

THE LUTHERAN AMBASSADOR

November 13, 1990

*Oh give
thanks
unto the
Lord,
for he is
good;
because his
mercy
endureth
forever.*

Psalms 118:1



Thanksgiving

LIGHT on the WAY

meditations on God's Word

Volume 28 Number 21

THE LUTHERAN AMBASSADOR

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In His Word our Lord continually exhorts us to give thanks: "Oh, that men would give thanks to the Lord for His goodness, and for His wonderful works to the children of men" (Psalm 107:15). "...be thankful" (Colossians 3:15). "In everything give thanks, for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18). Thanksgiving is not an option for the Christian believer. It is a special privilege and practice of worship that our Lord commands us to perform. If we are to please our Lord and honor Him, we must continually grow in the practice of thanksgiving.

Thanksgiving is the blessed discipline of expressing our gratitude and appreciation to God for the abundant blessings that He continues to give us each day. In thanksgiving we focus our attention upon what the Lord has done for us; and we express to Him our heartfelt gratitude for His great goodness and mercy on our behalf. As the psalmist confesses, "Oh give thanks to the Lord, for He is good! For His mercy endures forever" (Psalm 136:1).

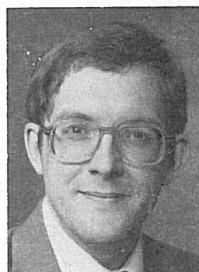
In our practice of thanksgiving we should thank the Lord above all for His abundant spiritual blessings. Some of the spiritual blessings that our Lord wants us to thank Him for include: eternal life in Jesus Christ, every spiritual blessing in the heavenly places in Christ (Ephesians 1:3), the Word of God, Christian fellowship and God's continual love. As we thank the Lord each day for His gift of salvation and His abundant spiritual blessings, we will grow in a deeper understanding and experience of His marvelous grace. May we thank the Lord daily for His amazing grace on our behalf.

As we thank the Lord for His abundant spiritual blessings, we also thank Him for His great physical blessings. The physical blessings our Lord bestows upon us include body and soul, eyes and ears, our ability to reason, food and clothing, home and family, property, daily provision for our every need, and protection from all danger and evil. As we take time to consider our Lord's physical blessings,

we can only marvel at His goodness to us. In heartfelt gratitude to our Lord for His goodness to us, may we thank Him for His every blessing; and may we "forget not all His benefits" (Psalm 103:2).

We often are not as thankful as our Lord would like to us to be. So often we take His blessings for granted as though we had a right to them. Martin Luther reminds us in the Small Catechism that our Lord gives us His abundant blessings "purely out of fatherly and divine goodness and mercy, without any merit or worthiness in us." In the account of the healing of the ten lepers in Luke 17:11-19, only one of the healed lepers returned to give thanks to Jesus. Our Lord asked, "Were there not ten cleansed? But where are the nine?" Our Lord was grieved by the ingratitude of the nine lepers who did not return to give thanks for their wonderful healing. In the same way, we grieve our Lord when we fail to thank Him for His marvelous blessing on our behalf. Perhaps ingratitude for the Lord's blessings is one of our greatest sins. May we confess to God our sin of ingratitude; and may we ask Him to give us a spirit of praise and thanksgiving for His benefits.

God calls us in His Word to thank Him everyday. "Always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father" (Ephesians 5:20). May we take time each day to consider the Lord's abundant blessings; and may we thank Him for each one. As we grow in the practice of thanksgiving we will be blessed with a stronger faith, a cheerful disposition, and a greater conformity to our Lord Jesus Christ.



—by Rev.
Mark R. Bateson

The date was November 9, 1620, and to the relief of all on board, the sixty-five day voyage was at an end. The *Mayflower* and its little band of English Separatists had landed safely in the New World at Cape Cod Bay. Conditions had not been pleasant, and these Pilgrims, as they were called, were eager to leave their overcrowded and underprovisioned ship, carrying (in addition to a crew of forty-eight) one hundred and two passengers. But along with all the excitement and sense of relief, many of them were deeply concerned. To some, this new continent was frightening with its thick woods and bands of Indians; to others, the rapid onset of winter caused the greatest concern. But in the midst of all the uncertainties, the Pilgrims were confident of God's leading in their lives. William Bradford, who later became governor of the new Plymouth Colony, summed up the faith and fears of his fellow passengers when he wrote these words:

"Being thus arrived in a good harbor and brought safe to land, they fell upon their knees & blessed ye God of heaven, who had brought them over ye vast & furious ocean, and delivered them from all ye periles & miseries thereof, againe to set their feete on ye firme and stable earth, their proper elemente...But hear I cannot but stay and make a pause, and stand half amazed at this poore peoples presente condition; and so I thinke will the reader too, when he well consideres ye same... They had now no friends to wellcome them, no inns to entertaine or refresh their weatherbeaten bodys, no houses or much less townes to repaire too, to seeke for succoure....And for ye season it was winter, and they that know ye winters of ye cuntrie know them to be sharp & violent, & subjects to cruell and fierce stormes, deangerous to travill to known places, much more to serch an unknown coast. Besids, what could they see but a hideous & desolate wildernes, full of wild beasts and willd men? and what multitudes ther might be of them they knew not. Nether could they, as it were, goe up to ye tope of Pisgah, to vew from this wildernes a more godly cuntrie....For summer being done, all things stand upon them with a wetherbeaten face; and ye whole cuntrie, full of woods & thickets, represented a wild and savage heiw."

A month of anxious searching for a harbor and town site followed. Finally, on December



the first Thanksgiving revisited

11, the group sighted a suitable location, and on Christmas Day they began work on their common stores building. Thus was founded the Plymouth colony.

While some worked on erecting buildings in the new town, others remained on board the *Mayflower*. Conditions were extremely difficult; in fact, that first winter was terrible. The Pilgrim chronicles record how the rains and snows and howling winds battered their fragile little settlement week after week. To complicate matters, the *Mayflower* was anchored about a mile and a half away. Since it could not safely be anchored much closer, precious time was lost each day going to and from the ship. Yet those first settlers made slow progress and "New Plimoth" began to take shape in the clearing.

But the delay in providing warm and adequate shelter resulted in great sickness and death that threatened to wipe out the Pilgrims. During the winter of 1620-21, disease reached epidemic proportions as scurvy, pneumonia, and a severe strain of tuberculosis swept through the colony. The months of bad diet, cramped and unsanitary quarters, and exposure to the harsh winter elements had begun to take their toll. At the height of the epidemic only six or seven people were strong enough to be up and about. By spring, half of the company had died.

**Christian
roots of
the holiday
revealed**

by Pastor
Craig Jennings
LeSeuer, Minnesota

AN EARLY THANKSGIVING

—by Diane Larson
Shorewood, Illinois



The Plainfield, Illinois, High School auditorium.

"The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoices; and with my song I will praise Him (Psalm 28:7).

PILGRIMS —

"...giving thanks to God in a public way was the natural response to all of His mercies over the past year."

The colony seemed on the verge of destruction, but God in His mercy provided the Pilgrims with an unlikely source of assistance. In March of 1621, the colonists met Squanto — an Indian who had been captured by an English sea captain in 1615. The captain had taken him to Spain where he sold him and some other "silly savages" as slaves. From Spain, Squanto had managed to escape to England, and in 1618 he arrived back at his home in the Cape Cod area only to discover that his entire tribe had been wiped out by a plague. But God had been preparing Squanto to minister to the Plymouth Colony, and from the time he met the Pilgrims until his death two years later he remained with them. Squanto's skills as a farmer, fisherman and interpreter were invaluable to the Pilgrims and enabled them to survive. As one of them put it, Squanto was "a special instrumente sent of God for their good beyond their expectation."

Fall of 1621 soon came with a blaze of glory, and during the beautiful sunny days the Pilgrims began the harvest. Thanks to Squanto, their twenty acres of corn had done well, but the acres they had planted with wheat, barley and peas produced very little. Still, the harvest had been good enough to enable the Plymouth officials to increase substantially the weekly food rations. To recognize God's blessing, the colony

decided to hold an October celebration of thanksgiving in order that all might "after a more special manner, rejoyce together."

The Pilgrims also had many other things for which to be thankful. First, they had negotiated peace treaties with the local Indians and could now safely travel about the area. Second, they had been able to establish a trade in beaver pelts. Third, no one had gotten sick for some months. Fourth, eleven houses now stood in Plymouth — seven private homes and four buildings for common use. Fifth, there had been no recurrence of the dissension that had marred relations between the Pilgrims and some of the other passengers who had come over on the *Mayflower*.

As the time of celebration approached, the Pilgrims issued an invitation for the Indian chief Massasoit to join them. He came — and brought ninety rather hungry braves with him! Unlike today, the festivities lasted for three days, and the guests didn't exactly eat the "traditional" Thanksgiving dinner of turkey, cranberries, and pumpkin pie! Instead they all enjoyed venison, roast duck, roast goose, clams and other shellfish, eels, white bread, corn bread, and leaks, watercress, and other salad herbs. Wild plums and berries provided the dessert, and all of it was washed down with wine made from wild grapes. In addition to the feasting, Captain Miles

Thanksgiving came early for me this year. It arrived August 28, 1990, after a severe tornado with winds estimated at almost 300 m.p.h. ripped a path of destruction from Oswego to Joliet, Illinois. In the center of the devastation is the town of Plainfield. I am a home economics teacher at Plainfield High School.

The day began like any other busy day at the beginning of a school year. Teachers were getting their classrooms and lessons ready for the students' first day on August 29. Most of the teachers had left the building by 3:15 p.m.

I was finishing a bulletin board in my room when the office called me to come to the telephone. On the way back, I heard someone in the hall say that it was starting to hail. Concerned about my two-month-old car in the parking lot, I hurried to my classroom to close the windows. The electricity had gone off, too, but I walked across the room to unplug a fan that had been running earlier in the heat of the day.

Before I could reach down to pull the plug, a cracking noise sounded behind me. The window which I closed moments ago split across the middle and came hurling into the room. The door was at my side, so I ran, screaming, into the hallway. Al Hill, one of the science teachers, was walking down the corridor at the time, and met my sudden appearance with a puzzled look on his face. But there was no time to explain. I plastered myself against the hallway wall and slid down into the disaster position, knees to my chest and arms over my head. A split second later Al was also taking cover.

I didn't hear "the sound of a train," as some people do when a tornado strikes. There was no warning. The only sounds were the shattering of glass, the ripping of metal as the roof peeled overhead, and the loud banging of objects crashing around the classrooms and hallway.

"This is really bad," I thought to myself. "Am I going to get out of this

alive?" Yet, I felt assurance from God, in the midst of the feelings of terror, that He would protect me.

I started to pray, "Dear God..." and at the same moment a loud crash came from the other side of the wall. This made me realize the need for more protection, so I scrambled under the drinking fountain. Later I discovered that the crash had been caused by the tall oak storage cabinets in my classroom tumbling down to the floor right where my desk had once stood. Al said that he even felt the wall shaking.

It seemed like an eternity, but only lasted a few seconds. Suddenly everything calmed down, and it was very still.

Al called out to me and asked if I was okay. "We have to get out of here!" he shouted. "There's a fire in the chemical storage room!" Looking down the hall, I could see a huge ball of orange flame.

I looked into my classroom,

planning to grab my purse on the way out, but quickly gave up that idea. There was about three feet of rubble on the floor, and no windows or roof.

The doors at the end of the hall were jammed, so Al kicked them open, and we met several teachers and staff people who were starting to gather near the main office. Everyone seemed to be all right, just shaken.

Then someone yelled, "Get out of the building! There's a gas leak!" Now we had no choice but to rush outside into an electrical rainstorm. It looked like a bomb had exploded. Trees were crisscrossing the streets like matchsticks, and broken power lines were hanging loose in the air. We made our way to the Methodist Church two blocks away, after seeing that the steeple was still standing and that shelter might be available for us there.

It was several hours before I finally got home. My purse was lost, and my new car had been tossed around the parking lot until it was totally destroyed. But there were lots of reasons for thanksgiving. I had only a few minor scratches and bruises. The football team, which had been practicing on the field, barely made it into the small gym. The roof was blown off, but the team members survived. The girl's volleyball team was practicing in the large gym when

continued on page 8

**"yet, I felt
assurance from
God,...that He
would protect me.**



Miss Larson's home economics classroom.

Standish staged a military review, and there were games of chance and skill.

The Pilgrims considered the celebration to be a huge success and held another feast the next year. The celebration eventually spread throughout New England, but it remained a regional holiday until 1863. In that year President Abraham Lincoln proclaimed the first national Thanksgiving, setting aside the last Thursday in November for that purpose.

For the Pilgrims, giving thanks to God in a public way was the natural response to all of His mercies over the past year. God had been faithful to them. He had seen them through terrible trials. He had provided for all their needs.

God has not changed in the three hundred sixty nine years since the first thanksgiving. His faithfulness spreads across all generations, and His mercies are eternal. Indeed, as the Book of Hebrews reminds us, "Jesus Christ is the same yesterday and today and forever" (13:8). Let's rejoice in Him! Let's magnify His holy name! Let's thank Him for His continued and unchanging grace!

(Dr. Craig Jennings, pastor of the Lutheran Brethren Church in LeSeuer, Minnesota, is a guest church history instructor at the AFLC Schools.)

Oscar and Edna Folden saved their history for others

—From the *Minot DAILY NEWS*,
Minot, North Dakota,
July 21, 1990

While they won't be able to spend much time at the fair this year, the careful restoration work of a Minot couple in the restored Kottke Valley School at the North Dakota State Fairgrounds will represent them well.

Age has caught up with Oscar and Edna Folden — he is 90 and she is 81 — but for the past five months they have been busy preparing 15 racks for display in the school and other displays for the house.

The school was moved to the Ward County Historical Society village area from McHenry County and the Herbrand Lee house is from Verendrye.

The Foldens, who live at 414 First Street Northwest, have donated most of the labor and money for restoring the buildings over the years as a labor of love for their heritage.

Edna was the last teacher in Kottke Valley School No. 4 north of Norwich from 1947 until it was closed in 1950.

Oscar once was paid 10 cents a day for sweeping the floor and carrying in coal for the school — and recalls some people thought 5 cents should have been enough.

While neither Edna nor Oscar have worked during the fair for the past two years, they previously were on hand to greet fair visitors to the museum grounds of the Ward County Historical Society.

School No. 4 had been unused for 22 years before it was moved to the fairgrounds.

After receiving rights to the school from the Kottke Valley School District, the Foldens paid \$600 to have it moved to the fairgrounds and then worked two years to get it into shape.

Their offer of the school was accepted in 1972 by the Ward County Historical Society. Both later became members of the board and Edna still is.

Although he had no previous experience, Oscar took apart the Sears Roebuck school organ, built in 1910 and

Heritage preserved



Story and photo by Leonard Lund

restored it to playing condition.

"Mice ran out of the organ as it was moved out of the school," Edna said.

On the racks, she displays valentines, papers and letters from her pupils — she taught up to 18 at one time in the one-room school — programs and "Current Events," a publication from 1926, the year she began teaching.

Other items in the collection include articles from *The Minot Daily News* about the school, samples of reading lessons, the Palmer method of penmanship and gifts to her students at the end of the year, report cards and perfect attendance certificates from former student and family members and pictures from the severe winters of 1947 and 1949.

"Groceries were delivered from Minot to people in the Kottke Valley community by plane by James Boy, who I taught in first grade," Edna said remembering that difficult winter.

In 1936, when it was 40 below, Edna, who taught in all four schools in the district, said she had to shovel to reach coal for her stove and was ill the next day from overexposure.

Other pictures on display include

those of Clara Anderson Morey, Minot, another teacher in No. 4 and former residents of Kottke Valley. Edna has identified almost everyone on the snapshots.

Oscar's class raised money by holding a basket social in 1910 to buy a bell, making it necessary to build the tower — a structure he had to refit after the school was moved to the fairgrounds site.

He graduated from School No. 4 in 1918 and his diploma, dated July 1, 1918, is on display.

Other panels are being displayed in the pioneer house which the Foldens found in Verendrye in 1974.

"Vandals had hit it. Two years later the historical society paid to move it," Edna said.

Edna tore down the plaster and lathes which were replaced with sheet rock. The Foldens completed renovation in one year and paid for everything.

"Oscar rebuilt the shanty which was almost demolished when it was moved. He pieced together the broken boards to keep it typical and an essential part of the old house," Edna said.

Astrid Schnable helped with

Meet a North Dakota Home Mission parish

restoration of some of the furniture. Her husband, the late Andrew Schnable, restored and refinished a square table that was found in pieces in the basement of the house. From the time of World War II, the display has ration books and registrations, along with pictures.

In the bedroom of the pioneer home, Edna has placed the bed used by her parents and has refilled the straw-tick mattress.

On entering the kitchen, a visitor sees the kitchen range which Oscar's parents ordered from Montgomery Ward in 1910 and used for many years. The Foldens also used the stove the first year after they were married.

"Most of the things in the home are from the Folden home, but other items were donated by friends," Edna said.

Herbrand T. Lee built the house in 1913 or 1914 for his widowed sister, Ingrid Larson of Falsen, which became Verendrye in 1924. Tommy Jacobson later purchased the house for \$1,100.

Other than during the fair the museum grounds are open daily except Monday from 1 to 8 p.m. from April to September.

(The Foldens are members of Bethel Free Lutheran Church in Minot.)

Park River

In 1984, a group of people were sincerely concerned about having a God-fearing, Christ-centered church. After much prayer, this group felt led to form a Free Lutheran congregation. We were small and needed help. Victory Free Lutheran, Park River, North Dakota, became an AFLC Home Mission Congregation.

The tragic death of our first pastor, Norman Tenneboe, brought great sadness and discouragement to our little group.

The Lord was with us and heard our prayers. We were blessed and comforted with our new pastor, James Rasmussen and his family.

Our membership continues to increase every year. Each Sunday we

hear an evangelistic sermon as well as a sermonette for the children. Wednesday evening Bible studies are for teens on up. Choir rehearsals, Sunday School and a mid-week prayer group complete the regular week's activities. Pastor Rasmussen is busy with visitation and supervises our youth program. We have been blessed by our two evangelistic services each year of three to four evenings for each series.

We are thrilled to have our new church building. Thanks to all who came to help in the construction. Thanks to the AFLC for its financial assistance. Above all we thank all who prayed for this ministry and to our Lord and Savior who truly answers prayer.

—Eva Nottestad

Victory Free Lutheran



Grace Free Lutheran



Edinburg

During the spring and summer of 1987, a number of Lutheran Christians held meetings to seek alternatives to the merger of the larger Lutheran church body. We had concerns about issues like: abortion, homosexuality, Biblical doctrine and liberal theology. After much discussion and prayer, we were persuaded to not join the merging church.

In the fall of that same year, a vote was taken to seek membership in the AFLC. We met with Pastor Elden Nelson, Home Missions Director. We were accepted as a Home Mission group. On November 15, we named our church, Grace Free Lutheran of Edinburg, North Dakota.

The next month, land was donated on which to build our new church. In January, 1988, we called Rev. James

Rasmussen to serve us jointly with our sister congregation in Park River. Fifty charter members registered on Sunday, January 31. In June of that year, we moved a vacant steel building from a nearby town. Contractors were hired to convert it into a place of worship. After hours of volunteer help and numerous donations, the first service

was held in our new building on September 11, 1988.

God has abundantly blessed us since then. We continue to pray that God would use us to bring honor and glory to the name of Jesus in a world of darkness, pain and confusion. May God bless the AFLC in the furtherance of the Gospel of Jesus Christ. —Corr.

OUR PRESIDENT WRITES

ENLARGING BORDERS

A question that is often asked by people that are just becoming acquainted with the AFLC is, "Where are the majority of the congregations of the AFLC located?" We are going to take a quick look at where the congregations were located at the time of the formation of the AFLC, and what changes have taken place in the 28 years of our existence.

When the AFLC was organized in 1962, the member congregations consisted of the forty-one congregations that were not certified into the ALC. The location of these congregations was as follows:

Minnesota	20	49%
North Dakota	13	31%
South Dakota	4	10%
Washington	2	
Wisconsin	1	
Canada	1	

We will take a look at the first five years of the AFLC because it represents a time of very rapid growth. The 1967 Annual Report listed 90 congregations on the roster, a 120% increase. The growth of the AFLC during this five-year period was basically in the same areas of location listed at the time of organization. Our AFLC was basically a Midwestern church body.

Minnesota	44	49%
North Dakota	28	31%
South Dakota	7	8%
Washington	4	
Michigan	2	
Wisconsin	2	

Iowa, Montana and Arizona —1 each

The next ten years saw the roster increase by 30 to number 120 congregations, for a 33% growth rate. The 1977 roster of congregations included congregations in Massachusetts, Ohio and Nebraska. The state of Michigan saw the largest percent increase as the number of congregations increased from 2 to 6. Our growth continued to be in the same areas.

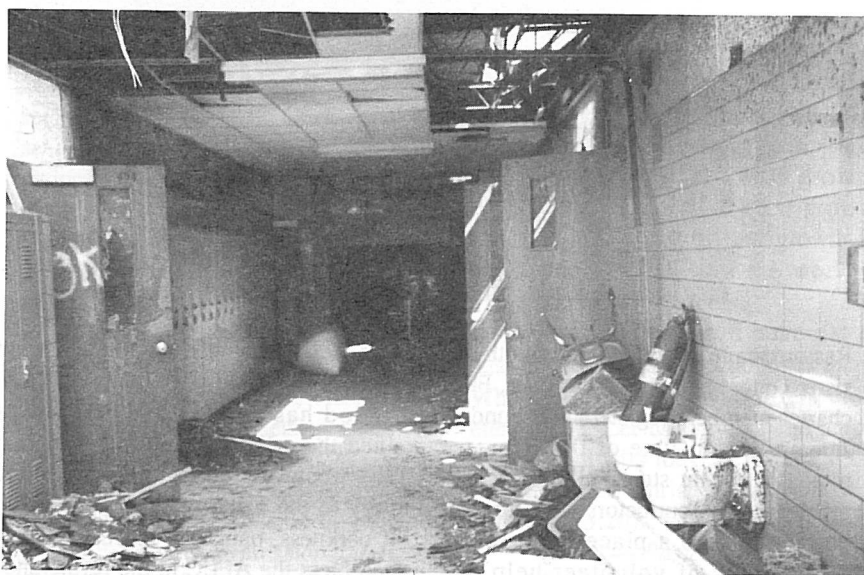
We shall briefly look at the next ten-year period, bringing us up to 1987. Forty-four congregations became a part of the AFLC during this time. The AFLC found itself with six congregations in Illinois, and also ones in New York, Maryland, and Canada.

The last three years have perhaps been most significant for us in the AFLC. The roster stands at 205 congregations, an increase of forty-one congregations. It has marked the time of most rapid growth in our brief history. Four new congregations have been added in Canada, and three in California. At the time of this writing, there is a good possibility that in coming months the AFLC will be adding congregations in other states where we have never had representation before.

God is opening new opportunities in new areas of our nation. With these opportunities come added responsibilities and greater challenges. God's promise to Israel was that He would enlarge their borders (Exodus 34:24). Surely He is doing this also for our church body. May we be found faithful to our calling in these critical days.

— Richard Snipstead

TORONADO



Hallway with drinking fountains where Miss Larson took shelter.

the coach sensed trouble and told them all to go in the hallway. The entire gym collapsed just as the last girls escaped.

But it was a killer tornado, and 28 people in all lost their lives. One female custodian in the administration building died when it was reduced to an undefinable heap of rubble. Two were killed at the high school, a male custodian who was in the foyer next to the gym and a science teacher who was at the other end of the hallway from Al and me.

It's a miracle that more people didn't die. It's a miracle that my life was spared. I thank God daily for being my "shield" on August 28, "and with my song I praise Him!"

(Diane is a member of West Lisbon Lutheran Church, rural Newark, Illinois.)

SETTING A GOAL...AND GETTING THERE

Five hundred congregations by the year 2000! This was the ambitious goal approved by our annual conference in June. Five hundred congregations means an addition of almost three hundred in ten years, an average of thirty per year, or approximately a 150% growth rate.

It is good to set goals. By declaring this, I distance myself from those who seem to suggest that goals are unspiritual. My experience in the ministry has confirmed that goals prayerfully set and carefully pursued can provide both direction and blessing. It's easy to arrive when we're not going anywhere.

Setting a goal, however, and getting there are two different things.

Our goal is three hundred new congregations in ten years. Will we merely include it in a resolution and then wait to see if it is reached? Or will we mobilize our spiritual and temporal resources to meet this tremendous challenge?

Setting a goal is easy. Getting there requires great effort.

A goal of three hundred new congregations means that many existing ones will choose to join us. What more can we do to present the AFLC as the preferable choice for Lutheran congregations seeking a conservative alternative?

A goal of three hundred new congregations means that we must meet our present Home Missions budget, and plan to increase it. More of us must become members of *Builders Fellowship*. The Church Extension Fund must be enlarged through gifts and loans. Each of our older congregations should consider the possibility of planting a new one.

A goal of three hundred new congregations means that we must proceed to the construction of the new administration building without delay. New staff must be secured, and new programs provided. Our schools must also be prepared to minister to the proposed increase with enlarged facilities and expanded faculty.

Does it sound overwhelming? Remember, please, that our goal is to grow by almost 150% in ten years, and that every area of our common endeavors will be effected.

So far this editorial has emphasized the human side of the challenge that faces us. Planning and preparation are essential to any goal, but there is another factor that must not be forgotten. Human mechanics must be balanced with spiritual dynamics. A goal must not only be prayerfully set; getting there is also a call to prayer. Reaching a goal apart from a firm reliance in the guidance and provision of God puts us on the level of only a human organization.

The Home Missions director is to be commended for his letter to the pastors and congregations, calling us from resolutions to response. But no one department should bear the burden alone. Perhaps a committee can be chosen, representing all of our common endeavors, to present a concise plan of action to our next annual conference.

May we not be guilty of setting a goal without counting the cost of getting there.

THE FAX OF THE MATTER

Some of our readers have surely wondered how *The Lutheran Ambassador* can possibly be published with offices in Minneapolis, an editor in Illinois, and a printer in southern Minnesota.

A part of the answer is a miracle of modern technology called the Facsimile Transceiver, or "FAX." These desktop units, attached to telephone lines, enable us to transmit material swiftly and smoothly from one to the other, with no danger of any postal delays.

This new equipment should also make it possible for the material in *The Lutheran Ambassador* to be even more current, and to eventually (hopefully) reduce the time required for preparation of the magazine and get it into the hands of our readers earlier.

Material may be submitted to us by means of FAX transmission. The numbers are: Headquarters — 612-545-0079, Editor — 815-695-9468.

Best wishes for a blessed Thanksgiving to our *Lutheran Ambassador* family!

FULLY CONTENT

I know not, and I would not know,
Content, I leave it all with Thee;
'Tis ever best it should be so;
As thou wilt have it let it be.

But this I know: that every day
And every step for me is planned;
I surely cannot lose the Way
While He is holding fast my hand.

And surely, whatsoe'er betide,
I never shall be left alone:
Thou standest ever by my side;
To thee my future all is known.

And wheresoe'er my lot may fall
The way before is marked by Thee;
The windings of my life are all
Unfoldings of thy Love to me.

—unknown

We would like to hear from you

A January, 1991, issue of *The Lutheran Ambassador* will feature the topic of "healing". If you have a personal testimony of being healed emotionally, physically or spiritually, and would like to share that experience, please write us by December 20. This can include times when God used medical means of healing; or perhaps a time when healing did not come. Selected testimonies will be used.

1991 Luther League Convention, July 15-19

"After God's Own Heart" is the theme of the 1991 Luther League Convention to be held in Estes Park, Colorado. The theme verse is Psalm 86:11: "Teach me Your way, O Lord, and I will walk in Your truth; give me an undivided heart, that I may fear Your Name."

The convention will be held at the beautiful YMCA camp high in the Rocky Mountains. You should have received information already but if more is needed please write: Bob Halvorson, 8443 2nd Ave. South, Bloomington, Minnesota 55420. Bob is the Youth Director at Emmaus Lutheran Church of Bloomington. He is also the individual to whom your registrations should be sent — the pre-registration fee is \$25.00 with the balance due at the convention. (Please note: if you register before April 1, 1991, your total cost will be \$150.00. After April 1, your cost will be \$175.00 — not including transportation.)

Those who pre-register will be given the "red-carpet" treatment. We are hoping to eliminate the long lines of the past convention. If you do not pre-register, you may not find this "red-carpet" treatment, nor a room for that matter. We cannot overemphasize the importance of registering early — space is limited.

Just a brief summary of the week's speakers: Pastor Michael Brandt, Evening Speaker; Pastor David Molstre, Bible Study; Pastor Tom Olson, Worship Workshop; Pastor Jim Ritter, Stand & Deliver; Pastor Robert Lewis, Missions Workshop; Sex, Dating & Marriage, a panel discussion led by Pastor Dennis Gray.

If you have any additional questions, please contact: Pastor Terry Wold, 417 20th Street North West, East Grand Forks, Minnesota 56721 or Pastor Dennis Gray, Box 68, Greenbush, Minnesota 56728.

P. S. If there are any individuals or youth groups who would like to schedule a trip into Mexico, following the convention, please contact Pastor Ted Kennedy of Nogales, Arizona.

letter to the editor

At our last AFLC Annual Conference, during the discussion on Home Mission resolutions, the goal was set of seeing our AFLC grow from our present 200 congregations to 500 congregations by the year 2000. It is most certainly necessary that we have a vision for reaching the lost within our homeland and sharing with them the gospel of Christ. It is just as crucial that our vision extends beyond our nation's borders. I would encourage us to have a similar level of ambition, vision, and confidence in God in setting goals for our World Missions outreach.

At the present time we are supporting work on three mission fields with five full-time pastor/missionaries having been sent forth from this country working along with numerous national

workers. I propose that we set a goal of seeing by the year 2000 the AFLC involved on six mission fields with ten full-time missionaries being sent forth along with numerous short-term workers. Let us pursue as well growth among our national workers: growth numerically, spiritually and growth in their true ownership of the work in their country.

Billions in the world have yet to hear of Jesus, the One who loves them, Who died for them, Who offers them eternal life. Let us pray for the ambition of Paul who longed "to preach the Gospel where Christ was not known" (Romans 15:20).

— Pastor Craig Johnson
Spencer Creek Lutheran Church
Eugene, Oregon

CIPHER IN THE SNOW

It started with tragedy on a biting cold February morning. I was driving behind the Milford Corners bus as I did most snowy mornings on my way to school. It veered and stopped short at the hotel, which it had no business doing, and I was annoyed as I had to come to an unexpected stop. A boy lurched out of the bus, reeled, stumbled, and collapsed on the snowbank at the curb. The bus driver and I reached him at the same moment. His thin, hollow face was white even against the snow.

"He's dead," the driver whispered.

It didn't register for a minute. I glanced quickly at the scared young faces staring down at us from the school bus. "A doctor! Quick! I'll phone from the hotel..."

"No use, I tell you, he's dead," the driver looked down at the boy's still form. "He never even said he felt bad," he muttered. "Just tapped me on the shoulder and said, real quiet, 'I'm sorry. I have to get off at the hotel.' That's all. Polite and apologizing like."

At school the giggling, shuffling morning noise quieted as the news went down the halls. I passed a huddle of girls. "Who was it? Who dropped dead on the way to school?" I heard them half-whisper.

"Don't know his name; some kid from Milford Corners" was the reply.

It was like that in the faculty room and the principal's office. "I'd appreciate you going out to tell the parents," the principal told me. "They haven't a phone and, anyway, somebody from school should go there in person. I'll cover your classes."

"Why me?" I asked. "Wouldn't it be better if you did it?"

"I didn't know the boy," the principal admitted levelly. "And, in last year's sophomore personalities column I note that you were listed as his favorite teacher."

I drove through the snow and cold down that bad canyon road to the Evans' place and thought about the boy, Cliff Evans. His favorite teacher! I thought, he hasn't spoken two words to me in two years! I could see him in my mind's eye all right, sitting back there in the last seat in my afternoon literature class. He came in the room by himself and left by himself. "Cliff Evans," I muttered to myself, "a boy who never talked." I thought a minute. "A boy who never smiled. I never saw him smile once."

Whether we are Luther Leaguers, adults, youth workers or pastors; the individual is more important than the group.

This true story has also been made into a movie.

The big ranch kitchen was clean and warm. I blurted out my news somehow. Mrs. Evans reached blindly toward a chair. "He never said anything about bein' ailing."

His stepfather snorted. "He ain't said nothin' about anything since I moved in here."

Mrs. Evans pushed a pan to the back of the stove and began to untie her apron. "Now hold on," her husband snapped. "I got to have breakfast before I go to town. Nothin' we can do now, anyway. If Cliff hadn't been so dumb, he'd have told us he didn't feel good."

After school I sat in the office and stared at the records spread out before me. I was to close the file and write the obituary for the school paper. The almost bare sheets mocked the effort. Cliff Evans, white, never legally adopt-

ed by stepfather, five young half-brothers and sisters. These meager strands of information and the list of "D" grades were all the records had to offer.

Cliff Evans had silently come in the school door in the mornings and gone out the school door in the evenings, and that was all. He had never belonged to a club. He had never played on a team. He had never held an office. As far as I could tell, he had never done one happy, noisy kid thing. He had never been anybody at all.

How do you go about making a boy into a zero? The grade-school records showed me. The first and second grade teachers' annotations read, "Sweet, shy child," "timid but eager." Then the third grade note had opened the attack. Some teacher had written in a good, firm hand, "Cliff won't talk. Uncooperative. Slow learner." The other academic sheep had followed with "dull", "slow-witted", "low I.Q." They became correct. The boy's I.Q. score in the ninth grade was listed at 83. But his I.Q. in the third grade had been 106. The score didn't go under 100 until the seventh grade. Even shy, timid, sweet children have resilience. It takes time to break them.

I stomped the typewriter and wrote a savage report pointing out what education had done to Cliff Evans. I slapped a copy on the principal's desk and another in the sad, dog-eared file. I banged the typewriter and slammed the file and crashed the door shut, but I didn't feel much better. A little boy kept walking after me, a little boy with a peaked, pale face; a skinny body in faded jeans; and big eyes that had looked and searched for a long time and then had become veiled.

I could guess how many times he'd been chosen last to play sides in a game, how many whispered child conversations had excluded him, how many times he hadn't been asked. I could see and hear the faces and voices that said over and over, "You're nothing, Cliff Evans."

A child is a believing creature. Cliff undoubtedly believed them. Suddenly

it seemed clear to me: When finally there was nothing left at all for Cliff Evans, he collapsed on a snowbank and went away. The doctor might list "heart failure" as the cause of death, but that wouldn't change my mind.

We couldn't find ten students in the school who had known Cliff well enough to attend the funeral as his friends. So the student body officers and a committee from the junior class went as a group to the church, being politely sad. I attended the services with them, and sat through it with a lump of cold lead in my chest and a big resolve growing through me.

I've never forgotten Cliff Evans nor that resolve. He has been my challenge year after year, class after class. I look for veiled eyes or bodies scrounged into a seat in an alien world. "Look, kids," I say silently. "I may not do anything else for you this year, but not one of you is going to come out of here nobody. I'll work or fight to the bitter end doing battle with society and the school board, but I won't have one of you coming out of here thinking himself a zero."

Most of the time — not always, but must of the time — I've succeeded.

— Jean Mizer

Funny you should mention old Molly Silvester,

She used to, in the old days when we were just little shavers in grammar school

Wear brown shoelaces when as everyone knew

Everyone was wearing black ones.

We kids used to tease her about that, remember?

And the way she'd wear that short yellow dress.

She'd just sit there and take it, ya know?

Well, just the other day I got the news That Old Molly's in some kind of a nut house upstate.

We haven't seen her since school and she wasn't crazy then.

I can't imagine what could've done it to her.

— Karen Thomas ◇

What is the best "method" of youth work? Clearly, in my estimation, it is showing personal interest in every youth you and I meet. In fact, you yourself are the best "method." You can call it modeling, significant other, or just showing love. When we apply the above concepts to our Christian life and walk, when we apply love in the local congregation, then we must say with the writers above, "I won't have any Cliff Evans coming out of our church saying they are nothing?" What do you think?

—Dennis Gray

AFLC Youth Resources Director

Illinois district retreat

The Illinois District of the AFLC had its fall youth conference during the Columbus Day weekend, October 6-8. Approximately 125 youth, advisors-leaders and pastors were in attendance. Housing, food and sessions were held at Bethlehem Church and the recreational activities were held at the Morris community recreation center, which contains a large indoor gym or field house and also a swimming pool area.

The youth were present at the worship service and presented the program. The group sang and Mike Palkie brought the message and his wife Karla gave a message in song. It was a most blessed weekend with many youth giving their lives to Jesus.

Pastors who helped plan the sessions and program were Tim Carlson, Mel Meyer and Mark Olson. This was the first Illinois AFLC District youth event scheduled since the district was organized in 1987.

Students reflect on summer team ministries

Seventeen AFLBS students were on organized 1990 summer teams. Following are four excerpts from student reflections.



"Being on a summer team is a very high calling. A person must continually give a testimony whether at church, in a home, on the playing field or on the street. Because I made a personal time with the Lord a priority, I was always ready to give an account of the hope within me. For the first time in my life I discovered the joy of living a consistent Christian life."

—Teri Olson
Reva, South Dakota



"The Lord certainly is great and I really witnessed it this summer. I wouldn't trade it in for anything. To be able to sing and share about the Lord is a privilege and a joy...If one thing would stick out as a lesson I learned, it would be the necessity to have a heart of sincerity, love and commitment for the Lord. Then the strength and joy of the Lord surpasses those times of difficulty.

—Scott Erickson
Badger, Minnesota



"This summer was one of the best growing times. I learned how to live out of a suitcase, and met many exciting and growing Christians. There were many areas of my life that were touched. I think I have begun to learn to lean on the Lord. 'I will strengthen you, though you have not acknowledged Me,' (Isaiah 45:5b)."

—Shelly Hagen
Dickinson, North Dakota



"One experience I'll never forget is at Pickeral Lake Bible Camp in South Dakota. The Holy Spirit was working in such a mighty way. Even on the first night of campfire, souls were searching and some gave their hearts to Jesus...Romans 12:9-16 was a portion of Scripture which spoke to me. God convicted and showed me personally how I needed to work on my attitude — actually I should say let God work in me. I needed to be more Spirit-controlled rather than be ruled by the world or my own sinful desires."

—Tina Cherney
Arlington, Washington

IN HONOR

This past August Marlys Swanson, 26, went home to be with the Lord. She is the daughter of Mr. and Mrs. Edwin Swanson, Canton, South Dakota. Marlys attended AFLBS from 1982-84.

As a tribute to her love for our Lord Jesus Christ, the friends and family of Marlys have begun a memorial scholarship fund in her honor. The fund will provide ongoing scholarships to students of AFLBS. We

encourage those whose lives were touched by Marlys to participate in funding this memorial scholarship.

Those wishing to contribute to the Marlys Swanson Memorial Scholarship Fund are encouraged to send either a check or money order to the following address: Redeemer Free Lutheran Church; c/o Marlys Swanson Memorial Scholarship Fund; Attn. Mr. Gary Schultz, treasurer; P. O. Box 204; Canton, South Dakota 57103.

AFLBS schedule

Winter Quarter begins.....	Nov. 26
Parents' Day	Dec. 8
Christmas Concert.....	4 p.m. Dec. 9
Christmas vacation	Dec. 22 - Jan. 6
Missions Conference	Feb. 1-3

from a pastor's study

PERMISSIVENESS

A horrible accident had happened. A large truck had literally run over a car. One passenger was dead. Rescue workers were using power shears and jaws to try to extract the other passenger. As we slowly passed the scene, a young man in our car remarked, "Well, that didn't look so bad." This came from a tenderhearted lad who hated to see animals suffer in any way. Yet he had become hardened to human suffering, to the blood and gore of mangled bodies, by the medium of today's television. I felt led to tell him so. He, of course, is not alone. The screen in our living room has changed us on how we view things.

"Permissive" is defined by Webster as allowing freedom, not strict, lentent, that which is permitted; allowable at one's option. E. M. Baiklock defines permissiveness as that condition of society which permits the open practice, without shame, rebuke or chastisement, of what was once regarded as wrong. People used to be moved to compassion when others suffered. People used to react in righteous wrath when sexual impropriety surfaced. It is just as wrong to be so calloused that we are not moved to identify with those who lose by sickness, injury, or the death of a loved one, as to be unmoved by the open portrayal of promiscuous sex and fornication.

Permissiveness deals with the latter and is illustrated in the word "fornication." *Fornix* is the Latin word for arch. The heavy architecture of ancient Rome provided many arches, for example, the Colosseum. These arches were the waiting places for the prostitutes who plied their trade with a minimum of concealment, though not as well lighted as similar doings in today's television and film. Added to

this in our day is the rigorous campaign for openness and acceptance by the homosexual and lesbian community. In his September newsletter, Chuck Colson wrote, "In allowing itself to be manipulated and intimidated by the gay rights activists, the United States is suffering from a disease even more deadly than AIDS: moral dyslexia, the inability to see the difference between right and wrong. And throughout history it has been terminal for even the greatest of empires."

Richard C. Halverson, the Chaplain of the United States Senate, wrote, "God does not need our worship! But we need to worship God! We do not add to God by worshipping Him, or detract from God by failing to worship Him. We do not increase His honor, His glory, His prestige when we adore Him. We do not subtract from His majesty when we ignore Him. God is God whether we believe in Him or not, whether we serve Him or not. He is the eternally sufficient One, needing nothing at all, or no one at all! God does not need our worship! But we need to worship! Our humanness depends upon it. Not to worship God is to deny our essential humanity. It is the very essence of authentic humanness to worship God. Made to worship, man becomes something less than human when he refuses to worship. It is not God who suffers when we do not worship, it is we who suffer!"

Permissiveness and resultant moral dyslexia brought about much suffering for Israel. This is illustrated by the moral indiscretions of Judah with Tamar, his daughter-in-law. The fourth generation of that union became one whom God eternally identifies as the "Troubler of Israel."

The laws established in creation still stand. God created seed producing plants for food. After the Flood these laws were reinstated in the covenant He made with creation. To this day the laws of sowing and reaping have not changed. We sow the seeds in life to reap an eternal harvest of corruption, or everlasting life.

Yet, in spite of all the unchangeable laws of creation that reveal God, (the laws governing agriculture are but a

—by Rev. Henry Johansen
Willmar, Minnesota

few of many), man has chosen to disregard God even to the point of creation worship. In the first chapter of Romans, we read that God has not made us to be robots. He has created in us the power to choose to do right or wrong. Because many have elected to worship other things than God, He has had to give up these members of the crown of His creation to the threshold of permissiveness.

Praise be to God that this initial giving up has shocked some in to evaluating their hell-bent pathway, who have, in contrite confession of sin and repentance there of returned to their Creator through faith in Jesus Christ. Those who remain in their sin are further given up into the second stage of permissiveness, "vile passions", which today are defined as homosexuality and lesbianism (Romans 1:26-27).

The third stage of permissiveness is to a "debased mind to do those things that are not fitting." Paul gives a catalog of twenty-three activities that are done by those "who knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same but also approve of those who practice them." (Romans 1:28-32 NKJV).

Permissiveness has a way of sneaking into our way of life without our noticing it, much like the young man who initially was unmoved when viewing a tragic accident. Moses prayed, "Return, O children of men." David counsels us to pray, "Search me, O God, and know my heart; try me and know my anxieties; and see if there is any wicked way in me, and lead me in the way everlasting." (Psalm 139:23-24). The everlasting way is in Jesus Christ who said, "I am the way, the truth, and the life; no one comes to the Father except through Me" (John 14:6). Have you begun to walk with Him in living faith?

(This article on "Permissiveness" and Romans 1:18-32, was written in response to a request by Mr. Leif Fostervold, our senior deacon at Zion Free Lutheran Church, Willmar, Minnesota).

Two 1990 AFLBS graduates share how God has led them to Brazil



—By Sonja Dahl

Why Brazil?...to teach missionary children? That's a question I have been asked many times and at one time asked myself. I know it is the Lord Himself who placed missions on my heart and the desire to go and help.

They teach missionaries' children

My parents would often invite travelling missionaries to stay in our home. As a child, I loved to hear them share their experiences. I was thrilled to hear about life in other nations. Deep inside I knew that is what I wanted to do, also.

After I graduated from AFLBS last May, I stayed in the Cities to work. As the weeks went by, I became more and more frustrated. Attending a college was in my plans but I did not know where or what studies to pursue.

When I came back to the Cities after a weekend at home, my roommate, Janet Gray said she had been

accepted to go to Brazil and that there was need for someone else to go. That thought stuck. The more I thought and prayed, the more excited I became. Sleep did not come that night. So many questions swirled in my mind. However, each question seemed to be answered by the Lord as I was reminded of Bible verses.

When morning came, I knew that I could not turn back. God gave me peace and confidence. I do not know the future but I know that He is holding my hand.

(Sonja is the daughter of Gerald and Jewel Dahl, Felton, Minnesota. Her assignment in Brazil is with the David and Janet Abel family in Vitoria.)

from the baby basket



HI! MY NAME IS DIANE

My Mommy brought me to Campo Mourao when I was about a month old. Mommy gave me to a lady to take care of me during the day so she could find work. But Mommy never came back and that's over eleven months ago. The lady taking care of me gave me to the juvenile judge. He is now trying to find my Mommy and when I registered so they can find out who I really am. Some people say my Mommy is a prostitute in a small town miles from Campo Mourao. But I don't want to believe that because she is my Mommy.

When the social worker brought me to the "Miriam Infant Home," I was so afraid of everyone I just stood and cried. But Carolyn Dyrud took me in her arms and showed me motherly love. Now I'm not afraid of anybody any more. Everybody here loves and takes good care of me.

Mrs. Diroyis, a widow from the Free Lutheran Church in LaParana, she has moved into the "Miriam Infant Home" to be our Mommy. She loves us all very much.

I'm told that Jesus loves me very much according to that big book called the Bible (Mark 10:13-14) "Once when some mothers were bringing their children to Jesus to bless them, the disciples shooed them away, telling them not to bother Him. But when Jesus saw what was happening, He was very much displeased with His disciples and said to them, 'Let the children come to me, for the Kingdom of God belongs to such as they. Don't send them away!'" (LB).

Please pray for me by my first name because that makes me feel better. But Jesus knows my whole name, also when and where I was born into this world. He even has a plan for my life. Isn't that GREAT???

—Happily in the Infant Home
Diane



—By Janet Gray

I came to Jesus Christ, the Lord of my baptism, in a very personal way when I was a teenager at summer Bible Camp. Sadly, I gradually slipped into a life without much consideration of God and His Word. For several years I did my own thing. I had an excellent job and material things. All this was without satisfaction, however.

A few years ago, I did some real heart-searching as the Holy Spirit convicted me of sin. By His grace, I re-dedicated my life to Christ and sought a living personal relationship with Him.

Soon I realized I needed to learn more about the Bible and my faith. In 1988, I began studies at AFLBS. During those Bible School years, I learned more about our AFLC missions. My interest in Brazil increased through knowing students from that South American country. The AFLBS Missions Club, the 1989 FLY Team and the testimony of the three young

from here and there

Tioga, North Dakota — Zion Lutheran Church hosted Special Meetings on October 28-November 1. Rev. Steve Snipstead, Kalispell, Montana, spoke. He was also the guest speaker at the Sportsman's Banquet on October 26.

Camarillo, California — First Lutheran Church has been divided into six geographical groups. Each "Care Group" meets at 9:15 Sunday mornings to study the Word. A secretary and outreach leader in each group coordinate needs such as providing

rides to church, assistance at times of illness and many other situations. Each week every group member receives a phone call to see if there are any prayer concerns, needs or special praises.

Drummond, Wisconsin — Our Savior's Lutheran hosted their annual Children's Reformation Festival on October 31. Adults and children in the community were welcome at the fun-filled evening in a Christian environment. Rev. Lyle Twite, Bagley, Minnesota, spoke at the Evangelistic Services on October 21-24.

Newfolden, Minnesota — Westaker Lutheran hosted the annual Northwestern Minnesota District Fall Meeting on October 28. The afternoon began with a Prayer Service at 2:30 and concluded with the 6:30 Evening Service. Rev. Elden Nelson, Home Missions Director, was the guest speaker.

Kasson, Minnesota — Rev. Joel Rolf, Radcliffe, Iowa, was the speaker for Evangelistic Services at Mt. Sion Lutheran Church, September 16-19.

◇

TOUR BRAZIL MISSIONS

January 16-31, 1991.

See AFLC missions in action.

Fellowship with Brazilian Christians.

Share in the 25th Anniversary Conference.

Enjoy the warmth and exotic beauty of Brazil.

Contact the World Missions Office for more information.

women who taught in Brazil last year, all were used to encourage my heart to desire to go myself.

After AFLBS graduation in May, doors seemed closed for acceptance to a college. But the door was clearly open for my arrival at the Paul and Becky Abel home in Curitiba. There I would assist in the home schooling of three children: Joanna, 2nd grade; Christina, 1st grade and Freddy, 1st grade.

This past summer my work as a teacher at the Marie Sandvik Center, an inner-city mission in Minneapolis, confirmed my desire to be a teacher.

I left my home in rural Chamberlain, South Dakota, for Brazil on September 29. Farewells were hard, but I am eager to be God's servant and go wherever He leads. I know there are many challenges awaiting. Please pray for us in Curitiba.



McIntosh, Minnesota — Pictured are the recent new members received at Mt. Carmel Free Lutheran. The pastor of the congregation is Rev. Thomas Tuura.

In memoriam

Lawrence S. Dahlgren, 75, Lake Park, Minnesota, died on October 3, 1990, in a Fargo, North Dakota, hospital.

He was born April 8, 1915, the son of Fred and Nellie Dahlgren, in Adams, North Dakota, where he grew up and attended school. Further education was received at Interstate Business School in Fargo. His career included farming in North Dakota and Minnesota, and insurance sales. He was also employed by the soil conservation office at Detroit Lakes, Minnesota, the North Dakota missile sites, and the American Crystal Sugar Company, from which he retired in 1977.

Lawrence and Sylvia (Wheelright) Dahlgren were married in

Luverne, Minnesota, on June 20, 1942. She survives together with sons Michael, Jamestown, North Dakota, and David, Lake Park; daughters, Donna (Mrs. Neil) Meyer, Valley City, North Dakota, Mary (Mrs. Gary) Regelstad, Moorhead, Minnesota, and Julie (Mrs. Tom) Fugleberg, Roseau, Minnesota. Three brothers, one sister, and twelve grandchildren also survive.

Dahlgren, a member of St. Paul's Free Lutheran Church, Fargo, was an AFLC pioneer, vitally interested in all areas of the work. He was a familiar figure at the annual conferences, and served on the Board of Pensions from 1982-87. The AFLC Wilderness Bible Camp is located on land donated by the Dahlgrens in 1975.

Blessed be his memory!

HERE AND THERE —

Minneapolis, Minnesota — The annual "Life in Christ Crusade" was held at Medicine Lake Lutheran Church on October 21-25. Rev. Michael Brandt, Cloquet, Minnesota, was the speaker. Medicine Lake Lutheran has begun a "Dinner of the Month Club." Approximately four family units are grouped together for dinner once every 1-2 months. Each family takes a turn in hosting. The youth of the congregation are volunteering to babysit for families who so desire.

Morris, Illinois — Bethlehem Lutheran Church had "Spiritual Life and Growth" services during September 16-19. The guest speaker was Rev. James Asp, Minneapolis. The services were in conjunction with the northern Illinois L.E.M. Fall Conference.

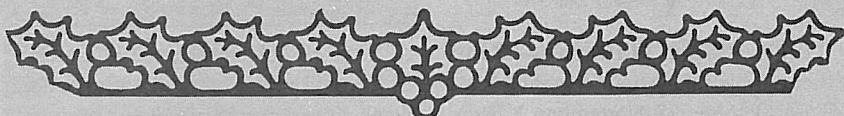
DeKalb, Illinois — On September 9-12, Rev. Peter Franz, Mankato, Minnesota, spoke at Grace Free Lutheran Church. According to one who attending the meetings: "Each evening Pastor Franz spoke on a portion which encouraged our hearts and challenged us to be about the work of the Kingdom. We are so thankful for Pastor Franz and our Association. May God receive all the glory for the work He is doing at Grace Free Lutheran Church."

Tucson, Arizona church welcomes winter visitors

For assistance with information concerning the Tucson area, the church or locating a place to stay: contact Living Faith Free Lutheran, 6000 South Cardinal, Tucson, Arizona 85746. (602) 883-8778.

CAMPBELL SOUP LABELS DO YOU SAVE THEM?

Often Christian schools collect them and can obtain needed educational material or equipment. If you do not know of a nearby school which can use labels, ask your pastor for the name of an AFLC church which sponsors a Christian school.



Here's a Christmas gift

Are you looking for a Lutheran classic, a book which speaks to the inner man, a book explaining Law and Gospel, a book which will help you find peace with God? If you answered yes to one or more of these questions then you should buy yourself a copy of *A Faithful Guide to Peace With God*, by C. O. Rosenius. This book should not only be in every church library, it should also be in every home. *A Faithful Guide to*

Peace With God is not available in your local Christian bookstore. It is available only from the Parish Education office of the AFLC. Our thanks go to Lutheran Brotherhood for their generous grant to reprint this much needed book. You may order from the Parish Education Office, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55441. Cost is \$4.95 plus postage and handling.

Sanctity of Human Life Sunday scheduled

Hundreds of Lutheran congregations across North America will again observe *Sanctity of Human Life Sunday*, many on January 20, 1991, the Sunday nearest the January 22, 1973 Supreme Court *Roe vs. Wade* decision which legalized abortion-on-demand throughout all nine months of pregnancy. Other congregations select an alternate Sunday for the observance, or even schedule several weeks of educa-

tional emphases on the basic life issues.

Since its founding in 1978, Lutherans For Life (LFL), a pan-Lutheran, pro-life organization with 11 state affiliates and 281 local chapters nationwide, has produced printed and audiovisual materials to assist congregations in their pro-life educational task. LFL is pleased to announce the publication of a new resource for 1990s — the *Lutherans for Life Resource Book*. This 80-page publication is designed to assist pastors, teachers, leaders in congregational worship and education, and pro-life volunteers. It contains information — historical, statistical, analytical, theological and practical — to aid in planning worship services, educational classes, or Bible studies. Areas covered include abortion, chastity education, teen pregnancy, alternative-to-abortion outreach, adoption, post-abortion ministry and euthanasia. Camera-ready worship services, Bible studies and homiletical helps for observing *Sanctity of Human Life Sunday* are also included. The cost is \$7.00 per book plus shipping and handling.

For ordering information, or to request a current catalog listing other materials, much of it new for 1990, contact: Lutherans for Life, 2717 East 42nd Street, Minneapolis, Minnesota 55406, Phone: (612) 721-3037.

1991 SCHEDULE FOR EVANGELIST JOHN H. ABEL

February 9-13 — Newark, Illinois (R. Lee, pastor).

February 23-28 — Pukwana, South Dakota (W. Johanson, pastor).

March 1-6 — Radcliffe-Garden City, Iowa (J. Rolf, pastor).

March 9-13 — Willmar, Minnesota (H. Johansen, pastor).

March 16-20 — Bismarck, North Dakota (K. Sletto, pastor).

April 6-10 — Colfax, Wisconsin (M. Bateson, pastor).

April 13-17 — Escanaba, Michigan (J. Nikunen, pastor).

May 4-8 — Canton, South Dakota (R. Knutson, pastor).

May 11-15 — open.

Please pray for these meetings! "And He spoke a parable to them, that men always ought to pray and not lose heart" (Luke 18:1).