

THE LUTHERAN AMBASSADOR

October 6, 1987

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

at the MASTER'S FEET

Questions

Has anyone ever asked you a question you couldn't answer? I'm sure they have. There are many questions today which cause people to stop and scratch their heads. Questions concerning illnesses like cancer, heart problems, AIDS or even how and when will we get victory over the common cold. Professional people continue to study, scientists continue to do research and the politician seeks a better way.

Our children and youth are continuously attending their schools in order to be educated to know the answers to questions in life. Many years and thousands of dollars are spent to get the answers.

We know from God's Word that the questions will never end—not until Jesus returns. Above all the multitudes of questions we humans face is the one that asks, "Would we be ready if Jesus were to come back today?"

In Acts we are told how just following the tremendous event of Pentecost, Peter was preaching Christ and Him crucified, now risen from the dead. Then the people responded, "What shall we do?" This very Christ whom they had just before placed on a cross was the very one who had come to save them.

In the 37th verse of Acts 2, we read that the people were "pricked in their hearts!" This wasn't simply emotion; these people were standing before God in their sins and they needed help. In response, Peter told them what to do. He had the answer, not simply a statement but *The Answer in the Person of Jesus Christ!* They were told to repent, be honest about sin and bring those sin-filled lives to *Jesus, Only He could rescue them.* Only Jesus could save! Only Jesus can save people today!

Finding answers is fulfillment of our chief endeavors, but certainly there are reasons we don't find all the answers. For one, this is not heaven. As long as sin prevails, there will be questions. Sin simply blocks out God's answers to man's problems and dilemmas. The sinful heart is more at home in the darkness than in the light, would much rather have fellowship with unbelief than with the believers in Christ.

Secondly, what we discover to be an answer brings applause of men, rather than praise of God. We could quickly ask, if our scientists, economists and educators could know the answers to

the majority of our problems, would they give the praise and glory to God? Even in the church, is there praise to God for a small attendance as well as an overflowing crowd? By nature we have real problems handling both success and failure.

My heart rejoices when I read in the Old Testament of how God would bless His people with either victory or supply of needs and then there would be a place of worship erected there. This provided a place of prayer and praise to God. Should this not be the response of the Christian today? Every sense of blessing, every touch of the Master should bring about a desire of prayer and celebration to our Lord.

"Our gracious Heavenly Father, we bow before Thee in the Name of our Lord Jesus, with thanksgiving and praise for the way You keep us ever mindful that Your greatest blessing is the salvation of people! Amen."

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by Pastor
Harvey Jackson



**"HIS KINGDOM
IS FOREVER"**

Psalms 145:13

AS GOOD AS DEAD

Romans 4:18-25

You might wonder why I settled on such a title for a message. Sometimes we look at the impossibility of a situation we find ourselves in. We look at the overwhelming needs that we seem to have. God seems so slow! Sometimes we wonder if He's even there. We think that perhaps we're not "good enough" and we go through periods of despair. We stop going to church, stop reading the Bible, stop praying. God, we feel, has let us down and we have nowhere else to turn. The result is depression or purposelessness - the spiritual "blahs." You feel as good as dead.

I direct your attention to Abraham and God's faithfulness in spite of all outward appearances.

Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." Without weakening in his faith, he faced the fact that his body was *as good as dead* - since he was about a hundred years old - and that Sarah's womb was also dead. Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what He had promised" (Romans 4:18-21, NIV).

Abraham was 100 years old, Sarah in her 90s. As Paul says, "He 'was as good as dead.'" The promise was that his descendants would be as many as the stars in the sky and grains of sand on the beach, but he had no male heir. Can you see how hopeless that situation was? The facts were against him, just like the facts seem to be against us at times. The needs seem to far outweigh the ability to meet them. In fact, whenever we look only to ourselves and our

abilities, we are as good as dead. Whenever we try to be the fulfiller of our own hopes and dreams, we are as good as dead. We're not going any place. Our lives lack power, purpose, hope.

"... whenever we look only to ourselves and our abilities, we are as good as dead."

Even though Abraham was as good as dead, he kept alive. What did he do? Did he and Sarah get up every morning to jog and exercise? Did they start health foods and vitamins? No! That body was fast decaying. Exercising would have killed him off, for sure. What *did* he do?

1. He did not weaken in faith in the promises of God (v. 19). He refused to give up on God. Faith is realizing that God has made available to us a storehouse of amazing possibilities. It's God opening up the door to that storehouse and to the "impossible" fulfillment of all His promises. It's believing in the miracles of God for my own life. The key to that storehouse of blessing was "reckoned to Abraham as righteousness." The word "reckon" is a bookkeeping word used when a person's account is credited with an asset which has not been earned. In other words, the key to the storehouse of God's promises is given as a gift. We can take it or leave it, but it's a gift. Faith is the key. Through faith righteousness was given to Abraham and to all his spiritual descendants. Abraham received that

gift, and so have you if you are open to the work of the Holy Spirit in your life.

2. Abraham took his eyes off himself and the impossibility of his situation and dared to trust in God's unlimited resources. There are hundreds of promises in God's Word, many of which speak directly to whatever need we are experiencing. The fulfillment of all the promises of God is as good as done if I am willing to look to God as the Source of filling all my needs. The promises of God are absolutely trustworthy. Isaac was the child of promise born to old Abraham and Sarah. We each have an Isaac waiting to be born, a promise waiting to be fulfilled. God does not abandon us in our need.

3. Abraham believed that it was just a matter of time before the promise was fulfilled. He got his eyes off the calendar. Time can be allowed to dominate our thinking, especially today. We are an "instant people." We have instant coffee, instant this and instant that. We want everything *now*! Sometimes all that keeps the Christian from the miraculous fulfillment of the promises of God is time. Many of the promises are constantly fulfilled. "I will be with you always," says Jesus. However, some promises take time. All that separated Abraham from Isaac was time. God gave the patience to Abraham - and will to us, too, to live through what appears to be the most unproductive days. When at times it seems that God has forgotten what He said He would do, make no mistake: God has not forgotten. The question is, "How long are we willing to wait?"

"The Lord is not slow about His promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all

◇

“Date” and “Dabitur”

Among a number of papers and periodicals which come to my desk is also a quarterly entitled *Light and Life* published by the Independent Theological Faculty at Oslo, Norway. In one of its most recent issues is an article by the Rev. Sverre Seim, Executive Secretary of the Norwegian Sunday School Association, wherein he tells the old legend about the brothers “Date” and “Dabitur.”

According to the legend, there was once upon a time a monastery which became known far and wide for its generosity. None ever knocked at its door in vain. Never had anyone been turned away empty handed. Weary pilgrims would come, receive shelter

and food and continue refreshed on their journey. No charges were ever made. But in spite of the exceedingly “open house” which was kept and the generous hospitality extended, the monastery suffered no want. There always seemed to be plenty.

One day the sainted Abbey died and his passing was deeply and sincerely mourned. Soon he was replaced by another who immediately set out to run the institution on better business principles. The shameful waste of what he called “sentimental benevolence” was forbidden. Hospitality was to be extended only to such as could pay for it. There were to be no unnecessary and foolish expenditures.

Year by year the expenses were reduced and the annual budget decreased. The high esteem in which the monastery was held and for which it was so generally and favorably known began likewise to diminish. The gifts became smaller and less numerous and the stream of benevolent giving was little by little dried up. Finally poverty reigned within the walls where bounty had dwelled so happily and long.

Late one day when the sun was slowly sinking in the west and nature was preparing for another night of rest, came a tired, weary pilgrim to the monastery. He rapped at the door and asked for food and shelter. Courteously and briefly he was answered that the cloister had scarcely enough for its own use. Calmly the old pilgrim replied that this was no surprise to him, for when they had driven away brother “Date,” his brother “Dabitur” had found the place too dismal, and so he followed after him. Shaking their heads in curious astonishment, the monastery brethren declared that there never had been any brothers by such names in this cloister. The pilgrim must be mistaken.

Smilingly the old saint, for that he was, replied: “I perceive that you have forgotten your Latin, but I trust that you still remember the words of Scripture in which our Lord, Himself, said: ‘Give and it shall be given unto you.’ When you chased brother ‘Date’ (give) away, brother ‘Dabitur’ (shall be given unto you) followed after him.”

This legend needs no application. It

GOOD AS . . .

should reach repentance” (II Peter 3:9, RSV).

God’s promises are sure. We need only to get our eyes off ourselves and our problems and focus on the wonderful, unfolding promises of God.



Pastor and Mrs. David Hinrichs.

Biographical Information


David E. Hinrichs, son of Mr. and Mrs. Ernest Hinrichs, was born September 17, 1943, in Stillwater, Oklahoma. He graduated from California Lutheran College and Luther Theological Seminary, St. Paul, Minnesota. He has served the following parishes: Our Savior’s and Minnie Lake Lutheran of rural Valley City, North Dakota, 1971-1973; First Lutheran, Blooming Prairie, Minnesota, 1973-1976; St. John’s Lutheran Church, Shakopee, Minnesota, 1976-1980; and Cross of Glory and West Freeborn Lutheran Churches of Hartland, Minnesota, 1980-1987. He is presently serving Good Shepherd Lutheran Church, Cokato, Minnesota.

Pastor Hinrichs and his wife, Claire Rene, have four children: Tim, 20, a student at Bethel College, St. Paul; Christine, 18; Bethany, 14; and Rachel,

7.

Water for body

After drilling nearly 350 feet, the largest portion of it through solid rock, water has been reached, the well has been put in place and some needed relief is coming. A new artesian well began to function in March on the grounds of the Free Lutheran Bible School and Seminary in Campo Mourao, Brazil. The nation of Brazil, and in particular the residents of the Campo Mourao area, have suffered at various times over the years with an insufficient water supply. A shortage of water has existed for gardening and livestock as well as drinking and bathing. Many of the people living near the schools who are affected by this water problem lack the funds necessary for taking steps to improve their situation.



is a sad but true commentary on the individual, the institution, and the church which forgets the Scriptural injunction: "Give and it shall be given unto you."

May this be the reason why our inner life is often so impoverished? Can it be that we *have* not because we do not give? Are we perhaps, too stingy about giving of our talents, our time, our means and ourselves?

The Indian poet and philosopher, Tagore, tells in one of his books about a beggar who was trudging along the country road with his bag. People had not been very generous to him so the bag was almost empty. But one day the sun of fortune seemed to smile upon him. He saw the King coming, riding towards him in majestic splendor and lo, he stopped right before him. The beggar was filled with unspeakable joy and uncontrollable expectancy, for the King was known for his unmatched generosity. But the beggar's joy was short-lived. The King, instead of giving gifts, stretched forth his empty hand and asked for something. Sadly the beggar began to hunt in his bag for the

smallest article and presently found a grain of wheat which he handed to His Majesty. The King thanked him for the gift and continued on his journey.

Late in the evening when the beggar had found humble shelter for the night, he began to look over the content of his bag and to his great surprise he discovered that the grain of wheat he had given to the King had returned and was changed into solid gold! Filled with bitter self-accusations and remorse, the beggar exclaimed: What a fool I am! Why did I not give all to the King?

Are you, my friend, making the same mistake in life? All that we give the King in order that His Kingly rule may be established in the hearts of men will return to us transformed into eternal values.

"Date" and "Dabatur" are like a pair of Siamese twins. They are inseparable. We cannot have one without the other, for Jesus said: "Give and it shall be given unto you."

— T. O. Burntvedt

THE WORD IS THE RULE

The Word of Christ is here the rule and test whereby one can find and know the true Church, and by which she must set her course, for there must be a rule and order according to which the Church shall preach and act. It is not right that any man speak and act as he likes, and claim that the Church has spoken, and acted, by the Holy Spirit.

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

and water for soul

The well was put in with a view towards helping meet the need at the schools and also helping the people who live as neighbors to the schools. It says in I John 3:17, "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?" A need was seen among the neighbors of the schools and an opportunity as well to demonstrate the love of God. The hope is that the well will provide a stable supply of water for the schools and others involved.

During my time of seminary internship in Brazil I have been in homes that

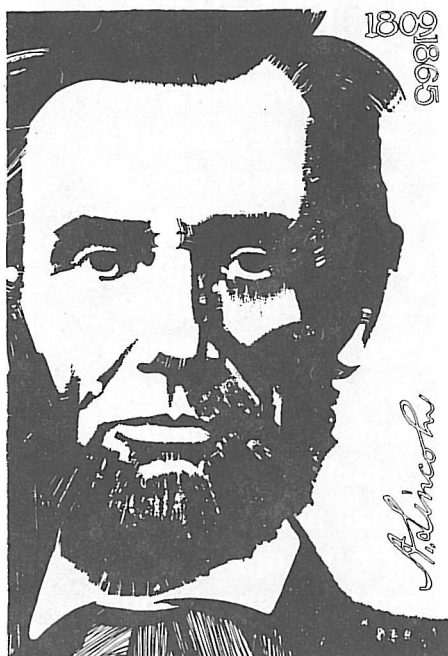
didn't have some of the things often considered essential in the United States, such as lights, running water or a telephone. I have been in other homes where something much more important was lacking. These homes did not have the "living water" offered by Jesus. The Free Lutheran Church is involved in helping physical and spiritual needs. The physical water is very important and giving it provides a chance to show the people others care for them and love them. It is important that the living water be given as well, for as Jesus said, in John 4:13, 14, "Everyone who drinks this water will

be thirsty again, but whoever drinks the water I give him will never thirst."

A part can be played by all in this work of giving both kinds of water. The financial assistance given by those in the United States towards the artesian well is greatly appreciated. Prayer is also greatly appreciated and of much importance. Pray that the living water will be shared, becoming in people springs of water welling up to eternal life (John 4:14).

Craig Johnson
Seminarian (just completed six-month internship in Brazil)

Physical water provided — needs for living water continues . . .



ABRAHAM LINCOLN

Was President Lincoln a Christian? William J. Wolf in his book, *Lincoln's Religion*, printed by Pilgrim's Press, does come to the conclusion that Mr. Lincoln was a Christian, even though he never belonged to a church.

His spiritual development was a continuing process. His parents belonged to a Separate Baptist Church. Abraham (he was not called Abe) did serve as the sexton of the Pigeon Creek Baptist Church and later he attended a Separate Baptist Church calling itself "Little Mount."

Lincoln stated he would belong to a church which had few credal statements and had as its only statement, one concerning love toward God and toward man. He later, after the death of a son, attended Springfield Presbyterian Church in Springfield, Illinois. In fact, the Lincoln family paid rent on their pew in that church while he served as President.

He was faced with the things of the Lord in several ways. In his childhood school, the only printed material available was the King James Bible. In school the children would take turns reading it. In this way, Lincoln learned to love the Word of God and developed an interest in reading it. It took root in

his life and he continued to read it throughout his life. The Bible was also probably the only book the Thomas Lincoln family owned.

Another factor in President Lincoln's religious development was the times he had to face the reality of death. At the age of nine, he lost his mother. Later he lost a possible secret love in the person of Ann Rutledge at New Salem, Illinois. She died of what then was called brain fever. It is believed that the deaths of his children brought him even closer to God.

His wife, Mary Hanks Lincoln, was a person with a tremendous anger. Her anger became red hot over the littlest things. She handled their three children in very inappropriate ways. The then lawyer Lincoln often left the house when Mary went into her tantrums.

Wolf also believes that Lincoln's struggle for an occupation brought him closer to God. He did various things from the time he lived with the Rutledge family in New Salem to the time he won the election to go into the state legislature in Illinois. He tended the Lincoln Berry Store and served as a surveyor, and even lost the elections in New Salem before he studied law and became a prominent lawyer in Springfield.

One of the President's favorite passages of Scripture was I Corinthians 15:23-25, which spoke about Jesus' death on behalf of all mankind. It would seem that at the time he met this passage he was a universalist.

Yet, while he may have rebuked evangelist Peter Cartwright for his tactics with him, and while some note the material he read in New Salem, many believe that at the time of his death, he had come to personal salvation in Jesus. In fact, Lincoln took notes on Puritan writings by Richard Baxter which dealt with the assurance of salvation.

If one really wants to come to grips with Abraham Lincoln, he will want to study his speeches. His speeches reflect the deep inner faith he had in God. His faith is especially reflected in the Gettysburg Address and in his Second

Inaugural address.

These speeches seem to reflect his reading of the King James Bible. The Gettysburg address gives evidence of the Scriptural teaching of a new birth. Even in the term "Four Score and Seven Years" is reflected King James language.

What do you think? Was President Lincoln a Christian? I certainly believe he was one and fully believed in the atoning power of our Lord Jesus Christ. His life experiences fully confirmed his faith.

Pastor Dennis Gray

COMING

MINNESOTA

The North Central Minnesota and Northwestern Minnesota Districts plan a rally at Our Saviour's Lutheran Church, Thief River Falls, Minn., on Saturday, Oct. 10, beginning at 9 o'clock. For leaguers and advisors. Pastor Dennis Gray will be the leader.

ILLINOIS

On Sunday, October 18, the Illinois District Luther League will meet at Grace Lutheran in DeKalb to view the movie on peer pressure, "Like a Roaring Lion." A supper will be served and a short business meeting held.

MICHIGAN

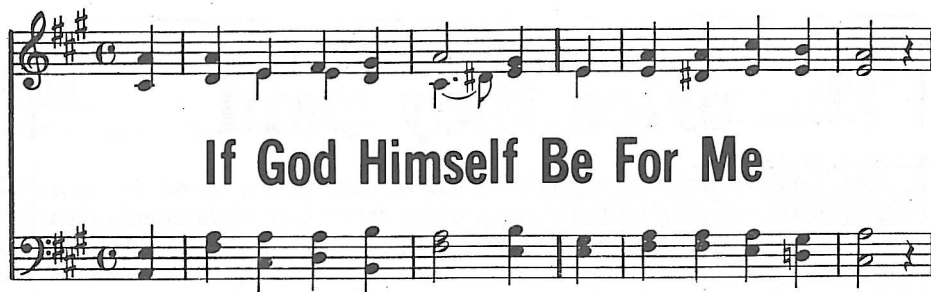
The Northern Michigan District Luther League will meet at Maranatha Lutheran Church, Chassell, Mich., Oct. 23-24.

NEWS NOTES

The Minneapolis District Luther League Federation sponsored a Luther League conference on Sat., Sept. 26, at Hauge Lutheran Church in Kenyon, Minn. The theme was "The Race is On," from I Corinthians 9:24-27. Mr. Mike Palkie, youth director at Our Saviour's Lutheran Church, Thief River Falls, Minn., was the leader.

Our hymn study

Concordia, No. 275
Paul Gerhardt, 1664
Tr. Richard Massie, 1857
Tune: O LIVING BREAD
Zinck's Koralbog, 1801



This is a heroic and stout-hearted text, equal in boldness to Luther's "A Mighty Fortress" and thoughtful effort must be made by the organist to fully express its courageous conviction and thus bring its truths home to the hearts of the congregation. The temptation to play this music legato and religioso robs the text of its virility and negates its power and thrust. Fortunately, the music lends itself to more than one interpretation, permitting more assertive registrations, tempo, volume and playing style which are more effective in alerting the singer to the strong message of the hymn.

"The hymn bears the watchword of the Lutheran Church, as Paul gives it, 'If God be for us, who can be against us?' One thinks of Philip Melancthon's last words as he, worn out with the manifold conflicts after Luther's death... lay dying on April 19, 1560; he once more raised himself in bed and cried, 'If God be for us, who can be against us?' When someone asked him if he wished for anything, he replied, 'Nothing save heaven!' and gave up his spirit" (Quote of Lauxmann in John Julian's *Dictionary of Hymnology*.)

The hymn is based on Romans 8.

"What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor

principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:31-35,37-39).

If God Himself be for me,
I may a host defy,
For when I pray, before me
My foes confounded fly;
If Christ, the Head, befriend me,
If God be my support,
The evil they intend me
Shall quickly come to naught.

I build on this foundation,
That Jesus and His blood
Alone are my salvation,
The true eternal good:
Without Him, all that pleases
Is valueless on earth;
The gifts I owe to Jesus
Alone my love are worth.

No angel, and no gladness,
No throne, no pomp, nor show,
No love, no hate, no sadness,
No pain, no depth of woe,
No scheme of man's contrivance,
Though it be great or small,
Shall draw me from Thy guidance,
Not one of these or all!

My merry heart is springing,
And knows not how to pine;
'Tis full of joy and singing,
And radiancy divine;
The sun whose smiles so cheer me
Is Jesus Christ alone;
To have Him always near me
Is heav'n itself begun.

The text needs no explanation beyond a summary. Stanza 1 is a declaration of trust in God; stanza 2 declares that Jesus is our Savior and the object of our eternal love; stanza 3 declares that nothing can separate us from His love for us; and stanza 4, a favorite with many Christians, including this one, is an ecstatic declaration of unrestrained joy, non pareil.

Another testimony of the encouragement and comfort derived from this hymn is related by Lauxmann/Julian: "While still young, Professor Auberlen departed this life in 1864. This highly gifted and highly cultured witness for faith was compelled by his early death to give up his greatly blessed labors and a happy family life. A few hours before his death a friend said to him, 'Christ's disciples follow in His pathway, first death and the grave, then resurrection and ascension.' To this Auberlen replied, 'Of the fear of death, thank God, I know nothing, and can say with Paulus Gerhardt: If God Himself be for me, I may a host defy.' That same night (his last upon earth) he repeated the last stanza of this hymn. Soon after, his light, like a taper, quietly went out."

For Paul Gerhardt, see #112.

For Richard Massie, see #181.

For Zinck's Koralbog, see #75.

—Don Rodvold

Debating is one of the best forms of intellectual training. We need to develop clear thinking, or the Church is lost. Every one of the Gospels and Epistles is a masterpiece of clear thought, and it is folly to think that we can adequately interpret the message of Eternity with sluggish minds.

Bernhard Christensen

The price they paid

The Romans arrested an entire church of fifty-odd people with the pastor, whose name was Linnaeus. They were locked up in one of those terrible jails to be kept there for four long, bitter, agonizing, endless months. During these four months, two babies were born to women right there in the one crowded cell. After awhile there came some sort of a Roman holiday, perhaps the Emperor's birthday, perhaps the celebration of some triumph. As the last attraction, in the terrible Colosseum, the entire church was brought out, fifty-odd of them. They came out with their clothes torn, their bodies diseased, vermin-infested. They had not had any food, any water for days. They got down on their knees in the arena. Linnaeus, the gray-haired

bishop, the pastor, stood in their midst, threw back his head and lifted his voice in loud prayer to God. The crowd listened quietly. They wanted to know what he was saying. Lo, and behold, instead of praying that God might liberate them, that God might free them, that God might destroy their enemies, this pastor of that group of people prayed that their very deaths might be testimonies unto the salvation of their tormentors! Compare that kind of Christianity with the kind of Christianity that has to be begged to attend its own prayer meeting and you will begin to understand what is the matter with us, why we are not having revivals.

Hyman J. Appelman, *How to Have a Revival*, Sword of the Lord Publishers

Personalities

Rev. Jon Wellumson, pastor at Ortley Lutheran Church, Ortley, S. Dak., since 1982, has resigned to accept the call to Emmanuel Lutheran Church, Williston, N. Dak., and will take up his work there on Dec. 1.

Rev. Stephen Odegaard, formerly of Kent, Wash., has accepted the call to serve Norman and Beaver Creek Lutheran Churches, Tioga, N. Dak., and has already begun work there.

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 she held membership.

WISCONSIN

Boscobel

Eunice Keepers, 18, July 18, Trinity.

Edith Kennedy, 87, Aug. 21, Trinity.

I love baptismal services. There God acts, and man receives. And that is the true spirit of Lutheranism. (I shall always be grateful to Dr. J.O. Evjen for passing on that fine, concise summary of the heart of our faith.)

—Bernhard Christensen

Last president of the Lutheran Free Church dies

Dr. John M. Stensvaag, 76, president of the Lutheran Free Church at the time it merged with the American Lutheran Church on Feb. 1, 1963, passed away in a hospital in Kamloops, B. C., on Aug. 29, while on a vacation trip.

His funeral was held at St. Luke's Lutheran Church, Minneapolis, Minn., where he had been a member for many years. The church's pastor, Carl Jensen, officiated. The sermon was delivered by Dr. Daniel Simundson, professor at Luther-Northwestern Seminary, St. Paul, Minn. Greetings were brought by Rev. John Parbst, West St. Paul, Minn., Dr. Lowell Erdahl, bishop

of the Southeastern District, ALC, and Dr. David Tiede, president of Luther-Northwestern. Family members read the Scriptures: Ps. 95:1-7, Is. 55:6-12 and Rom. 8:31-39. James Gronseth and John Eckberg played the organ and trumpet prelude. Regs Ellefson and Les Mikelson sang "The Lord is My Light." Burial was in Lakewood Cemetery, Minneapolis.

John M. Stensvaag was born in Laxevaag, Bergen, Norway on June 1, 1911. His early years were spent at Stavanger, Norway, and he came with his family to Racine, Wis., in 1925. He was a graduate of Augsburg College in 1936 and Augsburg Seminary in 1939. In the latter year he was married to Hannah Mehus of Northwood, N. Dak. Two sons, John-Mark and Saul, and two daughters Rebecca and Ruth, were born to the couple.

He did graduate work at Hartford Seminary and Johns Hopkins University, receiving his Ph. D. from the latter in 1941. One of his teachers there

was Dr. F. W. Albright. Ordained into the LFC ministry in 1942, he served Oak Grove Lutheran in Richfield, Minn., from 1942-46. At the same time he taught part-time at Augsburg Seminary. He taught full-time at Augsburg College and Seminary from 1946-58, when he was elected president of the LFC, succeeding Dr. T. O. Burntvedt. He served until the merger in 1963.

Dr. Stensvaag taught at Luther Seminary from then until his retirement in 1981. His field was Old Testament.

He was president of the Luther League Federation from 1947-51. He held memberships at various times on the boards of Lutheran Deaconess Hospital, the American Board of the Santal Mission, Lutheran World Relief and the Lutheran Bible Institute.

He is survived by his wife (in Richfield) and children, also by 12 grandchildren, one sister, nieces and nephews.

Blessed be his memory.

editorials

PASTOR LARS STALSBRÖTEN

A veteran soldier of the cross of Jesus Christ has been called Home. Less than a month after he celebrated his 100th birthday his earthly sojourn was over. Life expectancy is not great for those who reach the century mark, as far as this world goes, but as to the future world, for the child of God, that is a great reality. And I am sure that Pastor Stalsbrotten conveyed that assurance to those who spent his birthday with him on July 21.

Pastor Stalsbrotten was an earnest and sincere pastor and preacher of God's Word. A heart of love burned within him and evidenced itself through a compassion for souls. He had the joy of being instrumental in leading many people to Christ in a ministry that embraced Norway and the United States through four Lutheran church bodies.

He was well past retirement age when the Association of Free Lutheran Congregations came into being. So he never got involved in the work as a younger man would have. Nevertheless, he guided Spencer Creek Lutheran Church, Eugene, Ore., into the AFLC and served as its pastor for a time. He attended several Annual Conferences, leading the prayer hours at the ones in Fargo, N. Dak. (Oak Grove Lutheran High School), in 1967, and Cloquet, Minn., in 1968. No doubt, in the West Coast District he took part in many more conferences.

Pastor Stalsbrotten was editor of the Hauge Innermission Federation Norwegian-language periodical *Indremissionsvennen* and *Fredens Baand*. He published some booklets of inspirational messages which he had written. In earlier years he wrote the devotional articles for the *Ambassador* for a half year.

Pastor Stalsbrotten was a pastor father figure to the pastors of the Association, especially those who served in the West Coast District. They learned from his experiences of a long life in God's service.

I remember being in his home once. It was in 1973, following a concert by the AFLBS Ambassadors with whom I was travelling. I was invited to stay overnight with the Stalsbrotten in their home out from Eugene, Ore., and not far from Spencer Creek Church. They had other guests, namely, Pastor and Mrs. J. I. Kaardal, missionaries. Rev. Kaardal was a brother of Dr. Iver Olson's mother. The Stalsbrotten home was a little bit of Norway and well seasoned with the Christian graces, equally due to the pastor's good wife.

We of the Association will miss Pastor Stalsbrotten, but rejoice in his translation into the eternal mansions of God.

—Raynard Huglen

POEMS NEEDED

Plans are well underway regarding the Christmas issue of the *Ambassador* (off the press on December 15). Some interesting articles have been secured which will make for some inspirational reading. We think you'll want to send gift copies of the *Ambassador* to friends. Opportunity for that will be announced later.

There is something we could use, however. We're looking for some original poems suitable for Christmas. Perhaps you write poetry and have something you can submit or could submit, given a little time. The deadline by which the Editor must receive these contributions is Nov. 14. Our address is to be found on page 2 of this issue.

We hope that you might be able to share in this, poetry about Christmas.

This one reservation, please. We can't guarantee that your poems will be used. We must reserve the right to pass on all the poems submitted. But very likely yours will be used, if not this year, then next.

May we hear from you?

SOME REMINDERS

Every so often we sense the need to remind our readers of some features of our church magazine and how they may help to keep it what it is intended to be, a people's paper.

We are interested in hearing our readers express their opinions about things. You may not agree with something contained in an editorial or an article, any article. Or you may feel that some point of clarification should be made or some additional information be given. Write a letter to the editor and make your point. Ideas can be challenged, but not the integrity of others; that's the only restriction there is. It is best that you begin your letter "Dear Editor," if you intend it for publication, or clearly state that it is meant for that.

Another way of making a viewpoint known is to prepare it for our Opinion Page. In a maximum of 800 words discuss an issue or two which is upon your heart. The OP indicates that you know there is more than one way to look at something and you'd like to set forth your view of the matter. When sending in what you have written, make mention that it is for the Opinion Page.

The Fellowship Corner provides an opportunity for readers to share some blessing or insight they have received along life's way. Maybe it will be a testimony about how one met the Lord or how the Lord taught a lesson or made something plain. Someone who does make use of the Fellowship Corner with some regularity tells about lessons she learns in everyday life. Many more of you could do that very thing. We'd like to hear from you in 800 words or less.

We're always looking for news from the congregations. A simple way to do this is to send us your parish paper. Then we can glean an item or two from your parish now and then. Put us on your mailing list, please. If you have a bigger event to publicize, then send us a special write-up on that. We do carry more congregational news now than in earlier days, thanks to you, and we're glad for that. We know you are, too.

Book reviews have a place. If you've read a good book, write up a review of it and send it to us. A good review isn't necessarily one that only praises. If there is something in the

fellowship corner

CHAPTER AND VERSE

Many years ago now when I was a teenager we had the habit of saying,

for your information

Aside from the two exceptions listed below, all material intended for inclusion in *The Lutheran Ambassador* should be sent to the Editor:

Rev. Raynard Huglen, Editor
The Lutheran Ambassador

Box 128

Newfolden, Minnesota 56738

Material for the Women's Page (Women's Missionary Federation) should be sent to:

Mrs. Wayne Hjermstad
1151 Geranium Avenue East
St. Paul, Minnesota 55106

Contributions intended for the Youth Page (Luther League Federation) should be mailed to:

Rev. Dennis Gray,
Youth Resources Director
112 West Milner
DeKalb, Illinois 60115

Delays may well occur if materials are not sent to the proper place in the beginning.

When sending pictures for publication, please be sure they are of good quality and are light enough so that they will be worth reproducing in the *Ambassador*.

When sending in announcements of coming events, allow a month's time to be sure they can be included in time to be of value for promotion.

"Chapter and verse," when a discussion on an important subject was going on, doctrinal or otherwise. What did we mean by this?

Just that we must base our beliefs on God's Word only, not on man's. I have prayed much before writing this since reading our June 30 *Ambassador* and the article "Daily Devotional Books." I don't feel that any person or group of persons should tell a Christian what to read, other than the Word of God, the Bible.

When I first accepted Christ as my Lord and Savior, I felt I must read God's Word through each year, and I did, but there was so much I couldn't understand at that time. Then I started using devotional books and this helped me to have a more fulfilled devotional time with the Lord.

At this time husband Arnold and I have devotions twice a day, morning

after breakfast and just before retiring, from books from two different Christian groups (none on your suggested list, however). I know I have learned a great deal from these books.

So I believe this should be the individual's choice. And I sincerely believe our faith in Christ and our trust in doctrines will be strengthened if we study and pray—or it could, if we don't, be man's word, not "chapter and verse."

Mrs. Arnold Jadock
Hatton, N. Dak.

(Mrs. Jodock points out the value of the devotional book, that of being a guide to understanding. Yes, no one can tell someone else what to read, really, but the Board of Publications and Parish Education presented a list of good books that can be of help in the devotional life of the Christian, written from the Lutheran perspective. —Ed.)

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

AFLC Benevolences Feb. 1 - Aug. 31

FUND	TOTAL BUDGET	REC'D IN AUGUST	TOTAL REC'D TO DATE	% TOTAL*
GENERAL FUND	\$208,000.00	\$ 7,241.36	\$79,937.66	38
SCHOOLS - (AFLTS)	99,834.00	6,134.15	44,699.03	45
(AFLBS)	152,060.00	9,272.85	74,247.59	49
HOME MISSIONS	280,000.00	10,527.31	93,924.35	34
WORLD MISSIONS	250,000.00	11,374.05	102,678.36	41
CAPITAL INVESTMENT	25,000.00	1,423.83	15,325.86	61
TOTALS	\$1,014,894.00	\$45,973.55	\$410,812.85	40
1986-87 —	\$1,084,478.00	\$43,982.86	\$404,859.51	37
*GOAL 58%				

EDITORIALS . . .

book that you find a shortcoming, mention that, too, as well as the praiseworthy points. But let a book review be about a book you'd like to have others profit from also.

Volunteer articles are welcome at the *Ambassador*. We do solicit some of our material. We secure writers for certain series, such as "At the Master's Feet." But we are glad to get articles and poems which people feel moved to send to us. Maybe you are one who could contribute something. Pray about it. Of course, we can't guarantee that everything sent in will get used, but most of it does get used.

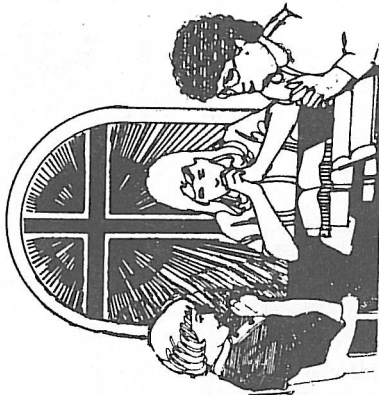
Material for the Women's Page should be sent directly to Mrs. Wayne Hjermstad. Material for the Youth Page should

go to Rev. Dennis Gray. They both welcome material. Look for their addresses elsewhere on this page.

Finally, we are very pleased that from now on we will be having regular reports from our schools. As you know, we haven't done well at this for some years. Mrs. Hjermstad is heading up this reporting now and we expect much better coverage of AFLBS and AFLTS over this school year. We know that you'll appreciate this as much as we do.

Let us know if there are changes you'd like to see in the *Ambassador*. Perhaps something can be done. Remember that the Editorial Board members are always open to suggestions, too.

Above all, pray for this part of our AFLC work, *The Lutheran Ambassador*. Thank you for past support in prayer and otherwise.



WMF BIBLE STUDY

Studies in Romans
God's Righteousness by Faith

GOD'S RIGHTEOUSNESS RESULTS IN A RIGHTEOUS LIFE Chapters 12:1-15:13

Hymn No. 406 (*Concordia*): "Take My Life and Let It Be Consecrated,
Lord, to Thee"

Notice that this section begins with another transitional word, *therefore*, which refers the Christian reader back to "the mercies of God" which made him what he is, justified him before God and gave him salvation and newness of life.

I. The Life Presented to God, 12:1-2

A. A Living Sacrifice, v. 1

1. The word *sacrifice* implies something which is slain. How can this sacrifice be living? Cf. 6:4, 13 _____
2. Why is this sacrifice acceptable to God? _____

Chapter 15 broadens the discussion to all differences within the church.

4. What responsibility does the strong Christian have to the weak? v. 2 _____

5. What does it mean for Christians to be of the same mind? v. 5 _____

What issues are unimportant? _____

What is important? _____

In the remaining chapters (15:14-16:23) Paul enlarges upon his plans for visiting Rome and sends greetings to the members of the Roman church. Finally, in 16:25-27, he sums up the great truths of his letter in a doxology: "Now to Him Who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith; to the only wise God, through Jesus Christ, to Whom be the glory forever. Amen."

Hymn No. 309 (*Concordia*):

"Thee Will I Love, My Strength, My Tower"

B. Transformation, v. 2

1. How does transformation come about? Cf. 8:5,6,14 _____

2. What is the result of this process of transformation? _____

II. The Righteous Life Worked Out in Practice, 12:3-15:13

A. Within the Christian Fellowship, 12:3-21

1. What two extremes should we avoid in thinking about ourselves? _____

2. What should we do instead? vs. 4-8 _____

Love is the governing motive in a Christian's relationships with other Christians. In what ways can we show that love? vs. 9-21

B. In the Secular World, Chapter 13

1. What is the Christian's relationship to government? v. 1 _____
Why? vs. 2-7 _____

2. What should govern his actions toward his neighbor? v. 8 _____

Why is love the fulfillment of the law? v. 10 _____

3. How can we put on the Lord Jesus Christ? v. 14 _____

C. In Christian Relationships, 14:1-15:13

Chapter 14 deals with problems centering in *adiaphora*, or matters which Scripture neither forbids nor commands.

1. What was the issue in the Roman church? v. 2 _____
How had differences in this matter disturbed Christian unity? v. 3 _____

2. What were the dangers in this situation for both strong and weak Christians? For the church as a whole? vs. 12,13,15,20

3. What does Paul advise as a solution? v. 19 _____

Summer Institute of Theology '87

by Clifford Johnson

The Summer Institute of Theology, held in July-August, was a tremendous blessing to many. The second week of the Institute was to me particularly of value. (In retrospect, I am sorry that I could not be there the first week.)

The first two hours of each day, Carl Fredrik Wisløff of Norway lectured on the topic of "Lutheran Evangelism." My heart was stirred and my soul was fed.

The second two hours, Dr. W. LeRoy Biesenthal of the Missouri Synod lectured on "Dialog Evangelism." Again, I experienced great blessing.

One of my responsibilities as a pastor is to visit the people of my community, especially the members of my church. I must also visit, as our Lord leads, various homes on a "cold turkey" basis. I have endeavored to do this in the past, but have sensed a great inadequacy in my methods. So, the instruction I received was invaluable.

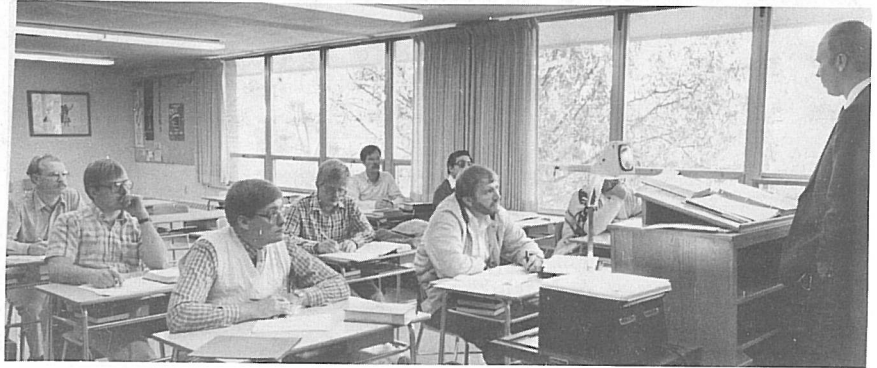
Since returning home, I have applied the teaching on a most practical basis—right in my own church. The result? The very first day, using the principles and methods I learned, I was blessed of God to lead a soul to Jesus Christ! Even more encouraging was the fact that I had never met that person before. She is a lady who is over 80 years old. If no more results (fruit) are gained, that one soul saved is of more value than a lifetime spent at a Short Course!

It is interesting to note that during the week of the Short Course, five teams of two students each went out to put into practice the methods we had learned. Two teams found a rejoicing Christian, and three teams found persons who were seeking a church to fill their spiritual needs! So, I have learned that the principles, if applied, produce fruit. *It works!!*

I am reminded that Jesus commanded "go into the highways and by-ways, and compel them to come in." May we be obedient to His command.

It is with heartfelt appreciation that I thank our AFLC leadership for bringing such outstanding, Christ-centered and challenging instruction to the Summer Institute.

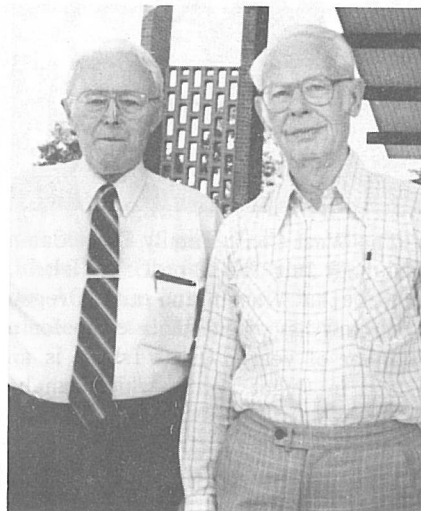
campus news



On Sept. 8 four seminarians joined sixteen midders and seniors to begin classes at AFLTS. There are four interns currently serving. Dr. Francis Monseth is pictured in one of the first class sessions.



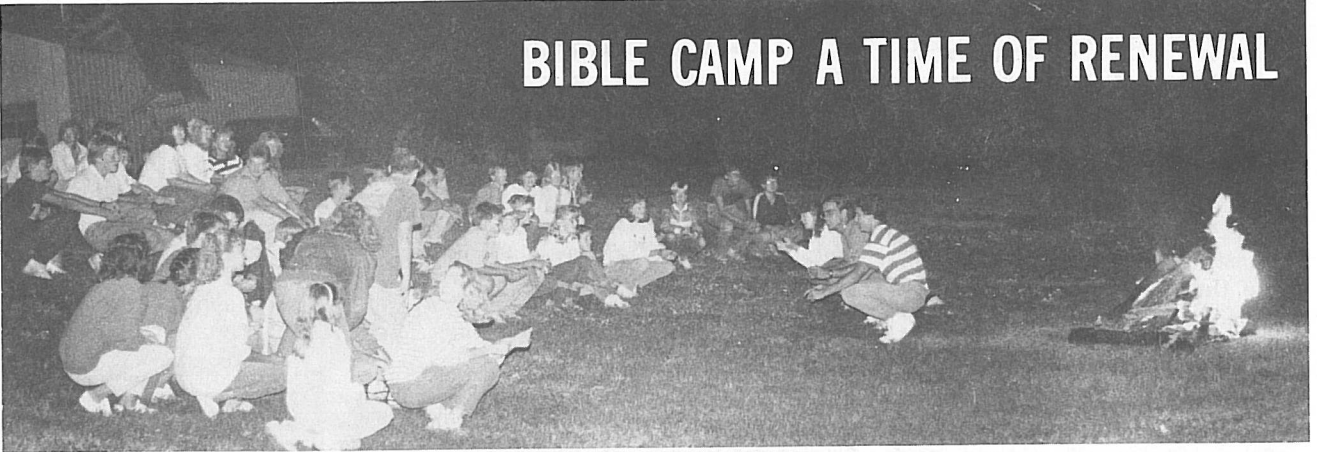
Forty-seven men attended the Summer Institute of Theology held July 27-Aug. 7 to hear Drs. Carl Fr. Wisløff and LeRoy Biesenthal. The previous week's classes were taught by Dr. Monseth, Professors Tjelta, Lee and Greven.



Rev. Robert Koepp, Fosston, Minn. and Seminarians Bud Davis and John Benson.

Rev. Karl Stendal, Mpls. and Dr. Wisløff, the author and translator of the book, *I Know In Whom I Believe*.

BIBLE CAMP A TIME OF RENEWAL



Photos by B. Densmore

The ARC hosted two Family Camps for the first time. The first week, from June 29 - July 5, had fewer campers than the traditional August camp week. Pastor James Gerdeen was the evening speaker.



Pastor Dennis Gray taught the youth during the second week from Aug. 10-16. Pastor David Molstre was the evening speaker, focusing on the theme "Revive us again."



The camp choir was directed by Cary Dietsche, Osceola, Wis.

West Coast District camp

Photo by D. Palmer



One never knows how mixed one's audience is; it behooves one, therefore, always to speak the Gospel so plainly that the most undeveloped shall grasp the heart of the message and the most learned shall not be able to say that the presentation was unfair. What a task, to be a preacher!

—Bernhard Christensen, 1901-1984
(These Clippings are taken from a series of columns in *Folkebladet* entitled "From an Augsburg Note-Book." We shall print more of them.—Ed.)

The West Coast Family Bible Camp was held July 7th-12 on Orcas Island, where the Washington and Oregon Churches have held their camp for a number of years. Orcas Island is an island in Puget Sound which can be reached only by an hour-long ferry ride. This gives the feeling of getting away from the cares of the world to study the Word.

The theme this year was "Create Me Anew," taken from Psalm 51:10. The evening speaker was Pastor Jim Fugleberg, Ferndale, Wash. Morning Bible classes were led by the area pastors.

This year the greatest attendance was experienced since the AFLC began using the camp on Orcas Island, with many families, teens and even young children attending.

Services being held in East Grand Forks

Rev. Robert L. Lee of the Schools faculty is conducting Sunday services in East Grand Forks, Minn., for interested people. The first service was held on Sept. 6. The services begin at 11 a.m., and are held in the Regency Inn on Highway 2. Members of the steering committee for the mission are Dr. Dan Rose, chairman, Steve Gorman, secretary-treasurer, Tom Aird, Jeanette Johnson and Mark Skogerboe.

Other new areas where AFLC services are now being conducted are Arlington, S. Dak., Ortonville, Minn., Edmore, N. Dak., Watford City, N. Dak. and Glyndon, Minn.

from here and there

Dalton, Minn.—Offerings from the Vacation Bible School in Zion Lutheran went to the building of a church in the AFLC mission in Mexico. Enrolled in the VBS were 83 children.

Grafton, N. Dak.—Rev. R. Norheim, radio pastor from the Church of the Lutheran Brethren, Pasadena, Calif., spoke at special meetings in Bethel Lutheran Aug. 18-20.

Grand Forks, N. Dak.—Helge Hanes of the Norwegian Lutheran Mission and serving in Bolivia spoke at a service at Trinity Lutheran on Sept. 10. He also showed slides of his mission.

Cokato, Minn.—Rev. Michael Brandt, Cloquet, Minn., spoke at evangelism meetings in Good Shepherd Lutheran, Sept. 20-24. A door to door canvas of Cokato preceded the Life in Christ Crusade, in which invitations were handed out.

Greenbush, Minn.—Two Sunday morning worship services are held each week, at 8:30 and 11.

Minneapolis, Minn.—A program of Friendship Evangelism will be carried out at Medicine Lake Lutheran this fall. A seminar in preparation was held Sept. 11-12, conducted by Rev. Jack Aamot of the Lutheran Evangelistic Movement.

Eben Jct., Mich.—Pastor Harvey Jackson and Jerry Anderson of Hope Lutheran, Ishpeming, presented a musical program at Calvary Lutheran on Sept. 27. It was sponsored by the King's Daughters.

news of the churches

Morris, Illinois

On Sunday, August 16, Rev. Richard Thompson was installed as assistant pastor at Bethlehem Lutheran Church of Morris, Illinois. Rev. John Skeie, senior pastor, led the worship services as Rev. Richard Snipstead, president of the Association of Free Lutheran Congregations, presided over installation services and delivered the message at the 8:30 and 10:00 a.m. services. A potluck dinner and program in honor of Pastor and Mrs. (June) Thompson welcomed the Thompsons to Bethlehem Lutheran Church.

Pastor Thompson and his wife June have three children and three grandchildren. Formerly a high school English teacher, Pastor Thompson attended Lutheran Theological Southern Seminary in Columbia, S. Car., and Wartburg Theological Seminary in Dubuque, Ia., graduating in 1982. He served his internship at Lutheran General Hospital in San Antonio, Tex., and in a Lutheran parish in Nezperz, Ida. From March, 1983, through July, 1987, the Thompsons lived in Hanska, Minn.

Williston, N. Dak.—Emmanuel Lutheran is participating in the Billy Graham Crusade Oct. 25-Nov. 1. The speaker will be John Wesley White. Preparation has included a series of classes in Christian Life and Witness, taught by a representative of the Billy Graham Association.

Thief River Falls, Minn.—A series of nine home Bible studies is being held in Our Saviour's Lutheran homes this fall and concluding on Dec. 16. There are nine locations and the leaders are J. A. Grimstad, Roger Peterson, Melvin Swenson, Loiell Dyrud, Phil Grothe, Glenn Espe and Don Balmer. Course of study is the Book of James.

Minneapolis, Minn.—Faith Lutheran Church has been re-roofed and insulated. The old Faith church on 17th Ave. South has been sold to an organization called "Joy World Missions."

Goodridge, Minn.—Pastor Hubert DeBoer and a group from Westaker, Newfolden, presented the Family Night program at Telemarken Lutheran on September 20.



Pictured, from left, Pastor and Mrs. (June) Thompson, Pastor Richard Snipstead, and Pastor John and Mrs. (Barbara) Skeie.

esota, where they served Zion-Linden Lutheran Parish.

Bethlehem Lutheran Church, formerly affiliated with the American Lutheran Church, voted to become a member of the AFLC on May 17, 1987. At the June convention in Thief River Falls, Minn., Bethlehem congregation was accepted into the AFLC.



The first wedding to take place in Faith Lutheran Church, Lake Alma, Sask., was that of Tyler Rude, Lake Alma, and Shelly Schmidt, Weyburn, on June 27. It was also the first wedding for the church's pastor, Leslie Johnson.

Tioga, N. Dak.—Parking areas for the handicapped have been marked out for Zion Lutheran. Student pastor Tim Carlson supervised the Luther Leaguers in the project.

Minnewaukan, N. Dak.—Trinity Lutheran had some Harvest Surplus sharing some Sundays this fall. People who had extra produce from their gardens brought it to church on Sunday. Others could help themselves to it. One rule: if you take something you must use it. And the one who brought something had to pick up anything not taken by someone else.

Preaching missions

Hatton, N. Dak.

Zoar Lutheran Church
Dale Finstrom, lay pastor
Oct. 11-14
Speaker: Rev. David Barnhart,
Eagan, Minn.

Dalton, Minn.

Zion Lutheran Church
Merle Fagerberg, lay pastor
Oct. 11-14
Speaker: Rev. Steve Lombardo,
Newark, Ill.

Cloquet, Minn.

St. Paul's Lutheran Church
Rev. Michael Brandt, pastor
Oct. 11-15
Speaker: Rev. David Molstre,
Fargo, N. Dak.

Williston, N. Dak.

Emmanuel Lutheran Church
Pastoral vacancy
Oct. 11-15
Speaker: Rev. Herbert Franz,
Dollar Bay, Mich.

Roslyn, S. Dak.

Lake Region Lutheran Parish
Rodney Stueland, lay pastor
Oct. 11-15
Speaker: Rev. J. G. Erickson
Minneapolis, Minn.

Eben Jct., Mich.

Calvary Lutheran Church
Rev. John Mundfrom, pastor
Oct. 15-18
Speaker: Rev. Philip Haugen,
Minneapolis, Minn.

Minneapolis, Minn.

Medicine Lake Lutheran Church
Rev. Laurel Udden, pastor
Oct. 18-22
Speaker: Rev. Herbert Franz,
Dollar Bay, Mich.

Everett, Wash.

Calvary Lutheran Church
Rev. Del Palmer, pastor
Oct. 23-25
Speaker: Rev. Harold Stoa

Stanley, N. Dak.

Our Savior's Lutheran Church
Rev. Gary Jorgenson, pastor
Oct. 25-28
Speaker: Rev. David Barnhart,
Eagan, Minn.

THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

Second-class postage
paid at Waukegan, Minn.

Greenbush, Minn.

United Lutheran Church
Rev. Philip Rokke, pastor
Oct. 25-28
Speaker: Rev. Bruce Dalager,
Grand Forks, N. Dak.

Roseau, Minn.

Roseau Lutheran Church
Rev. Larry Severson, pastor
Oct. 25-28
Speaker: Rev. Ray Martin,
Finland

Brockton, Mont.

Faith Lutheran Church
Rev. Lyndon Korhonen, pastor
Oct. 25-28
Speaker: Rev. Einar Unseth,
Bismarck, N. Dak.

Mentor, Minn.

Maple Bay Lutheran Church
Rev. Roy Johnson, pastor
Oct. 25-28
Speaker: Rev. Herbert Franz,
Dollar Bay, Mich.

Stacy, Minn.

Sunnyside Lutheran Church
Rev. Wendell Johnson, pastor
Oct. 25-28
Speaker: Rev. Rodney Johnson,
Spicer, Minn.

St. Paul, Minn.

Victory in Christ Lutheran Church
Rev. Wayne Hjermstad, pastor
Oct. 25-28
Speaker: Rev. J.G. Erickson

Park River, N. Dak.

Victory Lutheran Church
Oct. 25-29
Speaker: Rev. Christian Oswood,
Hampden, N. Dak.

McVile, N. Dak.

New Luther Valley Lutheran Church
Rev. Wesley Langaas, pastor
Oct. 30-Nov. 1
Speaker: Rev. Robert L. Lee,
Minneapolis, Minn.

Minnewaukan, N. Dak.

Trinity Lutheran Church
Rev. Jerome Nikunen, pastor
Nov. 1-4
Speaker: Rev. Leslie Galland,
Thief River Falls, Minn.

Buxton, N. Dak.

Ny Stavanger Lutheran Church
Rev. Kerwin Sletto, pastor
Nov. 1-4
Speaker: Rev. Terry Olson,
Valley City, N. Dak.

Hampden, N. Dak.

Zoar Lutheran Church
Rev. Christian Oswood, pastor
Nov. 1-5
Speaker: Rev. Alvin Strand

Tioga, N. Dak.

Zion Lutheran Church
Rev. Dale Mellgren, pastor
Nov. 1-5
Speaker: Rev. Herbert Franz,
Dollar Bay, Mich.

If any of these services are in your area, attend. Above all, uphold them in prayer that the will of the Lord be done in hearts and lives.

ILLINOIS DISTRICT TO MEET

The newly formed Illinois District of the Association of Free Lutheran Congregations will hold its first annual meeting on Sat., Oct. 17, in Bethlehem Lutheran Church, Morris, Ill., John Skeie and Richard Thompson, pastors.
