

THE LUTHERAN AMBASSADOR

October 17, 1989



Emmanuel Lutheran Church

Middle River, Minnesota

Observing 100 Years

LIGHT on the WAY

meditations on God's Word

Volume 27 Number 18

THE LUTHERAN AMBASSADOR

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Rev. Raynard Huglen, Editor
Rev. Robert Lee, Assistant Editor
Mrs. Wayne Hjermland, Layout Design

Editorial Board:

Dr. Francis Monseth
Rev. Wendell Johnson

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Studies in I Peter

In I Peter: 1:14-16, Peter instructs the Christian to "live what you already are in Christ." Because the believer has been begotten by God as a child of obedience (verse 14), he is then instructed to live a life of holiness consistent with the new birth (verses 15, 16).

I Peter 1:17-21

Peter continues his instruction to Christians, commanding that the believers are to "conduct yourselves (themselves) in fear during the time of your stay upon earth" (NASB). The fear that is to be a part of the life of a Christian is not a dreadful fear, but a fear of love and respect and awe. A fear that is full of dread is a slavish fear and belongs to one who is afraid of punishment. A fear of love and respect and awe is a child-like fear, which is based upon a personal relationship to the One who is both Father and Judge. God is the impartial judge of each man's work. He is also the Father of His children, who tenderly — in Christ — invites His own to call upon Him. We who are His children fear Him when we love Him "so dearly that we wish to do nothing that is against His will," and when we "think so highly of Him, that we are afraid of offending Him by any wrong-doing" (*Luther's Small Catechism Explained* by H. U. Sverdrup, translated by H. A. Urseth).

Peter indicates that this child-like fear is to characterize the life that the believer lives here upon the earth. According to Peter, the Christian lives with a child-like fear for two reasons. He lives in fear because the One who impartially judges, and who thus commands respect and awe, is also the One who is the Father (verse 17). Thus we live in child-like fear, recognizing the will of the One who judges and desiring to do that will because He has shown Himself — in Christ — to be our loving Father.

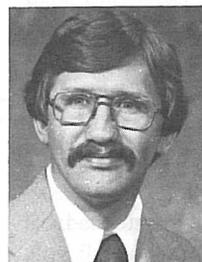
According to Peter, the second reason the Christian lives in child-like fear is because he knows that he has been redeemed with the precious blood of Christ (verses 18, 19). Here Peter

Child-like fear

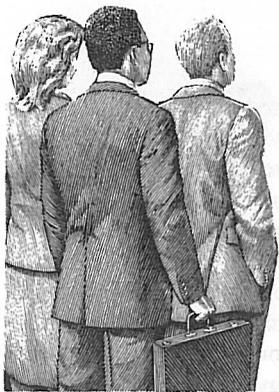
reminds the reader of God's action in the Old Testament, when He redeemed Israel out of slavery in Egypt (Exodus 6:6; 15:13, 16). At that time, God instructed His people to slay the Passover lamb, whose blood — placed on their doorposts — delivered them from the angel of death (Exodus 12:21-23). Peter reminds the believers that God has redeemed them out of slavery to a futile way of life and has delivered them by the blood of the unblemished and spotless Lamb of God. The blood of this Lamb was shed once and for all and by His precious blood we are set free from sin and death. It is this that first enables and then motivates the believer to live his life in child-like fear during his time upon the earth.

Peter then goes on to explain that this work of redemption was not an "afterthought" on the part of God. Christ was "foreknown" — or chosen — before the foundation of the world (verse 20). From eternity past, this was God's plan, that He would give "His only begotten Son, that whoever believes in Him should not perish." Peter then declares that we are believers in God "through Him" (verse 21). It is through the manifestation of Christ, through His becoming flesh, through His suffering and death, through His blood and His resurrection, that we have become believers and have been placed in a right relationship to the Father. Because all this is His work, then our faith and hope are in God alone (verse 21).

What a marvelous redemption! Thus Peter instructs the believers to live in child-like fear, knowing He is their Father, and rejoicing in the redemption He has provided in His Son. We are to live what we already are in Christ.



by Pastor
Philip Haugen



Let us redouble our efforts

Six years ago it was my privilege to spend a sabbatical year studying at Concordia Seminary, St. Louis, Mo. It was the 500th Anniversary of the Reformation, and elaborate celebrations were held throughout the year. In classes I studied hermeneutics and learned firsthand of the tremendous upheaval in this Missouri Synod seminary and its struggle to maintain its conservative stance on inerrancy and other Reformation-born theologies.

Little did I realize that these academic discussions of what was taking place in other Lutheran groups would one day become a flesh and blood reality in my ministry!

Last year I temporarily served a new congregation of American Association of Lutheran Churches Lutherans, all of whom had withdrawn from their respective Lutheran churches because of their church's change in theology. This spring I received a permanent call to an established church to which 70 people had recently transferred, again because of the changes in their former Lutheran congregation following the merger of 1988. What has been happening?

The stories were amazingly similar, though they came from many different sources: The historic Lutheran convictions that they had comfortably held for as long as they could remember were announced as wrong. Perhaps most bewildering, these changes now announced were described as having taken place so long ago that it was a wonder that they hadn't noticed it before.

There may have been talk about the inerrancy question, but to the average church member, it appeared to be quite "academic" and the Gospel was still being preached, and the Old Testament revered. So, despite some signs of change, confirmands grew up and had children, who were baptized and confirmed, and all seemed well. One is reminded of the old story about the frog who will stay in a warming kettle until he is cooked — if the heat is turned on gradually enough. Apparently the completed merger has turned up the heat to the point that

"frogs" have been popping out of the ecumenical pot all over the U.S.!

We can make jokes about it, but in reality it is very serious, and sad. And, we can see in retrospect how it all came about (hindsight has 20/20 vision). It begins in the very nature of man. All of the Old Testament is history of mankind's continued devolution from God. Only when God's people had turned so far from Him that God had to bring in temporal retribution, did they repent and return again. This cycle is being replayed today. We, who feel smug about our church bodies, need to understand that we are not exempt from this tendency. History is uniform in that evidence. If we thought that Luther's reformation was the end of reform and renewal, then the water in *our* pot is up to 140°!

If you take notice of the fact, it invariably is true that official changes in doctrinal or practical matters in the church are never made first and people's opinion about it brought into line. Rather, the official constitutional change is the last to happen — after the majority of the constituents have been persuaded to that point of view. That persuasion is not made by edict, but by quiet teaching. It was at least 20 years ago when the editor of Augsburg Sunday School materials very honestly said to the Lutheran Brethren editor that because of the changes made, the new Augsburg materials would no longer be appropriate to the Sunday Schools of the Lutheran Brethren. The children being taught from those materials are today the leaders of their church.

What we need to recognize is that long before outward behaviors are evident to the casual observer, the foundations will have been shifted. The drift from historic Lutheranism in a number of seminaries has been known for many years. Many of us have time and again expressed alarm at the departure from traditional Lutheran viewpoints in matters relating, first of all, to inerrancy of Scripture, and then to its logi- ◊

"We can make jokes about it, but in reality it is very serious and sad."



—by Rev. C. Lloyd Bjornlie Winger, Minn.

“Yet, our
exuberance is
shallow.
For deep down
we grieve...”

cal outcome — questioning the historicity of Old Testament accounts, even to fundamental doctrines, such as the virgin birth, and its subsequent effect upon the nature of the efficacious substitutionary death of the God-Man for the sins of the world.

But, by and large, people are not interested in doctrinal technicalities! Most people choose the church they attend based on the friendliness of the people and the “feel-good” atmosphere engendered by the welcoming committee and the enthusiasm of the song leader. The matter is further complicated by the fact that historical or higher criticism is not tied to a dry, dogmatic code, but in fact endorses subjective experience as evidence of truth. Thus it is possible for someone to have an acceptable existential encounter with Jesus, yet an emotional encounter devoid of doctrinal tethers. Charismatic enthusiasm can thus cover for error and be used as a proof that the Holy Spirit has not left the Church, and therefore its teachings must be respected!

Luther made it very clear: We are not saved by works, even such outward manifestations of emotion. We are saved by faith in the historical truth of the incarnation and its fulfillment on Calvary. All the enthusiasm in the world, all the worldly-achieved success (measured by size) does not make a Lutheran or a Christian, if the moorings to the Gospel are gone. Lest I be misunderstood: Praise the Lord for emotion! But be

sure that emotion is based on Calvary.

We look forward with real apprehension to the future of those churches who have re-defined Lutheranism and sail under a new flag of historical-higher criticism. In the meantime, we who are the recipients of these alarmed Lutherans welcome them with open arms, reassuring them that historic Lutheranism is still being taught in our churches and in our seminaries. We welcome them for they have not chosen their new church based on outward human attractiveness, but upon foundational truths many of them had to dig up entirely on their own. They have chosen to move, not because of themselves (primarily), but for the sake of their children, as they see the trends in their “old” church! We welcome them for their dynamic doctrinal convictions which will be put to good use in the organization of the church.

Yet, our exuberance is shallow. For down deep we grieve for the necessity of this action. Families have been split, relationships hurt. Like Luther in his day, these would so wish to say, “Were any other alternative possible, we would choose that — but “here I/(we) stand, I/(we) cannot do otherwise!”

Let us continue to pray for those who have given up so much, humanly speaking, to follow their conscience. Let us redouble our efforts to protect the historical, conservative, evangelical and pietistic emphasis of our church, that this tragedy shall not have to be repeated in the years to come.

Biographical Sketch

Rev. C. Lloyd Bjornlie was born at Cooperstown, N. Dak., and graduated from Clearbrook, Minn., High School. He received his Bachelor’s Degree from Concordia college, Moorhead, Minn., and his Master’s Degree in educational administration from the University of Minnesota in Minneapolis. He has also done post-Master’s work in the same field there. In 1983-84 he spent a year of sabbatical study at Concordia Seminary in St. Louis, Mo. He holds seminary credentials and ordination from the Church of the Lutheran Brethren.

Pastor Bjornlie has spent most of his ministry as an educator, serving at various times as high school teacher, high school principal (Hillcrest Lutheran Academy, Fergus Falls, Minn., 1945-64), and most recently as the president of the Lutheran Brethren Schools in Fergus Falls, 1972-84.

From 1964 until 1970, Pastor Bjornlie was

an administrator at the U. of Minn. in Minneapolis. In the early 1970s he became the first president of Minnesota Non-Public Accrediting Association, the organization currently providing recognition and guidance to Minnesota non-public schools.

He served parishes at Alexandria, Minn., Eugene, Ore., and many summer interims throughout Minnesota, while affiliated in education. Pastor Bjornlie has most recently been the interim chaplain of Bethany Nursing Home, Alexandria, and previous to that the pastor of Berea Lutheran Church since 1984.

Pastor Bjornlie and his wife, the former Eleanor Eastvold of Felton, Minn., have five children: Cheryl Olson, Appleton, Wis., David Fargo, N. Dak., Ethan and Teresa, Fergus Falls, and Lori Kristiansen, St. Paul, Minn. There are nine grandchildren.

Pastor Bjornlie is a member of the fellowship clergy roster of the AFLC.

Discouragement and Encouragement

There are many problems, storms, stresses, anxieties, sickness and suffering in this world. These things may cause a person to become tired, weary, distressed or defeated. Individuals face these problems and suffer from the effects to varying degrees.

Some who live in gross, open sin (at least for a season) bring many of these problems upon themselves. They usually enjoy the sins they are engaged in for a season and find them tempting and exciting. But sooner or later the ill effects of sin catch up with them and cloud their joy, often driving them to despair.

A biblical example of this type of person is King David, who at one time in his life yielded to temptation and became guilty of adultery and murder. In Psalm 51, David expresses his great anguish of soul as he begs God for mercy, "...and my sin is ever before me" (vs. 3b).

But there is also the materially prosperous, physically healthy individual, who does not seem to be greatly troubled in any way nor have a problem with weariness, discouragement or depression. He is not a Christian, although he may go to church and think himself a Christian. He believes in honesty and is at peace with most everyone. He has gathered certain earthly comforts and luxuries around himself and his one ambition is to ever revel more and more in these earthly pleasures. He wishes he could remain here on earth forever and lives as though he will. His treasures are all on earth, with none in heaven, and that is where his heart is. He is quite satisfied with life as he finds it.

An outstanding example of this person is the greedy farmer, in Luke 12:16-20, who was only interested in enjoying the earthly riches which he had been able to gather for himself. However, it is not only the farmer who can be overly dedicated to the things of this world to the neglect of his soul need, but there are many in all walks of life who are busy building a little kingdom for themselves on this earth, which they hope to enjoy for a long, long time. The building of this kingdom takes up all their time and is their greatest interest. It is their first love.

But what about the dedicated Christian who with Jesus is engaged in a warfare against sin and evil, a warfare which like any other warfare has its worries, stresses, discomforts, threats, dangers and suffering, and which also often



"This dedicated Christian loves Jesus and all He stands for."

-by Rev.
Gerald F. Mundfrom
Osceola, Wis.

brings ridicule, persecution and sometimes martyrdom?

This dedicated Christian loves Jesus and all He stands for. He hates sin and evil. He is burdened for the lost and finds this to be a heavy burden to carry. He has taken up his cross (Mark 8:34) as a soldier takes up his arms. He is ready to pay the price, whatever needed, to enter and hold his place in that warfare. He does not find life on earth all that pleasant and is looking forward to being in heaven with Jesus forever. This Christian feels the heat of the battle and all the stresses that accompany the warfare and may suffer its effects and become tired, weary, discouraged, defeated or depressed. We have examples in the Bible, such as Joseph, Nehemiah, Jeremiah, Paul and others.

Jesus said, in Mark 8:34-36: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life (those who live only for self and this world) shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Jesus is looking for dedicated soldiers of the cross who will dare risk everything they have (if need be), and who are willing to face the war against sin and evil with Him.

However, though Jesus wills to lead us into the Christian warfare in order that His kingdom on earth might advance, He promises to sustain us and uphold us in that warfare. He has said, "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20b). Paul, who was a great Christian warrior, testifies to his faith in Jesus' promise when he quotes Jesus as saying, "My grace is sufficient" (II Corinthians 12:9). Because of this promise Paul dared to face the Christian warfare.

The fight is not easy. The enemy is real and powerful. Often it may seem that Satan is winning more battles than God is. After many centuries of time evil seems more rampant than ever.

Many would tell us that we should never become discouraged or depressed as a Christian, as if to do so would be a sin. But we can't always help it when this happens to us. No one

◇

I was asked to teach
our high school Bible class.

I was both scared and uncertain, but the time had arrived to teach the high school level students for Our Redeemer Lutheran Church in Kirkland, Washington. Several weeks had passed since Pastor (Kenneth) Moland had phoned me. After exchanging a few sentences about the weather and our health, I blurted out, "What do you want?"

He laughed, then replied: "The Sunday School Committee has asked me to inquire if you would be willing to teach our high school class this year?"

"You must be kidding!"

"No, I'm sure. I'm talking to Betty Sorrels, aren't I?"

"But I've never taught a Sunday School class in my 68 years."

"The Committee knows you've taught other kinds of classes, such as writing, Red Cross Baby and First Aid, and those at the Seattle Aquarium, and you've been active in the Girl Scouts and 4-H. They also know you are the mother of two and a grandmother.

After an interval of silence I asked,

Why don't cha?

—by Betty Sorrels
Seattle, Wash.



"Is there a written lesson plan I could follow?"

"Yes, I'm thinking of the Jim

Burns' series. There will be a book for each teen and a leader's guide for you.

It is a four-part series and the first

DISCOURAGEMENT

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wants to become discouraged. It is not something we crave, as we might crave a sinful habit. But it comes upon us like a storm. Often circumstances in life will bring it on and unless we have no feelings, we are going to become discouraged. At such times we might be able to hide our discouragement from others but deep within we feel sad and disheartened.

But then as we become weary and down, we can go to Jesus and find a rest and comfort in Him. "Come unto Me," Jesus says, "all ye that labour and are heavy laden (the Christian warrior), and I will give you rest" (Matthew 11:28). Here we see no rebuke on the part of Jesus to the Christian for becoming weary and sad, even depressed, as if it were a sin. But rather we sense that Jesus expects us to become tired and weary when we labor and fight the Christian warfare for His name's sake.

The military does not tell its fighting men that they should not get tired, weary or discouraged, but rather it expects them to give of themselves so that they do become tired and weary,

risking danger and death, all for the cause of the war. But then the military offers food and rest for the tired and weary, and medical care for the wounded, and they honor their dead.

In the same way the Christian soldier is expected to spend himself in the Christian warfare, all for the cause of Christ. And as he becomes weary and discouraged, he is invited to come again and again to Jesus for restoration.

It is not a sin to become weary and discouraged in the Christian warfare, but we are not to give up. Nor need we give up because God's grace is available and is ours for the asking.

Next time — "Encouragement in the Christian Warfare." For more information on this topic, Pastor Mundfrom's book, *The Depressed Christian*, is recommended. It can be ordered from Mercy and Truth Publishers, Route 1, Box 503, Osceola, Wisconsin 54020. The cost is \$2.50 plus postage.

(Ed. note: The articles will not necessarily appear in consecutive issues.)

book will have 12 lessons, with some of the titles: "Getting Our Priorities Straight," "Walking in the Spirit," and "Developing a Disciplined Devotional Life."

"That'll help."

"The Committee and I will be there to support you, if you should need us."

"Give me a few days to think about it. I'll let you know by this coming Sunday."

That first Sunday morning I faced five teenagers. Now I'd seen these people in church, but I really didn't have any relationship with them — they were just someone else's kids. I'd probably smiled at them before, but now for the next hour they were mine and in my charge to study the Word of God.

I handed out Jim Burns' Book I, "Putting God First." I then made certain every student had a Bible along. I felt as though they were as unsure about me as I was of them. Maybe, I thought, they are wondering, what makes that stern-looking lady know anything about teaching us?

From my point of view "the five" didn't appear very threatening as I

faced them. Three of them wore jeans and two of the girls had on dresses. One of the older boys appeared close to falling asleep. Later I learned that he worked the late shift at the local Burger King. Yet he seldom missed a Sunday.

After we had shared what we had done during our summer vacations, I gave a few ground rules. Each Sunday we would commence and close our lesson with a prayer, give the reference before reading a Scriptural passage, and use Mr. Burns' materials in a sort of critiqueing mode.

After we read the table of contents in "Putting God First," I asked, "What do you think?"

Following a long silence and shrugging of shoulders, I went on, "From this list there are a few subjects that I do not feel comfortable in teaching — and probably won't."

Then in a low voice one of the older girls asked, "Do we have to have the one on dating? I'm sick and tired of that subject of sex and babies. We get it in school, church, youth rallies and conferences."

"Good," I replied. "That's one subject I really don't feel relaxed in monitoring."

From then on we followed Lesson I, "Getting Our Priorities Straight." We talked about how difficult but necessary it is to put God first in our lives. The class presented the facts that their daily lives were filled with school, work, homework, parties and just being with the rest of the group. I suggested that, to start with, ten minutes every morning before they commenced their busy lives would make a great difference.

The second Sunday was easier and by the end of the first month we felt comfortable with each other and the material. By then I had discovered who liked to read, who always responded, who seldom did and the individuals who didn't want to lead us in prayer.

Every week by Wednesday I had studied the next Sunday's lesson. I answered all of the questions in both their books and my *Study Guide*. I found that this preparation gave me several days to think and pray about

the subject. To be an authority was not my aim; I wanted to have a bank of information that could steer us in our discussion. But, best of all, I learned more about God's Word and plan.

Sometime nearing Christmas, our lesson centered around the story of the Prodigal Son (Luke 15:11-32). We took turns reading that well-known story. When the last phrasing had been uttered I asked, "Who likes this story?"

When no one responded to my question except with shoulder shrugging and lip lifting, I then asked each member individually and received the following replies.

"It's nice."

"I guess it's okay."

"The wording is different in my Bible."

I waited a few seconds before I stated, "I don't like this story and never have. I think the oldest son got shafted."

From that bold remark the class relaxed. We re-read that story. We talked and talked about the father and his two sons. The class then talked about their own parents and their brothers and sisters. As a group we decided that the father's love for his wayward son was the greatest, but he still loved his elder son as well. We paralleled our Father's love for each of us, and if we should stray, we can return and be welcomed with nourishment, warmth and a place in His kingdom.

Christmas, Easter and Memorial Day came and went. The High School Sunday School Class grew in both size and appreciation of God's Word. All participated in the readings and discussion, and most led in both the opening and closing prayers. Seldom did anyone miss a class. I love each one and pray for them early every morning.

Recently the Sunday School coordinator phoned me. "Betty, can we count on your teaching the high school class this coming season?"

Without any hesitation I replied, "Yes, you surely can, for it is the greatest."

When your church's Sunday School Committee asks you to teach any class, I'll be saying to you, "Why don'tcha?"

In Teaching, I Am Taught

I heard the Father say, "Go teach,"
And marveled at His call,
"I cannot others teach," said I,
"For I am least of all."

"Though thou be least," the
Father said,
"Yet I have need of thee.
Where thou art weak, I am full
Strong,
Thou canst do all through Me."

Since I have yielded to His call
Whene'er His help I've sought
His spirit fills my every need,
In teaching, I am taught.

Hazel M. Lindsey

Music

The preaching of God's inspired Word and singing always played an important part in the early church. Paul urges the Ephesians in 5:19, 20, "Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. Submit to one another out of reverence for Christ."

The Luther League Federation has produced two hymnbooks this year. The books are *Scripture and Chorus Songs*, edited by Pastor Timothy Carlson of Wheatland, Iowa. The other book is titled, *Youth's Favorite Songs*. This book was edited by Dr. Wilton Bergstrand and his sister Lorraine. Dr. Bergstrand was the Youth Director of the Augustana Synod. This song book is a music edition. The music edition for *Scripture and Chorus Songs* is now out also.

Youth's Favorite Songs is a compilation of songs which have been chosen by young people. The cost of the book is \$5.95, while the Scripture book sells for \$1.00. You can order Bergstrand's book by writing AFLC Youth Resources, 112 West Milner, DeKalb, Illinois 60115. Write Pastor Timothy Carlson, P. O. Box 337, Wheatland, Iowa 52777 for the Scripture and Chorus book.

Dr. Bergstrand's book is an exact printing of the original Augustana Synod book. At this year's Annual Conference in Minot, N. Dak., one lady exclaimed, "This looks like the book I sang out of about 1000 years ago!" While it isn't that long ago, of course, many of us have a copy or two in our libraries and we did use it when we were younger! Our AFLC Luther Leaguers will enjoy this hymnbook, too.

Pastor Carlson has worked hard on the Scripture chorus book. There are many wonderful songs in it that young people will enjoy singing.

These books will give balance to

the "music program" in your church. Both books give honor and glory to Jesus. "And whatever you do, whether in word or deed, do it all in the Name of the Lord Jesus, giving thanks to God the Father through Him" (Col. 3:17).

Music is an important part of the life of the Christian Church. Our aim must be to lift up and honor Jesus who gave of Himself on the cross of Christ. We need always to select music which will do just this. Carefully selected music can do much more than cause us to feel good or raise our spirits. Good singing can point us to the Lord Jesus Christ and what He has done for us.

Pastor Dennis Gray

AFLC Youth Resources Director

"Son Summit"

Lay Pastor Mark Olson of St. Petrie and Freedom Lutheran Churches of rural Ottawa, Ill., has announced the beginning of what is called "Son Summit."

"Son Summit" will meet on the first and third Sunday evenings of the month through May, 1990. They will be held in the Harding Grade School gym from 7 to 9 p.m.

"Son Summit" offers exciting games, activities, team competitions, Christian music, skits, challenging messages and an opportunity to meet new friends.

D. Gray

First youth retreat at Wilderness Camp

Youth from the Southwest Central Minnesota District met at the Wilderness Camp on July 26-30th for Bible Camp. Many of the district youth went to the Luther League Federation Convention, but for the youth not able to go, an alternative camp was offered. Fourteen youth and three pastors met at the Wilderness Camp which is located 11 miles south of Lake Park., Minn., on Highway 5.

It was a unique experience for many of us as there are no dorms, so everyone slept in tents. All the Bible sessions took place outside under a shelter. There were Bible studies in the morning and in the evening there was a prayer time, followed by the worship service. Later in the evening everyone viewed a Christian video, which was discussed the following day. We had a blessed five days. Pastors Rodney Johnson and Lynn Kinneberg were dean and assistant dean, as well as the cooks for the week. The district pastors brought the Bible studies and messages for the week. A new building was in the process of being built which came in very handy as it is there that we did all the cooking. It is equipped with two stoves and two refrigerators and will soon have running water.

We look forward to having more youth retreats at the Wilderness Camp and to supporting the camp so that it can continue to be improved.

I would like to encourage other groups in our AFLC to consider using the Wilderness Camp for Youth, Men's, Women's or Family Retreats. For those not familiar with the camp, it is located on 77 acres of beautifully-wooded property. There are hookups for campers and drinking water and a dumping station for recreational vehicles. There are also trails for cross-country skiing and snowmobiling in the winter. We thank God for all of the many camps in our AFLC in which people of all ages can come and sit under the preaching and teaching of God's Word and enjoy Christian fellowship.

*Rev. Rodney Johnson
Spicer, Minn.*

The unique experience of this group of youth can be repeated time and time again, perhaps in your area. Why not try to get the local Luther League officers together for leadership training and district planning of rallies, camps and other special events?

Pastor Dennis Gray

EDITORIALS

MORE NEWS WANTED

The call has come for more news in the *Ambassador* from the congregations. People want to hear what is happening in the churches of our fellowship.

More local church news is carried in our pages now than some years ago, but there is a desire for even more, especially from places which seldom report any of their activities.

Perhaps the feeling is that the work in your church is so "everyday," that nothing occurs worthy of being a news item in the *Ambassador*. But surely a couple of times a year something goes on that could be shared with our readers.

Some congregations and parishes send their newsletters or parish papers to us and we can cull out events to highlight in our News of the Churches (From Here and There) section. We welcome more of these parish papers. Put us on your mailing list. Send them to Editor, *The Lutheran Ambassador*, Box 128, Newfolden, Minn. 56738.

Many of you do send word when your congregation is celebrating an anniversary, is building or dedicating a new church or addition, or some other extra special occasion is taking place. We appreciate that. Keep it up.

Of course, we like to report the evidences of the Spirit's moving among our people and in our churches. Please pass the word on to us so that we can share it with others.

The suggestion has been made that there be district reporters who would send the news in to us, funnel it in, we could say. A good idea, and some of the districts may actually carry through on the suggestion. On his own initiative a pastor from the Illinois District has sent in some news for this issue. We are considering presenting the news from the congregations by districts, at any rate, and may begin that practice soon.

The plea is, more news from the churches. Will you help us so that this comes to pass? We're doing better than we used to on this score, but there is room for improvement. Help us.

TWO HOLIDAYS

There are two uniquely religious holidays in the U.S. and Canada, recognized by law, Thanksgiving and Christmas. (Canada observes Thanksgiving on the second Monday of October each year.) They are both embraced by Christians and the Christian Church as their own.

In the midst of the great secularization of our society, it is refreshing to know that law and tradition set aside these two days for us, on the one hand to acknowledge the goodness and providence of Almighty God and, on the other, the incarnation of God through Jesus Christ.

In light of that fact and amid the many complaints (some of them justified) about the deterioration of moral purpose in our country, it seems too bad that appropriate services aren't

held in many of our churches on Thanksgiving and Christmas Days themselves. Yes, they are held at some other time, but not on the days set aside for the purpose. Surely this must send mixed signals to the secular society we so much want to save.

While it is a noble goal to want "family days" for eating and visiting together, it is a more noble goal to first gather in public recognition of God's blessings and that God became man and dwelt among us. The houses of God in our communities shouldn't stand empty and silent on these days. In some towns they are all closed on Thanksgiving and Christmas.

Were these two holidays abolished by the acts of our legislatures or confined to Sundays, there would be a great hue and cry that sinister forces were attacking the very vitals of "Christian America." And yet such abolition couldn't be challenged by many on the basis that they were actually using the days for Christian observance because they aren't. It is good to have family days but they could legislatively be scheduled at other perhaps more convenient times.

It wasn't always thus, that Thanksgiving and Christmas services were held at other times than the days themselves. Gradually, imperceptibly, the change has taken place in many churches, not only in AFLC churches but others as well. The trend may be irreversible, but we hope not. If your congregation still holds Christian services on these days, keep on doing that. If you discontinued the practice, consider returning to the old, traditional way.

It would be a good testimony in our land.

PRAY FOR STRENGTH

Do not pray for easier lives,

Pray to be stronger men:

Do not pray for tasks equal to your powers,

Pray for powers equal to your tasks.

Then the doing of your work shall be no miracle,

But you shall be the miracle.

Every day you shall wonder at yourself,

At the richness of life that has come to you

By the grace of God.

Phillips Brooks
(*Youth's Favorite Poems*)

Emmanuel Lutheran notes centennial

Emmanuel Lutheran Church of Ringbo, Middle River, Minn., observed its centennial in services on Sun., Sept. 24. The congregation is served by Donald Balmer, lay pastor from Our Saviour's Lutheran, Thief River Falls, Minn. Rev. Del Palmer of Our Saviour's is the supervising pastor and visits the congregation periodically.

At the morning worship, Rev. Richard Snipstead, president of the AFLC and a former pastor of the congregation, preached the sermon, using the text, Hebrews 13:8: "Jesus Christ is the same yesterday and today and for ever." The theme for the day was I Corinthians 3:11: "For no man can lay a foundation other than the one which is laid, which is Jesus Christ." Mrs. Philip Dyrud served as pianist for the day.

A dinner was served by the ladies of Emmanuel to a large group following the service.

Mr. Balmer also led the afternoon service at which Irvin Schmitke, Fargo, N. Dak., a former lay pastor, gave devotions and brought a greeting. Rev. Eugene Enderlein, Minneapolis, Minn., a former pastor, brought greetings, as did Lay Pastor J. A. Grimstad, of the staff of Our Saviour's. Rev. Ray-

nard Huglen, Newfolden, Minn., also spoke briefly. Special music was by Ericka and Melissa Lund. The closing hymn of the anniversary festivities was "Lead on, O King Eternal."

Coffee and bars were served in the fellowship hall before people left for their homes.

A Brief History

Lutheran work in the Ringbo community began in 1885 or 1886. A congregation called Norway Lutheran Church was organized and later reorganized under the name of Aas Lutheran. That later merged with another church in the area, Zion Lutheran, to form Emmanuel Lutheran Church.

Services were first held in the Ringbo schoolhouse. The church wasn't built until 1901 at a cost of \$1400. The dining room or fellowship hall was added to the west in 1952 and remodeled in 1979. The project also involved extending the church to the north and enlarging the chancel. The bell tower was removed and replaced by a steeple in 1977.

Emmanuel has been served by many pastors and lay pastors over the years. They are: Elias Berlie, 1890-91; H. J. Villevik, 1891-93; August Bredeson, 1893-99; 1900 to 1919, uncer-

tain; George Larson, 1919; O. E. Raaum, 1920-29; O. J. Haukeness, 1930-32; R. G. Pedersen, 1934-36; Einar Olsen Gundale, 1937-41; Joseph Nystuen, 1941-48; George Mellby, 1949-50; R. G. Pederson, 1950-59; O. K. Ose, 1959-60; Richard Snipstead, 1960-64; Sidney Swenson, 1964-66; Marius Haakenstad, 1967-71; Orville Olson, 1966-71; David Molstre, 1972-75; Eugene Enderlein, 1976-81; Richard and Nancy Lund, 1981-82; Irvin Schmitke, 1982-86; Leslie Galland, 1982-88; Don Balmer, 1982--; J. A. Grimstad, 1986--; and Del Palmer, 1989--.

Trust and Wait

Commit to God your problems
When you know not what to do;
Lean upon His promises
God has made for me and you.

Trust in the Lord's faithfulness,
Knowing He is staying by;
Then thank the Lord and praise
Him,
Through you know not fully why.

Some day you will see clearly
And in gratitude you'll bow,
For God's way is the best way—
He is working for you now.

"Commit your way to the Lord;
Trust in Him and He will act."
(Psalm 37:5)

"I will wait for the Lord, my soul
waits,
And In His Word do I hope."
(Psalm 130:5)

Mrs. Laura Norum
Golden Age Manor
Amery, Wis.

letter to the editor

DIDN'T LIKE IT

I was appalled as I sat in church today (Sept. 17) before the service and read the article on the back page of our bulletin. In particular I was upset by the sentence "The predominant philosophy taught at most high schools today is 'if it feels good do it and don't worry about anyone else.'" I consider this to be untrue.

Are there teachers, students, parents or pastors who believe "if it feels good, do it and don't worry about anyone else?" Probably. Do "most" teachers, students, parents or pastors believe it? No! I have taught in a public high school for over 20 years. I have yet to meet a teacher, administrator or board

member who had as their philosophy, "If it feels good do it and don't worry about anyone else."

Many people have, at some time in their life, been guilty of saying things that were not true. However, very few have them printed on the back page of a church bulletin. I can understand why this article wasn't signed. I would have been embarrassed to sign it, too.

There were many statements in this article that were true. It sure would have been nice if that could be said for all of them. We should expect no less from a church bulletin.

James Rolf
Brandon, Minn.

The tactics of the antiabortionists

—by Elizabeth R. Martinson
Minnetonka, Minn.

Proponents of abortion are expressing bewilderment toward the actions of the antiabortion demonstrators. "What real purpose do they accomplish? What I see is a tremendous misuse of police time." Perhaps it is not too late for eyes to be opened a bit wider. For there truly is more to be seen than a tremendous misuse of police time.

In April, 1982, I discovered that I was pregnant. It was, incidentally, an unplanned pregnancy. I didn't know *who* was in my womb, but I knew, even though this being had only existed for about four weeks, that it was human. I never thought of "it" as an extension of me — a spare organ, or simply a chunk of new tissue. There was never any question in my mind that this being could be anything other than human. Might it someday show itself to be a collie, or perhaps an African violet? Of course not! It was human!

I didn't realize then, when this being was four weeks old, that her heart was already beating; that her brain, eyes, ears and nose were already taking form. But I let her live, and now I know *who* it was in my womb, when that being was only about four weeks old. It was Lauren Beth Martinson. We

first laid eyes on her in December, 1982. Now she's in kindergarten. She's still growing, and she's continued the course that began nine months before she was born... she's human.

If I would have chosen to take control of my own body and have an abortion in 1982, I would have ended the life of Lauren Martinson. If I had made that choice in April or May of 1982 when I could still slip into my favorite pair of blue jeans, a doctor might have done a D and C, scraping my womb with a sharp curette, cutting Lauren's tiny body into pieces, and scraping her into a basin. Or perhaps the method chosen would have been suction. In that case, a plastic tube would have been inserted into my womb, suction would have torn Lauren into pieces, and she would have been vacuumed out of my womb, and her body parts trapped in a gauze bag. If I had chosen abortion in June, the doctor would probably have had to use forceps to dismember Lauren's body in the womb, and alternately removed her parts with the forceps and suction.

In July, I gave up my jeans and started wearing pants with an elasticized waist. I still didn't really look pregnant, even in my swim suit. If I would have waited until then to make my choice to control my biology — my life!! — we would probably have gone with the saline method. The doctor would have inserted a needle into my womb, removed a certain amount of amniotic fluid, and then injected a like amount of salt solution. Lauren would have swallowed the salt solution, it would have poisoned her; she would have struggled and convulsed. After an hour or more, her struggling would have ended, and she would have died. Then I would have gone into labor and delivered Lauren, dead.

Gross. To talk like this is barbarous. But I pray that this reality would be ever clear in my mind. I contend that it is infinitely more barbarous to claim the right, or even to condone the right to initiate these procedures. If someone, today, tried to cut Lauren up and put her body parts in a gauze bag, I would put my body between Lauren and the murderer. I would do everything in my power to prevent the murderer from making the kill. When she was in my womb, she was already Lauren, despite my ignorance of her personality. Yet I had the choice to control my body, and to allow hers to end up in a gauze bag. No one would have stepped between Lauren and her murderer.

We are slowly awakening to the reality of abortion. Today, there are people who are willing to put their bodies between the unborn and their would-be killers, even without knowing those whose lives they are trying to save. Through "Operation Rescue," they are doing everything they can to stop the slaughter of the innocents. They are blocking access to sure death in an abortion room, where every day tiny bodies are chopped and suctioned into tinier parts, and disposed. The rescuers' intent is not that they be arrested and carted off by police officers to city busses. Their intent is to save little Laurens and Michaels from their mother's decisions to be in control of their own bodies, and the consequent 100% mortality rate of "therapeutic" abortions.

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(Mrs. Martinson is a homemaker and free-lance writer. She participated in the January 20 rescue mission at Planned Parenthood in St. Paul, Minn.)

Students return with missionary burdens

Summer is over. The Bible School students have settled in their studies, jobs and social activities of the new school year. For the seniors, it has been a time of reflection on the experiences of the past summer. Many students were a part of five teams which traveled from coast to coast, Canada and Brazil. Though the airplanes have landed and the vans are safely back on campus, the Lord continues to work through the ministries in which these young people were involved.

Personally, each team member was thrust into a strenuous class called "Life" with the Lord Himself as the teacher. One *Ambassador* said, "I can't believe what I had to learn about myself. Without the Lord's grace, I would not have made it. The summer was incredibly wonderful and challenging."

A common thread runs through each of the teams' experiences. These students have returned to classes this fall amazed with the desperate need of young people. Many teens seemed to know so little of the Bible, even the familiar stories. There was surprise at the lack of good standards and morality.

One student on the *Majesty* team shared, "By the time friendships were made, it was for us, 'on the road again.' But through this, I realized the shortness of time that we had to talk to people. We had five days at the most to share the Gospel with them. Many times it was just an hour to do as Deuteronomy 32:3 says, 'For I proclaim the name of the Lord; ascribe greatness to our God!'"

Going to Brazil on the *FLY* team opened eyes. They saw the committed Brazilian Christians joyfully worshipping and studying Scriptures. The young American students were inspired and challenged to study God's Word with greater

intensity and to be more aggressive in sharing the Gospel with others.

In looking back on her summer with the *Barnabas* team, one student commented "We learned together how important it is to daily feed on the Word on God. Witnessing to unbelievers really challenged us to search the Scriptures and to know our doctrine."

God blessed the ministry of these teams. No one on the *Ambassador* team will forget the thrill of seeing nearly twenty teens come to know Jesus Christ personally at a camp in Pennsylvania. Then there was the night in North Dakota when a cabin of young men were counselled and prayed with, way into the night. Of course, seeing the Lord work in numerous lives at the Luther League Convention in Canada was a highlight for most of the summer teams.

A peek at Dean Greven's file of letters from congregations and individuals who were touched by a summer team clearly shows the blessing was for more than just the members themselves. Letter after letter reflects thanksgiving to God for the benefit and encouragement received from a team. Requests for next summer were already being gathered.

Summer is past. Students have returned to AFLBS changed. More than ever do they realize their own need of God's strength and wisdom. The reality of a lost and dying world without Christ looms much more clearly before their eyes. The following months of studying God's Word means so much more than it ever did before.

—Solveig Hjermstad
with Bill Momerak, Sonja Dahl,
Jamie Hedlund, Vicki Hoseth, Nathan Monseth

AFLTS gets grant

Association Free Lutheran Theological Seminary in Minneapolis, Minn., has been awarded a \$6,225 grant from Aid Association for Lutherans (AAL).

Continuing education opportunities are being provided for 35 pastors with \$2,500 from AAL. An inter-term program will be offered in January, with guest instructors teaching the courses. An institute of theology was conducted this summer.

According to Dr. Francis Monseth, dean of the seminary, "Our goal is to

strengthen local congregations through more effective leadership in such pastoral skills as preaching, teaching, counseling and administration."

Educational opportunities will also be offered to some Free Lutheran faculty members with \$2,000 in AAL funding. The money will enable four instructors to attend workshops, academic courses and conferences.

A number of seminary students will receive a total of \$1,500 in financial aid through the grant. According to

Charles Bose, manager of the AAL grant program, "The money is intended to meet the financial needs of first-degree, full-time seminary students for on-campus study."

The AAL grant also funded a combination financial management session and senior student recognition event held last spring.

The money has been awarded to Free Lutheran Theological Seminary through AAL's Church Vocations Enrichment Program.

Personalities

Pastor Peter Bergstedt, formerly of Negaunee, Mich., has accepted a call to serve Sunnyside Lutheran Church, Stacy, Minn., beginning this

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.

SOUTH DAKOTA, Eagle Butte

Paul "Jack" Strong, 85, June 11, Emmanuel.

Mrs. Helena Schuler, 85, June 12, Emmanuel.

month. He was previously affiliated with the Apostolic Lutheran Church of America and has been placed on the AFLC Fellowship Roster after colloquy with the Co-ordinating Committee.

The new address for **Rev. James Gerdeen** is 4227 South Andes Way, Aurora, Colo. 80013. Dr. Gerdeen, who served until recently as both university professor and parish pastor at Chassell, Mich., has accepted a new faculty appointment in Colorado.

Rev. Jerry Holmaas, successor to Dr. Gerdeen at Maranatha Lutheran, has the address of Box 647, Chassell, Mich. 49916.

1989 ARC Family Camp attendance report

(The numbers in the parenthesis indicate those who attended the first week of camp, July 2-8. The second week of camp was August 6-12.)

Arizona (2): Tucson — 2.

Iowa (12): Garden City — 3, Nevada — 1, Radcliffe — 4, Roland — 4.

Illinois (22): Chillicothe — 9, DeKalb — (2) 2, Newark — 2, Sheridan — 2, Sparland — 5.

Michigan (11): Ishpeming — 2, Marquette — (2), Negaunee — (1) 6.

Minnesota (283): Undesignated — 4, Anoka — 1, Badger — (1), Blaine — 1, Bloomington — 5, Brooklyn Park — (4) 9, Burnsville — 3,

Burtrum — 2, Butterfield — 4, Byron — 1, Cannon Falls — (2) 2, Circle Pines — 4, Cloquet — (7), Cokato — 10, Comfrey — 2, Crystal — (3) 1,

Eagan — (2) 4, Forest Lake — 12, Glenville — 2, Golden Valley — 7, Hopkins — 2, Kandiyohi — 12, Kenyon — (1) 7, Maple Grove — 15, Middle River — 1, Minneapolis — (3) 13,

Monticello — 4, Moorhead — 6, New Hope — 10, New York Mills — 1, Nicolet — 6, Oakdale — 4, Ortonville — 4, Plymouth — (1), Pipestone — 11, Revere — 3, Rockford — 4,

Rogers — 7, Roseau — 5, Scandia — 7, Shakopee — 2, Shoreview — (7), Spicer — 16, St. Cloud — 4, Upsala

— 3, Wadena — 2, Wanamingo — 3, Warroad — 9, Willmar — 6, Wyoming — 4, Zimmerman — 7.

Montana (3): Culbertson — (3).

North Dakota (46): Undesignated — 3, Buffalo — 1, Dickinson — 6, Fargo — 4, Grand Forks — 5, James town — (3) 2, Leeds — 4, Park River — 2, Portland — 6, Tioga — 5, Williston — 5.

Oregon (1): Astoria — 1.

South Dakota (34): Canton — (5), Hetland — 5, Lake Preston — 5, Nunda — 2, Oldham — (12), Sinai — 3, Volga — 2.

Washington (1): Kirkland — 1.

Wisconsin (76): Amery — (26) 10, Bloomer — 2, Clear Lake — (2), Cumberland — 2, Deer Park — (10), Grantsburg — 4, Janesville — 3, Milwaukee — 1, Osceola — (1) 2, Prairie Farm — (2) 1, Turtle Lake — (7), Westby — 3.

Total: First week — 108 (1988 — 161); Second Week — 383 (1988 — 277).

GRAND TOTAL: 491 (1988 — 438; 1987 — 507).

Statistics on Children and Youth: Pre-School — 51 (Last year — 49); Elementary — 98 (87); Junior High — 48 (41); Senior High — 34 (1988 — Sr. High and College, 28).

REV. JOHN LOLAND

Rev. John Loland, pastor at Bethany Lutheran Church, Astoria, Ore., 1931-34, and Bethany Lutheran Church, Binford, N. Dak., 1939-47, passed away in Spokane, Wash., on Aug. 31. He was 88.

He was born Mar. 14, 1901, near Lyngdal, Norway. He emigrated to the U.S. in 1922. He attended the Willmar Bible School, Willmar, Minn., and graduated from Augsburg College and Theological Seminary in Minneapolis, Minn., in 1931, being ordained into the ministry of the Lutheran Free Church the same year. He was united in marriage to Lillian Monseth also in 1931.

In addition to serving parishes at Astoria and Binford, Rev. Loland was pastor at Slater, Ia., and Lawrence, Wash., and then turned to chaplaincy work in the Good Samaritan Homes system, working at Clearbrook, Minn., Fairfield, Wash., and Greenacres, Wash. He retired in 1975.

Survivors include his wife; one daughter, Ruth Jarvis, Spokane Valley; one son, Vern, Spokane, president of one of the community colleges in Spokane; also one brother in Norway; 11 grandchildren; and 11 great-grandchildren.

He was an uncle of Dr. Francis Monseth, dean of AFLTS.

The funeral service for Pastor Loland was held on Sept. 6 at Christ Lutheran Church, Spokane, where he was a member. Burial was at Pines Cemetery.

(Ed note: Pastor Loland was also pastor of Gethsemane Lutheran Church, Tolna, N. Dak., the church which I attended at the time I was doing farm labor in that vicinity in the summers of 1946-47. It was in that second year that he moved to Washington and I was at his farewell service. I appreciated his ministry.)

NOTICE

To satisfy the curiosity of some of you, the Board of Trustees members pictured on page 12 of the Sept. 19 *Ambassador* are: Raymond Jacobson, Kenneth Rolf, Philip Dyrud, Stanley Holmaas, and Pastors Dennis Gray, Michael Brandt and Jay Erickson.

Home Mission church in Sioux Falls dedicates building

Abiding Saviour Lutheran Church, Sioux Falls, S. Dak., now has a church home! The congregation, which has met in a public school building since it began, recently acquired a fine facility that formerly housed a Church of God group. The building, located east of I-29 at 821 Cloudas Avenue South (one block east of Cleveland and 15th), was

purchased by the congregation almost completely furnished, and will provide adequate room for present worship and parish education needs, as well as future growth. A service of dedication, including the installation of Rev. Erwin Brandt as pastor, was held on Sunday, October 8th.

First service in new California area

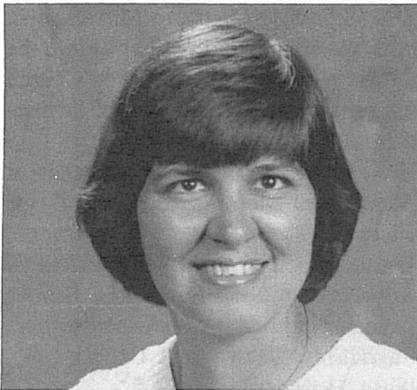
The first AFLC service in the Temecula-Rancho California-Murrieta area of California was held on Sept. 24 at the Hot Springs Resort, 39405 Murrieta Hot Spring Road. It was conducted by Dr. Orville G. Hiepler.

His sermon was entitled "This is the First" (Gen. 1:1-10). Music was provided by the Praise Singers. A sandwich-coffee fellowship followed the service and there were corsages for all the ladies present.

Services continue each Sunday at 10:30 a.m. Call (619) 749-2146 for further information.

Please call 1-206-334-1911 or write to Elim Lutheran Church, P. O. Box 318, Lake Stevens, Wash. 98258. (The church address is 11504 26th St. N.E.) Richard W. Gunderson is our pastor.

Bud Haugen



Rachel Mundfrom in Africa

Rachel Mundfrom, daughter of Rev. and Mrs. Gerald F. Mundfrom, Osceola, Wis., is a member of Wycliff Bible Translators.

She has been assigned to serve in the Africa Area and left on September 6. From Sept. 29 through Dec. 10 she is attending the Africa Orientation Course in Cameroun and then will receive a specific assignment in Chad.

Rachel earned a Bachelor of Science Degree from the University of Arizona in Tucson in 1981. She also did graduate work at the University of North Dakota in 1982. She received linguistic training at the Summer Institute of Linguistics in Norman, Oklahoma, and at the International Linguistics Center in Dallas, Texas, in 1985. From July, 1987, to October, 1988, Rachel was in Grenoble, France, studying French.

Trinity Lutheran Church in Grand Forks, North Dakota, is Rachel's home church.

Wycliffe Bible Translators has more than 6000 members engaged in linguistics, literacy and Bible translation in about 53 countries worldwide.

Attention: Navy families

Elim Lutheran Congregation in Lake Stevens, Wash., would like to be contacted by Navy personnel from AFLC churches who are serving on any of the ships that will be homeported in Everett. We would like to be homes-away-from-home, provide rides to church services and other church activities and help in any way we can to make your stay in the Pacific Northwest enjoyable.



Minneapolis, Minn.

The Medicine Lake Lutheran Women's Softball Team won the Minnesota Park and Recreation — Women's Church Division Tournament held in Shakopee, Aug. 5-6. This is the first State Tournament to be held in Minnesota in this Church Division.

The Medicine Lake Women defeated Our Savior's Lutheran Church of Hopkins - Minnetonka on Saturday, 7 to 3. They beat Jubilee 13-4 in the first game and 18-17 in the championship game on Sunday. There were six churches participating in the Women's State Tournament.

The Medicine Lake Women's team participated in the Women's Church Softball League National Tournament of the U. S. Softball Association on Sept. 1-4 in Austell, Ga.

Medicine Lake Lutheran Church is located at 3110 E. Medicine Lake Blvd. in Plymouth.

news of the churches

Illinois District news

SPECIAL SERVICES

A series of spiritual life and growth services were held within the following AFLC congregations of the Illinois district from Sunday - Wednesday, Sept. 17 - 20. Listed are first the host pastor and the the guest evangelist:

Bethlehem of Morris, Richard Thompson and John Skeie, John Rieth; West Lisbon, Newark, Rob Lewis, Olaf Friggstad; Helmar Lutheran, Newark, Harold Mastad, Ken Thoreson; Grace Lutheran, DeKalb, Dennis Gray, Harold Mastad; Freedom-St. Petrie, Mark Olson, Terry Wold; Fox River, Sheridan, Mel Meyer, Joel Rolf; Our Saviors-Chillicothe, Rick Long, Gary Jorgenson.

Also, one Lutheran Brethren and three ELCA congregations were included and involved in the annual area L.E.M. Conference.

from here and there

Camarillo, Calif. — Pastor and Mrs. Paul Nash and family, Warroad, Minn., motored to Camarillo in late September in order that Pastor Nash could speak at First Lutheran's "Coming Alive Conference," Oct. 1-4. The Nashes remained on in California through the 10th for some vacation.

Mason, Wis. — Rev. David Barnhart, Eagan, Minn., is the speaker at special meetings in Our Savior Lutheran this week (through tomorrow).

Ferndale, Wash. — Triumph Lutheran has a Mission or Music Night every third Sunday evening of the month. At the September Mission Night, Rev. Richard Gunderson, Lake Stevens, Wash., brought a message on "Concepts in Missions." The October meeting, last Sunday, was a musical program.

Morris, Ill. — Rev. John Skeie is preaching a series of sermons this fall on men of the Old Testament. The topic for Oct. 29 will be "Abraham: God's Man of Faith."

continued on p. 16

District convention

The third annual convention of the Illinois District of the AFLC will be held on Saturday, Nov. 11, at Helmar Lutheran Church, Newark, Newark, Ill. The two previous ones were held at Bethany, Brodhead, Wis. and at Bethlehem, Morris, Ill.

TUESDAY MORNING FELLOWSHIP GROUP

Each Tuesday morning the pastors in the Illinois District take turns hosting a time of Bible study and prayer fellowship. This is for 1-1/2 hours. The following pastors and churches are involved/included.

Bethlehem, Morris, Pastors John Skeie and Richard Thompson; West Lisbon, Newark, Pastor Rob Lewis; Helmar Lutheran, Newark, Pastor Harold Mastad; Freedom-St. Petrie, Lay Pastor Mark Olson; Fox River, Sheridan, Pastor Melvin Meyer; Grace Lutheran, DeKalb, Pastor Dennis Gray; Faith Lutheran, Ottawa, Pastor Gary Jorgenson; Newark, Newark, Pastor Harley Johnson (AALC), Bethlehem, Lisbon, Pastor Brian York (AALC), Bethel, Ottawa, Pastor Allen Esken (CLB).

Also the following retired servants are with us: Maynard Halvorson, living in Sandwich, Ill.; Harold Mastad, living in Morris, Ill., as of Jan., 1990; and Odell Kittleson, living in Newark, Ill.

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G. TOTAL (Sum of E, F1 and 2—should equal net press run shown in A.)	5218	5232
11. SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER I certify that the statements made by me above are correct and complete		

“Snowbirds” welcome

Living Faith Lutheran Church in Tucson, Ariz., invites winter visitors to worship. Sunday School for all ages meets at 9 a.m., with worship services at 10:30. Pastor Robert Giles is pastor. If you have questions regarding R-V parks or apartments to rent in the southwest area of Tucson, please write to the church at 6000 S. Cardinal, Tucson, Ariz. 85746.

— *Corr.*

In God alone I will put my trust

“The God of my rock, in Him will I trust: He is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; Thou savest me from violence” (II Samuel 21:3).

I believe in God the Father, Maker of Heaven and earth.

I put my trust in no man on earth, not even in myself, nor in any power, skill, possession, saintliness, or whatever else may be mine. I trust in no creature, whether in heaven or on earth. I regard and put my trust in the One, True, Invisible, and Incomprehensible God alone, the Maker of heaven and earth, who is above all creatures. And again I do not take fright at the wickedness of the devil

and his band, for my God is above them all. I believe not less in God even though I am abandoned or persecuted by all men. I believe none the less, though I am poor, foolish, untaught, and despised, and lacking all things. I believe none the less, although I am a sinner. For this my faith must hover above all that is and is not, above all sin and virtue and above all things, so that it remains immaculate and pure in God, as the first commandment urges.

Neither do I entreat Him for a sign or token, for I would not tempt Him. I trust continually in Him, however long He tarries, and I set Him no term nor time, no measure nor means, but in a

true and trusting faith I leave all things to His divine will.

Since He is almighty, what could I want, that He would not give or do for me? Since He is the maker of heaven and earth, the Lord of all things, who will rob me or do me harm? Yea, why should not all things work together for my good, since I have found favor with Him, to whom all are subject in obedience?

Because He is God, then, He is able to make all things work for my good. Because He is Father, He desires to do so and gladly does it...

Martin Luther

(Day By Day We Magnify Thee)

NEWS

Greenbush, Minn. — Westaker Lutheran of Newfolden, Minn., presented the program at Family Night at United Lutheran on Sept. 24.

Grand Forks, N. Dak. — Trinity Lutheran is holding a seven-week training course in lifestyle evangelism, which began on October 15. The program, “Heart to Heart: Sharing Christ with a Friend”, will be led by the pastor of the church, Rev. Bruce Dalager. “Heart to Heart” is non-threatening in that it stresses relationships and caring rather than confrontation and challenge as the Christian shares his faith with unbelievers.

Preaching missions

Roseau, Minn.

Spruce Lutheran Church
Larry V. Severson, pastor
Oct. 22-24

Speaker: Rev. Philip Haugen
AFLC Schools

Minneapolis, Minn.

Medicine Lake Lutheran Church
Laurel Udden, pastor
Oct. 22-26

Speaker: Rev. Lyndon Korhonen
Culbertson, Mont.

Park River, N. Dak.

Victory Lutheran Church
James Rasmussen, pastor

Oct. 29-Nov. 1

Speaker: Rev. David Barnhart
Eagan, Minn.

Lake Alma, Sask.

Faith Lutheran Church
Leslie Johnson, pastor
Nov. 5-9

Speaker: Mr. Olaf Friggstad
Frontier, Sask.

Roseau, Minn.

Roseau Lutheran Church
Reuben Unseth, pastor
Nov. 9-11

Speaker: Dr. Francis Monseth
AFLC Schools