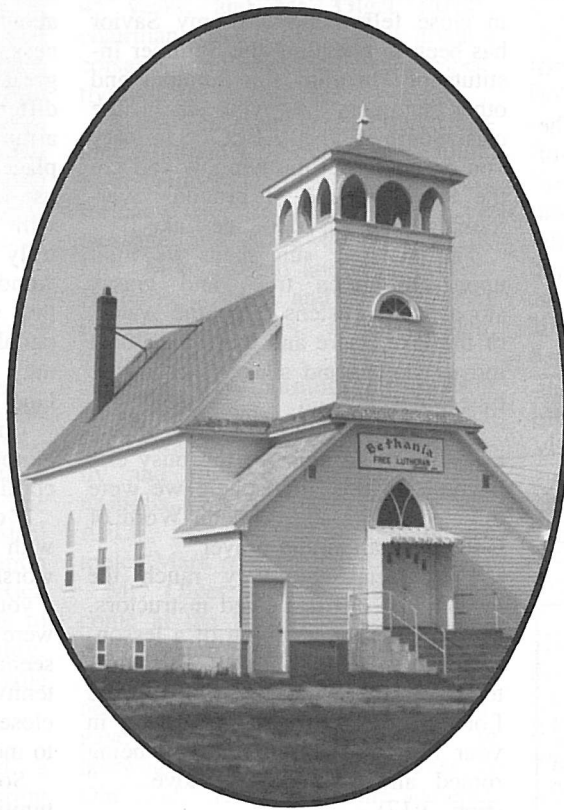


THE LUTHERAN AMBASSADOR

September 11, 1984



**BETHANIA LUTHERAN CHURCH
NEWFOLDEN, MINNESOTA
A Centennial Church**

AT THE MASTER'S FEET



I have heard thy voice

Lay Pastor Gustav Nordvall

"I think when I read that sweet story of old,
How Jesus was here among men,
And called little children as lambs to His fold,
I should like to have been with Him then."

We think of what a privilege it must have been for the disciples of Jesus to be in His presence. The Gospels give us several accounts of how they would come to Him in private times of fellowship as He sat upon the Mount of Olives. Urgently they asked, "Tell us, when shall these things be?" or "What shall be the sign of Thy coming?" We know that Jesus spoke to the crowds in parables, but in the precious moments when they were alone with Him, the disciples approached Him freely with, "Tell us Master," and Jesus would reveal to them the deep secrets of the Kingdom of God and "expound all things."

THE LUTHERAN AMBASSADOR

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Volume 22 Number 17

While we cannot come into the physical presence of our Lord like the disciples did, we can come into a very real spiritual fellowship with Him.

A special opportunity for me to be in close fellowship with my Savior has been in attending the Summer Institute of Theology this summer and other summers. As you sit in the classroom of the AFLC Seminary you can look out the window and see the large expanse of grounds overlooking beautiful Medicine Lake.

The morning sun sheds its light upon the green trees and grassy slopes, and glistens upon the waters of the lake. Here and there a sailboat moves slowly and silently across the blue water.

It is a quiet and peaceful setting away from the noise of the busy city beyond. In this atmosphere we were directed in the study of the Word of God, meditation and prayer.

I appreciate so very much the teaching of our dedicated instructors. More than a presentation of a lesson, it is a deep search into the Scriptures to determine what the will of the Lord is. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love . . ." (Eph. 3:17).

How can we hear the voice of God? Jesus reminded Martha of how anxious she was, whereas the psalmist advises: "Be still, and know that I am God."

We need to desire to be in the Lord's presence. Again, the psalmist writes: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."

Again he writes, "Teach me thy

way, O Jehovah!"

God has a plan for you. He made you and knows exactly what you can do. He will give you the best life possible. Do you think you are unhappy because of things going on about you? Unhappy because of illness, adversity or evil? Really the great misfortune in life is to lead a different life than the one God has arranged for you. If you occupy the place in life God meant for you and use all your talents in His will, you will know the great happiness of truly living in His presence. What a wonderful prayer it is, "Teach me thy way, O Jehovah!" Too many people, when in doubt as to what they should do, ask everyone but God.

But when we inquire in the Lord's temple, we receive what we seek, according to God's own promise.

I once observed an elderly pastor with white hair sitting in a pew at a worship service. He was listening to a young pastor in the pulpit. His eyes were fastened on the speaker and seemed to light up as he listened attentively. I heard him say at the close of the service, "The Lord spoke to me today."

So you see, dear friend, the opportunities to be with Jesus come in many ways. He does speak. He does listen. What joy there is in heaven when a soul truly longs to be with Him.

"I have heard Thy voice, Lord Jesus, Saying in Thy grace divine:
'Fear thou not, I have redeemed thee; I have called thee, thou art Mine.'
Lord, I bring Thee full allegiance!
Therefore now to Thee I sing,
Answ'ring 'yea, Thou hast redeemed me;
I am Thine, my Lord, my King.' "

by Georg Sverdrup

"Pray therefore the Lord of the harvest to send out laborers into His harvest" (Matthew 9:38).

In our churches it is quite common to pray every Sunday for world missions, that God will bless them everywhere, where they are carried on, and that He will send out new workers in that holy work according to the need.

And yet it is probably true, and this is something to think about particularly, that there are few who really consider what this prayer can mean for themselves. It has now become traditional to pray for missions and we would miss it if it were not done. The church prayer is a part of the liturgy and it is all a part of what has been handed down from the fathers. But how many really think any deeper than that?

There is a danger that many people who sit with bowed heads during this prayer in church think that through this prayer the cause of missions is laid upon our Lord and thus much has been done for it; and they don't have any more responsibility for it. Or if they don't think that much or so definitely, they still have a kind of feeling that now a duty has been taken care of and a deed done which was necessary.

But as long as this is the way people think has there really been prayer or the hearing of prayer? Have such people truly prayed or really received what they have prayed about?

When you pray it is because you wish to receive something. All true prayer, also that which is called the prayer of intercession, most blesses the one who prays, that one who must have something and who waits to receive it. And when we pray the Lord of the harvest to send laborers into His harvest we don't make the concern God's concern, for it already is that, but we make it our concern, and we take interest in it and we have love and zeal for it.

But was it this that Jesus wanted of His disciples when He exhorted them: "Pray therefore the Lord of the harvest that He send forth laborers into His harvest?"

Let us consider the situation as it was and as it is! On the one hand

HERE AM I, SEND ME!

Jesus sees the great harvest and broad fields spread out before His eyes; on the other hand He sees the small band of disciples and of these likely not many had caught the sense of the call to become fishers of men. Not many of them, even now, really had "mission interest," as we speak of it.

"In other words, Jesus wanted His disciples to pray themselves out into the work."

So when, Jesus charged them to pray the Lord of the harvest to send forth laborers into His harvest, where did He really think these workers would come from if not from His group of disciples? In other words, Jesus wanted His disciples to pray themselves out into the work. He desired that they should pray up a mission mind, a mission call, a mission

a
truth
we often miss

zeal and a love for missions in themselves, so that they could take part in God's work of gathering in the precious fruit which was all around them and which was going to waste. He wanted the disciples, through prayer, to have the concern for missions laid upon their hearts so that it became their burden and so that they in the most glorious way would be sent to the work because God had made them His fellow workers.

What happens then is that God gives them the spirit of the kingdom because God doesn't deal with the outer but the inner spiritual power and those who go forth in the right way are those who are compelled by the love of Christ which is poured out in the heart by the Holy Spirit.

Jesus' meaning, therefore, was this, that the disciples should learn to pray: "Lord, send us!" because the situation was this that none were more apt to be sent than these men whom Jesus had gathered about Him so that He could make them fishers of men.

But how about us; are we called in the same way? Shall we actually say to God: "Look, here I am; send me?"

Yes, friends, why not? This isn't the only way it has to be, but this is one way. Otherwise where will the Lord find His workers if not from among His praying children?

If we begin to pray, let us also be willing to work. If we pray the Lord to send workers into His harvest, then let us always have it clearly before us that then we have really prayed: "Lord, send me!"

And then notice how the work takes on a personal interest for us and we become accountable for it. And then it doesn't become such a small thing to take part in the "church prayer" and we can't go home from church so peacefully and contentedly with the conviction that now it is both well and good to have a burden for the harvest work in God's kingdom.

For, what if God heard our prayer? Won't the word then come to us: "Son, go out today and work in My vineyard?" Or wasn't that what we prayed about? We prayed that God would send out workers into His harvest; could we then add: "Not me, not me?"

◇

SEND ME . . .

Verily, if the Lord heard our prayer, He also put the call to work and the joy of work in our hearts so that we didn't get peace before we went out to seek and help the lost, who wandered in darkness on the way to perdition.

If we pray for mission work among the heathen—and if we are Christians, we must pray for that — then let us remember that it isn't a right prayer as long as we say with Moses of old: "Send someone else!" But it is a true prayer, first of all, when we can say with Isaiah: "See, here am I, send me!"

But shall all Christians go out to the far-off heathen lands?

No.

And why not?

Because the Lord has a vineyard also here at home and He doesn't want that neglected either.

Not everyone is to go away, but everyone is to be along in the work. Jesus has said to all His disciples: "Go into all the world and preach the Gospel to all creation." Jesus has commanded all His disciples to go forth and baptize all nations. Therefore all Christians are to take part in the work of bringing the Gospel out where it still hasn't been preached.

And so when you pray for foreign missions, whether it is in church or in the family circle or alone in your room, try to keep these two things clearly in mind:

1) The work among the heathen is God's work, for which He has the greatest concern. You cannot with your prayer either give God concern which He hasn't had before, or take away from Him a concern which afterwards will be yours but not His. You can lay all your anxiety, all your fear, all your doubts, all your sorrow in connection with this work on God and let Him care for it. In this way you place heathen missions in God's hands.

2) But through your prayer you also make foreign missions your responsibility, and you pray that God will make you His co-laborer so that you don't only see the harvest fields and harvest work, but also can share in and enjoy that food which is to "do His will who sent you."

"He offered all. What do we offer?"

Friend, are you ready for this?

It is hard for flesh and blood, to be sure; but remember Him who was first sent! Remember Him, of whom it is written: "But when the time had fully come, God sent forth His Son, born of woman." Think what that mission cost Him!

Christmas reminds us of the Father's gift of Jesus. And it causes us to think of His humiliation and poverty in this world.

He offered all.

What do we offer?

Let us try, friends, to walk in the blessed footsteps which He left behind, even if they are bloody! And let us, undaunted, walk on that way, where the thorns prick, and not heed the tempting call: "Spare yourself!"

Let the work of missions be quite costly for us; it cannot cost us anything more than earthly goods and an affliction which is light and easy. Back of the affliction looms the goal: A great host from all peoples and tongues who sing as the redeemed the Lamb's Song in eternal blessedness.

Think about that great white host and say with a sincere heart to the Lord:

"See, here am I, send me!"—

Written in 1904 for
Gasseren. Translated from
the Norwegian by the Editor

Conference tapes available

Cassette tapes of the four evening services of the recent Annual Conference and the Sunday morning worship service have been made and are available individually or as a package to those who want them. Each tape is \$2.00. The package of five costs \$10.00.

If ordered individually, please specify which tape(s) you wish.

Please order from AFLC Tapes,
3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

a pastor

(Pastor Emerson Anderson shares
a letter he wrote to a local
newspaper in Cleveland.)

Dear Sandra,

Regarding the response to pastor Zinkowich's letter on the horoscope column in the *Old Brooklyn News*, may I write as a fellow pastor, and hopefully set forth the concern of a pastor's heart.

Historically, a true Christian pastor is one who is concerned not only for the physical and temporal welfare of people, but also for their eternal welfare. The true Christian pastor sees every person, including himself, as in need of a living, faith relationship with God. He also believes this relationship can only be had by an individual heart response to the truth regarding faith relationship matters as taught in the holy Scriptures. We recall that Jesus, our Savior, one day said to some people like us that if they would continue in His Word they would know the truth, and that that truth would make them free. People in our community, as in any other community, must understand that truth in every realm of life, but especially religious truth, is essential for true freedom. Those who do not understand this will easily conclude that a concern such as pastor Zinkowich expressed was his attempt to dictate his wishes to our community, or to elevate the clergy to be the ruling class in Old Brooklyn. We readily admit that a clergy which has separated itself from the truth and spirit of Jesus may be as dangerous as any political dictator which human history has produced. Nevertheless, we dare not reject the fact that there is a valid Christian ministry which can only do good to our community. If it is true that Jesus spoke words which can make a person truly free, then we conclude that all that is not truth tends toward bringing a person into a bondage in the inner being which God never intended him to have.

As true Christian pastors we con-

how I came to be here

Report from Carol Knapp

PART I

sider astrology as presenting a world-view contrary to the truth which Jesus spoke, and therefore we believe that in its least destructive influences it sets untruth alongside truth in a person's thinking. In its most destructive influences, we believe it leads a person into actual spirit- and Satan-worship. It is no secret that such things are rapidly on the increase in our country at the present time. In either of the above mentioned cases the true worship of God is corrupted to the extent that the person involved is no longer a free person. When a true Christian pastor sees this taking place, he has a deep and genuine concern regarding people being exposed to the untruth. It is therefore the intent of such a pastor to sound the warning and do what he can to protect the people. If people take offense at that, so be it. But let it not be said that every pastor's intent in things as important as peoples' welfare for eternity is selfish and evil. We may be considered egotistical by some, but God knows the heart of everyone, and one thing we know for sure is that God cares for every person and desires to make and keep every person free. For the true pastor, that is his desire and becomes the purpose of his ministry.

John Wesley, the preacher respectable historians say saved England from a bloody revolution such as took place in France, said the world was his parish. We who wish to be true Christian pastors simply ask the people of the community to bear with us when we have true concern for the people of the community into which God called us to minister. Surely no one can find fault with such a motive. I have known Pastor Zinkowich personally for a number of years and believe he is a pastor with the kind of concern I have tried to portray. It seems to me the wise thing for any community to say would be, "May God give us many, many more people like Pastor Zinkowich, not only pastors but people from all walks of life." The more we have of

Ephesians 6:10,11, "Finally, be strong in the Lord and in the strength of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil."

Shortly after returning to Brazil these verses came to my attention, and now they have become my theme — that God's strength will work through me so that I will then be a good worker and witness for Him.

It is exciting for me to be back here in Brazil. I was born and raised here because of my parents, George and Helen Knapp, being missionaries here. Along with my brothers and sisters I helped my folks with their church work. I taught Sunday School classes, played musical instruments for singing, and worked with Daily Vacation Bible Schools and camps. When I was 18 years old I returned to the U.S. to enter college, my goal being to graduate with a nursing degree. This I accomplished in 1981. For the next three years I enjoyed working as a Registered Nurse at United Hospitals in St. Paul, Minnesota.

such people the greater will be our freedom, and the stronger will be our communities, even Old Brooklyn.

We pastors would not present ourselves to our communities as perfect, but as people desiring the prayers of the people that we may be faithful to the work God has called us to, and that we may contribute to our community that which God intends for it to have through the Christian ministry. That is our sincere desire.

Sincerely,

Emerson Anderson, Pastor
Word of Life Lutheran Church,
Cleveland, O.

I had always dreamed of returning to Brazil to work as a missionary or in some other capacity, but was never quite sure how that would come about. It is wonderful to me to see how God has led me to this point of return. I was made aware of a position possibly opening as dean of women of the Free Lutheran Bible School in Campo Mourao. On February 2, I received a positive response from the Missions Committee to be sent as a short-term missionary under the AFLC to fill this need. I left on February 29 and arrived in Curitiba on March 1, 1984, where my parents met me.

I'm living in an apartment in the first floor of the girls' dorm. The girls have their rooms upstairs. This year there are six girls, five studying in the Bible School and one taking the missions course. Their ages are from 16-22 years. School started on March 8th and it is wonderful to see how the girls have gradually become united, praying for and with each other and really showing care one for the other.

In the mornings I work in the school office. The work there varies. Quite often I am typing up school material and tests on stencils and running them off on the mimeograph for the teachers. A big project I recently finished was typing and mimeographing a student handbook, with rules and regulations that the dean of men, Pastor Oseias, compiled. I'm glad to have that completed! Recently the office was equipped with a new electric typewriter. It is really a joy to use that after the manual one I had been working on!

On Thursday afternoons I teach Bible Memorization class. Each week the students have to memorize six to eight verses. We are using a method from an organization called Memorizadores do Brasil.

◇

A trip to Nogales and back

by Rev. Gerald F. Mundfrom

(Editor's Note: We regret that the conclusion of Pastor Mundfrom's article, begun in our July 31 issue, was crowded out of the August 14 one. But now we are glad to present it to you. In the first installment he told how the trip which he and his wife Margaret took to Nogales came about, of weather and stops along the way, of arrival at Nogales and of a Sunday spent in that city where they and their family once lived.)

PART II

After breakfast with Ken and Geraldine, I helped Ken do some work on his swimming pool and also we planted a peach tree. That noon Margaret and I went to the Senior Citizen Center. Here we were to meet Leonard and May for lunch. Four years earlier, when we lived there, I went regularly for a noon meal when Margaret worked at the Blind Center and was not home at noon. Quite a few of the people there

are Mexican and do not speak English. I was surprised and pleased that some remembered me and welcomed me back. I was asked to give the table prayer in English and May gave it in Spanish and introduced me. After I finished praying, a loud amen, which thrilled my heart, resounded from the tables. We were warmly asked to come back.

That evening Ken, Geraldine, Margaret and I were invited to evening dinner at Ted and Karla's home. They now live in the same house we had previously lived in. It almost seemed as if we were going home! Lawrence and Gola Dynneson were also there, and we enjoyed a game of Skip-Bo after a delicious meal.

Tuesday, March 20. We were invited to Ella Hanson's apartment for cake and tea during the afternoon. Again we had a time of good fellowship and shared our burdens for the depressed. Before going back to Ken and Geraldine's house we visited

Ken at the public library where he works part-time and I gave a set of my books to the library. That evening we enjoyed playing dominoes with Ken and Geraldine.

Wednesday, March 21. For the last several days we had heard of stormy, cold weather in the Midwest and that it was moving east. We hoped and silently prayed that it would be out of our way and that the roads would be clear by the time we made our return trip. Here in Nogales it was a clear, sunny, summer-like day.

We made several stops that morning. Ken and Geraldine went with us. The women went shopping on both sides of the border while Ken and I visited a barber shop across the border. This barber was a Christian and I had gone to him regularly while living in Nogales. He was very neat and kept a clean shop. He was also thorough, giving a good haircut for only \$1.18!

We met our wives at the Blind Center where Margaret had worked when we lived in Nogales. Here we met people with whom we were acquainted. One of them, who is a Christian woman named Alta Garcia, was very glad to see us. She has been blind from birth. She recognized my voice and immediately said my name. We were invited to the Dynnesons for the noon meal. Being in their home brought back many memories and we shared the news regarding our families.

Our stay at Nogales had now come to an end. We traveled on our way to Tucson where I was to speak in our new AFLC home mission church that evening. We arrived at Pastor Forrest Swenson's home a little after 4 and were warmly greeted.

The church was several miles from the Swensons' home in the southwest area of Tucson. There is great possibility for growth here. The building had been bought partly finished and long hours had been spent by Forrest and some of the members in finishing the church. Except for a few small finishing jobs, it was now completed.

♦

KNAPP . . .

I am also considered the school nurse and the students often come to me with aches and pains.

Each evening the girls gather in my living room for a devotional time. It is also a time when we pray together over problems and share joys and triumphs. Please pray with us for each student. There are also two boys studying here at the Bible School, whose names are Valdemir and Kenedy.

Many times we have coffee or tea and cookies after devotions, even though we are very well fed at meal times! But it becomes a time of relaxing and of sharing and laughter.

We take time out from our studies and work to relax and enjoy one another. We enjoy playing the guitar and singing. Almost everyone plays the guitar at least a little! We sit around chatting on the dorm steps, especially when it is a bit cool and the sun is shining to warm us.

I have become involved in the work at the Lar Parana church. Recently I was asked to teach the youth Sunday School class, which is a new and exciting challenge for me. Also, I was elected to be a counselor for the youth group, along with Cleunice, a 1983 graduate from our Bible school. Please pray with Cleunice as she feels God calling her to return and study the missions course at the Seminary next year.

I have enjoyed sharing a bit of my work with you. God has given me such peace and joy in being here! It is a wonderful feeling and I praise Him for it. I appreciate your prayers on my behalf and on behalf of the students and faculty here in Brazil.

Please come visit us and go on a tour of our campus in PART II.

Carol Knapp

The King of Love My Shepherd Is



The king of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.

This first stanza covers the opening words of the psalm and is based on the Prayer Book version: "The Lord is my Shepherd: therefore can I lack nothing." "The King of Love" recognizes not only God's sovereignty but also His sovereign grace. He exercises His reign in love. His throne is the throne of grace. In keeping with this thought are the words that follow: "Whose goodness faileth Never." The goodness of God is an aspect of His love: love in its generosity.

"I nothing lack if I am His, and He is mine forever." The *if* governs both phrases and is all-important. It defines the relationship between the Shepherd and the sheep. Jesus, in John 10, speaks of us as "His sheep"; we are His. We on our part

can speak of Him as "our Shepherd." He makes us His own, and as a result He becomes our own. And the relationship is an abiding one: it is "for ever."

Where streams of living water flow
My ransomed soul He leadeth,
And, where the verdant pastures
grow,
With food celestial feedeth.

In Psalm 23, the psalmist states "still waters." The hymnwriter changes that to "streams of living water." He does this in linking the "streams of living water" with the promise of the Holy Spirit. This stanza portrays the ransomed soul of the believer as renewed by the Spirit of God and nourished with the Word of God.

Perverse and foolish oft I strayed
But yet in love He sought me,
And on His shoulder gently laid,
And home rejoicing brought me!

thoughts on an old hymn

"He restoreth my soul." What does this mean? It means the Lord restores us to Himself when we have erred and strayed from His way like lost sheep, "but yet in love He sought me." The sheep, perverse and foolish, has strayed from the flock and is lost. It is only one out of a hundred in the flock, but the shepherd cares for each of His sheep, and in His love He goes after the one that is lost and searches for it till He finds it. Then "on His shoulder gently laid" it is brought home with rejoicing. The story is our Lord's own portrayal of grace — the love of God in action for the salvation of the lost — and assurance that every individual soul is of worth to Him.

In death's dark vale I fear no ill
With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy Cross before to guide me.

As we go through the dark valleys of life — however dark, however long — not only is Jesus the Good Shepherd beside us with His rod and staff, but His cross, the shining emblem of redeeming love, is just ahead of us at every step, and as we venture into the unknown "we need fear no evil."

And so through all the length of
days,
Thy goodness faileth never:
Good Shepherd, may I sing Thy
praise
Within Thy house forever.

The hymn stays close to the Psalm in the first part of this verse. "Through all the length of days," however many or few they may be, the Lord's "goodness faileth never." But what about when my life is ended? The hymn concludes with a prayer: "Good Shepherd, may I sing Thy praise within Thy house forever." The hymnwriter takes up the New Testament teaching about heaven as a place of praise and song. He wants to blend his voice with the celestial choir and sing the praises of Jesus without end. Amen!

Mr. Davin Anderson
Organist, Good Shepherd
Lutheran Church,
Virginia, Minn.

My congregation supports me

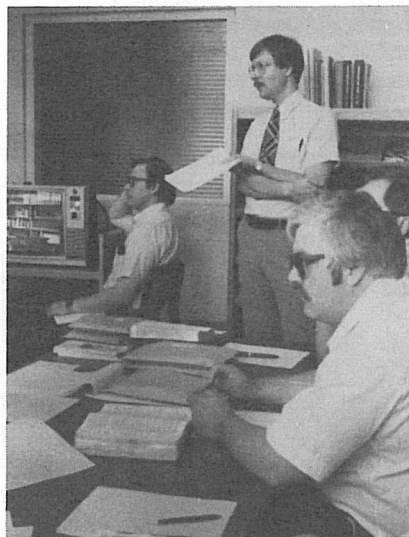
"I shall delight in Thy statutes; I shall not forget Thy Word" (Psalm 119:16). We are used to being admonished to study the Bible, love the Word, treasure the faith, and we often appreciate opportunities to do so. It has been such an opportunity to attend the Summer Institute of Theology at Medicine Lake. The first time for me was two years ago, seven years after leaving the seminary, but that one time convinced me of the need to return regularly.

The guest instructor this year was Dr. Walter Martin, founder and director of The Christian Research Institute, and a noted and respected authority on the cults. His insights and practical experience are invaluable to anyone who has met a Jehovah's Witness or Mormon on his doorstep, or any member of some 5,000 cults currently operating.

He noted that over 75% of the members of the cults have come out of the traditional Protestant and Roman Catholic background and that the cults are essentially the product of the liberal theology that developed in the last century and which continues to infiltrate the Church. These are serious charges against us in the church of Jesus Christ and what we have done with the faith entrusted to us.

The false doctrines of the cults were explored and there was a strong challenge to meet them head on with the only effective antidote — the clear presentation of the Gospel (the whole counsel of God) within the context of the historic, Word-centered, Christian faith. Most Christians know *what* they believe. The weakness, and thus the problem, is that we often don't know *why* we believe it, and are thus susceptible to "the Lie."

Other classes on preaching, music, the Holy Spirit and II Corinthians also focused on the centrality of the Word, stressing the importance of communicating the gospel effectively, and basing our faith and life



Pastor Robert Lee in the Preaching Workshop.

on the truth of God revealed.

Lay people and pastors attending are all edified and encouraged in the fellowship of the Gospel. I would urge fellow pastors to take advantage of these two weeks as much as possible. Participating in this may do more good for you and your parish than you realize. I am thankful for a parish that supports this "ministry" and helps provide for my participation. Very likely they know I need all the help I can get. All parishes should seriously consider how they can make it possible for pastors as well as lay people to attend all or part of these summer sessions.

Pastor Wesley Langaas
McVile, North Dakota

We lived and studied together

"... to equip the saints for the work of ministry, for building up the body of Christ" (Eph. 4:12).

One cannot attend the Summer Institute of Theology and return home quite the same. The two-week experience on the Minneapolis campus of AFLC headquarters and schools will surely strengthen the Christian walk of anyone devoting this time to spiritual growth.

First, the experience is bathed in prayer, each day beginning with a devotional time of Scripture, a hymn, and earnest prayer, praise, and thanksgiving. Then each class session is begun with prayer; the meals are prefaced with prayer; and at the coffee breaks heads are bowed in thanksgiving.

A number of pastors and laymen attending the Institute live in dormitories on campus and this provides for fellowship with old and new friends alike. Also, the time spent living, studying and praying with Christian brothers allows opportunity to mutually encourage one another in faith.

The quality of teaching is noteworthy. This year Dr. Walter Martin was
(continued on p. 13)

The 1984 Institute of Theology participants. Dean Francis Monseth is shown in the front row, left, and Dr. Walter Martin, fourth from the left.



editorials

A VERY GOOD SIGN

Emphasize the positive, downplay the negative. That is often sound advice and that's what we are trying to do right now.

We call your attention to the report of Budget Receipts for the fiscal year so far, February 1-July 31. There are a couple of encouraging signs really. One is that the income to date (July 31) has never been so high before at that point in time, \$327,422.22.

The other is, and this is what we really want to say, that the percentage of goal reached has been consistently running even or ahead of last year's pace. At the end of July the percentage of goal reached was 33, compared to 28 last year. For the first five months of the fiscal year these are the comparisons, the first figure being for the month this year: February, 4 to 2; March, 9 to 7; April, 13 to 13; May, 21 to 18; and June, 28 to 24.

Now this is a much better record than in the past when current percentage of goals reached would usually be behind that of the year previous. What this means is that more money is being given earlier this year. And that's all to the good. Whether this is the result of new members in the AFLC, better economic conditions or better stewardship practices overall, we don't know. Likely it is a combination of these factors.

While we're not giving the negative aspect of the report top billing, it wouldn't be proper to ignore that side, and it's there, either. It is this, the first six months produced a third of the minimum goal for the year. Now, mind you that's not so bad compared to other years. Maybe it's better than any for a long time. But it still means that there are 17 percentage points, almost, that have to be picked up in the final six months and about one and one-half of those are already gone when you read this.

So, good work has been done and our work is cut out for us in the time that is left. Let us keep up the good work and strive to reach the goal before us and to go beyond it. And let those who fare well materially this year pick up the slack for those where there have been drouth and other economic setbacks.

PITY THE POOR GOVERNMENT

As our readers know, Rev. Sun Myung Moon, Korean-born head of the Unification Church, is or has been serving a prison term for income tax evasion. He was convicted of failing to pay taxes on funds held in his name and which he said were for the use of the church.

Quite a few religious organizations and individuals protested the conviction and sentencing of Rev. Moon, perhaps not because they felt kindly toward Rev. Moon or the Unification Church, but because they saw a threat to churches in general from the Internal Revenue Service.

May we put in a good word for the government and the IRS? As we all know, religious organizations have enjoyed significant tax benefits, including exemptions. In the U.S. church buildings and parsonages are tax exempt, as are most institutions and properties of the churches (denominations). Few of us really realize what a benefit that has been to legitimate Christian work.

We believe the IRS is glad to protect these privileges of legitimate religious work (from their standpoint we cannot only speak of legitimate Christian activity). But neither can they let the wool be pulled over their eyes. There must be examination and oversight. Religion is such a mixed bag here in the U.S. Most anything you would care to suggest is done in the name of religion somewhere in our country. Does it all deserve tax benefits? Well, hardly, but the IRS dare not move very boldly or often in making judgments about what is or isn't true religion.

Furthermore, all kinds of policies or systems of government exist in these religious organizations. They range from extreme democracies (we in the AFLC like to think we are among these) to absolute dictatorships under a charismatic leader. Remember Jim Jones? Financial arrangements are of all kinds.

James Manney, writing in the *National Catholic Register*, June 17, 1984, says that it is common for Catholic bishops to hold diocesan property (which can be considerable) in their own names. He also speaks of pastors in general having control personally over discretionary funds. Mr. Manney isn't acquainted, obviously, with Lutheran polity or practice, we can tell that. Or of many other churches.

We can sympathize with the government and the IRS as they seek to continue liberties to religious groups granted them by law. And they need much wisdom in knowing when to move against what seems inequities in this hodgepodge called religion in America.

THE GUARD CHANGES

As school begins this week at Association Free Lutheran Bible School, there will be something quite different for returning students, faculty and staff. Rev. Kenneth D. Moland, dean for eight years, is no longer in the dean's office or taking his place at the teacher's lectern or guiding the faculty toward decisions.

He was a resident teacher for nine years and, if we aren't mistaken, taught part-time as a commuter from Kenyon, Minn., for all or part of a year before that. So Pastor Moland has been closely identified with AFLBS for upwards of ten years. A person leaves a lasting mark on an institution in that time.

Pastor Moland was really a young man when he accepted the mantle of leadership at our Bible School. But he had accepted other responsibilities early and those who selected him and the church which elected him had con-

◇

OUR GOD GUIDES

Psalm 37:5: "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

Last weekend husband Arnold and I went in the late evening to Mark Andrews airport, Grand Forks, to pick up a couple who came in on a plane.

It was the last plane of the evening to come in and no plane was leaving at that late hour of the night. So we were permitted to go into the room where we could see the plane landing in the dark.

I had never seen this before and it thrilled me greatly. And I felt I learned a beautiful lesson from this experience which I'd like to share with you, if

I may.

It reminded me of our verse today, of our Lord's guidance in our Christian walk with Him. How often when Arnold and I have taken a trip to either California or Seattle, we have seen this guidance. Sometimes we have driven just ahead of a snowstorm and sometimes here in North Dakota our plans are so changed about things and we see why later.

That's why I am again so thankful I love and know such a wonderful Guide. He never has failed us yet and I know He never will!

Mrs. Arnold Jodock
Hatton, N. Dak.

CORRECTION

Pastor Gary Jorgenson, Stanley, N. Dak., who spoke at the youth night service of the AFLC Annual Conference in June (23), wishes to state that he did not use the word *passion* as a positive aspect of youthfulness, as reported in the *Ambassador* summary of his message (July 17). He used the words energy, enthusiasm and vision as positive aspects and passion, immaturity and foolheartedness as negative aspects. Pastor Jorgenson cites Eph. 5:15-18 as a "Scriptural admonition expressly condemning slavery to fleshly passions, encouraging instead the control of the Holy Spirit of God in the lives of young people that a Godly, youthful enthusiasm might instead characterize their daily lives."

I am glad to make this correction. Reporting well on a sermon which

has been heard is not something we find easy to do. My notes were obviously not good. But be assured I meant in no way to state that Pastor Jorgenson would list *fleshly* passion as a positive aspect of youthfulness. I had the word passion in my notes and while I had some question about it, I used it in my report.

The word passion is not always used negatively. We speak of the *Passion* (suffering) of Christ. The song says, "Give me a *passion* for souls, O Lord." One dictionary definition of the word speaks of "intense emotional drive or excitement," a definition which does describe youthfulness.

But I agree, we are not apt often to use the word passion in that latter way and I didn't do a good job in reporting Pastor Jorgenson's youth night message.

The Editor

Country Style Devotions

"For you shall go out in joy, and be led forth in peace; the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands" (Isa. 55:12).

CLAP YOUR HANDS. The cornfields stand green and tall, and peeking out everywhere are ears of corn, proof that these green factories have been quietly manufacturing their products this summer. We must admire the efficient way each ear is wrapped and admit that no man-made packaging machine could have done it so wisely and neatly.

Each giant stalk has far outgrown man's stature. We stand back and marvel at this field of healthy growth for we remember that it all started with little kernels. As a breeze blows across the field, the leaves of corn violently move as if they were clapping in applause to such wonders, and we notice that all the tassels are pointing heavenward. In their quiet way they are trying to draw our attention to the One who created it all.

"Almighty God and Creator of all, You gave man a heart and brains, a voice to speak and sing, and knees that can kneel in worship so we can join with all Nature — the birds that sing, the rose that slowly unfolds its beauty and fragrance, the stars that twinkle, the fields and flocks — to give praises to You, Creator and King. How great Thou art! Amen.

EDITORIAL . . .

fidence in his maturity. During his stay at AFLBS he also represented the school well in his tours with the choir and in speaking in congregations and at Bible camps. Now he goes back into another ministry he loves, the parish.

Pastor Moland, his wife Barbara, and their children, will be missed in the Bible School and in Medicine Lake congregation where they were faithful workers. We pray God's blessing upon them in their new home in Kirkland, Wash., and in their church, Our Redeemer Lutheran.

Taking over for Pastor Moland at AFLBS is another pastor come from Kenyon, Rev. Donald Greven. He has the title of "acting dean." May the Lord bless Pastor Greven as he guides our Bible School this year and carries a teaching load. Our thoughts and prayers are with AFLBS in this school term.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 East Medicine Lake Boulevard Minneapolis, Minn. 55441

BUDGET RECEIPTS

February 1-July 31

FUND	TOTAL BUDGET	TOTAL REC'D TO DATE	% of TOTAL*
General Fund	\$ 193,152.00	\$ 76,306.17	40
Schools — AFLTS	102,232.66	30,028.15	29
AFLBS	165,251.34	46,080.46	28
Home Missions	237,739.00	82,173.48	35
World Missions	274,720.00	76,070.81	28
Praise Fund	30,000.00	16,763.15	56
TOTAL	\$1,003,095.00	\$327,422.22	33
1983-84	\$ 963,916.00	\$266,947.95	28

*Goal 50%

16. List some of the duties of the follower of Jesus given in Ephesians 5:16-21.

17. There are many false teachings, "false lights," being promoted today. What should be the Christian's attitude toward such "false lights"? Match the reference to the attitude.

- | | |
|----------------------------------|---------------|
| _____ Mark them | I John 4:1-6 |
| _____ Stop their mouths | Titus 1:13 |
| _____ Rebuke them sharply | Jude 3-4 |
| _____ Receive them not | Romans 16:17 |
| _____ Bid them not Godspeed | Romans 16:17 |
| _____ Avoid them | II John 10 |
| _____ Try them by the Word | Titus 1:11 |
| _____ Contend for the true faith | II John 10,11 |

In John 9:1-5, the disciples asked Jesus about the man who was born blind and through this conversation Jesus brings up again the theme of light. He said: "As long as I am in the world, I am the Light of the world." He saw into the future when His enemies would extinguish that light (John 19:7).

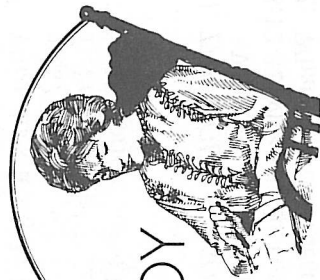
18. In Matthew 5:14,15, why can Jesus return to heaven and the light not be extinguished?

19. "You are the light of the world . . . Let your light shine before men" (Matthew 5:14-16). We don't get this light from ourselves. Read I John 1:7. What is the secret?

20. In Matthew 5:16, you have a choice. You can let your light shine or hide it. What is your choice? In what ways are you letting your light shine?

"The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid? (Psalm 27:1).

Suggested Hymn: "The Light of the World is Jesus" (No. 73 in *Songs for Worship*).



WMF BIBLE STUDY

LESSON X

THE "I AMs" OF JESUS

I AM THE LIGHT OF THE WORLD John 8:12

"Lord, today I am feeling down. It's a typical fall day. It has been raining for five days and the leaves are falling so fast. What, Lord? You say the leaves have not only fallen but they've changed color? Well, you're right . . . I guess I should be happy for the yellow, golden leaves to lighten the dark, gloomy day! What, Lord? You say that a dark, cloudy day, even without the golden leaves can be bright! How can that be, Lord? You ask me what I like best, darkness or light? Of course, I prefer the light. What are you saying now, Lord? You say that you are the Light of the world and when we take You as our guide You will surround us with Your light in all circumstances . . . even when I feel gloomy! Lord, teach me what you really mean when you say: *"I am the Light of the world!"*

I. LIGHT AND DARKNESS

Light and God have long been associated. It is as if we know by intuition that light and God belong together. From the very beginning ancient people have feared darkness. The sun god is found in many of the ancient civilizations. But we find a great difference when we look into the Bible.

Light and darkness are often word pictures in the Bible. Darkness is a word picture of sin and death. Light is a picture of life, holiness and purity.

1. What does it say in the following verses concerning light and darkness?

- a) Proverbs 4:19 _____
b) II Corinthians 4:6 _____

II. *THE LIGHT-ITS SOURCE*

With this background of light and darkness we now turn to John 8:12-32 where Jesus is teaching of Himself and justifies His doctrine.

2. What was the question of Jesus' opponents, in 8:25? _____
3. State Jesus' affirmative response, in 8:12. _____
4. The Pharisees were furious! Jesus indicated "source of light." Who is this source of light? (John 8:14-18) _____

5. What does it say in the following verses about God and light?

a) In the Old Testament:

- Psalms 27:1 _____
Psalms 44:3 _____
Isaiah 60:19-20 _____
Habakkuk 3:4 _____
Psalms 36:9 _____
Psalms 84:11 _____

b) In the New Testament:

- I John 1:5 _____
James 1:17 _____
Revelation 22:5 _____
6. Jesus, the Galileean, had not only said again, "I AM," but gives Himself a double claim. What is that claim, according to John 8:12 and 1:9? _____

7. Read John 3:19-20. a) Who loves the darkness and hates the light?

- b) Why? _____

8. Jesus, the Light of the world, has power to deliver us from the bondage of sin.

- a) In John 1:4, where does the light reside? _____
b) What does John 1:5 say about its power? _____
c) In John 1:9, what does the light accomplish? _____
d) What does John 12:46 suggest as our response to the light? _____

III. *THE RECEIVER-HIS GUIDE*

9. What was the very first thing God did when He created the earth? (Genesis 1:1-3) _____

10. According to Ephesians 5:8-10, what happens when a person is born again into the family of God? _____

11. Who does Jesus desire to have this light? (I Timothy 2:4) _____

12. What must we do to have this light? (John 12:36,46) _____

13. Who and what do we have as our Guide when we receive this light? _____
(John 1:1; John 1:14)

_____ (Psalm 119:130; Proverbs 6:23)

IV. *THE FOLLOWER-HIS WALK*

When we receive Jesus into our hearts as Savior we are His followers. As we follow Him we shall have the light of life.

14. What does it say in these verses about the follower?

- John 8:12 _____
John 10:27 _____
John 12:26 _____
Ephesians 5:1 _____
15. How are we to walk from day to day as we follow Him? See Ephesians 5.

- V. 2 _____
V. 8 _____
V. 10 _____
V. 11 _____
V. 15 _____

SEED . . .

There was a cozy, friendly group with whom I shared my testimony, as I had done in Nogales. The people were touched and expressed their appreciation.

Thursday, March 22. Forrest wanted me to visit a woman who had been suffering from depression. He drove and Adeline and Margaret were also invited to come. We all had a good open discussion about depression and the things of God. It was a little after 10 when we headed east out of Tucson.

Saturday, March 24. It was another clear day. The weather forecast was favorable. This was almost the only favorable weather report we had received since we left home.

We arrived at Dalton, Nebr., at the parsonage of Rev. and Mrs. Edward Johnson, an LCA pastor. Edward has done some translating for *The Lutheran Ambassador*.

Sunday March 25. I preached twice to two rather large audiences at both Dalton and Broadwater. I spoke on "Waiting on the Lord" (Ps. 27:14).

Monday, March 26. Outside everything was white and covered with several inches of snow, but it had stopped snowing and the sun was shining. After breakfast we drove to Bridgeport where I spoke to a ministerial meeting of local pastors and some lay people of several denominations.

About noon we headed for Chamberlain, S. Dak. We made good time until we got to Murdo. For a while the snow melted and turned to steam as it hit the pavement, making visibility difficult. Before getting to Chamberlain the snow thickened, slowing our travel. We had lost an hour, and it was almost 9 when we got to Myrtle Saukerson's house, much later than we planned, and where we hoped to spend the night. We felt a little guilty coming so late and unannounced.

But it made no difference to Myrtle. She was delighted to see us and we felt right at home, as we always had in her home. She offered us something to eat, which was appreciated since we hadn't taken time to eat on the way. There was a ten-

INSTITUTE . . .

the featured teacher. He is a recognized authority on cults in the U.S.A., and the author of a number of books, including *Kingdom of the Cults*. Dr. Martin lectured on the rise and spread of cult systems today and how Christians can neutralize the real dangers of these heresies. Every Christian must know what he believes and *why* he believes, and he can and must learn how to evangelize these lost souls for whom Christ died.

Another feature of this year's summer school was the Bible-Science Association presentation of five lectures on the scientific evidence supporting the Biblical account of Creation, as opposed to the theory of evolution now being taught in public schools. The philosophy of life generated by an acceptance of the

year-old Indian girl staying with Myrtle, whose name was Lorna.

Tuesday, March 27. After breakfast we headed east on I-90. The storm had not come to this area but it was foggy. I was to speak at Ortley, S. Dak., that evening and we arrived there about 4. We drove to the parsonage and were warmly greeted by Jon and Lynn Wellumson.

The weather was threatening again. As it grew dark a heavy fog fell. Most of the people of this parish live in the country and the four inches of new snow lay on their roads and driveways. We wondered if any would come, but a small group did. The message, "Jesus Only," was based on Jesus' Transfiguration. The Word of God was appreciated.

Wednesday, March 28. When we awoke the sun was shining. It had snowed some more but all was clear now. Our last stop would be at our son John's.

We finally arrived home about 9. It had been a blessed trip. It was a joy to share God's Word in a number of places and with many people. If you would like me to come and share God's Word in your church or with your fellowship group, I would truly welcome such an opportunity.

(Conclusion)

Theory of Evolution has dealt a staggering blow to the faith and morals of our time. One need only to reflect on the changes in behavior in the last 40 years to see the outworking of a Christless, hopeless view of life.

The remainder of the Summer Institute courses were taught by our own AFLC Schools faculty — Preaching Workshop, Doctrine of the Holy Spirit, Music in Christian Ministry, and Studies in Second Corinthians. We in the AFLC should be deeply grateful to God for the quality of men teaching at our seminary and Bible School, where the Scriptures are the final authority over every aspect of doctrine and ministry.

Dr. Walter A. Maier, Jr., is scheduled to teach Principles of Biblical Interpretation at next year's Summer Institute of Theology. Mark your calendar for the last week in July and first week in August. Send your pastor, if at all possible; he will be renewed and refreshed in the experience. Laymen are also invited to attend. If you attend, you won't return home quite the same; you'll be better equipped to serve our Lord.

Wilmar Olson
Member, Our Redeemer Lutheran
Kirkland, Washington

Scandinavian tour set for 1985

Rev. Laurel Udden, Minneapolis, Minn., will lead a Religious Heritage Tour to Scandinavia (Sweden and Norway) June 29-July 13, 1985. The tour may be joined at Minneapolis (\$2695) or New York (\$2595).

Among the places to be visited in beautiful northern Europe are Stockholm, Uppsala, Karlstad, Oslo, Ulvik, Balestrand, Bergen and Lillehammer. All meals are included in the tour price except two lunches. Travel in Europe will be by motor-coach and boat.

Anyone who signs up for the tour by October 15, with a deposit of \$150, will get a \$20 discount from the total cost.

If interested, contact, Rev. Laurel Udden, 9324 Northwood Parkway, Minneapolis, Minn. 55427.

THE WOMEN'S PAGE

Cumberland, Wis.



Mrs. Iva Stuntz was honored by the Section Ten Lutheran Church WMF with honorary membership in a ceremony in July. Presenting the pin is her daughter Mrs. Carl White.

Astoria, Oregon



Recently a special service was held at Bethany Lutheran Sunday School when three Cradle Roll members graduated, wearing their graduation caps.

They are pictured with their mothers—Erin, daughter of Mrs. Sue Boyovich, Tyler, son of Mrs. Kathy Olson, and Andrea, daughter of Mrs. Theresa Birdeno. They are now eligible to attend Sunday School. Mrs. Loretta Birdeno is Sunday School superintendent, and Alvin Grothe is the Pastor at Astoria, Ore.

Fall Rallies announced

The Eastern North Dakota District WMF of the AFLC, will be having their Fall Rally on Tuesday, October 2, at New Luther Valley Lutheran Church in McVile, N. Dakota.

Registration and coffee hour will begin at 9:30 a.m. and the morning session at 10:00 a.m. Rev. Elden Nelson will be speaking.

The Southwest Central Minnesota District WMF Rally will be held Tuesday, October 2, at Green Lake Lutheran Church, Spicer, Minnesota.

Registration is at 9:30 a.m. with the morning session at 10:00. Mrs. John Abel will be the guest speaker for the day.



Ray, N. Dak.

The Beaver Creek Lutheran Church, Ray, N. Dak., held their Cradle Roll Program on June 27. Welcomed were three new members and six children graduated. Pictured left to right are Kathy Ferguson and son Layne, Carol Addicott with daughter Roxanne, Jessica Gleave, Kim Addicott, Christy Schroeder and Melissa Anderson. Not pictured are: graduates Levi Thorson and Dustin Hove and Rechell Hartsoch and Micah Sheldon as new members.

Western N. Dak., Eastern Montana and Canada District WMF Rally will be Sept. 22 at Emmanuel Free Lutheran in Williston. Mrs. John Able will speak at the sessions beginning at 10:30 a.m. Nursery will be provided.

Roseau, Minn.



A special Cradle Roll Recognition Day was held at the Rose Church, prior to the 11:15 service.

Members present for the program and picture were Mr. and Mrs. Jerry Dalen and Ashlie, Mr. and Mrs. Steve Erickson, Holly and Emily, Mr. and Mrs. Douglas Erickson and Nycole, Mr. and Mrs. Tom Fugleberg and Jean Marie. Other members of Rose Cradle Roll are Emily Marie Erickson and Alison Renae Ziska.

Members transferred out of Cradle Roll at this time were Amanda Fish, Stephanie Rinde, Ashley Horn, Lydia Mann and Corey Viken.

Dickinson, N. Dak.



Pictured are some of the ladies at the Our Savior's Mother-Daughter Tea held earlier this summer.



Osvold Family

Cloquet, Minn.

St. Paul's WMF held their Cradle Roll party in lieu of the regular Sunday evening service at St. Paul's Lutheran Church, Cloquet, Minn. Thirty-seven children up to four years of age were present with their parents for special recognition. The program consisted of several musical numbers including a three generation group of the Osvold family. Rick Franz gave a challenging message to the parents as to their responsibility. Gifts were presented to the Cradle Roll members.

The St. Paul's WMF held a Mother-Daughter luncheon last spring in the Fellowship Hall of St. Paul's Lutheran Church, Cloquet, Minnesota. There were about 160 in attendance. A short program was held with the theme "Mothers".

Preaching mission

Grace Lutheran Church
DeKalb, Ill.

Dennis Gray, pastor
Sept. 23-27

Rev. John Strand, Remer, Minn.,
speaker

Newfolden church observes centennial

Bethania Lutheran Church, rural Newfolden, Minn., celebrated 100 years of grace in God's service in special services August 4-5.

A Luther League service was held on Saturday evening, led by Stephen Waterworth, president. Devotions and a greeting were given by Rev. Philip Rokke, Lake Alma, Sask., a son of the congregation. Talks were given by former pastors Wm. Goodman (interim), Bemidji, Minn., and Rodney Stueland, Roslyn, S. Dak. The special music was by Mrs. Gilman Stennes, Mrs. Hubert DeBoer and Pastor and Mrs. Larry Haagen-son. Mrs. Arnold Rokke, organist for 45 years, and Mr. Olger Rokke, chairman for 22 years, were given a corsage and boutonniere, respectively.

A brief program in the church parlors following refreshments found Pastor Hubert DeBoer, Colfax, Wis., former pastor (interim), bringing the message and duets being sung by Mrs. Mike Estrem and Mrs. Russell Holmaas, sisters, and Mrs. Rodney Liedberg and Mrs. Leslie Folden, also sisters.

On Sunday morning, local pastor Haagen-son was liturgist. Special music was by the Arnold Rokke family and Rev. R. Snipstead, Minneapolis, Minn., president of the AFLC, preached the sermon on the topic "Mark of the Church."

Mr. Olger Rokke gave his welcome at the fellowship service at 2 o'clock. Pastor Goodman had the devotions. Rev. Ralph Rokke, Minneapolis, a son of the congregation, gave his greeting and sang, in Norwegian, "A Mighty Fortress Is Our God." He also led the audience in singing "God's Word Is Our Great Heritage." Other greetings were brought by Pastors David Rokke, Minneapolis, son of the congregation and older brother of Philip and Ralph, Dennis Gray, DeKalb, Ill., Raynard Huglen, Newfolden, and Rodney Stueland.

There were recorded greetings from former pastors E. J. Raau, Issaquah, Wash., Gordon Berntson, Carrington, N. Dak., Merle Knutson, Lakefield, Minn., then student Wm. Moberg, Astoria, Ore., and written

greetings from former pastor Eldor Oscarson, Long Beach, Calif., and Clemmence Dyrud, Silverton, Ore., a son of the congregation. Mrs. Goodman and Mrs. Stueland sang solos. Former pastor at Bethania, Gene Sundby of Outlook, Sask., brought the afternoon message. Pastor Haagen-son led the service.

Also in attendance at the anniversary was Mr. Ed Mathison, Bagley, Minn., who had given interim service to Bethania in a pastoral vacancy some years ago.

A fellowship lunch followed the afternoon program.

Other pastors who have served Bethania are Christian Saugstad, then student Elias Berlie and K. B. Birke-land (temporary), Elias Aas, Hans Østgulen, M. Bjornson, Albert Gilseth, John Hjelmeland, G. P. Ronholm, Karl Berg (temporary), Herbert Larson (temporary), and then student Robert Lee.

Bethania's present church was built in 1904 and moved to its present location a half mile away, in 1940. This was the site of the original log church and the cemetery.

In memoriam

Key: The name of the town is 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.

MINNESOTA

Fertile

Chester Broden, 60, Aug. 2, Maple Bay

Northern Minn. Laymen's Society to meet

The Northern Minnesota Lutheran Laymen's Society will meet on Sunday, Sept. 30, 2:30 p.m., at Bethania Lutheran Church, Newfolden, Minnesota. The church is located six miles west of Newfolden, one mile north, one mile west and then south to the church.

The text for consideration will be Romans 12. All are welcome.

Art Joppru, Chairman
Joe Jacobson, Secretary

AFLBS schedules Homecoming XVIII

"Be Thou Our Vision" is the theme of Association Free Lutheran Bible School Homecoming XVIII to be held on October 12-14 on the AFLBS campus. The banquet on Saturday evening will be at the Golden Valley House, 4820 Highway 55. Pastor Gary Jorgenson, Stanley, N. Dak., will be the guest speaker and special music will be provided by the "Superior Brass" of Michigan.

Please note that registration forms must be returned to Shirley Pfiffner, 1340 Sheridan Ave. No., Minneapolis, Minn. 55411, by Sept. 30, in order to reserve tickets for the banquet.

Homecoming Committee

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ASSN OF FREE LUTH CH
3110 E MEDICINE LK BLVD
MPLS MN 55441

Lake Bronson Family Camp appreciated

This was our tenth year of attending Lake Bronson Family Bible Camp. The fellowship is great with old friends and we enjoy meeting new campers every year. "Campers Village" is growing also, as this year there were about 15 tent campers and mobile homes.

God's blessings are there and draw us closer to Him and to each other.

Each year we see new improvements at Galilee Camp. The boys' dorm, where the office is, has been insulated, carpeted and paneled. The dining hall is insulated, combination windows have been installed, the walls paneled or painted. The outside has new decorative siding.

I Peter was the Scripture for adult Bible study led by Pastor LeRoy Flickinger, Leeds, N. Dak..

The mission hour was led by Pastor John Abel. He gave a history of the Brazilian mission field and showed some new slides of the mission work. Mr. and Mrs. Paul (Becky) Abel led the children's and young adult groups. They had a great time with a large number of children. The teens worked with them during the mission hour. Friday night they joined together in singing for the service. There were 40 to 50 children and young people. It was great to see and much appreciated. May the Lord bless your efforts, Paul and Becky.

Come to Lake Bronson next year and enjoy the fellowship.

Mrs. Earl Jones
Willmar, Minn.

NEWS OF THE CHURCHES Cleveland, Ohio

July 22 was a joyful day for the Word of Life Congregation, for it was then we had the blessed privilege of baptisms and of receiving new ones into our church membership.

Gracia Ruth Anderson, daughter of Pastor and Mrs. Emerson Anderson, and Mercedes Gedney, daughter of Mr. and Mrs. George Gedney, were brought to the Lord in Christian baptism. Received into membership were George and Alice Gedney and children Brett and Mercedes, and Kathi Kudlaty and children Joshua, Jackie and Cindy.

A fellowship hour with refreshments followed the service.

—Corr.

Stanley, N. Dak.

The first confirmation service at Our Savior's Lutheran Church was held on June 10. Confirmed were Jared Enget, Malinda Gunderson, James Kyllonen, Kevin LeRohl, Inez Olson, Milinda Rambel and Julie Vachel. Gary Jorgenson is pastor of the church.

Baptisms in July at Our Savior's included Mary Caroline, infant daughter of Rodney and Rita Sveet; Michelle, Natalie, Brook and Tyler, children of Lori Moore; Jonathan Brian, son of Leslie Vaage; and Heidi Jeanne, infant daughter of Pastor and Mrs. Jorgenson.

—Corr.

Personalities

Here are a number of new addresses of pastors who have moved within the year. Please take note of them.

Pastor R. S. Persson

4760 Cedar Avenue
Astoria, Ore. 97103

Rev. Rodger Olson

Route 3, Box 214
Canton, S. Dak. 57103

Rev. Donald Greven

3102 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

Rev. Allen Monson

313-28th Avenue No.
St. Cloud, Minn. 56301

Rev. Joel Rolf

409 Pitcher Park
Devils Lake, N. Dak. 58301

Rev. Ralph Tjelta

3630 Forest View Lane No.
Minneapolis, Minn. 55441

Rev. Dennis Gray

112 W. Milner Avenue
DeKalb, Ill. 60115