

THE LUTHERAN AMBASSADOR

May 30, 1989

*AFLC
Schools'
Graduation
1989*



LIGHT on the WAY

meditations on God's Word

COVER: Rev. Kenneth Moland congratulates Lynn Erickson, Badger, Minn. Later, Vickie Hoseth, Williston, N. Dak., gave the graduate a farewell hug.

Photos by J. L. Johnson, S. Hjermstad

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THE LUTHERAN AMBASSADOR

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Matthew 28:19-20

Anyone who has read Professor Georg Sverdrup's *Skrifter i Udvalg*, especially Volume 2 dealing with the congregation, will soon discover that again and again he says that free and living congregations come into being where the Word is taught in purity and truth and the Sacraments are rightly administered. This is a restatement of Article VII of the Augsburg Confession, a main doctrinal statement of our Lutheran Church. In fact, any congregation wishing to join our Association is required to confess it. Statement 2 of our *Fundamental Principles* also says the congregation consists of believers who use the means of grace (the Word and Sacraments) as directed by the Word of God to seek salvation for themselves and their fellow man.

Is this evangelical and biblical? Absolutely! Jesus' final command to His disciples was to baptize and teach. Shortly before this, He had instituted the Lord's Supper. These means of grace are the tools and instruments God uses to change people from lost souls to sinners redeemed by grace alone. It's the way He brings Jesus, God's grace, to us. Therefore we must be careful not to belittle, cheapen or abuse these means of grace but to see that they are central in the life and work of the congregation. In fact, where the Sacraments are not rightly administered, there the Word is not correctly taught, and where the Word is twisted or perverted, there the Sacraments, too, are abused and misused.

This usually happens in one of two ways. Today many teach that the outward application of the Sacraments almost automatically conveys salvation. All baptized people without question are redeemed. The regular reception of the Lord's Supper surely forgives all sins. The preacher declares and assures the hearers that all is right between them and God. This is a tragic abuse of the means of grace, giving false security to millions still lost in sin. No inner change occurs. The old sinful nature is still lord and master. They are on their way to hell. The Word is not rightly

The means of grace

taught nor are the Sacraments correctly administered.

On the other side, the means of grace are turned into work righteousness. It is declared that Baptism and the Lord's Supper do not bring Jesus to us, but are only signs or acts the believer does after he or she has made a decision for Jesus. They play no part in bringing redemption to lost souls. The sermon centers on things the hearers must do or produce to make themselves worthy to receive God's unmerited grace in Jesus. They are told they must repent, believe, accept and receive the Savior by an act of their own will power, perhaps with some assistance from the Holy Spirit. Then they should strive to live for Jesus day by day. They will then be right hearers of the Word and can be baptized and receive Holy Communion as a witness to the sincerity of their faith. Here again the Word is not rightly taught nor the Sacraments correctly administered.

Baptism is to be a work of God by which He makes us helpless in ourselves and brings Jesus to us as our only redemption. The same is true of the Lord's Supper and the Word. They are not to call forth any ability in us but show us how incapable we are and to bring us to our knees and cry out to the Lord. "Jesus, You who are pure grace, who came to me in the Word, Baptism, and Holy Communion, take total control of me from the inside. Don't let me think I'm fine as I am. Neither let me think I can change myself. Your demands drive me to You as You come in the means of grace to be all for me, in me, in my place." Where this happens, the Word is rightly taught, the Sacraments administered correctly, and the church can grow daily as God wills to His glory and praise.



—by Pastor
Christian Oswood

You hear it over and over again — from strangers, friends, even family. They say it with a plaintive whine, a defensive shrug, or an air of intellectual superiority: “I don’t go to church. I just don’t get anything out of it.” The crux of the matter is that God is a person and not to be described by the pronoun “it.” A negative attitude about church usually does not express a grievance against God but against the individual’s church experience, as though coming to church had nothing to do with God.

Even religious leaders sometimes forget the real character and purpose of the church. Desperate to build and hold on to their dwindling congregations, they misrepresent the nature of the church service and its ministries by neglecting the basic principle of worship — proper reverence in the acknowledged presence of God. The first and foremost purpose of the worship service is to keep a rendezvous with the Eternal Father, who has asked us to meet him there.

In trying to motivate people to enjoy church, too often we allow the worship service to deteriorate into an entertaining performance instead of an opportunity to present ourselves before God. This entertainment mentality often leads to applause for a solo or choir number. Those who participate from the platform are there not to entertain, but to encourage a climate of worship so we can focus upon God. In a moment of salutary applause, the congregation may unthinkingly treat them as entertainers, as though they had presented the music to the people rather than to the Lord. (It would be more appropriate for the Almighty to applaud the presentation, were He so inclined.)

We must never confuse worship with entertainment, albeit entertainment based on a religious theme. Entertainment pleases an audience, but worship ought to please God. In entertainment responsibility rests with the performer to awaken feelings and interest. It allows the observers absolute passivity and the option of whether or not to pay attention. In contrast, true worship by nature is an active experience. Even obedience to the Scriptural admonition “Be still and know that I am God” requires a certain kind of concentration. In corporate worship in particular, “stilling our hearts” takes a certain energy flow. We must actively focus on God by intentionally directing our minds and hearts toward Him as we acknowledge that He is reaching toward us. Worship is a presentation of ourselves to God — an act of the will.



fellowship, fun
and forgetting what
it's all about

We do this first by establishing disciplined regularity. We present ourselves in a given place at a given time in obedience to God’s command not to neglect fellowship and prayer with other believers. Then in that act of presenting the body in the pew, we testify publicly of our faith and love for God.

When people say they don’t get anything out of a church service and can pray at home, the flaw lies with them, not with the church service. They are confusing worship with entertainment for which they have paid admission, or perhaps more nobly, with an educational lecture for which they have paid tuition. Those who “don’t get anything out of worship” do not know or do not want to know what they ought to get — or what they ought to give.

In one respect, a worship service is like banking. You cannot make withdrawals unless you have first made a deposit. If you put nothing in, you get nothing out.

The primary purpose of worship is not to please the worshiper but the one who is worshiped. We enter God’s presence not to receive anything, but to show obedience. ♪

ALL ABOUT

Nevertheless, true worship never fails to pay dividends — the joy and peace of being in God's presence.

Let's put first things first! There is nothing wrong with trying to be the friendliest church in town — with having the most moving, most exciting messages, the best music brought by the brightest people and even the best potluck dinners. Nevertheless, these do not comprise the essential elements of worship, nor should they be used as motivation for church attendance.

You could even advertise a circus with superlatives and attract a crowd, as Barnum and Bailey did with "The Greatest Show on Earth." Those who would respond to superlatives and join a church only because of the superior ambience, the superior rhetoric of the preacher or even the superior friendliness of the congregation should ask themselves: "How does my involvement there tell God that I find Him worthy of my focused devotion and undivided attention?"

Y'shua said, "Man was not created for the Sabbath, but the Sabbath for man." God set aside time for worship not to provide leisure or entertainment for His people, but for renewal as they concentrated upon and contemplated Him. Our chief joy in assembling before God ought to be our relationship with Him rather than activities that affirm us, entertain us or make us feel good.

In our desire to bring people into the church we dare not allow the worship service to

"A negative attitude about church usually does not express a grievance against God but against the individual's church experience, as though coming to church had nothing to do with God."

deteriorate into a competition with bagel brunches, the Sunday newspaper or NFL football. We must challenge people with their need for God. We need not be ashamed to ask the football fan, "Would you rather spend your time, energy and money watching a bunch of men bump into one another to capture a rubber bladder covered with the skin of a swine, or would you rather commit yourself to a worship experience where you can sense the reality of the living God?" We avoid such confrontations because we are afraid to hear that many would really rather watch the football game or enjoy a leisurely breakfast over the Sunday supplement than worship their Creator.

If that is their inclination, why not let them do that instead of trying to make the church service compete? Let's see what we can do to gather those who would rather honor the living God than the gods of the griddle or the gridiron. Then let's pray for the unchurched, the uninterested and the unbelievers, that their eternal destiny will become more important to them than which team gets the pigskin over the goalposts. When that happens, they will hunger more for the Bread of Heaven than for Sunday morning's waffles, and more for the Word of God than for the Sunday supplement.

Some might still argue that we owe it to God to make church as attractive as possible so that unbelievers will come and commit their lives to Him. Such logic implies that God is either unconcerned or incompetent to draw people Himself. If He were unable to attract people

*Aging -
an adventure
in living!*

May -

Older

Americans

Month

*by Pastor Dale R. Battleson
Roslyn, S. Dak.*

Part Two

Abuses of the Elderly

Dr. Paul Tournier has said: "A civilization which despises the old is inhuman." Elder abuse is a serious problem. It ranges from passive neglect to physical mistreatment. Abuses can occur in private homes, in hospitals and in nursing care centers. Abuses can be either intentional or non-intentional. There are several types of abuses of the elderly.

Psychological abuse is connected with "ageism," the segregation of the old from the young, the productive from the unproductive, and even the Black Old from the White Old.

Physical abuse can include sexual assault on the older person, the withholding of prescribed medicine by family members, the denial of meals, and physical beatings.

Drug abuses are common among the elderly.

through His Holy Spirit, how could we undertake to make Him more attractive? But He is able, and He does attract whomever and whenever He chooses. Our feeble attempts to help by tailoring the worship service to satisfy less-than-spiritual appetites diametrically opposes the basic purpose of worship — praise to God for being all-caring and all-powerful.

We cannot use pleasure bait to bring in the unchurched. Pleasure bait is the wrong lure for God's kind of fishing. Such enhancement of the church service smacks more of salesmanship or seduction than it does of shining a spiritual light. There is nothing wrong with making the church service enjoyable, but that is a secondary consideration. We dare not compromise the quality of our worship or become confused about its purpose.

The church must be militant in its stance. Y'shua said that the gates of hell would not prevail against it. The church's mandate is not to attack people, but the gates that prevent them from coming to salvation. God wants the church to take the offensive rather than the defensive position. Too often we resist because we don't want to risk offending. We need to differentiate between taking the offensive and being offensive. We need to get off our seats and on our feet to go out and tell the good news to those who need to hear it. That is the purpose of the church — to bring the lost into God's kingdom. We must seek out those who will want to come because they need God, not because they want to be entertained.

"You cannot
make
withdrawals
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deposit.
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you get
nothing out."

We should not invite people to church because it is enjoyable or because it makes them "happy" in the sense that unbelievers regard happiness. Christian joy is not easily evident in the trials of life. The believer may have joy through tears, and the world may see only the tears and the pain that produced them. Christian joy transcends pain. Our outward appearance does not necessarily testify of the reality of our God. The best argument for the validity of the Gospel is not that believers live in a state of perpetual happiness, but that they love one another. The true love of God shining in us and through us and our pure devotion to Him will attract unbelievers more than anything else.

There are proper times for fun and enjoyment, even within the church, but worship of God is a serious obligation. The church that appeals only to the fun-loving side of the unchurched may be doing God a disservice in keeping unbelievers from understanding the serious nature of the message of salvation.

In any case, as the body of Christ, we are not to attract the spiritually needy to ourselves or to our wonderful services, but to the Savior. After all, association with a church, even if it is the friendliest church in town, cannot save people. Only Y'shua saves!

— "Reprinted with permission,
Jews for Jesus, Copyright 1989."

(Ed. note: This article was called to our attention by one of our pastors. It is worthy of our perusal. In the article, "Y'shua" (Joshua) is the Hebrew word for Jesus.)

An overdose of medication to "quiet" the patient can be an abuse. Excessive use of tranquilizers sometimes causes the older person to feel that he is losing control of his memory, vision and physical abilities more rapidly than is actually true.

Social abuses. Older people are being denied constitutional rights in the matter of free choice in their place of residence. Many elderly are forced to live in sub-standard homes. About 30% of the elderly live in housing with poor plumbing, inadequate heating and unsafe electrical fixtures. Other social abuses include property taxes too high for those with low incomes.

Spiritual Life of the Elderly

"For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is



"Step by step,
prayer by
prayer,
we ask the
Holy Spirit to
guide us
gently and
patiently in
leading
a lost elderly
soul to God."

laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing" (II Timothy 4:6-8).

"I have come that men may have life, and have it in all its fullness" (John 10:10 NEB).

The above Bible verses teach us that life is to be lived under the Lordship of Jesus Christ and that our spiritual lives are to bear much fruit for the Master. Said an elderly Christian gentleman, "The main business of life is certainly this, to learn to live as a human being, created by God, redeemed by Jesus Christ, and sanctified by the Holy Spirit, and to teach the younger people what genuine human life, that is to say, what life in Christ is."

Spiritual life has its problems. There are disappointments, trials, troubles, testings and doubts. What we have believed for a lifetime may be severely tested in our senior years.

In my ministry among the elderly, there often arises the question of assurance of God's continuing love. I often share the verse, Isaiah 46:4: "Even in your old age I am He, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save."

It is not unusual for the older Christian to have doubts about the faith. Martin Luther's explanation of the Three Articles of the Apostles' Creed are filled with the basic truths of the Christian faith to comfort us for all the days of our life. The elderly also struggle with guilt, grief and fear. Christian people do have guilt feelings — regrets over the past, unfinished goals, unfulfilled dreams, etc. Some of these feelings are normal in the closing years of life when physical and emotional strength is draining away. *Read Psalm 27.* The psalmist *remembers* the precious promises of God and is assured that God will not forget or forsake him.

What, then, of the unbelieving elder? Always, there are those, young and old alike, who have no living and personal relationship with Jesus Christ. In love and understanding, we desire to lead them to saving faith in Christ as Savior and Lord. We can help them be at peace with God by *slowly and clearly and simply* using the Scriptures and pointing out the way of salvation. We need to remind them that "there is yet time," there is yet hope to experience God's grace in Christ. Many elders have a church background, may have been baptized and confirmed in the faith, but have either drifted away from the Savior, or never really made a personal commitment to Jesus Christ. They

need to know from loving Christian lips that God does love them, that God will forgive them and that God will receive them. Step by step, prayer by prayer, we ask the Holy Spirit to guide us gently and patiently in leading a lost elderly soul to God. The simpler we can explain it, the better. Let them know in clear biblical language what Jesus Christ has done for them in His death and resurrection. For those who cannot respond outwardly to any invitation for salvation, we can only pray believing that God alone knows the intent of the heart and He will honor the Word which is shared, and the Holy Spirit can still work the "miracle" of salvation. I believe that many elderly people — even in a coma, can hear but cannot respond. We trust God to do what we cannot do, to reach that individual in His own way.

The Role of the Congregation.

There are four aspects of the church's mandate to ministry with older adults. They are God's call for the church to be a *proclaiming, caring, learning* and *prophetic* people of God.

The treasure of the Church is the Gospel. The church is the church when it boldly proclaims the good news of life in Jesus Christ. The congregation must be faithful in proclaiming Law and Gospel, sin and grace, to people of all ages.

The call of the Church is to be a caring community, to "bear one another's burdens" and to support one another in the spirit and compassion of Christ. The church is committed to the whole person.

It is the church's responsibility to offer Christian education, to provide intellectual stimulation and spiritual nourishment to older adults. Most older Christians *do want to grow* spiritually and intellectually in their Christian walk.

The church as a prophetic community must be concerned with issues and problems of older Americans. We want the "abundant life" to be a reality in everything to make the sunset years of life healthy, happy and harmonious.

What can the church do for the elderly? Remember, we are called to be the "servant-church". Here is a brief list:

1. Provide transportation to church, if necessary.
2. Give opportunities for worship, Bible studies, fellowship, etc.
3. Provide volunteers who can do house-cleaning, errands, cooking, etc.
4. Provide a good and safe facility. Does your church have good lighting, wide doors for wheelchairs, skid-proof wax floors, easy-to-reach rest rooms, etc.

We are counting on you!

A letter from the director

Dear Friends in Christ,
fellow co-laborers in the AFLC:

We are each well acquainted with the Great Commission of our Lord Jesus Christ, which we know is a command to all of His people: "Teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:20).

Certainly, it is *our* responsibility to carry on the proclamation of the Gospel to all the world. We are dismayed when we read that 90% of the Gospel workers labor among English-speaking people. The need is great! We of the AFLC seek to fulfill our God-given responsibility in Brazil, Mexico and other places as the Lord opens opportunities.

We are coming out of a period of years during which the World Missions Committee felt it necessary to hold back on mission outreach. The monies that came in were not sufficient to carry out all of the directives of the annual conferences. Prior to these past three to four years, World Missions usually was oversubscribed! Yet, during this past year, World Missions received the lowest percentage of approved budget as contrasted with other departments of the AFLC.

During this same time period, God

provided substantial monies for projects outside of the approved budget, such as the new Memorial Chapel, new men's dormitory and new kitchen on our Brazil Bible School and Seminary campus, along with other worthy projects. These gifts were designated for special projects, and *we are very thankful to the Lord for these special gifts.*

Our pressing need right now, spring of 1989, is to overcome the budget shortfalls of these recent years and to surge forward with renewed zeal in evangelization and church-building on our mission fields.

Our urgent concern is for regular support from our people toward the ongoing budgeted needs. We do not want to discourage special gifts toward special projects, but we need people who will give on a *regular* basis. This support can certainly be designated toward special endeavors within the budget. Quite simply stated, our major concern is keeping our missionary families on the field!

The 1988 conference was made aware of personnel needs in Brazil. In the near future, two missionary couples will be considering retirement and the work is growing rapidly enough to allow for additional missionaries! The conference authorized the calling and sending of two missionary couples over the next two years. The World Missions budget reflects this directive.

WORLD MISSIONS

Rev. Eugene W. Enderlein
World Missions Director, AFLC

We are looking to the Lord to supply the funds to make this directive a reality.

No one subsidizes the World Missions budget. *All* of our monies come from caring, concerned Christian people. As I have visited many congregations, I have perceived that many people seem to assume that "the church takes care of the World Missions budget," therefore, many concerned Christians channel their gifts to independent ministries which are "faith ministries."

Dear co-workers, we are well aware that each department of our AFLC is a *faith ministry*. No one underwrites World Missions, Home Missions, our Schools, etc. You and I and our people are the providers, as we each lovingly respond to the Lord.

I write this letter to you with deep conviction of heart. The World Missions Committee has directed me to send this letter to each of you who are lay leaders and pastors within our AFLC. It is painful for us to send urgent appeals. Our hearts' desire is for regular support to come in to World Missions so that we can get on with the work the Lord has called us to do. But we need your help! We need your *prayers*, and we rely on *you* to make this need known to your people on a regular basis. *Thank you!*

When I was a young Christian, my family and I served with the
continued on p. 9

5. Be knowledgeable about laws and concerns of the elderly in both State and Federal Government.

What can the elder person do for the church? Older people wish to be useful, to continue contributing actively to the welfare of others, to feel wanted. Here are some suggestions:

1. Let them participate in the worship service — lay readers, ushers, etc.

2. Provide them with a prayer list, especially the handicapped who cannot do physical things.

3. Give permission to make hospital calls, visit shut-ins, make telephone calls, etc.

4. I have two nursing home residents fold the

Sunday bulletins.

5. Older men might enjoy doing repair work in the church.

6. Retired school teachers may make excellent Sunday School teachers.

7. Help the pastor with the office work: record memberships, communion cards, type the bulletin, and other simple office work.

The list is almost endless. Let's remember, the early church used the services of older people, especially widows (I Tim. 5:3-16), and the church was blessed by their ministry, and we can be blessed, too.

(Conclusion.)

"We want the 'abundant life' to be a reality in everything to make the sunset years of life healthy, happy and harmonious."

TASTE

The tongue is probably the only organ of the perception senses that does not intentionally adorn or alter. Man doesn't use either cosmetics or jewelry to enhance its physical qualities. God gave us this anatomical member for us to taste and to speak: "I tasted a little honey" (I Samuel 14:43).

Although there are not many references in a concordance to this perception ability of the tongue, we know that God gave His chosen Israelites definite instructions as to what man should eat or not eat. For example, consider that exciting experience of Jonah's when he went to Nineveh and convinced the people to believe God by proclaiming a fast. When the tidings reached the king of Nineveh, he joined his people and made a proclamation and published it throughout Nineveh by the decree of the king and his nobles, saying, "Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water..." (Jonah 3:7).

There are those who state that the ability to taste gives us the assurance that our bodies will receive the required fuel in order to perform adequately. Most of us, when served spinach, liver or sweet potatoes, grew up hearing, "Eat it — it's good for you."

In our Bibles we read that Adam and Eve enjoyed the fruit from the garden; the Israelites ate and sometimes grumbled about the manna and quail that fell from heaven; and Jesus and His disciples ate bread and fish. Today we who live in the affluent strata of this world are saturated with TV, radio, newspapers, magazines and books on what to eat or not eat — be it for proper nutrition and/or alteration of our weight.

At the same time, however, through the media we also know of the millions of the Third World homeless and ill who are hungry. Babies die without tasting because their mothers have no

the perception senses in God's wondrous design

milk for them; families die because there is neither food nor water and those indigent cease to live when garbage cans are empty and there are no spoiled food or scraps. While I was with the Peace Corps in Brazil, I witnessed mothers fighting off hungry dogs in order to retrieve food bits from the garbage cans to feed their starved babies and children.

In her book *Food for People* (Abelard Schuman), Sarah Riedman writes, "As mankind enters the fourth quarter of our century, the world faces a food crisis, hundreds of millions of people going hungry (not tasting), and many in different parts of the world are threatened by starvation."

Coupled with our nose's ability to smell, our pinkish red tongue recognizes flavors, textures and moisture content. Close to the surface of the tongue there are about 3,000 taste buds, which have nerves that send messages to our brains. This strong muscle, the tongue, located in the floor of the mouth, can distinguish, when in solution from our saliva and chewing, sweetness on its tip, sourness and saltiness along the sides and bitterness at its back. However, having a common cold reduces our ability to taste.

The tongue, besides its capacity to taste-test our food and drinks, also serves in the process of our ability to speak. In the Bible, from Exodus to Proverbs, the followers are warned about either the use or misuse of their tongues. In Proverbs 12:18, 19, we read, as an example, "There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing. Truthful lips endure forever, but a lying tongue is but for a moment."

In the New Testament we sense a different definition of *to taste*: the tasting of the bread and fruit of the vine of Communion; Jesus' words regarding the taste of death; and the taste of the hereafter revealed in the Book of Revelation. The use of the words *to taste* takes on a second feeling — to experience.

All Christians know the taste of the bread and fruit of the vine when those components touch our tongues during participation in the Sacrament of Communion, after we have examined ourselves as Saint Paul exhorted us. No one leaves the altar without having experienced the wonderment of that service, for we have joined with Jesus when He drank with His disciples the final cup until He drinks it new in His Father's kingdom.

Each time we share in Communion, when we physically put the bread and then the cup to our tongues, we taste them. At the same time, believing that Jesus' sacrifice was "Given and shed for you, for the remission of sins," we experience that fellowship that we have with God. The bread and cup are primarily the food which nourishes man to eternal life. It is a joyous celebration. At one time in Austria, when the men and boys returned home from their Easter Communion, they decorated their hats with flowers, distributed pretzels to all, and received congratulations from their families and friends.

Again, using the definition of *to taste* as an experience, we have, in Hebrews 2:9, the words, "But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for everyone." But how wonderful when we learn, in John 8:52, that we are promised, "...and you say, if any one keeps My word, he will never taste death."

To taste is to savor, to enjoy and to know. What a marvelous perception
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WHY NOT MINOT?

Sorry, we couldn't resist it. Our editorial heading is an old saying or question and its coinage is unknown to us.

Easier to trace is the origin of the title "Magic City" for Minot, North Dakota, host to the 1989 Annual Conference of the Association of Free Lutheran Congregations, June 14-18. The story goes that when the Great Northern Railroad was pushing westward in the 1870s, the work crews would winter wherever they happened to be until they could start up again in the spring. One particular winter it happened to be at Minot, a very tiny place on the banks of the Mouse or Souris River. All of a sudden Minot grew as if by magic, hence the "Magic City."

Conference-goers will find a city which has now sprawled up and over the valley of the river, north to south, and out the valley east to west.

The Minot Air Force Base, itself a city, lies to the north of Minot and is one of two major air bases in North Dakota, the other being at Grand Forks.

Minot has a 15-acre zoo in Roosevelt Park, which in turn is made up of 90 acres. Young and old will enjoy a visit to that restful place.

North Dakota is celebrating its statehood centennial this year, together with South Dakota, Montana and Washington, all states with an AFLC presence. This writer has lived in the first three. We read somewhere that notice of the North Dakota Centennial will be made at the Conference. That would certainly be appropriate.

So now it is on to Minot and the campus of the State University there. As you plan your summer, friends, why not Minot?

TWO ITEMS

A matter sure to draw a good deal of attention at the Annual Conference in Minot is the proposal to build an administration building on the AFLC property at Medicine Lake in Minneapolis (May 16, *Ambassador*).

The need for more space is conceded by everyone who has been to our headquarters in recent time. We have mentioned that need editorially. Two things can be said at this time. One is that the proposal comes now with a good deal of suddenness as, to our recollection, nothing was said about the subject at the 1988 Conference in DeKalb.

The other point is that there may be questions as to how this proposal ties in with the work of the facilities commission which has been functioning more or less for a few years. That group has been studying the needs of both of our schools (Seminary and Bible School) and church offices.

The proposal that the Schools buy the present administration building (church, seminary rooms, kitchen, dining hall, etc.) for \$100,000 will have to be approved by the Schools Corporation, at least, and perhaps by the Conference, too.

Well, more will be known about this shortly.

Another item is that of relationship between the AFLC and the American Association of Lutheran Churches. We read in a news report recently that pulpit and altar fellowship between the two groups might be considered in the future.

The Association has never gone that formal route in relationship to any church body, nor did the Lutheran Free Church before her. We doubt it would be looked at kindly in this case either.

Local congregations and pastors work together with other Lutheran congregations and pastors as they feel led. On "synodical" levels there may be some areas in which cooperation can take place, but it likely wouldn't be on the level of pulpit and altar fellowship.

Anyway, something more to think about.

MISSIONS

Wycliffe/JAARS (Jungle Aviation and Radio Service). All the WBT missionaries loved the founder, Cameron Townsend, fondly known as "Uncle Cam." One of his favorite choruses was sung often at our gatherings. He believed it. He lived it. I believe it, and I know you do, too. We know that God *can* and *does* do great things and He often works through ordinary people like ourselves!

"Faith, mighty faith, the promise sees,
And looks to God alone!
Laughs at impossibilities and
Shouts, 'It shall be done!'"

June anniversaries

The Hans Tollefsons

Pastor and Mrs. Hans J. (Ruth) Tollefson, Astoria, Ore., will be celebrating their golden wedding anniversary and the 50th anniversary of his ordination into the Christian ministry this year. Festivities are planned for them on June 24 in Astoria. They are members of Bethany Lutheran Church there, a congregation he served from 1955-64.

The Tollefsons live at 3318 Franklin Ave., Astoria, 97103.

Fargo, N. Dak.

St. Paul's Lutheran Church, Fargo, N. Dak., David Molstre, pastor, will observe its 25th anniversary on Sun., June 11.

At the 10:30 worship service that day, led by Rev. Terry Olson, Valley City, N. Dak., the sermon will be brought by Rev. John P. Strand, Remer, Minn., a former pastor of the church. A meal will be served at noon.

Other former pastors at St. Paul's will take part in the afternoon program at 1:30, with the main message being brought by Rev. Philip Haugen, Minneapolis, Minn.

Luther League Guidelines

Part IV

D. Administration

1. Receive the approval of the church board for planned activities and projects.

2. Plan activities and meetings on an annual project basis. Make the schedule of meetings available to every Leaguer and post it in the church office. Planning should be done by League officers, pastor and advisors. You might ask others to join you. Having one from each grade in school will enable them to be acquainted with the League leadership roles before it is their turn to take responsibility.

3. The procedure for most meetings is as follows: opening hymn, devotions, reports, old business, new business and the program.

Some Leagues have their business meeting before the service so that the entire time of the service can be used for the program.

E. District Level

1. The District Luther League consists of all Leaguers in that district. Officers are usually elected at a district business meeting. Such a meeting can be held at a camp, retreat or at another time which is convenient to all.

2. Districts are encouraged to have a pastor or lay person serve as an advisor.

3. Retreats, camps and rallies are usually held on a district level. All Luther Leaguers should be encouraged to take part in district activities.

4. Through AFLC Youth Resources, districts may now have their own leadership retreats or workshops. Such may be part of a camp or rally, too.

F. National Level

1. The convention held every two years is for all Leaguers. Business of the national Luther League is carried out at conventions, including the election of officers.

2. The leadership retreat is held every two years and is open to all Leaguers and is especially geared to the

training of League officers, future officers and advisors.

3. Luther League officers, pastors and advisors are encouraged to send information on local and district youth events to AFLC Youth Resources, 112 West Milner, DeKalb, Illinois 60115. This information will be sent to *The Lutheran Ambassador* or to the FLY leaf.

"Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord" (I Corinthians 15:58).

(Conclusion)

Which will you leave behind — stepping stones or stumbling blocks?



has blessed ones in the past.

There are some things you should know about the Convention:

1) Registrations should be sent in in advance. Send them to our Luther League Treasurer, Mr. Randy Erickson, 6425 County Road 30, St. Bonifacius, Minn. 55375. A \$5.00 registration fee is required. **Do not send Mr. Erickson your parental consent forms. The parental consent forms are to be used to cross the border from the United States to Canada.**

2) **You must have a birth certificate or valid driver's license to cross the border.**

It may also be advisable to notify in advance the border station of your coming.

3) Bedding will be provided. A limited supply of towels and wash cloths will be provided — one set! So, you may want to carry additional towels and wash cloths. An additional towel can be brought for use at the pool.

4) Information on tours for adults will be available at the AFLC Convention in Minot or by writing AFLC Youth Resources and by contacting Pastor James Johnson in Reva, S. Dak. 57651.

Have a great time planning and attending the 1989 Luther League Convention. The theme is "No Turning Back," from Job 12:11.

Pastor Dennis Gray
Youth Resources Director

Are you Vernon bound?

Soon it will be time to travel to the 1989 Luther League Convention. The days of July 17-21 will come fast. Those who are planning to go will have decided how they will travel by now. We are very grateful for our hosts in Vernon, B.C., and soon will be in Silver Star Resort enjoying their Canadian hospitality and being saturated with good messages from God's Word.

An event of this kind can be very special! If you have decided you cannot go, for some reason or another, you might want to change your mind before it is too late. Each district has someone you can contact to arrange for transportation.

I have heard a number of reports on youth groups who are raising money in order to attend. Normally, I am not too enthused about raising money in the church. However, when there is something like this trip, I feel I can lay aside my ideas! There have been many exciting things happening in our AFLC congregations as youth and their leaders and pastors have worked together in order to find the means to attend. God will bless this convention as He

Four seminarians, twenty-eight students graduate from AFLTS and AFLBS

Sara Huglen
and Lynn Hoppe.



Bible School graduates

Dolleen Anderson, Charles Bergstedt, Rodney Bottom, Jason Brateng, Steve Carlson, Deidre Christensen, Cindy Christianson, Steven Dahl, Michelle Demsky, Lynn Erickson, Mark Fagerstrom, Jodi Fimrite, Denise Gray, Julie Haugen, Lynn Hoppe, Sara Huglen, Stephen Jameson, Cameron Johnson, Martina Johnson, Melissa Kruse, Mary Modean, Alyson Momerak, Lisa Olson, Carla Osland, Wayne Peterson, Aaron Quanbeck, Thomas Schierkolk, Sarah Tjelta

Graduation day is memorable for the graduates' parents as well as the happy students. Mrs. Lee Schierkolk, Prairie Farm Wisc., reflected her joy.



Mr. Michael Crowell, along with Timothy Carlson, Reuben Unseth and Lynn Wilson, received the Graduate of Theology degree during ceremonies on May 20, 1989.



Need to enrich your WMF?

Hear this testimony from Montana..."In our WMF at Faith Lutheran Church, Kalispell, we have been corresponding with the missionary wives this past year.

"This has been quite a blessing to us, we have shared many things and have also found out what some of the needs are among them. We have sent books, clothes, lots of letters, and pictures." *Rose Hjelseth*

OUR HIGH CALLING

The truth is that no man ever did or ever will, this side of the grave, justly estimate the value of our "high calling." Even the Apostle Paul failed of words to express "the unsearchable riches of Christ" and was content in the simplicity of his gratitude to bless God for "His unspeakable Gift." And as he realized this, so did he realize his obligation freely to give what he has freely received, enduring labors, hardships, afflictions, distresses, that he might by all means gain some for Christ. Have I made my point clear? Our appreciation of our Christian privileges reflects itself in our giving. As we appreciate what we have received, so shall we give. *D. H. Steffens*

TASTE

sense God has given us. With our tongues we can choose what we want to eat or to say. We can eat either a fast-food burger, wedge of lemon pie, or the bread and fruit of the vine of Communion. Having been made more aware of the properties of our tongue and its capabilities, will the experience of tasting be greater for you the next time you participate in the Sacrament of Communion?

-Riedman, Sarah. *Food for People*, New York: Abelard Schuman, 1976.

Cradle Roll

Sebeka, Minnesota



Bethany Lutheran Cradle Roll graduated seven children this past month. Pictured are: Joshua Johnson with his mother, Cathy; Nathan Wierman with his mother, Joyce; Matthew Fischer with his mother, Debbie and Pastor Walter Beaman. Graduates not pictured are Brittany Crocker, Joseph Dallmann, Jason Johnson, Amy Jo Larson and Chandra Peterson.

a program idea "WMF through the years"

by Becky Behm

The members of Chippewa Lutheran Church of Brandon, Minnesota, attended the Willmar fall WMF District Retreat dressed in the garb of days gone by to present a program tracing the history and development of WMF in West Central Minnesota. During the program, history was made real by reenacting a typical turn-of-the-century ladies aid lunch where coffee, lefse and rhubarb sauce made up the typical menu. In the old days, being hostess of ladies aid was a monumental occasion requiring garret to cellar house cleaning and use of Sunday best dishes. In keeping, the Brandon ladies ate from antique china at a table covered with white linen.

The clothing worn for the program was chosen from the extensive collection of Dorothy Durkee, Kensington, Minnesota. Each outfit has a history of its own and the ladies found themselves slipping into the roles of women who wore the dresses long ago.

One dress was worn by a woman who walked several miles across the prairie to ladies aid, knitting as she went. Another belonged to a woman who was a member of the underground slave network and helped many slaves to freedom during the Civil War. Another followed a covered wagon on foot across Missouri to a new settlement.

Our clothing little resembles that worn 100 years ago. Our WMF lunches are different but the purpose of the ladies meeting remains the same. Christian women still gather at WMF for fellowship, Bible study and prayer.



Elaine Strom in 1880 clothes; Becky Behm in 1907 clothes and Viola Strom in 1868 dress, modeled three of the many historical outfits used at the retreat.

"Fields White Unto Harvest"

greetings from
the host pastor,
1989 AFLC
Annual Conference



DISTANCES FROM MINOT, NORTH DAKOTA

(site of the 1989 Conference)

Glacier Park, Mont. — 668 miles;
Aberdeen, S. Dak. — 309 miles; Sioux
Falls, S. Dak. — 484 miles; Calgary,
Alta. — 719 miles; Prince Albert,
Sask. — 441 miles; Winnipeg, Man.
— 289 miles; Fargo, N. Dak. — 262
miles; Grand Forks, N. Dak. — 214
miles; Bismarck, N. Dak. — 110
miles; Rugby, N. Dak. (geographical
center of North America) — 64 miles;
Minneapolis, Minn. — 500; Duluth,
Minn. — 481 miles; Chicago, Ill. —
934 miles.

Thinking of harvest time brings
back fond memories from my child-
hood. I remember how we used to ride
on the combine or follow along
behind. We were caught up in the spirit
of the harvest.

I am praying that the very same
thing will happen as we meet together
for the 1989 Annual Conference —
*may we be caught up in the spirit of
God's great harvest!*

"Do you not say, 'There are yet four
months, and then comes the harvest'?
Behold, I say to you, lift up your eyes,
and look on the fields, that they are
white for harvest" (John 4:35 NASV).

On behalf of Bethel Lutheran
Church, I bid you a warm welcome to
the 1989 Conference (June 14-18) in
Minot, N. Dak. We are excited about

the response which we have seen at
this point and are expecting a good
"crop" of harvesters.

During the week of the conference,
you may contact Swain Hall at (701)
838-2370. Those staying in campus
housing will be located in the Elsie
Cook Hall, which is visible from the
intersection of Hwy. 83 and University
Ave. The phone number for that resi-
dence is (701) 857-3701. Campus
dorm guests may wish to bring a fan.

Harvesting methods have changed
since the "olden days." But the task is
still the same! Our need is to be con-
vinced through God's Word of His
direction, desire and goals for the har-
vest. Our responsibility as the body of
Christ is to follow God's lead. After
all, it's His harvest!

Pastor Jerry Moan

Officers to be elected

* designates incumbent

Nominations are made from the
floor for the constitutional offices and
there must be at least two (2) nomina-
tions for each position.

Vice-President (1-year term)

*Rev. Robert L. Lee, Minneapolis,
Minn. (Having served four consecu-
tive terms, the incumbent must
receive a three-fourths majority to be
re-elected.)

Secretary (1-year term)

*Rev. Ronald Knutson, Canton, S.
Dak. (Having served three consecu-
tive terms, the incumbent must
receive a three-fourths majority to be
re-elected.)

BY THE CONFERENCE

Stewardship Board

(5-year term)

*Mr. Walter Peterson, Ishpeming,
Mich.

Youth Board

(5-year term)

*Mr. David Russum, Everett,
Wash. (Having served two consecu-
tive terms, Mr. Russum is not eligi-
ble for re-election.)

Board of Publications and Parish Education

(5-year term)

*Mrs. Rodney Stueland, Kenyon,
Minn.

Commission on Evangelism

(5-year term)

*Lay Pastor Lyle Twite, Bagley,
Minn.

Board of Pensions

(5-year term)

*Mr. LaVern Thompson, Fergus
Falls, Minn.

BY CORPORATIONS

Co-ordinating Committee

(5-year term)

*Rev. Terry Olson, Valley City, N.
Dak.

Home Missions Committee

(5-year term)

*Rev. Herbert L. Franz, Dollar
Bay, Mich.

World Missions Committee

(5-year term)

*Mr. Martin Bjornson, Valley City,
N. Dak.

Board of Trustees

(5-year term)

*Mr. Kent Quanbeck, McVile, N.
Dak.

*Rev. Rodger Olson, Fergus Falls,
Minn.

AFLC Corporations elections

AFLC CORPORATIONS

The Nominating Committee of the Annual Conference will present two (2) names for every vacancy on the Schools and Missions Corporations. Nominations may also be made from the floor. The Conference will then by secret ballot choose one person for each vacancy, sending the names of these persons to the Corporations for decision at their annual meetings (Schools: June 15; Missions: June 16). Members of the Board of Trustees and Missions Committees must come from their respective corporations. Failure to be re-elected to a Corporation while serving on the Board of Trustees or one of the Mission Committees will automatically remove one from that position.

Schools

Terms expire in 1989:

(* denotes member of the Board of Trustees)

Mr. Donald Carter, Lake Stevens, Wash.

Rev. Bruce Dalager, Grand Forks, N. Dak.

Rev. Philip Featherstone, Pukwana, S. Dak.

Rev. James Fugleberg, Ferndale, Wash.

Mr. Wayne Floan, Fertile, Minn.

Mr. Raymond Jacobson, Wadena, Minn.

Rev. Rodger Olson, Fergus Falls, Minn.*

Mr. Marlow Nash, Colfax, N. Dak.

Rev. Frank Cherney, Arlington, Wash.

Rev. Emerson Anderson, Cleveland, Ohio.

Missions

Terms expire in 1989:

(* denotes member of the World Missions Committee; ** denotes member of the Home Missions Committee)

Mr. Paul Flaten, Newfolden, Minn.

Rev. Alvin Grothe, Astoria, Ore.**

Mr. John Arlen Johnson, Sacred Heart, Minn.

Mr. Owen Myhre, Abercrombie, N. Dak.**

Rev. Norman Tenneboe, deceased

Rev. Ted Berkas, Wallace, S. Dak.*

Mr. Truman Rolf, McIntosh, Minn.

Rev. Ernest Langness, Ishpeming, Minn.

Mrs. Gerald Knudsvig, Buxton, N. Dak.

Mr. Donald Hansen, Minneapolis, Minn.

Note: Several persons are members of both of these corporations. A resolution was passed at the 1988 Conference stating that from now on membership must be limited to only one corporation. No decision has been made as to how the matter of dual membership is to be handled.

Personalities

Miss Rachel Mundfrom, Osceola, Wis., has resigned from the Lutheran Bible Translators and has been accepted by Wycliffe Bible Translators. She is hoping for an appointment to work in Africa in the near future.

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.

WASHINGTON

Redmond

Harold E. Ostlund, 81, Apr. 9, Our Redeemer, Kirkland.

MINNESOTA

Willmar

Arthur O. Hegreberg, 81, Apr. 19, Green Lake, Spicer.

SOUTH DAKOTA

Webster

Leonard Dalager, 79, Apr. 18, Tabor (Mr. Dalager was an uncle of Pastor Bruce Dalager.)

NORTH DAKOTA

Grand Forks

Dr. Philip Furman, 53, Apr. 22, Trinity (Mr. Furman was a brother-in-law of Missionary Connely J. Dyrud.)

WISCONSIN

Boscobel

Carl W. Kincannon, 79, Apr. 26, Trinity.

1989 Nominating committee

Here once again is the Nominating Committee for the 1989 Annual Conference. These people, your representatives, are open to suggestions for possible nominees for AFLC Boards, Committees and 1990 Annual Conference committees. Their complete addresses may be found in the March 21 Ambassador.

Eastern North Dakota — Mr. Clarence Quanbeck, McVille, N. Dak.

Western North Dakota-Eastern Montana — Rev. Dale Mellgren, Tioga, N. Dak.

South Dakota-Nebraska — Mr. Bill Buck, Sinai, S. Dak.

Northwestern Minnesota — Mr. Philip Grothe, Thief River Falls, Minn.

North Central Minnesota — Mr. Wayne Floan, Fertile, Minn.

Southwest Central Minnesota — Mr. Art Arneson, Spicer, Minn.

Lake Superior — Lay Pastor Clifford Johnson, Esko, Minn.

Minneapolis — Rev. Thomas Olson, Cumberland, Wis.

Arizona — Rev. Ted Kennedy, Jr., Nogales, Ariz.

Northern Michigan — Mr. Kenneth Williams, Ishpeming, Mich.

West Coast — Mr. Bud Haugen, Snohomish, Wash.

Eastern — Rev. Earl Henley, Massepequa, N. Y.

Illinois — Mr. Elwood Vesta, Waterman, Ill.

CONGREGATIONAL REPRESENTATION

Here is an unofficial comparison of the percentages of congregations represented for the last three Conferences:

1986 (Warm Beach, Wash.) 68 out of 151 — 45%.

1987 (Thief River Falls, Minn.) 111 out of 156 — 71 %.

1988 (DeKalb, Ill.) 95 out of 186 — 51%.

The 1987 Annual Conference was the 25th in the church's history. The congregations in Canada are counted in the statistics.

27TH ANNUAL CONFERENCE

of the ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

Minot, North Dakota

Conference Theme: "Fields White unto Harvest"
Conference Text: John 4:35

SCHEDULE

Wednesday, June 14

- 9:00 a.m. The Conference Committees meet for devotions, instructions and room assignments.
- 8:00 p.m. The opening service of the Conference, with the sermon on the text by Dr. Steve Lombardo, Minneapolis, Minn. The service leader is Pastor Stephen Odegard, Tioga, N. Dak. AFLC President, Pastor Richard Snipstead, will open the Conference and appoint necessary committees.

Offering to General Fund.

Thursday, June 15

- 9:00 a.m. Devotions.
Report of the Credentials Committee.
Adoption of the Conference agenda.
Election of the Nominating Committee for the 1990 Conference.
The President's Report.
The Report of the Chairman of the Co-ordinating Committee, Pastor Leslie Galland, Eden Prairie, Minn.
Report of the Business Administrator, Mr. Ernest Miedema, Minneapolis, Minn.
Report of the Director of the ARC, Mr. Robert Dietsche, Osceola, Wis.
Report of the Chairman of the ARC Board, Mr. Clifford Seldal, DeKalb, Ill.
Financial Report, Mrs. Marlene Unverzagt, Minneapolis, Minn.
Report of the Family Bible Camps:
Osceola, Treasurer, Pastor Brian Davidson, Amery, Wis.
Lake Bronson, Treasurer, Mrs. Don Balmer, Thief River Falls, Minn.
Wilderness, Treasurer, Mr. George Hartman, Dalton, Minn.
Report of the Budget Analysis Committee.
Report of the Nominating Committee, always in order.
Election of nominees for the Missions Corporation and the Schools Corporation.
Report of Committee #1 (Administration).
- 11:30 a.m. Prayer Hour. Leader: Lay Pastor Rodney Stueland, Kenyon, Minn.
- 1:30 p.m. Devotions.

- Report of Credentials Committee.
Elections.
Decision on Voting Procedures.
Vice-President — 1-year-term.
Secretary — 1-year-term.
Selection of Nominees to the Home Missions Committee — one pastor; World Missions Committee — one layman; Board of Trustees — one layman and one pastor.
Continuing discussion of Committee #1.
Election of nominee to the Co-ordinating Committee — one pastor.
Election of Committee #1 for the 1990 Conference.
Report of the Chairman of the Stewardship Board, Pastor Roy Johnson, Ortonville, Minn.
Report of the Chairman of the Board of Pensions, Mr. Eugene Nesland, Thief River Falls, Minn.
Report of Committee #5 (Stewardship and Pensions).
Election of a member to the Stewardship Board — one layman.
Election of a member to the Board of Pensions — one layman.
Election of Committee #5 for the 1990 Conference.
Report of the Chairman of the Board of Trustees, Pastor Kenneth Moland, Kirkland, Wash.
Report of the Dean of the Seminary, Dr. Francis Monseth, Rogers, Minn.
Report of the Dean of the Bible School, Pastor Donald Greven, Minneapolis, Minn.
Report of the AFLBS Alumni Association, Miss Lynelle Hartman, Minneapolis, Minn.
Report of Committee #2 (Schools).

- 5:30 p.m. The Schools Corporation Annual Meeting.

- 8:00 p.m. The Mission Festival Service conducted by the Women's Missionary Federation. Speaker: Pastor Paul Abel, Brazil.

Friday, June 16

- 7:00 a.m. The Missions Corporation Annual Meeting.
- 9:00 a.m. Devotions.
Report of the Credentials Committee.
Continuing discussion of Committee #2.
Election of Committee #2 for the 1990 Conference.
Report of the Schools' Corporation Annual Meeting.

POSITION AVAILABLE

Committed and energetic teacher wanted for Christian school opening this fall in central South Dakota. Experience preferred. Contact Box 262, Chamberlain, S. Dak. 57325, phone (605) 734-5459 or RR 3, Box 2A, Pukwana, S. Dak. 57370, phone (605) 894-4250.

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

Second-class

NOTE TIME CHANGE:

Please note that the Conference starting time is 9:00 a. m. each day for opening devotions.

SCHEDULE

Report of the Chairman of the World Missions Committee, Pastor Einar Unseth, Glenville, Minn.	Report of the Youth Resources Director, Pastor Dennis Gray, DeKalb, Ill.
Report of the Director of World Missions, Pastor Eugene Enderlein, Minneapolis, Minn.	Report of Committee #4 (Publications, Parish Education and Youth Work).
Report of the Chairman of the Home Missions Committee, Pastor Herbert Franz, Dollar Bay, Mich.	11:30 a.m. Prayer Hour — Pastor Stueland.
Report of the Director of Home Missions, Pastor Elden Nelson, Minneapolis, Minn.	1:30 p.m. Devotions.
Report of the Chairman of the Commission on Evangelism, Lay Pastor Lyle Twite, Bagley, Minn.	Report of the Credentials Committee.
Report of Committee #3 (Missions and Evangelism).	Election of member to the Board of Publications and Parish Education — one layman.
11:30 a.m. Prayer Hour — Pastor Stueland.	Election of member to the Youth Board — one layman.
1:30 p.m. Devotions.	Election of Committee #4 for the 1990 Conference.
Report of the Credentials Committee.	Election of the Colloquy Committee for the 1990 Conference.
Continuing discussion of Committee #3.	Reports of special committees.
Report of the Missions Corporation Annual Meeting.	Election of two members to the Budget Analysis Committee — three-year-term.
5:30 p.m.	Report of Committee #1 as the Committee on General Resolutions.
Pastors' Banquet.	Other Reports.
8:00 p.m.	Invitations to the 1990 Conference.
Laymen's Service. Leader: Mr. Arley Hartsoch, Ray, N. Dak. Speaker: Mr. Henry Mohagen, Towner, N. Dak.	8:00 p.m. Youth Night at the Conference.
Offering to World Missions.	Leader: Pastor James Johnson, Reva, S. Dak.
9:00 a.m. Saturday, June 17	Speaker: Pastor Keith Quanbeck, Camarillo, Calif.
Devotions.	Offering to Schools.
Report of the Credentials Committee.	Sunday, June 18
Continuing discussion of the report of Committee #3.	8:00 a.m. Communion Service.
Election of member to the Commission on Evangelism — one layman.	Leader: Pastor Philip Featherstone, Pukwana, S. Dak.
Election of Committee #3 for the 1990 Conference.	Speaker: Pastor Walter Beaman, Sebeka, Minn.
Report of the Chairman of the Board of Publications and Parish Education, Rev. Wesley Langaas, McVillie, N. Dak.	10:30 a.m. Worship Service with Ordination.
Report of the Director of Parish Education, Mrs. Ralph Tjelta, Minneapolis, Minn.	Leader: Pastor Jerry Moan, Minot, N. Dak.
Report of the Chairman of the Youth Board, Pastor Joel Rolf, Devils Lake, N. Dak.	Speaker: Pastor Einar Unseth, Glenville, Minn.
Report of the President of the Luther League Federation, Pastor James Johnson, Reva, S. Dak.	Offering to Home Missions.
	Conference Committee
	Pastor Richard Snipstead, President
	Pastor Ronald Knutson, Secretary