

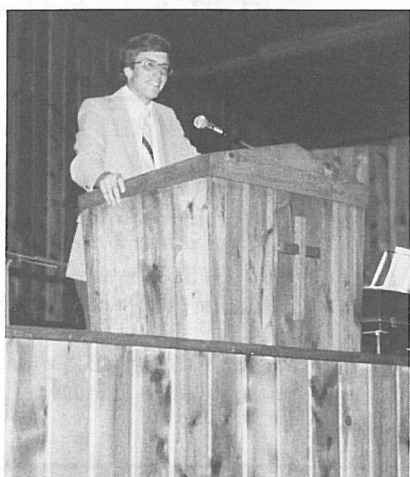
THE LUTHERAN AMBASSADOR

September 24, 1985



SPIRITUAL MOUNTAIN TOPS

Luther League
Convention and
Family Camp



at the MASTER'S FEET

Cry of God's People

PSALM 85

A heathen woman was yearning for someone on whom to lean. So she went to the temple and drew some lots to see if she could get some comfort. She opened the package and inside it said, "There is no help for you. Lean on your own shadow and go on." She commented, "I was more desperate then ever. I looked at the great sun by day and the moon by night and I felt that there should be someone somewhere who would care for one so needy as I." Then a missionary told her of the loving heavenly Father and she burst out with a joyful shout, "I thought there should be such a God. I have found Him at last."

Psalms 85 is a prayer for a people who have found the living God. The people in this Psalm had experienced

God's salvation and help. But they were experiencing affliction and oppression. Discouragement had taken hold of them, enthusiasm had ebbed away, and they had lost heart. In this Psalm we hear their cry.

In this cry of God's people we note first of all a grateful acknowledgement. The psalmist acknowledges that God had restored their prosperity. In verse one, he says, "Lord, Thou hast been favorable to Thy land." He recognized that Canaan belonged to God and that God had brought back the captivity of Jacob.

For us in America, we also need to acknowledge that God has restored our prosperity. In *U.S. News and World Report* there recently was an article entitled, "The Legacies of World War II." This article states, "Those 1,356 days (Dec. 7, 1941 August 6, 1945) however, profoundly reshaped life at home in America, sending out waves of change still being felt four decades later. Of all the war's domestic legacies, the greatest may be the country's present economic might." Though we hate to admit it, World War II marked the end of our nation's depression and the start of economic growth. Our gracious God has restored prosperity for us.

This Psalm acknowledges that God has also restored spiritual blessing (verse 2). Even when God was about to punish His people He had forgiven them instead. Satan had frequently succeeded in getting the Israelites to backslide into the fearful sin of idolatry. They permitted their love for God to grow weak. In their sinning they reaped what they had sown - bondage and suffering. But when they repented and confessed their sins, God mercifully forgave them and withdrew all His wrath. So the psalmist acknowledges God's remission of their sins.

A second aspect of the cry of God's people is a great appeal. In verse 4 there is an appeal for God to turn them. This is our main need not to turn God to us, but for us to turn to Him. It is to our advantage to turn from our sins to God, for our trials are frequently caused by our sins. As a nation we today need to ask God to turn us to Him.

Another great appeal in this Psalm is for God to revive again His people (vs. 6). To revive means to bring back to life or consciousness. Those Israelites had grown spiritually faint and feeble, hence they needed to be revived. Today, too, we need spiritual revival because the church has become dull and sleepy. Many Christians seem to have lost their love for Christ. According to verse 6, the purpose of revival is so that we can rejoice in God. We can judge our spiritual condition by the amount of joy we have in Christ.

A third part of the cry of God's people is a glad anticipation. The psalmist anticipates God's blessing on their land (vs. 12). When we turn to God in repentance and faith, we can expect God to bless our nation. May the cry of this Psalm ascend from us to Christ so that He can set us in the way of His steps.



by Pastor
Einar Unseth

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"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1,2. KJV).

These words of Paul, inspired by the Holy Spirit of God, have presented a challenging goal to the church from the first moments they appeared on paper. Surely the great Apostle himself was stirred in his heart as he considered the holy call of God to be a unique sacrifice for his Lord, as would all who seek to know His will for their lives.

The Lord here asks His children to be "living sacrifices" to Him. This is a mysterious contradiction of terms, for life and sacrifice are naturally opposed to each other, either one precluding the other. We may often speak of sacrificial giving where one will give over something never to again be regained. However, sacrificial living suggests a total surrender of one's life itself, yet somehow continuing to live. Before this divine yoke of servanthood can be rightly worn, we must examine it to see its form, how it is fitted, and how it functions.

THE FORM OF A LIVING SACRIFICE.

To help us understand what God is getting at, we might picture a harness maker making a new type of horse collar. This new part of the gear is to help the beast of burden perform his appointed task in life with greater ease and efficiency. Every person who is truly a child of God has a purpose for which God has also developed a special design to assist each one to be successful for Him. This is what He calls being a living sacrifice.

Although it defies human logic, from Romans 12:1,2, we can know by faith that the Lord is asking for something possible, or it would not have been asked. Jesus tells us that His "yoke is easy" and His "load is light" (Matt. 11:30).

a Living sacrifice

We also know that a living sacrifice is possible because God asks us to give to Him something we possess and control—our bodies. As His children He already has our hearts (the place of our souls), but often our bodies remain in rebellion under the "old" nature, even though we are admonished to recognize that "... you have been bought with a price: therefore glorify God in your body" (I Cor. 6:20 NAS).

"... We might picture a harness maker making a new type of horse collar."

Although these bodies of ours are often weak, selfish and undependable, God has chosen to work through them to help build His Church. Indeed, it is mostly of what the world sees in us as Christians that opens or closes the door to their willingness to consider God. One body that is truly living for Christ will accomplish a thousand times more than all of the good intentions which never escape the hearts of the entire body of believers. "Let your light so shine before men, that they may see your good works, and glorify your Father

which is in heaven" (Matt. 5:16 KJV).

Not only possible, being a living sacrifice is also the "acceptable thing to do." God approves of a lifestyle that demonstrates a likeness to Christ. Repeatedly the Word of God directs us to be imitators of Jesus, for His was the pattern of perfected virtues for all to copy.

Our acceptability to God directs us to be imitators of Jesus, for His was the pattern of perfected virtues for all to copy.

Our acceptability to God, however, is not first of all a product of what we do, but of what we are. One may surrender his life in some heroic feat for others, but unless done for the glory of Christ, it is as meaningless as any other sentence acted out on the stage of life. As in the Old Testament any sacrifice we make to God must be without a blemish or spot. For this we must possess the perfect sacrifice of Christ on the cross for us, to make us pure in Him before His Father. Only when a person is first right with God through Jesus, does his behavior meet the searching approval of a holy God.

A living sacrifice to God has the form of something reasonable, for it is not unreasonable to consider a life of sacrifice the natural response to the gift of eternal life. Since one is no longer his own master, he must expect that his new one will desire to have things done differently than the old

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**By Pastor Lyle Aadahl,
Grafton, N. Dak.**

SACRIFICE . . .

one so that our service will unavoidably be modified for Jesus.

Once one has received the rewards of heaven in Christ, the ways of this life are also more easily dispensed with. A Christian who is a living sacrifice will be as Paul says of himself in Philippians 3:8: “. . . I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ.” To him, it was “common sense” to sacrifice himself for the One who did the same for him.

FITTING TOGETHER

Once a harness maker has perfected the design of a collar, it must be fitted to an animal to make it work. In becoming a living sacrifice, the key element is nothing that a person has or does by himself to “become” one, but all relies upon the “mercies of God.”

One's motivation is God's mercy—His totally undeserved compassion. In the previous 11 chapters of Romans, Paul has gone to great lengths to describe the work of God to save the souls of men through Christ. For so great a gift, God deserves the fullest gratitude of a redeemed sinner, as we see of David in Psalm 54:6,7.

However, it is not only because of God's mercy that we can do this, it is also “by ” His mercy that one may become a living sacrifice. We must understand that the power to do this comes from a merciful God who can “make you perfect in every good work to do His will, working in you that which is well-pleasing in his sight, through Jesus Christ. . .” (Heb. 13:21). By the powerful presence of the Holy Spirit in the believer's heart, the desire to serve self can be overruled so that it might even be said one day, “and they overcame him (Satan) because of the blood of the Lamb and because of the Word of their testimony, and they did not love their life even to death” (Rev. 12:11).

This is only of God's mercy.

HOW IT FUNCTIONS

As with a piece of harness,

people whose lives are a sacrifice to God are characterized by certain factors which enhance their operation in life. However, a living sacrifice is a supernatural phenomenon in the natural world. In every regard, such a person is to be unlike anything tainted with the worldliness around it. Therefore, Romans 12:2 cautions us that a person should not be “conformed to this world,” that is, to not be shaped like the pattern of this age, but to be different from it. Through the Word and the Spirit sin in its numerous forms and degrees is recognized for what it is and is put away according to the command of the Lord (II Cor. 6:17) to give a uniquely separated lifestyle.

The difference is even more clearly noticed not only from what one does not do, but by what he does.

I Peter 1:14,15 instructs the child of God, “As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, be holy yourselves in all your behavior.”

In addition, a living sacrifice functions not only because it is different, but also because it is new. Such a person has been “transformed” by the renewing of his mind. This begins when Christ is received in Baptism or in conversion, wherein a person comes to “know” Jesus as Lord and Savior by faith. II Peter 1:3 explains that “. . . His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.” But a new mind is needed from God to control our actions at all times because “the god of this world has blinded the minds of the unbelieving, that they might not see the light of the Gospel of the glory of Christ. . .” (II Cor. 4:4) and he yet seeks to deceive the very elect of God, if possible.

But this renewal is not a one-time experience alone, but is a continual process of growth toward God.

“Through the obedience of the saints the Lord can speak to those outside of the kingdom. . .”

In speaking of Christians, Peter commends the saints to “grow in the grace and knowledge of our Lord and Savior Jesus Christ. . .” (II Pet. 3:18). For this one needs to be in God's Word where He “will instruct you and teach you in the way you should go” (Psalm 34:8).

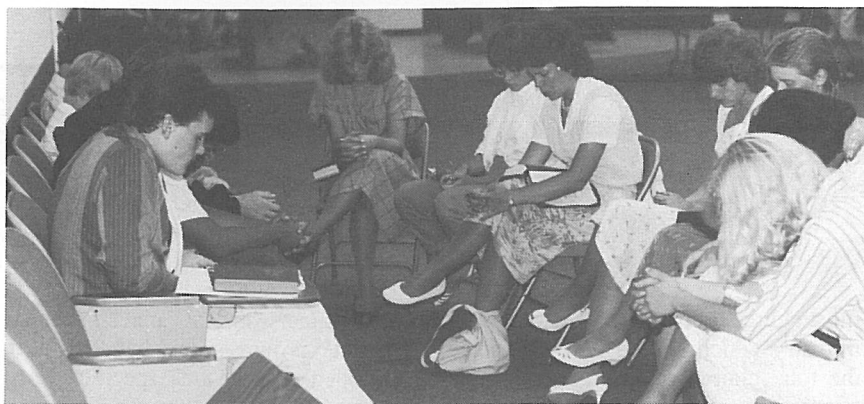
Equipped with the power of the Spirit, a living sacrifice to God will prove to all what God's will is all about, because “it is God who is at work in you, both to will and to work for His good pleasure” (Phil. 2:13). Guided by the Bible, a devoted Christian's service to God will reflect that the will and way of God are good and are for people's good (Matt. 7:11). According to Psalm 40:8, the Lord's commandments are not burdensome, but rather His will is a delight to carry out for the consecrated believer, being fully acceptable to the renewed heart now within him.

As such a person humbly serves the Lord with all of his life, come what may, the perfection of God's will for him shall be evident. “As for God, His way is perfect” (Ps. 18:30a). Through the obedience of the saints the Lord can speak to those outside of the kingdom (I Pet. 2:15), for His ultimate goal is that “. . . all men. . . be saved and come to the knowledge of the truth” (I Tim. 2:4).

Such a perfect desire in the heart of God is often communicated through the lives of His people.

A living sacrifice has the form of something possible and reasonable in Christ, and made acceptable to God through Christ. It is only by the mercy of God that the gratefulness of a heart is caused to fit together with the power of the Lord to make a servant willing to deny himself for his Lord with his whole life. It is then, however, that these living sacrifices will show themselves different from others by being made anew with the mind of Christ to demonstrate in their lives the wonderful will of our great and holy God.

(Scripture references are from the New American Standard Bible unless otherwise noted.)



Small groups met for prayer.

Convention photos by Alan Arneson

a moving of the Spirit

LUTHER LEAGUE CONVENTION REPORT

By James Lyell Johnson

It didn't matter if the gray haze lifted over the Black Hills in late July. It didn't matter, either, if the skies opened and the sun began to shine halfway through the week at the AFLC Luther League Federation Convention held July 29-Aug. 3, near Rapid City, S. Dak.

It continued to pour anyway.

Not the rain. But the spirit.

No, what continued to fall over the week-long convention held at Cedar Canyon Wesleyan Camp was nothing so insignificant as a little precipitation. It was the work of Jesus Christ. And the dramatic changes He brought over the record-setting number of 318 convention attendees this summer seemed ever so evident during the post-service afterglows.

Night after night the hands went up. The testimonies came. More than a hundred youth sought counseling afterwards. Many met Jesus for the first time. More than 50 made some kind of re-commitment to Him.

"It seemed like a whole revival time," said one Luther Leaguer, Alan

West, 18, of Kalispell, Mont. "There was a willingness to learn--and to confess whatever the Holy Spirit convicted you of. Everybody seemed really anxious to get to know the Lord better and to meet other Christians."

And other Christians were there to meet. Beside the 50-some convention staff, which included 25 counselors, several on the kitchen staff, convention teachers Rev. Bruce Dalgner (Baptism and Holy Spirit), Rev. Dale Mellgren (Family Relationships), Rev. Philip Haugen (How To Study the Bible), Rev. Richard Anderson (Leadership Training), Rev. Peter Franz (Personal Evangelism), and Rev. Michael Brandt (Personal Relationships), along with Bible Hour teacher Rev. Don Greven, the current dean of Association Free Lutheran Bible School, as well as convention speaker Rev. Lyndon Korhonen, there were about 270 youth.

"As far as I know, looking at the past records, that's the largest registration we've ever had at a Luther League convention," said Alan Arneson, 20, treasurer of the Luther League

Federation last year and an organizer of the convention.

The convention was arranged by a board made up of Luther League President Curtis Emerson, a pastor in Valley City, N. Dak., Vice-President Lloyd Quanbeck, Secretary Jean Swanson, the AFLBS women's resident head, Devotional Life Secretary Randy Moe, along with Arneson. It was arranged at a cost of more than \$14,000.

But judging from the testimonials of several of those attending the convention, the price of the event was well-worth the purchase.

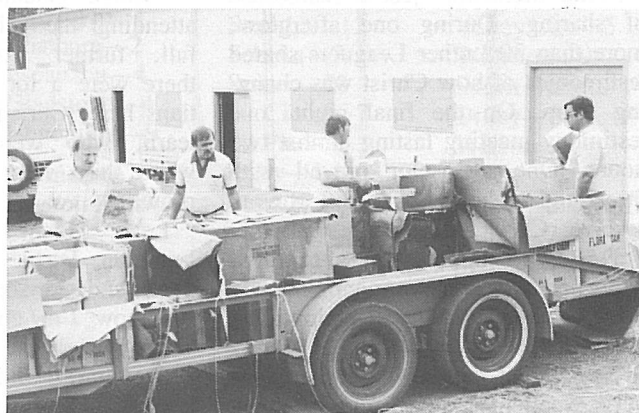
Said Kelly Hansen, 18, of Amery, Wis., "Tuesday night I was really convicted of my sins. . . I then re-committed my life to Christ. But the best part of camp for me was to see some of the girls in my Luther League who weren't getting along so well finally come together and realize the fellowship they could have. I heard them praying for each other and I thought that was very precious."

It was experiences like that which began to permeate the con-

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The cafeteria at the Methodist Camp.



11,000 soap dishes arrived for a fund-raising project.

S Salvaging

Many churches have spent much time and effort developing total church programs centered around the family unit. Unfortunately, the ever-increasing numbers of singles have often been left out in the cold.

Society in general, and the Church in particular, has often neglected and ignored a large portion of their adult population—singles.

In 1970 there were 43 million singles in the United States one out of every three American adults!

Singles fall into three basic categories. First, there is the single who is unmarried by choice, by design or because "Mr. or Miss Right" hasn't appeared; second there is the widow or widower; and third, the divorced man or woman.

Of these 43 million single adults, 14 million were single parents. Ministering to single parents and their children is likewise mostly ignored in

most churches. It is a vitally important ministry which should be included in the total church program since single people are found in every church and are often a congregation's greatest untapped resource.

The Church has customarily been composed primarily of married adults. In the past few years, however, the Church has been forced to accept the fact that the numbers of singles in our society are increasing with startling speed.

As a result, the Church must now enlarge its vision to include the single adult in its total program.

A local church may find it difficult to minister to singles for several reasons. One reason is that singles

usually feel out of place because adequate programming has not been developed to meet their specific needs. Another reason is that singles often feel that many married people reflect a superior attitude toward them. Finally, some married people appear to be threatened by the presence of singles.

As we review the Scriptures, we recognize that, to God, singleness is a viable option.

REPORT . . .

vention.

"Everybody seemed so understanding here," said Leah Moen, 16, of Mentor, Minn. "You could talk to anybody about anything. You could tell they really cared about you."

Lisa Carr, 14, of Astoria, Ore., agreed. "What was so great about it? The testimonials and how everybody shared. A lot of people had the nerve. You could tell that Christ was here. You could tell that the Holy Spirit was here. There was just a real sense of loving."

And there was just a real sense of sharing. During one afterglow, more than 30 Luther Leaguers shared testimonies of how Christ was changing them. On the final night, one testimony meeting lasting almost two hours. One counselor prayed with three high school boys in a row to receive Christ afterwards. Another prayed with three at one time. It happened over and over again.

"Looking at the afterglow and some of the results we had, I'd have to say that it was a very timely and very excellent camp," said President Emerson. "We had the opportunity

to witness to an awful lot of kids."

Pastor Korhonen, also had a lot of opportunities. During the week he preached on being "confident in Christ." And during the week, he also saw a change fall over the groups of conventioners.

"I think there were a lot of kids who came, not really knowing what would happen here," he said. "And as the week went on, the Lord began to work so that they began to see their needs and could begin to see the One who was able to answer to their needs."

Lloyd Quanbeck, who will be attending the AFLC seminary this fall, further explained: "I think there were a lot of maturing Christians here, Christians who wanted to learn, who weren't satisfied with where they 'were at,' who wanted to grow."

Leah Moen, from Maple Bay Lutheran, Fertile, Minn. was one of them—and she seemed to put it best. "I know I'm going to be changed when I go home . . . Before this convention, I didn't really let it be known that I was a Christian. Now I'm gonna share as much as I can."

A change in attitude

These and other attitudes, however, can be changed with a little effort on the part of both the church and the singles involved.

As we review the Scriptures we recognize that singles can minister to other believers as well as be ministered to. Jesus came to the home of Mary, Martha and Lazarus in Bethany. Since these sisters and brother were singles, as the Scriptures seem to indicate, we find a good example of singles being ministered to. The Bible also seems to indicate that John Mark, Lydia, Dorcas and Timothy were singles, at least during a part of their adult lives. Each of these men and women of God ministered effectively to others.

There are also more than 100 references to single parents and their children in the Bible. An example is found in James 1:27: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

If God is interested in every person regardless of race, age, sex or status, the Church must recognize not only its responsibility but also its opportunity as it ministers to, and with, singles.

The Church must also begin to see the single as a unique individual

single saints



for whom Christ died. The single adult has the same basic needs, wants, drives and desires as any other human being.

God wants the single person to develop mentally, physically, spiritually, socially and emotionally. Jesus Christ is the best-known single who ever lived, and it was said of Him in Luke 2:52 that He "increased in wisdom and stature, and in favor with God and man."

Many churches are discovering a variety of ways to minister to singles. Some churches, for example, have single Sunday school classes or Bible study groups. Singles don't want to be completely segregated but should rather be offered specialized activities to encourage fellowship and growth. Some churches have found it helpful to divide their singles groups by age categories.

Singles need to become an integral part of the church family. This can be accomplished by a congregation's acceptance of them in the circle of concern and by giving them an opportunity to become active in its various ministries.

Singles can also take meaningful leadership roles. A church can help a single express his creativity and through this creativity institute new areas of service within the church.

Single adults often have pressing social needs. Planning, promoting and offering meaningful social activities for singles will be beneficial to the single as well as to the entire church. For example, singles will not only enjoy being invited to dinner but will want to reciprocate by entertaining in return.

Singles often tell that many married people seem to reflect a superior attitude toward them.

What singles need

According to Paul Stewart, director of Christian Fellowship for Single Adults, Belmont, Michigan, a single basically needs acceptance, approval, commitment, friendship and sense of accomplishment.

Everyone needs to be accepted for what they are — no strings attached. As Christians we need to study the Scriptures to gain insight into how God totally accepts individuals as they are. God created me to be uniquely me and you to be uniquely you. We often squelch the individuality of others by trying to make them fit our mold rather than God's mold. Each individual is to become more like Christ, and the more like Christ he becomes, in his own unique way, the more individualistic he becomes.

Second, everyone needs approval. Our eyes are often blinded by the negative traits in others. Surprisingly enough, the more we seek the positive aspects of another person, the more positive traits we will find in him.

A third basic need of the single is commitment. As a relationship of openness develops, both the church and the single will become committed to the other, and growth is bound to occur.

A fourth important need is friendship. The Bible tells us in Proverbs 18:24, "A man that hath friends must shew himself friendly."

Loneliness is a terrible feeling. The church may say, "He or she is not friendly" and the single may retaliate by saying, "The church is not friendly." Both need to step out in a friendly spirit to bridge the gap.

Finally, singles need a sense of accomplishment. Everyone needs to be needed and to find satisfaction and gratification in the process.

As the church extends its arm to include singles, it will discover a group of active, growing and contented unmarried adults. They will also discover that by helping others

they will find fulfillment for themselves.

Britton Wood, addressing the Continental Congress on the Family last year, said, "The church is the only institution that is styled to include all persons regardless of where they are at any point in their lives."

Michael Tucker, pastor of Temple Baptist Church, Colorado Springs, Colorado, said in his book *The Church That Dared to Change*, "When I see what God has done in giving our church the largest singles ministry of any church in our city, I tremble to think that this opportunity was almost bypassed because we weren't seriously looking for people in the community who really want help and are searching for a ministry."

What can you do as an individual and what can your church do to bridge the gap that has existed between its members and singles?

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ANGER

Anger is righteous if it has in it grief on account of what is happening to others, and not a grudge on account of what is happening to oneself.

E. Stanley Jones

world missions

I was given a Bible

Romans 6:23: "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (RSV).

Hi! My name is Dejalme Silva de Oliveira. I was born into a Christian home. I have four brothers and one sister. My parents taught me since I was little to go to church. But it seems that many times those who are born in Christian homes become accustomed going to church and soon just go to church out of habit.

When I was 14-15 years old I made my profession of faith in the Presbyterian Church, the church in which I grew up. But I only made my profession of faith because I was in the catechism class and the elder was the Sunday School teacher. He kept telling us that we needed to make our profession of faith and that it would be at the end of the year. So I went along and did it, but didn't really feel anything special.

Some time passed and there was a problem in the church with the pastor. The young people, adolescents and many others really liked the pastor, but the elders didn't want him to continue in the church, so they sent him away. This caused discord among the people and many left.

My brothers, some friends from church and I started going to parties during the week and on Saturdays. We

drank and danced and when Sunday morning came we were all in Sunday school. On Sundays I couldn't stay home because I was in the habit of going to church since a child.

This went on for some time. Then I found out about the Congregational Church and started going there. They received me very well with love. Soon I started singing in the group there and going on retreats with them and after a few months I became a member.

But I still didn't have assurance of my salvation. Two seminarians came to spend their vacation working in the church and stayed at my aunt's house. One night when I stayed there overnight, one of them started talking with me and asked if I was sure of my salvation. I told him no. So he explained what being born again was and asked me if I understood. I did and when he asked if I wanted Jesus to enter my heart and become His Son, I said, "yes." We knelt together and prayed. He gave me a Bible as a present, and wrote this in it: "The Bible will turn you away from sin, or sin will turn you away from the Bible."

Dejalme is 22 years old. He is from Vitoria, Espirito Santo. He arrived a week late for classes, so has been busy catching up on work. Dejalme plays guitar very well and is helping out with music and working on getting a singing group together in the Lar Parana Lutheran Church, where Oseias Camara is pastor.

**"While you have the light,
believe in the light, that
you may become sons of
light"**

**-Jesus
John 12:36**



A Talk on a bus

Romans 8:14: "For all who are led by the Spirit of God are sons of God" (RSV).

My name is Irene Schmidt.

Everything started when I returned to Campo Mourao from Sao Paulo where I had been living with my brother and his family. I didn't want to live here, but didn't have any other place to go.

One day a friend of the family, Eliane, invited my brother Walter and me to go to a camp run by the Free Lutheran Church. We went on the second to the last day of camp. It was fun, we met many people, but then we went home.

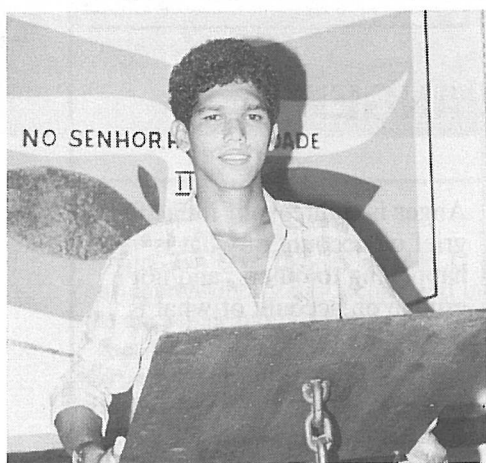
Life continued. I started studying at night and didn't want to think about church. I went one time and then didn't show up anymore.

At school I made many friends and started going out with them. One weekend a friend, Deisy, invited me to her house. We started talking and she told me she was a spiritualist and worked with spirits. She invited me to go to one of these meetings and I went. I went four times and that was enough for me to perceive the error of going. The meetings to me were false and I didn't understand what the spirits were doing.

I finished the year at school and moved to a different school the next year (1984), so that I didn't have any more contact with Deisy and "her" spirits.

In 1984, I left home and worked in a family's home for three months. In May, Celi, the mother, invited me to go to Curitiba with her. We stayed

continued on p. 14



editorials

AS WE PROSPER

A summer trip into Manitoba, Saskatchewan, Montana and North Dakota, as well as Minnesota (see pages 15-16), brought to mind again the biblical saying that we should give as we prosper.

We saw in about 1600 miles of travel, and isn't this usually the case, the gamut of crop potential. There were grainfields as lush as one could hope to see. On the other hand, especially in southern Saskatchewan, there were fields that were pathetic, ones where a person could ask, "What is this anyway? Has this been harvested or what?" But as is the case in even the worst areas, there can be variations within relatively short distances. Not far from something hopeless, there can be at least something.

Some areas of the plains have suffered, as you know, not only from drought, but also from grasshopper infestation.

And here and there in those same northern plains are pockets of producing oil wells, bringing certain income to the holders of the mineral rights, dry year or no.

The conviction was reinforced — it isn't new to any of us — that in local congregations those who are doing the best financially should shoulder the greater part of the financial responsibility for the local expenses and the wider benevolence needs. It doesn't always work out that way, but that's the way it ought to be.

And the same principle holds true in the larger fellowship, such as the Association. Congregations located in areas where the economic situation is good, or at least better than in some other places, should carry a larger share of the support of Missions, Schools, etc., than those congregations in areas where people are hurting financially.

Now who is to decide these things? There are no Solomons here. But it is for each one who has the mind of Christ to be alert to be able to know whether this is a time to do more because others, because of their circumstances (layoffs, drought, grasshoppers, wet conditions at harvest, early frosts, etc.) must do less than they wish.

This isn't a new thought, but one that came to us again as we travelled through areas of such obvious difference as to this year's harvest.

WHY BELIEVE WHAT

F. F. Bruce, the Scottish Bible expositor by way of England, in his autobiography *In Retrospect*, makes a statement to the effect that it has never been his situation to believe something merely because he didn't know there was any other way, or thing, to believe. He is referring to positions on Bible teaching. His meaning is that he has examined differing teachings and alternatives and believes what he does out of personal conviction and we are sure he would say, and by the Holy Spirit's leading.

That is the way it should be. A person should believe something out of personal conviction and having studied the matter, if not from all sides, at least from the options readily available to him. And all of this with the prayer for the Holy Spirit's guidance.

Most of those who read this were raised in the Lutheran Church. The Lutheran Church, as opposed to the Open Brethren in which F. F. Bruce has lived his life, has a formalized theology or body of beliefs. We grow up being taught what to believe. The interpretation comes out of centuries of study and experience. Generation passes on to generation what it believes to be right and trustworthy, based upon the Word of God, the Bible.

The question then comes, need every individual believer cover the same ground, that is, make the same study that others, often wiser, have made in order to arrive at an acceptable body of beliefs? Yes and no. No, it isn't necessary to enter into deep and involved theological research for which few of us are suited anyway. Some of the results of research by others we must accept by faith. There are no Luthers, Chemnitzes or Georg Sverdrups among us, although there may yet be. Yes, as we said earlier, a person should think out his own faith (body of beliefs) on the level he can so that, in our case, he is a Lutheran by conviction. He should know his church's teachings, see how they are based upon the Bible, be aware of some variant positions and come to the conclusion that that in which he has been brought up is correct. If his study leads him to another opinion, then he must, after much prayer, follow his conscience.

It cannot be otherwise. Our point is, be Lutheran from personal conviction and assurance. When can this happen? It would be nice if it happened at confirmation time. Unfortunately, most young people (our judgment) are not emotionally, psychologically, spiritually or intellectually mature enough at that age to make that decision about their faith (not as to personal salvation but body of beliefs). And so the time for that determination comes later and how much later depends on the individual and his growth and experiences.

Exposure to the Word is important — in home, worship services, midweek Bible study, church paper, conferences, etc. It is good if now and then in the life of a congregation there are specific opportunities for focus on Lutheran doctrine. A pastor may offer a refresher course in the congregation. A series of special meetings may concentrate on doctrine rather than on general evangelistic preaching (remember that in teaching there should also be preaching, and vice versa). Those are two suggestions. But let there be opportunities for people to think about why they are what they are outwardly, that the conviction may become something inward. Some books in the church library and the encouragement of their use is another way. The publication of the book *The Augsburg Confession: Its*

♦



The new shuffleboard court.

It was a rainy wet Monday on August 12th as many campers made their way to register for several days or a week at Family Bible Camp. However, as we woke up on Tuesday morning we were greeted with clear skies and a sunny day. And it remained that way most of the week. It was neither too cold nor too hot but ideal weather for camp.

Those who took care of the registration were never so busy as this year when almost 500 came to register. It took some concentration to find a place for them all. As some beds were made empty by those who had to leave early, there were others to take their place.

Those who had been to Family Camp before noticed a number of changes, such as: a large lighted cross at the tabernacle; a sandlot volleyball court; new horseshoe court and scoreboard; Bethany dormitory has been remodeled; there was a new serving counter in the dining hall; the kitchen

The Amery, Wis. and Spicer, Minn. bell choirs with interested camp volunteers.



editorials . . .

Meaning for Our Day is an AFLC attempt toward this. Your church library has a copy and others may be ordered from the Minneapolis office.

Let us work toward greater doctrinal assurance. The most important thing is to know Jesus Christ personally as Savior, but following after that is the need to know what one believes in reference to the Bible and why.

Family Camp at the ARC

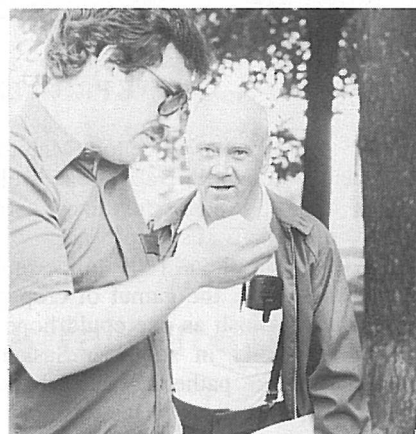
had been repainted; the east end of the dining hall has been finished; the steps and entryway to the dormitories had been painted; a fireplace had been installed in the lounge in Manna Inn; and the biggest project of all was a man-made lake, called Elim Lake, for swimming.

The volleyball court, horseshoe court, shuffleboard court and lake were well used and enjoyed by many, especially the children and young people.

There was a book display and book sales furnished by Lutheran Colportage of Minneapolis.

The dean of the camp was Rev. Harris Van Someren of Mason, Wisconsin, and assistant dean was Rev. Michael Brandt of Amery, Wisconsin.

The campers were divided into several groups, adults, high school, junior high, grade school and nursery. The adult Bible hours were led by Rev. Harvey Jackson of Ishpeming, Michigan. His emphasis was on victorious living. This was followed by a forenoon coffee and discussion hour. Many topics relating to Christian living were touched upon and discussed during this time. The mission hour at 11 was led by Rev. Richard Gunderson of Escanaba, Michigan. On Saturday morning part of this hour was shared by the Fly



Rev. Paul Nash, Tioga, N. Dak., and Mr. Harry Johnson, Chatham, Mich.

Team who told of their recent visit to our mission field in Leon, Mexico. They were Naomi Monseth, Priscilla Mundfrom and Todd Schierkolk.

The evening speaker was Rev. Herbert Franz of Cloquet, Minnesota, who stressed the urgency of becoming right with God.

The Bible teacher for the high school group was Rev. Don Greven of the Association Bible School. The junior high group was led by Rev. Paul Nash of Tioga, North Dakota, and the children by Mrs. Kathy Murphy of New Hope, Minnesota.

camp photos by S. Hjermsstad



The camp pre-school class.



The new sandlot volleyball court.



The nursery.

The camp choir, which rehearsed each day and sang at several of the sessions, was directed by Cary Dietsche of Amery.

A number of the campers were involved in reporting and preparing a camp paper entitled THE ARC LITE which came out daily and was edited by Rev. Gerald F. Mundfrom of Osceola.

The Barnabas team, composed of Eric Westlake, Denise Tollefson, Diana Quiram and Brent Boen, helped with the counselling and teaching of the children.

One of the highlights during the week was a Toy Awareness Seminar held two afternoons, which made us aware of how Satan is seeking to gain control of the minds of children through cartoons, television, toys and games. Many attended these seminars.

The meals were prepared by Irene Beyer (head cook), Brenda Schueitz, Margaret and Priscilla Mundfrom, Esther Doll and Karen Steffen, all of Osceola, and Mary Sward of Minneapolis. Ralph Beyer was in charge of making coffee. A cooking school from the Wisconsin Indianhead Technical Institute of New Richmond, Wisconsin, which has been using the kitchen at the ARC as a classroom this summer, provided two of their students to help with the cooking.

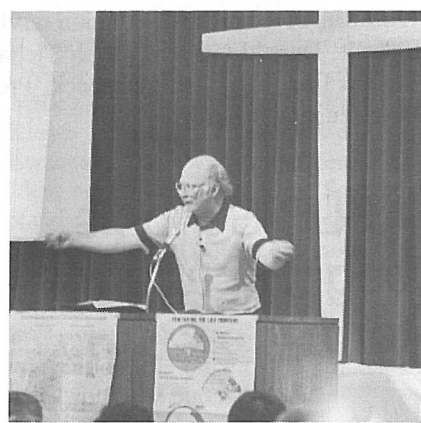
On Saturday afternoon a "surprise" party was held to honor Ralph and Irene Beyer, who have resigned and moved to AFLBS, where Ralph has assumed the position of head resident for men. A number of expressions of grateful appreciation were given to the Beyers.

There were three services on

Sunday morning: an early communion service at which Pastor Brandt spoke; the Bible hour led by Pastor Gunderson; and the regular Worship Service at which Pastor Greven stressed the need of putting on the whole armor of God, as stated in Eph. 6:13-18.

The camp as a whole, as well as many individuals, expressed their deep appreciation for the faithful service of Carol and Bob Dietsche in their management of the ARC and the extensive improvements.

About 150 pre-registered for next year. Because of the large attendance this year a two-week camp is being considered for next year.



Pastor Richard Gunderson, Escanaba, Mich.

REPORT OF ATTENDANCE AT OUR FAMILY BIBLE CAMPS IN 1985

Association Retreat Center, Osceola, Wisconsin

(Given are the number of persons from each city listed. Suburban addresses for Minneapolis are given under the one heading, Minneapolis.)

Arizona

Mesa—2

California

Ronsert Park—1

Iowa

Forest City—3
Garden City—14
Radcliffe—22
Thompson—2

Illinois

DeKalb—12
Genoa—4
Sycamore—6

Michigan

Chatham—2
Escanaba—4
Gladstone—4
Ishpeming—9

Minnesota

Cannon Falls—4
Cloquet—6
Cokato—4
Crookston—1
Esko—2
Forest Lake—4
Granite Falls—4
Kandiyohi—14
Kenyon—20

McIntosh—1

Minneapolis—83

New York Mills—1

Northfield—2

Paynesville—5

Roseau—10

Sacred Heart—10

Scandia—12

Sebeka—7

Spicer—22

St. Cloud—7

St. Paul—5

Stacy—1

Strandquist—1

Thief River Falls—2

Tyler—6

Wanamingo—1

Wyoming—1

Montana

Laurel—2

North Dakota

Bismarck—5

Dickinson—7

Fingal—2

Grand Forks—2

Manning—4

Minot—1

Portland—6

Tioga—5

Valley City—5

Williston—9

South Dakota

Ortley—2

Wisconsin

Amery—33

Balsam Lake—2

Beloit—7

Brodhead—8

Chetek—2

Cumberland—3

Deer Park—4

Deronda—5

Grantsburg—2

Mason—5



Those involved in the installation service were: (Row 1, L. to R.) Pastors Michael Brandt, Donald Greven, Ralph Tjelta, Phillip Haugen, (Row 2) Amos Dyrud, Robert Lee, Mr. Kent Quanbeck, President Richard Snipstead, and Pastor and Mrs. Eugene Enderlein.

Women's Missionary Federation

In memoriam gifts

Selma Olson, Aneta, N. Dak.
 Clarence Nelson, Hopkins, Minn.
 Mrs. Joseph Breden,
 Wyndmere, N. Dak.
 Nora Felt, Shevlin, Minn.
 Anna Abramson, Ontonagon, Mich.
 Martha Larson, Reva, S. Dak.
 Mrs. Shirley Lee, N. Dak.
 Ragna Fetter, Webster, S. Dak.
 Edna Lostegaard, Kenyon, Minn.

*Blessed
 be their
 memory*



AFLC Schools begin academic term

On September 4, six new seminarians joined sixteen men (including interns) to begin a new AFLTS school year.

Three days later AFLBS dorms opened. By 4 p.m. Sunday, 87 Bible school students plus parents and friends filled the church to begin the

fall term. Pastor Michael Brandt, chairman of the Board of Trustees, preached on Psalm 19. Rev. Donald Greven was installed as the AFLBS dean by Pastor Snipstead, AFLC President, with members of the Board of Trustees, faculty and Schools Corporation participating.

ARC . . .

New Richmond—2
 Oakfield—5
 Osceola—2
 Prairie Farm—6
 Sand Creek—1
 Westby—2

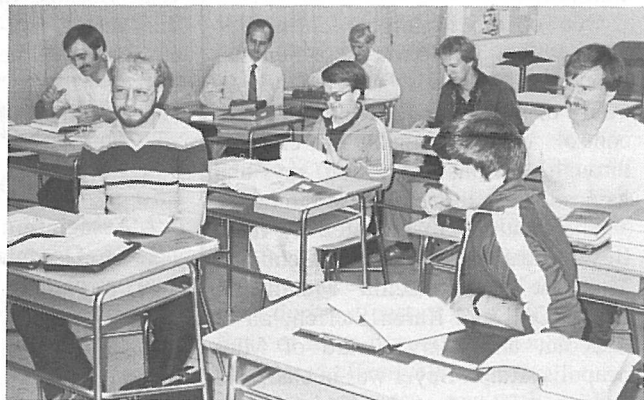
Address Unknown
 2 persons

Grand Total—462 (1984—388)

Statistics of Children and Youth

Pre-School—51
 Kindergarten—13
 Elementary—96
 Junior High—28
 Senior High—28

Total—216
 (included in grand camp total)



Seminary class.

CAMP GALILEE LAKE BRONSON, MINNESOTA

Minnesota

Badger—6
 Brooks—6
 Fergus Falls—2
 Greenbush—6
 Karlstad—5
 Lake Bronson—1
 McIntosh—4
 Minneapolis—1
 Newfolden—22
 Spicer—2
 Thief River Falls—25
 Viking—3

Montana

Culbertson—3

North Dakota

Binford—5
 Bismarck—7
 Buffalo—4
 Buxton—5
 Edgeley—1
 Fargo—1
 Finley—1
 Grafton—12
 Grand Forks—2

Langdon—1

Leeds—4
 McVile—6
 Milton—2
 Minot—13
 Osnabrock—2
 Thompson—3
 Towner—1
 Valley City—1
 West Fargo—5

Saskatchewan

Lake Alma and Beaubier—19

Address Unknown

1 person
 Grand Total—177 (1984—164)

Statistics of Children and Youth

Age 3 and under—15
 Ages 4-11—35
 Ages 12-19—8
 Total—58
 (included in grand camp total)

PRIORITIES

Theme Verse:

Matthew 6:33

Study Verses:

Ecclesiastes 2:1-26

I Chronicles 28:9

Isaiah 55:6-13

Exodus 20:1-6

Psalm 37:1-40

Setting priorities means putting things in the order of importance. Exodus 20:1-6 gives the first commandment, "I am the Lord thy God . . . Thou shalt have no other gods before Me." God wants to be our top priority. Matthew 6:33 says that we must first seek the kingdom of God and His righteousness and then the things we need will be given unto us. God wants us to have the good things of life that will make us happy, but our desires must be in the proper order. All too often we place our personal wants ahead of God.

Seek God. Truly believe that our Heavenly Father is the one true God and that He has created us and all that exists. Without Him we would be nothing.

Seek His righteousness. There is only one righteousness and that is Christ. He is the only one that can make us worthy to stand before God. Romans 7:18 says, "I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I can not carry it out" (NIV).

I John 1:9 states, "If we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness" (NIV). Now we are in a position to receive the other good things God has for us.

QUESTIONS:

1. *Ecclesiastes 2:1-11*. List the things Solomon tried when seeking happiness. What did he learn from these experiences?

2. *Verses 10-16*. To what did Solomon now turn in seeking personal satisfaction?

3. *Verses 17-23*. Had Solomon found peace and happiness in material things or wisdom?

4. *Verse 26*. What does God give to the man that pleases Him?

5. *Verse 26*. What happens to the unbelievers' possessions?

6. *Isaiah 55:6-7*. Are we free to turn to God at our choosing?

7. *I Chronicles 28:9*. What kind of devotion does God desire?

8. *I Chronicles 28:9*. What happens if we reject God?

9. *Psalm 37:7*. What will God give us if we delight ourselves in Him?

10. *Psalm 37:7*. How should we respond to the success of the wicked?

11. *Psalm 37:9-22*. What will be the final outcome of the successful people who don't put God first?

12. Are there situations in your lives that create temptation for you to put personal desires as top priority? Discuss this.

13. *Psalm 37:24-40*. What upholds the man who puts God first when temptations come?

14. *Ecclesiastes 12:1*. When is the best time to put God first in your life?

15. Matthew 6:33 told us that we must first seek the kingdom of God and His righteousness, which is Christ, and then other things will be given unto us. Make a list of these other things.

CONCLUSION:

God is well aware of our needs and is willing to supply them day by day. He will also help us to decide between our needs and our wants and help us to keep our priorities straight.

Pastor Philip Featherstone
Pukwana, S. Dak.

LUTHER LEAGUE FEDERATION OFFICERS

The following were elected as officers of the Luther League Federation at the recent biennial convention at Rapid City, S. Dak.

* Denotes re-election

President - Reverend Curtis Emerson,
Valley City, N. Dak.*

1st Vice-President - Lloyd Quanbeck,
McVille, N. Dak.*

2nd Vice-President - Alan West,
Kalispell, Mont.

Secretary - Jean Swanson, Minneapolis,
Minn.*

Treasurer - Randy Erickson, Thief
River Falls, Minn.

Devotional Life Secretary - Joel Erickson,
New York Mills, Minn.

PERSONALITIES

Rev. Francis Monseth, Dean of Association Free Lutheran Theological Seminary, spoke at a weekend series of meetings, Sept. 13-15, at Bethel Lutheran Church, Grafton, N. Dak. The theme was "The Biblical Basis for Lutheranism."

PREACHING MISSION

Minneapolis, Minn.

Medicine Lake Lutheran Church
Rev. Laurel Udden, Pastor
October 20-24
Speaker: Rev. Steve Lombardo,
Newark, Ill.

Reva, S. Dak.



Pictured here are some of the youth from Slim Buttes Lutheran Church, Reva, S. Dak., who served a "World Supper" recently. The proceeds went towards assisting those going to the Luther League convention at Rapid City, S. Dak., and to purchase school supplies for the orphanage in India. Left to right, front row, Delta LaDue, Will Larson and Bobby Wilkinson; middle, Jennifer Shea, Teri Olson, Darcy LaDue and Angela Tenold; and, back, Todd Tenold and Dan LaDue.

MISSIONS...

there a week with her sister. That Sunday night, the 27th of May, I had to leave, but I missed the bus. Fortunately I got on another bus that was going to Londrina and there was able to get the bus to Campo Mourao. On this bus I met a friend from the camp I had been to in 1983. We talked a lot and he led me to Christ. Today I am thankful to God for having accepted

me as His daughter.

I am thankful for being here at the Bible School learning more about God's Word.

Irene is from Camp Mourao. She is 17 years old and the fourth child in a family of six children. Her family is of German descent. She is a member of Central Lutheran Church, where Connelly Dyrud is pastor. Irene has worked

news of the churches

Fosston, Minn.

Calvary Lutheran Church of Fosston, Minnesota, is currently involved in preparations for a six-day Spiritual Life Crusade slated for October 6-11. Predominant in the congregation's concern is prayer for revival. Hence, cottage prayer meetings, a men's prayer breakfast, a church-wide "prayer vigil," as well as other opportunities for prayer are being offered. While revival comes, not as a product of man's organized efforts or diligent planning, we do believe, however, that the prayers of His people open the channels through which God can move in and touch lives. "If my people, who are called by My name, will humble themselves and pray . . ." (II Chronicles 7:14a) is still God's call to His people today.

Pastor Herbert Franz of Cloquet, Minnesota, will be the evangelist for these meetings, with the first service being on Sunday night October 6th, 7:30 p.m. While the preaching of the Word will be central each evening, the messages will be complemented with the best in Gospel music. "SHEKINAH," a musical team from Detroit Lakes, Minnesota, will minister to us in a 30-minute concert on the opening night. Other groups and individuals will share in the ministry of music each evening through Friday.

The Fosston congregation covets the prayers of sister churches throughout the AFLC for the upcoming meetings. To God shall be the glory!

Pastor J. G. Erickson

Recent Co-ordinating Committee actions

Living Word Lutheran Church, Minneapolis, Minn., served by Rev. David Barnhart was accepted into the fellowship of the Association of Free Lutheran Congregations.

The theme for the Winter Bible Conferences was chosen. The theme will be "Pray as Jesus Prayed." The dates and locations of the Conferences in 1986 will be:

Portland, N.Dak. - Jan. 31-Feb. 2
DeKalb, Ill. - Feb. 7-Feb. 9
Kirkland, Wash. - Feb. 14 - Feb. 16

The theme for the 1986 AFLC Annual Conference was also chosen. It is "The Church in Fervent Prayer" (Acts 12:15). Date: June 11-15 at Warm Beach Campground, Stanwood, Wash. May the emphasis on prayer at both the winter and Annual Conference help us to prepare our hearts for the emphasis on evangelism and revival in 1987, our 25th anniversary.

Fine reports have been received from all of our Family Bible Camps held this summer. The dates for the camps in 1986 are:

Galilee - July 7-13
Wilderness - July 16-20
The ARC - August 4-10

Swan River

With only five days at my disposal, I decided to take another trip to Saskatchewan, where I lived as a boy, and to drive a considerable way in Manitoba before entering Saskatchewan. In that way I could see some new country in both provinces and on the trip would encounter something old and something new.

On Monday, August 5, as I headed my automobile northward there was some fog and I drove into and out of it for a while. There was some cloudiness, too, but later on the weather became sunny. The drive through Manitoba was most pleasant.

Once one leaves the Red River Valley the land becomes rolling and even hilly, with a scattering of woodlands. Wherever one crosses the Assiniboine Valley it is picturesque. This time I skirted the Riding Mountains, travelling just east of them, remembering some fine times there, including and LFC Luther League Federation Convention in 1959. I caught several glimpses of Dauphin Lake before coming to the town of that name.

En route to my destination for the night, Swan River, I travelled through an area where more old log buildings than usual were to be seen. One community is name Ukraina. Perhaps there is a connection. Swan River is an attractive little city of 4500 persons lying in a prosperous area between Duck Mountain Provincial Forest to the north. It is the last settlement of size before one comes to the mining city of The Pas, about 140 miles away, and further north, Flin Flon.

ON THE WAY TO WORK

'Tis God's will I would do,
My own will I would rein;

Would give to God His due,
From my own due refrain;

God's path I would pursue,
My own path would disdain.

Traditional Gaelic

Something old, something new

Before leaving town the next morning I inquired of a car dealer near the motel whether he was of Norwegian descent, as his name suggested. He was indeed (there aren't many Scandinavians in Manitoba) and he told me that his mother was from the Leanord-Clearbrook area of Minnesota and his father from the Walhalla-Vang section of North Dakota.

Nipawin

On my second day out the road lay on the east side of the Porcupine mountain and forest. Then it swung around to the north side and before too long I crossed into Saskatchewan. This was my seventh or eighth different point of passing from the one province to the other. This particular area wasn't heavily populated, mostly wooded. But before long I came to the bustling, clean-looking metropolis of Hudson Bay, where I ate my noon lunch.

My destination was Nipawin yet some distance to the north. I should say that on my trip I saw an unusually large amount of lodged grain. This included in the U.S., too. At Nipawin I visited the Selmer Slinds. She is a daughter of Rev. and Mrs. E. A. Hage. He was a pastor at Amery, Wis., Bella Coola, B.C., and Ballard, Wash., before coming to Govan, Sask., in 1911 and later to Dahlen, Sask. Selmer has relatives in the Greenbush-Badger area of Minnesota.

He took me to the site of the Francois-Finley Dam, under construction, on the Saskatchewan River. The dam will be about 1400 yards wide and its reservoir, Codette Lake, will be about 15 miles long. There is something sad about the "taming" of any river, not least a proud one as the Saskatchewan is. But that is progress, as the saying goes.

The next day, after breakfast and devotions, Selmer and I went separately to the LFC cemetery by Dahlen, some distance to the south. He went there to do some work. The first time I saw that cemetery, some years ago, it

was not kept up. Now it is and that is good to see. It is right that cemeteries have a "cared for" look. He and I ate a picnic lunch sent along by his wife before I left him and headed for Quill Lake.

To back up a little, on my way to Dahlen I drove over to see the church at Ratner which was once served by Rev. Ejvind Nielsen, whose wife Sylvia is a sister of our Rev. Lawrence Dynneson of Nogales, Ariz. At the church cemetery, about a mile from the church, I encountered a strange phenomenon. As I neared the edge of it I became aware of a loud humming and noticed bees flying about among the clover in the grass and the flowers. I soon concluded it wouldn't be wise to go in. I wondered if burials ever had to be postponed because of such a situation, but a lady at the church, where a VBS was in session, said she had never heard of a bee problem at the cemetery. My conclusion upon reflection is that a colony from hives somewhere in the area had taken over the cemetery for that day.

Quill Lake

The region around the town of Quill Lake is well known to American and Canadian duck hunters for lakes of the same name, Big and Little. But I went there to visit relatives. Mrs. Kristi Erickson, a spry 92, is Mother's third cousin. Their great grandfathers in Norway were brothers. Third cousin relationship seem distant until I think of Mother's great grandchildren and those of her siblings (my aunts and uncles); then it seems much closer.

Kristi's husband died in early summer. She and he each had homesteads in Saskatchewan. Son Torolf and daughter Myrtle are at home. The evening I was there an invited couple I know came over to see me and we were also joined by two other couples unexpectedly and two neighborhood ladies. The Ericksons told me it isn't uncommon to have a lot of people coming and going in their home.

TRIP . . .

Back "Home"

On my fourth day I came to Govan, where my first memories of life come from. There is no question that the place has an attraction for me and partly for that reason. The town has changed. Since my last visit five years ago the old brick school has been torn down and there are many open spots on main street compared to almost 50 years ago. Someone told me there are 100 pensioners living in Govan now.

And the homes are well kept up. I was in both of those I had lived in. It was pleasant to once again visit with a number of old friends and to stay overnight at the home of one couple. Before I left in the morning I waited so that I could meet a man from Surrey, B.C. He had been confirmed with my oldest sister. He didn't tell me, but others did, how he found out the cost of "getting involved." He had come upon four fellows attacking a girl, perhaps it was in Vancouver, and tried to drive them away. Whereupon the four jumped him, beat him up and left him, like the wayfarer in the parable of the Good Samaritan, half dead. Yes, sometimes there is a price.

The evening I spent in Govan I had the opportunity to attend a meeting of the St. Olaf's Pioneer Cemetery Corporation at the senior center. Here I got to greet a number of people I'd not oterhrwise have seen. The chairman asked me to open the meeting in prayer. St. Olaf's was a country church which my father served. It no longer exists, but the cemetery is well maintained as a burial ground for people of Norwegian descent especially.

The Trip Back

On the next day to the U.S., with stops in Bulyea and Regina to visit friends. Regina is almost triple the size it was when I knew it as a boy (now 170,000). Largely the result of oil and potash developments, I guess.

I drive in to Lake Alma to see how our congregation is doing in its building project. The parsonage family (The Philip Rokkes) was not home, unfortunately. But I was directed to the building site and found Eric Overby there and he told me the floor plan. The floor and most of the walls were in at the time. The chancel, on the north, is

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next to the street. Worshippers will enter by an addition on the east and come into the sanctuary at the rear. Folding doors will separate the sanctuary from a dining room and overflow area. The pastor's study will be the south half of the east addition. The congregation will have a most satisfactory place of worship and service when ready soon.

In Plentywood, Mont., I had supper at the home of a friend and went on to Westby where I was a guest again of Idor and Julia Ekness. When I arrived they had guests, Rev. and Mrs. Melvin Peterson, whom I also know, and we had a pleasant visit. The next morning I had the opportunity to go through one of the houses I lived in in that town as a boy. Vacant at present, going through it brought back many memories.

The trip across North Dakota was pleasant and relaxing. Harvest was going on at a good pace and some of the crop was very good, something that wasn't true of the northwestern corner of the state. (Late summer rains give new hope for better things in that area next summer.) I was out only six days, but in that time I saw quite a few people, enjoyed great hospitality and traversed some new country as well as some old familiar places.

THE MAN IS EVER BLEST

The man is ever blest,
Who shuns the sinner's ways;
Among their counsels never stands,
Nor takes the sinner's place.

But makes the law of God
His study and delight,
Amid the labors of the day,
And watches of the night.

He like a tree shall thrive,
With waters near the root;
Fresh as the leaf, his name shall live;
His works are heavenly fruit.

Not so the ungodly race,
They no such blessings find;
Their hopes shall flee like
empty chaff
Before the driving wind

How will they bear to stand
Before the judgement-seat,
Where all the saints at Christ's
right hand
In full assembly meet?

He knows and He approves
The way the righteous go:
But sinners and their works
shall meet
A dreadful overthrow.

(Based on the first Psalm,
The Church and Sunday School Hymnal)