaiming God's Word. Many pulpits have become centers for the proclamation of current events, psychological and sociological trends, philosophy and social concerns, rather than God's holy and life-giving Word. If you are baptized and receive the Sacrament, you are "o.k."; that is the message of too many who claim the title Lutheran. Point six notes the need of a recipient who has faith in order for the Sacraments to do their work, as does the *Apology of the Augsburg Confession*, when it states, "Words cannot describe the abuses which this fanatical notion, about the sacraments ex opere operato without a good disposition in the one using them, has spawned in the church", and again in quoting Paul in Romans 10:10, "man believes with his heart and so is justified".⁵ The old Romish error is again raising its head under the guise of Lutheranism, but such a doctrine is not Lutheran.

"Contemporary Lutheranism is, on the whole, moving to a more and more liturgical and sacramental emphasis"

While recognizing that even simple services can become form (point 3), it is suggested that a simple service that gives centrality to the proclamation of God's Word is the best for Lutheranism, as it is in keeping with the Biblical concept of the centrality of God's Word over and above even the best of man's traditions and thoughts.

The importance of study of God's Word cannot be overstated; too many are being feed a spiritual "pabulum" of man's ideas and programs, rather than a spiritual foundation from the Word. We are reminded in II Timothy 3: 15-17: "And that from a child thou has known the holy Scriptures, which are able to make thee wise unto salvation

through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Hence, the admonition of point 8, that congregations will cherish opportunities for Bible study and prayer fellowship.

Finally, point 10 illustrates a practical application of the Lutheran doctrine of the priesthood of *all* believers. We need to all be reminded of the personal nature of our relationship with Christ and not fall into the trap of allowing "professional Christians," i.e., pastors, to do (all) the work of ministry. Certainly there is a specific calling into full time service, but each and every Christian is called to minister according to his or her spiritual "giftedness." Such a reminder is needed in all corners of Lutheranism today.

Conclusion:

There is indeed a need today for the distinctives which caused the AFLC to come into existence 25 years ago, perhaps even more pronounced a need than there was then. The fears of an encroaching liberal theology and loss of spiritual life have been borne out in history and American Lutheranism seems not to have learned the lesson of such recent history. Revival needs to come to all corners of Lutheranism, so that it can regain its Reformation era

"We need to return to the principles which Scripture teaches, so that we might be an effective tool in the harvest of souls for Christ."

fervor and the pietistic emphasis on repentance and salvation. The Lutheran label needs to carry with it again the weight of a living and evangelistic Christianity, not the milksop of modern liberalism. We need to be concerned today about standing firmly on God's Word, seeing what constitutes true Christian unity, what is a Biblical church polity, why pietism is not a dirty word but an integral part of the Christian faith, and why church life needs to be centered upon God's Word, not man's traditions and ceremonies. We need to return to the principles which Scripture teaches, so that we might be an effective tool in the harvest of souls for Christ.

⁴Tappert, Theodore; *Book of Concord*; Fortress Press, 1959; p. 77.

⁵*Ibid*; p. 214.

SIX EVIDENCES OF A NEW LIFE IN CHRIST

1. Alertness and awareness of sin (John 16:8-10).
2. Love of and understanding of Scripture (I Corinthians 2:12-16).
3. A desire to become more like Christ (Philippians 2:1-8).
4. An increase of social pressure (I Peter 4:1-6).
5. An eagerness to witness of our Savior (Acts 1:8; 5:40-42).
6. A new love for fellow Christians (I John 3:10-14; 5:1, 2).

*Rev. Henry Johansen
Willmar, Minn.*

I want to grow, Lord!

by Mrs. Richard (Clara) Gunderson,
Lake Stevens, Wash.

Hindered by a spirit of tiredness

Tired! tired! How many times a day do I *think* it? Tired! Tired! How many times a week do I *say* it? How many good intentions have I put off because of being tired? How many projects have I not finished because I'm tired of them? What guilt I felt when searching for something in a drawer and coming across a needle work project I *had* to have five years ago, and I see it yet unfinished, yes, barely started! Broken chairs in the garage, an uncleaned chimney, an untilled garden, uncut wood make me wonder if my husband isn't competing with me and my unwashed windows, curtains and walls? *Who* is the most tired around here? We're seeing the kids join the same game with their eagerness to start, but not finish anything and everything that comes along from the piano and violin to working out for sports, to singing in the choir, to finishing a book. Yes, we are teaching them well how to follow in our footsteps - tired footsteps!

I look around me and see others facing the same dilemma, the dilemma of being part of a tired society, a tired world, a tired generation, a tired church. We are tired of dieting and exercising so we stop and live unhappily and guiltily with the consequences. We are tired of our job so we look for another. We are tired of our marriage so we want out, being much too tired to work at it. We women are tired of being at home so we look for relief in outside work or volunteer projects, while on the other side our fellow sisters may be making the opposite choice, now being tired of the work-world. Have we not made the mistake

of thinking that change itself will miraculously renew, revitalize, make us into the person we want to be?

For me this tiredness is not primarily a physical condition. Oh no, if it were I could sleep an hour or two longer and so rise from my bed rested and ready to meet my day. *That* tiredness I can cope with! It is the emotional and spiritual weariness *that hinders me from growing in my Christian life.* This tiredness of mind, will and emotions prevents me from loving and serving the Lord with all my heart. And I wonder if God isn't speaking to me in Isaiah 29:13: "... this people draw near to Me with their words and honor Me with their lip service, but they remove their hearts far from Me" These words were quoted by Jesus to the scribes and Pharisees in the New Testament, but were originally spoken to His own people, Judah!

No, it's usually not physical energy I lack in dealing with the disciplining and teaching of my children. It is so much easier to pronounce a quick consequence than to search and find out what "the discipline of the Lord" is and correctly apply it. The children's lack of respect in accepting my authority and the ensuing arguing and disobedience wear me out emotionally, which in turn causes me to feel too tired to recognize what a vicious circle I am in - too tired to see clearly, think clearly, too tired to change my habit.

"I allow this weary state I am in to dictate how much time and energy I give to my spiritual exercises."

You would think that this emotional state of tiredness would naturally lead me to seek the Lord more, finding help out of it. But the opposite is so often the truth. I allow this weary state I am in to dictate how much time and energy I give to my spiritual exercises. It controls my concentration in Bible study. It makes my prayer life ego-centered, and demanding! My efforts at memorization are futile. I cling to promise after promise that point out

my own responsibility to grow up and change. I don't know even how to be still before the Lord. My frustrations are in the way and I can't wait for the Holy Spirit's working. How, then, can I uphold others in prayer when I am so absorbed in my own plight? The result is that I am in another vicious circle, that of being tired spiritually.

Tired spiritually, just the right candidate for the year of prayer and revival such as is being called for in our AFLC just now. But already it is the end of June! I can't help but think of the verse in Jeremiah 8:20 that reminds me that "the harvest is past, summer is ended, and we are not saved."

As I share with others in our church, I find that my experience is not unique. And for many there is also physical tiredness with which to deal: men and women who work long hours outside the home and still need to carry on their responsibilities at home and share in the life of their church in teaching, council duties, maintenance, youth work, WMF, Brotherhood, choirs! I have observed that there are many in the churches who keep themselves apart from the responsibilities, thus allowing others to take on too much, multiplying their burden. Are we too tired to be revived? Are we not perfect candidates for it?

Let's not let our growth in the Lord be *hindered by a spirit of tiredness.* Be encouraged with me in reading Isaiah 40:28-31: "Do you not know? Have you not heard? The Everlasting God, the Lord, the Creator of the ends of the earth does not become weary or tired. His understanding is inscrutable. He gives strength to the weary, and to him who lacks might He increases power. Though youths grow weary and tired, and vigorous young men stumble badly, yet those who wait for the Lord will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary."

CAMP AT FAITH HAVEN SET

A camp for young people in grades 8-12 will be held at Faith Haven, Battle Lake, Minn., July 26-31.

The cost for the week will be \$40.00 per camper.

editorials

HAPPY BIRTHDAY

Elsewhere in this issue there is an announcement of the 100th birthday next month for the Association's oldest pastor, Rev. Lars Stalsbroten.

You should realize that he was well above retirement age when the Association began, but he has taken active interest in the work nonetheless. He organized the work at Spencer Creek Lutheran Church by Eugene, Ore. As long as he lived in that community he assisted in the work there. He has done a good deal of writing, too, in his retirement years.

While he hasn't been able to attend an Annual Conference for some years, many of us remember the times when he did and the warm-hearted devotional messages he gave in the prayer hours at one of the Conferences.

The many friends of Pastor Stalsbroten extend their best wishes to him on his 100th birthday on July 19. "Blessed be the Lord, the God of Israel, from everlasting to everlasting! Amen and Amen" (Psalm 41:13).

NOTABLE QUOTES

The death of Dr. Gerhard Frost, former professor at Luther Seminary in St. Paul, Minn., brings to mind a couple of things he said at a Luther League Federation convention of the Lutheran Free Church at St. Olaf College, Northfield, Minn., in 1960.

One was "The church bell is the dinner bell of the soul." Church bells aren't rung as much as they used to be. With many clocks at hand, parish papers for announcements, and other ways of reminding one another, the ringing of the bells has fallen into disuse.

And it's too bad because the sound of a church bell is a call to worship, a call to hear God's Word. The tones indicate that a service is to be held and God's Word will be preached. There is an opportunity at hand to come into the house of the Lord.

In some places a dinner bell is rung. The melodious clang tells that the noon hour has come and the meal is ready. Many a worker has gladly laid aside the tools and implements of work to sit at table, there to be refreshed and strengthened.

Dr. Frost meant that the pealing of a church bell awakens the thoughts of man toward his soul. It is time to feed on God's Word. It is time to take time for the things of God. Think of that when you hear a church bell ring.

The other quotation from Dr. Frost is this: "All of God's grown-up children are in heaven." That is, don't expect to see perfection in the children of God in this world. They haven't yet arrived; there is still room for growth and development. The Christian is in the process of becoming something better and more Christlike.

Sometimes we have seen the pin being worn which has a great many separate letters on it. What the letters mean are: "Please be patient with me; God isn't finished with me yet." This is exactly what Dr. Frost put in his succinct phrase.

In this life there is the presence of sin. While there are victories over individual sins at specific times and a Christian may experience much less bother from a particular sin as the years go by, sin is always a real threat and is never completely missing from any day. Therefore the need to watch and pray.

Not until the believer is translated by death to eternal realms does he leave the presence of sin and come to the place where it isn't possible to sin. That's the graduation toward which all of God's children look. Here are the defeats, the imperfections, the failures. Over there the victory and the glory. And that is by God's grace and mercy.

To be in heaven is to be grownup. One is no longer in the process of becoming something more and better, but one has reached the goal, the ultimate.

Here in this life sanctification continues. This is what we call the growing up. It is a lifelong process. Remember that.

Let us mention one more thing about Dr. Frost. One of his books is entitled *These Things I Remember*. In one chapter he tells about the time as a small boy on the farm when he took a hammer and struck the stone on the new grindstone he and his father had just put together. The blow cracked the stone to its center.

His father told him how destructive and stupid his act had been, but he never brought the incident up again that Gerhard remembered. The boy had to grow up with that defective grindstone and every revolution of the stone with its jerk and click was a reminder to him of his foolishness.

Gerhard Frost saw the grindstone, now old, as a symbol of mercy. Our service to God isn't perfect. There are failures and we have to face reminders of those failures, but the Lord is merciful. He is that every day.

THANK YOU, PASTOR LEWIS

Pastor Robert Lewis has now completed his service as devotional writer for the *Ambassador* for the first half of 1987. We say thank you to him for taking this ministry and faithfully fulfilling it. His articles in the series "At the Master's Feet" have been uplifting and edifying, strongly Word-centered. We trust that people have taken time to thank him personally for doing this writing.

Several weeks ago, while returning from a church anniversary in South Dakota, and driving on Interstate 29, we looked over east the two miles or so to Bethany Lutheran, one of the congregations Pastor Lewis serves. On a peaceful early Sunday evening with the western sun reflecting off the building, it was a beautiful reminder of the presence of God's house in the world. May the Lord bless you, Pastor Lewis, in your continuing ministry in the communities of Abercrombie, Wyndmere and McLeod.

Our new writer, for the second half of the year, is Pastor Harvey Jackson of Ishpeming, Mich. Topographically, he lives in a much different part of the country, not the flat prairie of the Red River Valley, but the rolling woodlands of

DAILY DEVOTIONAL BOOKS

The 1986 Annual Conference requested that the Board of Publications and Parish Education provide a list of devotional materials which are true to the Lutheran teachings. It was suggested that this material be published in *The Ambassador*. Such devotional materials were to express the distinctive Lutheran emphasis on Law and Gospel and strengthen our people's understanding and appreciation for the Means of Grace, the Word and the Sacraments.

In response to this request we have compiled a list of Lutheran devotional books. Read them and discover their spiritual depth. You will find that their focus on Christ and His grace, as it leads to repentance and trust, will enrich your inner life. Some of them, particularly the works of Hope and Rosenius, are weighty and require thoughtful meditation, but for mature Christians they are well worth the effort. Others, which contain Gospel-centered meditations together with examples from daily life, are more suited to families with school-aged children. A few are suited to families with young children.

We have listed these works in two sections, first, those now in print, together with publishers and prices. We have also listed several excellent works which are no longer in print. They may, perhaps, be found at used book stores, estate sales, or in the libraries of elderly relatives.

Gockle, Herman W., *Daily Walk with God*, Concordia 1982, paper \$10.95.

— *My Hand in His*, Concordia, 1961, paper \$6.50. Consists of 110 brief devotional readings, not coordinated with the year.

— *What Jesus Means to Me*, Concordia, 1956, \$4.95. A compilation of several longer devotional readings.

Hallesby, O., *God's Word for Today*, Augsburg, 1979, paper \$5.95.

Huxhold, Harry N., *Family Altar*, Concordia, 1964, \$12.95.

Jahsmann and Simon, *Little Visits with God*, Concordia, 1957, paper \$6.50. Primarily for families with small children.

— *More Little Visits With God*, Concordia, 1961, paper \$6.50.

Luther, Martin, *Day by Day We Magnify Thee*, Fortress Press, 1982, paper \$10.95. Daily devotional readings arranged according to the church year.

Norden, Rudolph F., *Day by Day with Jesus*, Concordia, 1985, paper \$10.95.

Rosenius, Carl O., *Rosenius' Daily Meditations*, Lutheran Colportage Service. (May now be out of print).

Starr, Frank, *Light for the Way*, Concordia, 1986, \$2.95 per booklet. Daily devotional Bible-reading guide in four Old Testament and four New Testament books takes the reader through the Scriptures in two years. Historical background notes, brief commentaries

and Gospel applications for daily life.

Wisloff, Fredrik, *On My Father's Knee*, Augsburg, 1973, paper \$5.95. Devotions for times of illness.

Out of print:

Frost, Gerhard E., *These Things I Remember*, Augsburg.

Hegland, Martin, *Walking with God*, Augsburg.

Haakonson, R. P., *Altar Steps*, Lutheran Colportage. For families with children.

Hoh and Hoh, *Two Minutes with God*, Abingdon and Cokesbury. For families with small children.

Hope, Ludvig, *Spirit and Power*, Hauge Lutheran Innermission Federation.

— *Thy Kingdom Come*, Augsburg.

John Gozner's *Treasury*, Augsburg.

Lache, N. J., *Book of Family Prayer*, Augsburg.

Light and Life by pastors and lay people of the Lutheran Free Church.

Olson, *Waters in the Wilderness*, by AFLC people.

Rolfstrud, Erling, *Family on Maple Street*. For families with children.

— *Happy Acres*, Augsburg. For families with children.

Rosenius, C. O., *A Faithful Guide to Peace with God*, Augsburg. For people seeking a deeper realization of grace and assurance.

—Board of Publications
and Parish Education

EDITORIALS . . .

the Upper Peninsula of Michigan. Both places have their beauty and fascination.

Pastor Jackson serves Hope Evangelical Lutheran Church, one of our very active congregations. He is one of our newer pastors, but well recognized for his evangelical ministry. He has served in a number of parishes, in various places, before joining the AFLC and can write out of a rich background.

Welcome to this opportunity, Pastor Jackson, and we look forward to your articles through the remainder of 1987. May the Lord bless you.

Cannot resist the Holy Ghost

As little as an infant can run away from its mother so that she cannot care for it, so little can the same child resist the Holy Ghost and prevent Him from taking possession of the child's heart.

C. O. Rosenius
(*A Faithful Guide to Peace with God*)



Studies in Romans
God's Righteousness by Faith

Chapter 8:1-17
RESULTS OF JUSTIFICATION:
THE GUIDANCE OF THE SPIRIT

Hymn No. 315 (*Concordia*):

"Jesus, for Thee and Thy Blessed Communion"

Chapter eight deals with the work of the Holy Spirit. The Spirit and His work are, in this chapter, mentioned for the first time in Romans. The chapter is too full of glorious truth for us to study it adequately in one lesson. In this lesson we focus on the guidance of the Spirit, in the next, on His work of comfort and assurance.

I. The New Life of the Spirit, vs. 1-11

A. No Condemnation, vs. 1-4

1. In beginning this section with the word *therefore*, Paul points out its connection with the previous section. Why is there no

4. How can we recognize the leading of the Holy Spirit? _____

B. The Spirit of Adoption, vs. 14-15

Here is another reason why we are obligated to put to death the deeds of the flesh.

1. According to v. 15, how are sons different from slaves? _____

2. How is godly fear different from slavish fear? _____

How does a son show his godly fear? Compare this verse with Mark 14:36. _____

C. The Witness of the Spirit, vs. 16-17a

1. What does God's Spirit witness about our relation to God? _____

2. How does the Spirit bear His witness? _____

D. The Promise, v. 17b

How does this promise motivate us to live the new life? _____

Hymn No. 368 (*Concordia*): "Children of the Heavenly Father"

— Dr. Mary Lindquist

condemnation for Paul and all those in Christ Jesus? v. 1; compare 7:14-25, esp. v. 25 _____

2. How was the believer freed for living in spirit rather than in flesh? v. 2 _____

3. Upon what does the condemnation now rest? v. 3 _____

4. How was the transfer of condemnation effected? v. 3 _____

5. What was God's purpose in what He did to sin? v. 4 _____

B. The Spiritual Difference, vs. 5-10

In this section of the chapter two ways of living are contrasted: in flesh and in spirit. Here *spirit* seems to refer to our new spiritual life, i. e., life lived in the realm of the new life. If so, it would not be capitalized as some translations have it.

1. How is the mind-set of the spiritual person different from that of the fleshly person? v. 5 _____

2. What is the difference in outcome of the two mind-sets? v. 6 _____

3. What is the reason for the outcome of the fleshly mind-set? v. 7 _____

v. 8 _____

4. Why is the spiritual man different? v. 9; cf. vs. 5-8 _____

How can we know if we are spiritual (living in the spiritual realm)? _____

5. Why will the Christian die? v. 10 _____

When the believer's body dies, why does his spirit live (see also the marginal reading, "the spirit is life")? _____

6. What will happen to the believer's body? v. 10 _____

II. The New Motivation, vs. 12-17

A. The New Obligation, vs. 12-13

The spiritual man's obligation is not the obligation of law-fulfillment; rather it rests upon who this man is.

1. What is our obligation? vs. 12-13 _____

2. Why must the evil deeds of the old nature be put to death? v. 13 _____

3. Why do we have this obligation? v. 9 _____
v. 14 _____

THE WOMEN'S PAGE

Northern Michigan Spring Rally

The Northern Michigan District WMF spring rally was hosted by the ladies of Escanaba Free Lutheran Church, Escanaba, Michigan, on Saturday, April 25, 1987.

Bible Study leader was Janet Tyner, Eben Junction, Michigan, who is also the District WMF President.

Afternoon speakers were Mr. and Mrs. Harry Johnson, Chatham, Michigan, who showed slides and told of their time at the AFLC Mission at Leon, Mexico, during the month of January, 1987.

There were 43 ladies registered for the day.



Zion and Sarpsborg WMF ladies of Dalton, Minn. enjoyed their quilting bees this past winter. Forty-four quilts were made. Three were sent to AFLBS with the rest going to the Mexican and Brazilian missions.

Wild White Rose

*It was peeping thru the branches
That little wild white rose.
Where the hawthorn hedge was planted
My garden to enclose.
All beyond was fern or heather
On the open breezy moor
All within was sun and shelter
And a wealth of beauty's store.
But I did not heed the fragrance of
Flower or of tree.
For my eye was on that rosebud
And it hung just too high for me.*

*In vain I strove to reach it
Thru' the tangled mass of green.
But it only smiled and nodded
Behind the thorny screen.
Yet thru the summer morning
I lingered near the spot.
Oh, why do things look sweeter
If we possess them not?
My garden beds were blooming
But all that I could see
Was that mocking little white rose
Hanging just too high for me.*

*So in life's wider gardens
There are buds of promise too.
Beyond our reach to gather
But not beyond our view.
And like that little charmer
That tempted me astray
They steal out half the brightness
Of many a summer day.
Oh, hearts, that fail for longing
For some forbidden tree
Look up and learn a lesson
From my wild white rose and me.*

*'Tis wiser far to number
The blossoms at my feet.
Than ever to be sighing
For just one bud more sweet.
My sunbeams and my shadows
Fall from a pierced hand.
I can better trust His wisdom
Since His love I understand.
And maybe in the morning
when His blessed face I see,
He will tell me why my white rose
Hung just too high for me.*

—unknown
quoted by Mrs. Gladys Larson
whose memorization of poetry and stories
continue to inspire me. S. Hjermstad

Attend Family Bible Camp

Wilderness Camp

July 22 - 26

Summer is upon us and that means Bible camps. We are privileged in our Association to have so many camp opportunities, for both youth and families. I have had the privilege of attending a number of our camps, including last summer's Wilderness Family Bible Camp.

The Wilderness Camp is a unique experience! Everyone brings his own tent, motor home or camper and roughs it.

The setting is also unique in that all services are held outside in the midst of 77 acres of beautiful wooded property. It is a relaxing and informal week.

This year Wilderness Camp begins on Wednesday, July 22, with a prayer time at 7:00 p.m., followed by a worship service at 7:30. The Camp runs through Sunday, July 26. The closing service will be held Sunday morning at 11:00, followed by a fellowship dinner.

Rev. Ronald Knutson is this year's evening speaker and the Bible study leader is Pastor Merle Fagerberg. The children's teacher is Mrs. Candice Johnson.

Wilderness Camp is located 11 miles south of Lake Park, Minn. Hook-ups for campers are available at the camp site, as well as drinking water. A dumping station is available for recreational vehicles and there are outdoor toilets.

There is no charge for the camp, but a free-will offering will be received during the worship services to defray camp expenses.

If you like camping out, this Bible Camp is for you. Best of all, you and your family can sit under the preaching and teaching of God's Word.

Pray for this camp and for the speakers, that God's Word would fall on good soil and take root and grow in the heart of each person. If you are unable to attend the entire camp, please come and spend a day or evening with us. Come expecting a blessing! We will see you there.

*Rev. Rodney Johnson
Camp Dean
Spicer, Minn.*

Lake Bronson Camp

July 6 - 12

"The Lord is my Shepherd, I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness for His name's sake" (Psalm 23:1-3 NASV).

The Shepherd of life is also the restorer of souls, and the children of God are privileged to fully experience both. As Psalm 23 here so beautifully tells us, the Lord caringly oversees the total welfare of His beloved flock.

This is why He has given us things like Family Bible Camp. Life takes its toll upon God's people as its circumstances tire the mind and tax the body, while the fact of sin pains the soul. Surely the Lord sees this happening and wisely urges each one of us to "Come with Me by yourselves to a quiet place and get some rest" (Mark 6:31b NIV).

In a day that demands so much of us, we all need a time of rest with the Lord Jesus Christ. We who claim to have the Lord as our own must not "neglect so great a salvation" as we possess, yet so many do by not taking advantage of God's opportunities to enrich and restore the heart and life.

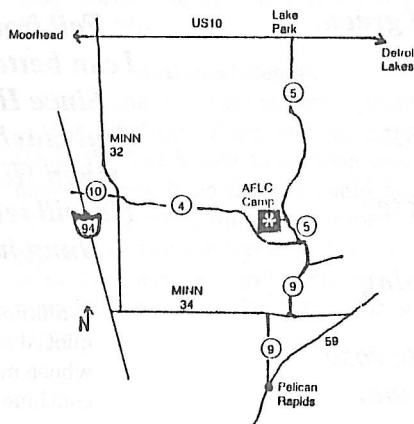
One such opportunity is Family Bible Camp at Lake Bronson, Minnesota, July 6-12. Set in the rustic beauty of Lake Bronson State Park in northwestern Minnesota, Galilee Bible Camp is within 200 miles of about 50 Free Lutheran congregations and is equally

close or even more so to many of our churches as other AFLC camps. It affords the unique qualities of a smaller camp where everyone is "family" and life is leisurely. Ideal for mobile camping units and tents, some space is none the less available in the dorms for individuals, couples and families. All meals are served family-style so that everyone can have his fill of this camp's good "home-cooked" food. At Galilee the costs are very low and adjusted for one's length of stay.

In keeping with the AFLC's emphasis on revival, this year's theme is "Renewed and Restored in Jesus," with Rev. Michael Brandt of Cloquet, Minn., bringing the evening messages. These services will be preceded by 30 minutes of special music from area groups and congregations, and afterward times for sharing and campfires will follow. In the morning sessions Rev. Christian Oswood will be the Adult Bible Instructor, teaching from the book of Joel. At the same time a group of ladies from the Buxton-Portland, N. Dak., parish will be teaching children ages 3-12 from the book of John, while Mr. Tom Olson from Badger, Minn., will be the Teen Bible teacher as well as the camp choir director. Nursery service will be provided for children under the age of three for the morning sessions each day. Each morning a special Mission Hour will be held for everyone in classes with Rev. George Knapp of Brazil leading.

In addition to choir, classes and fellowship, other available activities include swimming at the beach, nature walks through the forests and fields of the park, a Christian bookstore and other typical camp recreations. Puppets and activities especially for small children will also be provided during the afternoon hours by the "Majesty" Gospel Team so that parents may freely participate in choir and recreation geared more for adults.

Family Bible Camp at Lake Bronson is a special time of refreshment of the type which a Christian needs so much, for it is an opportunity to come apart from the world to be with the Lord and His people. It's a time to be "Renewed and Restored in Jesus." For more information contact the Camp Registrar, Reuben Quanbeck, at (701-746-6933), the Dean (701-352-2673), or the Assistant Dean (218-782-2246).



CHAPLAIN SKRAMSTAD TO MOVE

Chaplain (Captain) Timothy K. Skramstad graduated from Chaplains Officers Advanced Course, Fort Monmouth, New Jersey, on June 4th. Chaplain Skramstad has received new orders assigning him to the 1st Battalion 5th Field Artillery, 1st Infantry Division, Fort Ripley Kansas. He is scheduled to begin his new work in July. Chaplain and Mrs. Skramstad's new address is 3212 Valleywood Drive, Manhattan, Kansas 66052.

Personalities

The 1987 graduates of Association Free Lutheran Theological Seminary have accepted the following calls and begin their service in them this summer:

Rev. Lynn Kinneberg, Zion Lutheran Church, Wadena, Minn.

Rev. Stephen Snipstead, Faith Lutheran Church, Kalispell, Mont.

Rev. Tom Tuura, Mt. Caramel Lutheran Church and Trinity Lutheran Church, McIntosh, Minn.

These men were ordained at the recent Annual Conference of the AFLC in Thief River Falls, Minn.

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 held membership.

MINNESOTA

Spicer

Alloys Willard Anderson, 71, Apr. 23, Green Lake.

Newfolden

Ole Bjornrud, 84, June 6, Bethania.



Pastor Melvin Walla

Melvin P. Walla, a lay pastor in the Association of Free Lutheran Congregations for 23 years and retired since 1973, passed away in Fergus Falls, Minn., on May 21 at the age of 84.

He was the son of Mr. and Mrs. Ole (Pernilla) Walla and was born Nov. 28, 1902, in Tacoma, Wash. He was raised and attended school in the Arnegard, N. Dak., area. Melvin Walla was united in marriage to Ida M. Johnson in 1944. He became a licensed lay pastor that year and the couple served parishes in the Evangelical Lutheran Church at McIntosh, Minn., 1944-49, and at Midland, S. Dak. In the AFLC, they worked at Tioga, N. Dak., 1964-66, where he was an assistant, at Thief River Falls, Minn., 1966-71, and at St. Paul's Lutheran in Fargo, N. Dak., 1971-73. The Wallas retired to Fergus Falls in 1973.

At one time Mr. Walla managed the Pioneer Memorial Home at Erskine,

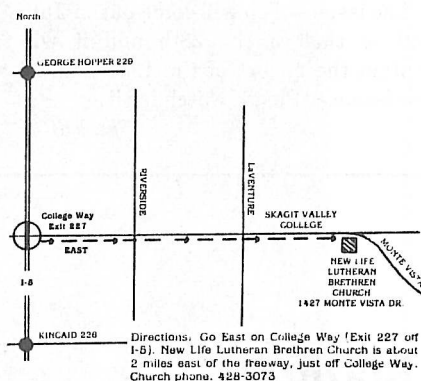
PASTOR STALBROTEN NEARS CENTURY MARK

All friends and relatives of Pastor Lars Stalsbroten are invited to celebrate his 100th birthday with him in an Open House on Sunday, July 19, from 2-5 p.m., at New Life Lutheran Brethren Church, 1427 Monte Vista Drive, Mount Vernon, Wash.

Should any desire to send greetings to Pastor Stalsbroten, they can be sent to him at Park Village, 2725 East Fir, Space 18, Mt. Vernon, Wash. 98273. His telephone is 206-428-2038.

Pastor Stalsbroten was born in Eggedal, Norway, on July 21, 1887.

The map gives directions for reaching the church where the open house is to be held.



Minn. In retirement he served as foster grandparent for 12 years at the State Hospital in Fergus Falls.

The funeral service was held at Calvary Lutheran Church, Fergus Falls, on May 25, with Rev. Rodger Olson officiating. A greeting was brought by Rev. Richard Snipstead, president of the AFLC. Mrs. Wayne Larson served as organist. Pastor and Mrs. Olson sang "In Heaven Above." Mr. Joe Erickson sang the solo "He the Pearly Gates Will Open." "Children of the Heavenly Father" was sung by the audience. Pall bearers were Christopher Walla, Emery Otnes, Sheldon Mortrud, Charlie Heringer, James Jensen and Rev. Gordon Grage.

Interment was in Trinity Lutheran Cemetery near McIntosh.

Pastor Walla is survived by his wife Ida; a son, Pernie, Mukilteo, Wash.; a daughter, Mrs. Judy Heringer, Washburn, N. Dak.; a half brother, Austin Wold, Oregon; and a step sister, Ellen Wold, Oregon.

Blessed be his memory.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota 55441

AFLC Benevolences February 1-May 31

FUND	TOTAL BUDGET	REC'D IN MAY	TOTAL REC'D TO DATE	% TOTAL*
GENERAL FUND	\$208,000.00	16,289.98	48,866.53	23
SCHOOLS - (AFLTS)	99,834.00	5,291.18	27,110.08	27
(AFLBS)	152,060.00	10,509.30	43,902.37	29
HOME MISSIONS	280,000.00	14,417.55	49,328.69	18
WORLD MISSIONS	250,000.00	15,820.04	56,731.86	23
CAPITAL INVESTMENT	25,000.00	1,097.62	6,409.71	26
TOTALS	1,014,894.00	63,425.67	232,349.24	23
1986-87 -	1,084,478.00	51,308.42	204,071.85	19

*GOAL 33%

SUMMER INSTITUTE OF THEOLOGY

The 1987 Summer Institute of Theology will be in session July 27-31 and August 3-7. Regular Association Seminary faculty will teach the first week classes, while in the second week Dr. Carl Fredrik Wisløff of Norway and Dr. LeRoy Biesenthal of St. Louis, Mo., will be guest teachers.

Contact the Seminary in Minneapolis for further information (612-545-5631).

NO PAPER NEXT TIME

According to our policy in effect for some years, there will be no first issue in July, which this year would have been dated the 14th.

The issue which will come out in July will be that of the 28th and it will contain the report of the 1987 Annual Conference. Please watch for it.

The Editor

Brazilian Bible School Student Work Fund

"Blessed is the man who finds wisdom, the man who gains understanding" (Proverbs 3:13).

Since 1968 the opportunity to gain wisdom through the study of God's Word has been extended to 175 young people at the Bible School of the Association of Free Lutheran Congregations in Brazil. While they have entered various walks of life one thing remains certain and that is God's promise that when His Word goes forth it will not return void (Isaiah 55:11).

Many young people in Brazil are in need of the kind of training offered by IBSM (Instituto Biblico e Seminario Mouraoense). Of course, costs are involved in providing this training. Teachers and staff need to receive a

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salary, books and food must be bought, light and water bills need to be paid. The maintenance of a garden, the baking of their own bread along with other types of work that the students perform help keep the expenses of IBSM relatively low. Costs still exist, however, and with the hoped for future growth in the number of students will come increasing costs.

For a number of years Free Lutheran Congregations in the United States have been helping the students of IBSM financially through the IBSM Student Work Fund. Many, though, may be like I was when I came to Brazil on my seminary internship: unaware that this fund exists. As I have attended schools I have been blessed with a family and a church that have been able to help me financially and I have also been able to work and receive pay adequate to meet my expenses. Many of the students at IBSM are not in the same type of situation, for their family and church are often willing but unable to help. The work the students do is not for wages but for the school, helping to defray the expenses.

The Student Work Fund is a means by which churches, Sunday Schools, ladies' groups, youth groups, and individuals in the United States can

help young people who desire to study God's Word at IBSM. A commitment of \$20 each month can be a significant help to an individual student. For each group or individual who makes this commitment IBSM would be glad to write them each month to keep them informed about the school and share with them the testimonies of the students. This would provide the opportunity for the people in the United States to see what God has done and is doing in these young lives and also to learn where their financial gifts are going. It is good for each of us to know and remember that our gifts are going not to some mysterious, faceless cause but to the Lord's work of helping real, living young people begin their lives with a solid foundation in God's Word.

You who are interested in being involved in this program are encouraged, first of all, to pray, for that is the best way we can help the students. Secondly, IBSM asks that all student gifts be sent to the AFLC World Missions Department, 3110 East Medicine Lake Boulevard, Plymouth, Minn. 55441-3099, (612) 545-5631. Those desiring further information may contact IBSM, Caixa Postal 44, 87300 Campo Mourao, Parana, Brazil.

Craig Johnson