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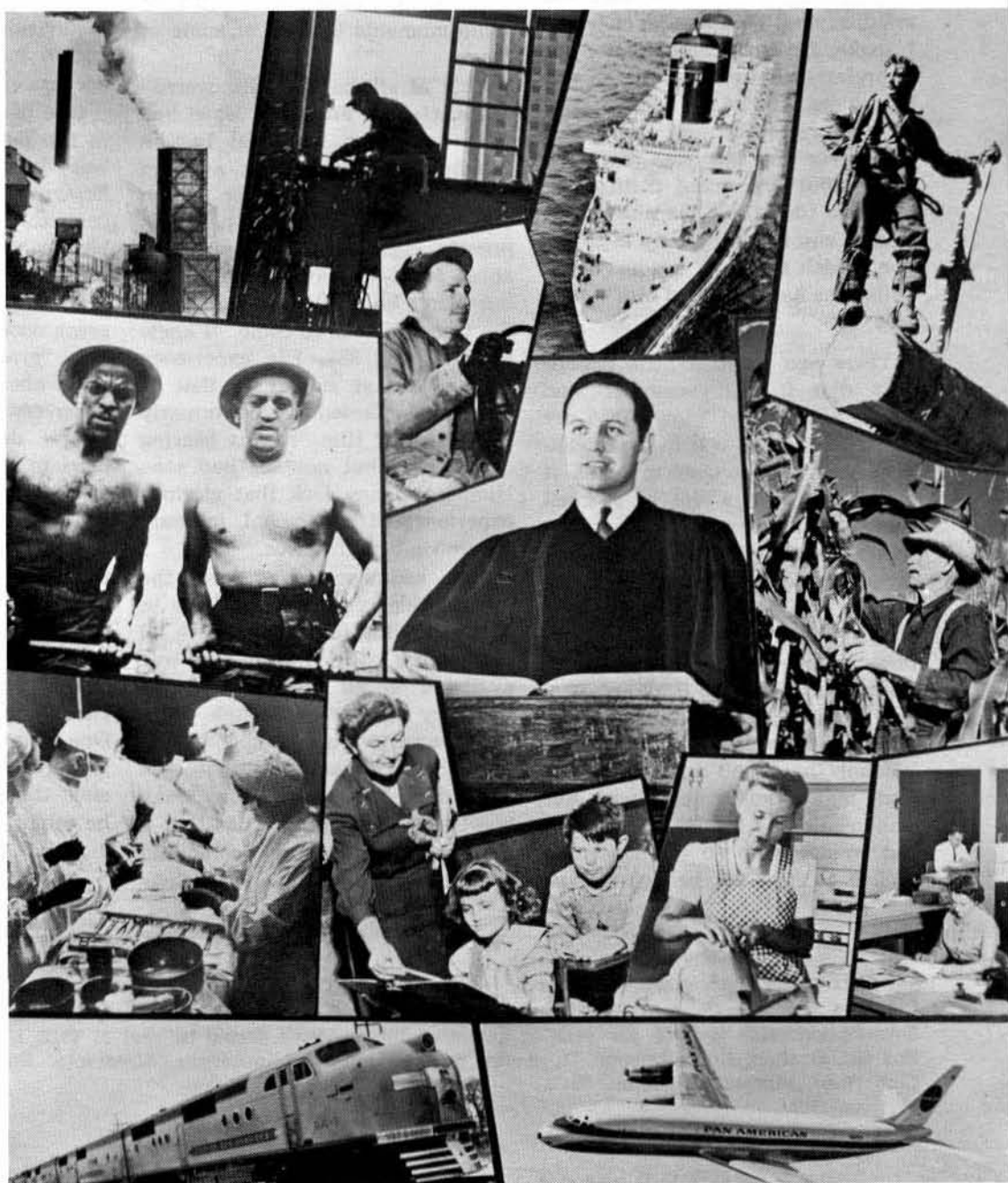
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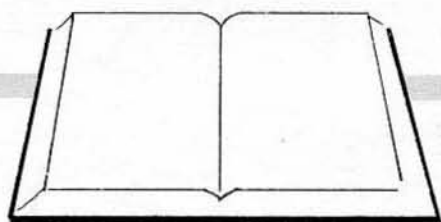
LUTHERAN

AMBASSADOR



DO ALL FOR THE GLORY OF GOD

—RNS Photo



According to the Word

DISCOVERIES

"John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:15-18).

Years ago I had a little experience that I still remember and which put a new "glow" into my life at the time. It was in the Model-T age. As I bent over to crank it one day on the street of a small country town, I made a discovery that helped to put a new vigor into my step. There, in the gutter, I saw an old five dollar bill. To a poor country boy, it represented a fortune. No one was in the vicinity to claim it so I claimed it as my own, and a discouraged boy felt as a capitalist is supposed to feel.

John, the "road-contractor" for God, many times must have felt disillusioned as he dealt with men and women who so often seemed to live so near to the "gutter" of

life. His life as a consequence could have become drab and unattractive as lives so often are. However, he, too, had made some "discoveries" which put a sparkle in his eyes and "fire" in his words. We shall take some moments to look at some of them.

First of all, he had "discovered" Jesus (1:15). Formerly Jesus had been to him a historical fact, a prophetic necessity. Now as John met Him down by the River Jordan, Jesus became to him a personal, present reality. He had preached about Him—the coming Messiah—but didn't know Him personally as the One who was to come. "I knew him not" (1:33). His experience was somewhat similar to that of Job who confessed that he formerly had heard of Him "by the hearing of the ear" but now he had seen Him. Too many lack that glorious experience of a personal, intimate relationship with Jesus.

John had also "discovered" the inexhaustible resources available in Jesus. "Of his fulness have we all received" (1:16). This fulness was available to all but appropriated only by the few through faith. Jesus came to bring "life" but more than that; He came to bring it in "abundance" (John 10:10). Many hearts are hungering for just that—a fulness. The rise of "isms" and outward manifestations of the Spir-

it are often a proof of an inner longing for a fuller experience in Jesus. A true experience can be found only in Him, not apart from Him. The true "fulness" discovered by John and others does not lead to division, disharmony and pride, but to humility and to Him in a deepening fellowship.

One of the greatest riches of all in the list of John's "discoveries" was that of God's grace. He had known Moses and the law that came through him a long time. Now he saw the answer to the demands of the law in Jesus Christ and grace that came through Him. Here was grace enough to cover the past but also "grace upon grace" for the days ahead (1:16, 17). What a discovery for seeking souls as well as for discouraged pilgrims who need to re-discover this again and again.

Finally, he "discovered" God—not the God as seen in Moses but the God that is so clearly and lovingly revealed in Jesus Christ. Men and nations are seeking for God in various ways, but so often their hearts' need is not met, because He is sought apart from the only One who can bring us to Him. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I Pet. 3:18).

—Karl G. Berg

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ASSOCIATION TO OPEN NEW SEMINARY THIS MONTH

WITHIN earshot and sight of the conference grounds where the Luther League Federation of the Lutheran Free Church knew some of its finest hours and in a place fashioned out of the dreams of a free movement among American Lutherans, the Association of Free Lutheran Congregations will inaugurate the nation's newest training school for Lutheran pastors on Saturday, Sept. 19, at what is known as the Hauge Building on the shores of Medicine Lake in Plymouth Village, west of Minneapolis, Minn.

The conference grounds on Medicine Lake are, of course, Mission Farms, site of nine Luther League conventions, 1946-1954. The location of the new seminary is a building constructed by the Hauge Lutheran Inner Mission Federation a few years ago, partly as a school for lay workers in the church, but never used for that purpose. It was sold this year to the Association.

Nine men have been accepted on a probationary basis as the first students at this brand-new school. Two additional candidates have applied but their applications had not been processed as this was written.

The men who have been accepted are Richard Gunderson, Minneapolis; James Jacobson, Mt. Vernon, S. Dak.; Edwin Kjos, Minneapolis; Howard Kjos, Minneapolis; David Molstre, Moorhead, Minn.; Francis Monseth, Valley City, N. Dak.; Raymond Peterson, Albany, Ore.; Robert Rieth, Valley City, N. Dak.; and Irvin Schmitke, Thief River Falls, Minn.

They will study principally under Dr. Uuras Saarnivaara, a theologian well known in Finland and the United States. A conservative Lutheran scholar, he received his doctor of philosophy degree from the Divinity School of the University of Chicago. He has written the books *Luther Discovers the Gospel* and *Scriptural Baptism*. Dr. Saarnivaara has spent the last several years in his native Finland, but prior to that was professor of Exegetical and Systematic Theology in the Suomi Theological Seminary, Hancock, Mich.

Dr. Saarnivaara will be assisted in instruction by one or more part-time teachers from the Twin City area. Rev. John Strand, president of the Association, will serve as dean of the school but will carry

no teaching assignment for the first semester in order to give more direction to the ingathering of funds among the church's 80-odd congregations to pay for the purchase of the Hauge property.

Courses to be offered during the first semester include English Bible, New Testament Greek, Biblical Geography and Archaeology, Old Testament Introduction and Exegesis, Church History, Homiletics Orientation, Sermon Practice, Liturgics and Hymnology. The total hours per week will be seventeen.

The new seminary, yet to be named, will desire, in the words of Dr. Saarnivaara, to "lift up the standard of God's unfailling and inerrant Word, the Scriptures, and of Biblical evangelistic Christianity in opposition to all modern apostasy. Its aim is to give uncompromising loyalty to the divine Word, in order to prepare witnesses and workers for the various phases of the Christian ministry, well-fitted to defend the full reliability of the Bible and to win and care for souls for Christ."

Dr. Saarnivaara continues, "The school rejoices in the fellowship

[Continued on page 5]

Seminary Rally

September 18-20

Headquarters-Seminary Building

3110 East Medicine Lake Blvd., Minneapolis, Minn.

Friday, 8:00 p.m.

Saturday, 2:30 and 8:00 p.m.

Sunday, 11:00 a.m. and 2:30 p.m.

WELCOME!

Large Numbers Attended Second Family Bible Camp

Nearly 650 persons registered for the second annual Family Bible Camp held at Lake Geneva Bible Camp near Alexandria, Minn., Aug. 10-16. They came from eleven states. The great majority stayed for the entire week, while others came for shorter periods of time. Many visitors attended one or more of the Sunday services. Last year 455 registrants were counted in the Association's first attempt at operating such a camp.

Rev. Fritjof Monseth, Valley City, N. Dak., served as camp dean. Mr. Sheldon Mortrud, Thief River Falls, Minn., was the camp manager, and Mr. Wm. Svano, Minneapolis, Minn., was registrar. Approximately 60 persons served on the camp staff.

The camp membership was divided into six sections for the morning class hours. The evening service was for the entire family. Rev. Harry C. Molstre, Winger, Minn., brought the messages. Much special music was provided, including a children's choir and the youth choir.

Dr. Iver Olson, professor at Augsburg College, Minneapolis, was one of the guest lecturers, speaking to the adults and young people on Lutheran doctrines. He discussed the Word, Baptism and Conversion, Justification, the Lord's Supper and the Church.

Rev. Harold R. Schafer, DeKalb, Ill., taught the adult Bible hour on I Peter.

Mr. David P. Nelson, Minneapolis, senior instructor at Honeywell Institute, was the Bible teacher for the teen-agers, of whom there were over 200. He devoted the time to a consideration of the Jews in prophecy. Rev. Jay G. Erickson,

Radcliffe, Ia., was co-ordinator of the teen sector.

Mrs. David C. Hanson, Minneapolis, was the leader of the confirmation-age children. The elementary grades and kindergarten were under the direction of Miss Judith Wold, Thief River Falls, and the pre-kindergarten department was led by Mrs. Darrel Moe, Grafton, N. Dak. The sixth section, the very young children, had no organized activities. In all, there were about 200 children at camp.

Recreational activities of softball, volleyball, horseshoe, badminton and swimming were headed up by

Dr. Wayne Sletten, Faith, S. Dak., and Miss Karen DeVries, Valley City. Roger Englin, Butterfield, Minn., was the lifeguard. On Saturday a water carnival took place.

A number of decisions were made for Christ during the week. Other camp members rededicated themselves to God's purposes. Christian faith was strengthened.

As camp closed Association leaders were pondering the question of whether to attempt to have two weeks of camp next year to accommodate the growing number of people who are interested in the family camp.

Impressions from Bible Camp

I had accepted Christ before I came to camp and my life was made completely different, but as soon as I reached camp I knew that my life could be more devoted to Christ. None of our lives are ever good enough for Him, but by His grace and mercy He has promised us believers eternal rest and peace in heaven. This promise has made the lives of us believers a joyous life.

At this camp many people accepted Christ and promised to live lives for Him. It is easy to do this at a camp such as ours, but when a person gets home it becomes more difficult because a new Christian is worried about what his friends and parents may think about his changed life. There is not always the free Christian atmosphere at

home as there is at camp.

Christian friends in the Association, pray for one another and pray especially for the new Christian young people because we young people will be the backbone of the Association in the future.

Rodger Olson
Temple, N. Dak.
Teen Camp

The week I attended our family Bible Camp was impressive in so many ways. First of all being so united in this special fellowship stands out. Camping with friends from our local congregation for a whole week and also meeting friends I knew from our former fellowship and who are now in the new was enjoyable indeed. Meeting again the leaders of our church

and learning to know the leaders of our youth groups meant much to me. For all this we would truly be thankful and faithfully remember them in our prayers.

Arne Aanestad
Fargo, N. Dak.

At Bible Camp they had exercises and food for both the body and the soul. What I enjoyed and found the most blessing in was the spiritual part of it. It just fills one's soul and makes it so much easier to witness when we go home. The messages brought by Pastor Molstre and all the other pastors were just wonderful. Also, before we went to bed we had a campfire with everyone and devotions in the dorms with our counselors. Karen DeVries was our counselor and she sure helped in answering our questions and showing us it's best to put the Lord first in everything. May our precious Lord and Savior be ever praised and thanked for such a wonderful camp.

Also, a special thanks to the manager of the camp and to the wonderful cooks for such good food.

II Cor. 8:9

Annita Haugen
Portland, N. Dak.
Teen Camp

The Lord in His goodness recognizes our weaknesses and we are thankful to Him that He has provided a place such as Lake Geneva Bible Camp where we can "come apart and rest awhile." Here we find a change of pace, a temporary separation from the cares and weariness of our workaday world. Here we are surrounded with those who are of one mind and one spirit. Surely the Spirit of God has been present here this week, drawing the unsaved to himself and the saved into closer fellowship with himself.

We have been fed nourishing and delicious food by the very efficient cooks; much more so the Bread of Life has been broken and shared by the servants of God in the Bible studies and messages to feed our souls. Though we shivered most

of the week in body, we were warmed in the spirit; yes, in many cases set on fire by the fellowship and the preaching of the Word.

If we were to make one single comment on this week of Bible Camp it would be "Thank God for Bible Camp."

Mr. & Mrs. Jim Jacobson & girls
Mt. Vernon, S. Dak.

We thank God for the privilege of attending such an inspirational Bible Camp as that at Lake Geneva this past week. Each one of us from Kalispell was richly blessed. We were especially thrilled to hear the testimonies of so many young people. Eph. 5:20.

Mrs. Oscar H. Olson
Mrs. Adrian Hamann
Kalispell, Mont.

This past week at Bible Camp has been a great blessing to me. God has spoken through the counselors and speakers in a miraculous way.

The hour that was the most fascinating to me was the Bible study led by David Nelson in which he spoke on the end times. His study dealt mostly around the Jews and how prophecy concerning them is being fulfilled.

Joyce Thompson
Mondovi, Wis.
Teen Camp

New Seminary

[Continued from page 3]

of all Lutherans who are of the same mind, whether they belong to the AFLC or not, and it also desires to build up Christian fellowship of faith and love with all Bible-believing children of God wherever found. It seeks, therefore, both the prayers and financial support of Bible-believing evangelistic Christians, and it accepts students from all Lutheran circles who feel at home in it and in the AFLC."

The establishment of the new seminary has been in the hands of the Seminary Committee, the Board

of Administration and the Executive Committee of the Association. Chairman of the first-named group is Rev. Fritjof Monseth, Valley City, N. Dak. Mr. Monseth has announced an opening rally to be held at the seminary, 3110 East Medicine Lake Blvd., on Sept. 18-20, Friday evening through Sunday afternoon. Actual class sessions will commence on Sept. 21.

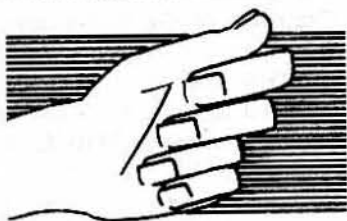
At the opening service of the rally on Friday night at 8 o'clock, Dr. Saarnivaara will preach the sermon. Saturday morning will be devoted to the registration and orientation of the first-year class. The Seminary Committee will participate in a panel discussion of the objectives and purposes of the seminary at 2:30 p.m., Saturday. A youth rally is planned for that evening with Rev. Clair Jennings, pastor of Faith Free Lutheran Church, Minneapolis, as speaker.

The seminary dean and Association president, John Strand, will preach at the Sunday worship service at 11. Dr. Saarnivaara will give the main message at the rally's concluding session Sunday afternoon at 2:30. Mr. Monseth reports that many friends of the work from far and near are expected to be in attendance.

There are some overnight accommodations in the seminary-headquarters building. Other out-of-town guests may use public housing facilities or stay with friends. Some meals will be served in the building's spacious dining room.

The Association's new seminary is situated on a 21-acre plot of land, thus assuring room for any possible expansion that the future might warrant. Planned perhaps even for next year is the addition of a Bible school at the Medicine Lake location. No building additions for even that eventuality are contemplated at once, however.

Friends interested in the establishing of this seminary work should contact Mr. Strand at the seminary address given earlier or Mr. Monseth at 425 3rd Ave. NE., Valley City, N. Dak.



STEWARDSHIP

ALL THAT I HAVE
IS THINE ALONE

Dear Friends:

"Bring ye the whole tithe into the store-house" (Malachi 3:10).

The AFLC is a little corner in God's great vineyard which He has entrusted to our care. Are we going to be found faithful to the trust? Remember what Jesus said in Luke 16:10, "He that is faithful in very little is faithful also in much; and he that is unrighteous in a very little is also unrighteous in much. If ye therefore have not been faithful in that which is another's, who will give you that which is your own?" The Bible says in Leviticus 26, "The tithe is the Lord's." Dare we use the Lord's money to pay our personal bills?

God has blessed us all with something—be it much or be it little. The tithe of our crop-increase, of the cattle, our commission-salary, or whatever way our income comes, is the Lord's and is holy unto the Lord. We are only stewards of God's manifold gifts, and we will some day have to have a settlement with Him as to how we have handled His talents. If every family in the AFLC were tithers, all our obligations could be easily met.

The Stewardship Committee of the AFLC sent out a letter of information that was to have been received by every family in our Association, but through some misunderstanding by some, it was not carried out. The Board met here at Geneva Bible Camp and after

prayer and discussion, decided that this letter of information is not outdated, as the present budget is for the year 1964. Hence, we decided to give this information in the *Ambassador*. It follows:

We are sure that every family should know the budget voted by the Annual Conference of the AFLC at Fargo in 1963, but as a reminder we print it below.

General Fund	\$ 9,500.00
Home Missions	16,000.00
Seminary Fund	13,000.00
Foreign Missions	16,000.00
Parish Education	500.00

We all realize, of course, that this is not the ceiling but a bare minimum. We know that it is not enough. We need more in every department. Our General Fund and Missions Fund have been going behind. The Conference made no provision for funds with which to print books, but because of the difficulty in finding satisfactory confirmation class material, we went ahead with reprints of material desired. Having no working capital, every unsold book became a financial liability; however, we had to have them on hand to supply the needs of the congregations.

The same is true of *The Lutheran Ambassador*. Because we carry no advertising, the paper is not self-sustaining (no church paper is). Even if we doubled the subscription rate, it would not carry itself. And the *Ambassador* is a "must" for our church; therefore, it must be subsidized from some other source.

Our Foreign Mission Board has now sent out our first missionaries. Some churches and individuals have done surprisingly well, for which we are thankful, while others have sent in practically nothing. We need a generous response all along the line now.

The Seminary Fund at present looks good, but when we start our Seminary this fall, the money will be quickly exhausted and more will be needed. Many of our congregations are small and scattered and still without pastoral leadership, which may account for the laxity in giving. We feel if they, too, are made aware of the need, they will give.

The Committee decided not to set up congregational goals, but rather to inform everybody and appeal to congregations and individuals to join us in praying about the situation and then give as the Lord directs them.

Some congregations are giving a percentage of every Sunday offering toward our total budget; some 10% and some more. If every congregation would do that and send it in every month, it would help considerably. Other congregations and groups observe special Mission or School Days with special speakers presenting the cause and then take an offering for the cause. Besides this, there are many individual givers who are sending in monthly contributions. If more people would do this, we would see a great difference in the treasurer's monthly report.

Finally, above all, may we all work and pray for our own salvation, and also that of our neighbor at home and abroad. May we give as the Lord has prospered us to carry on the program He has entrusted to us. Remember, "He who hath this world's goods, and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3:17).

May God bless our AFLC.

In His joyful service,

Trygve F. Dahle, Chairman
Stewardship Committee, AFLC

SCENES FROM FAMILY BIBLE CAMP

Dr. Wayne Sletten,
Faith, S. Dak., camp
recreational director,
greet
Pastor Hans J. Tollefson,
Hatton, N. Dak.,
leader of the
Sunday morning
communion service.

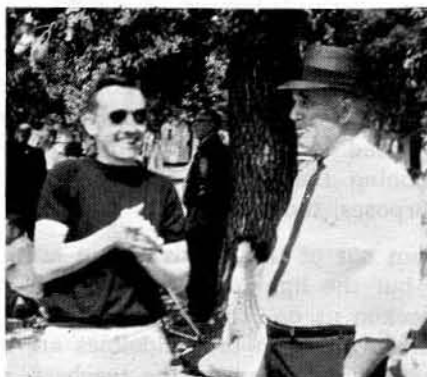


Above: Pastor and Mrs. Knute
Gjesfeld, Thief River Falls, Minn.
Pastor Gjesfeld was the oldest
camper and will celebrate his
89th birthday on Nov. 18.
Left: Teeter-totters and swings
were busy as children played.

Below: Following the Sunday
morning service, the camp
congregation walked from the tab-
ernacle to the dining hall.



Beautiful Lake Geneva from the swimming beach.



David C. Hanson, Minneapolis, Minn., and
Amos Hinderaker, Radcliffe, Ia., chat at
the ball game.



Part of the "chow line" for one of the meals.



OUR NEW SEMINARY

To think that we should have a part in founding a Lutheran seminary! Yes, who would have thought it a possibility ten or fifteen years ago. But today we stand on the threshold of that reality.

Our Association may not deserve much credit, but we ought to be given credit for this: we felt from the start that a seminary of our own was a *must*. We did not feel that any existing seminary would or could serve our needs.

The Association is not out of the woods yet in establishing a seminary, but there are enough favorable factors to make a beginning and to believe the work will progress. What are they? A building to meet in and a location which provides ample room for expansion. A learned and humble professor for the school and prospects of enough part-time teachers to meet the needs for the present. At least nine men to form a first-year class and the likelihood of a continuing flow of students in the years to come. A loyal constituency to serve the seminary and to be served by it plus a host of sympathetic fellow Lutherans in our country, Canada and other lands.

We began with nothing except the loyal constituency, now grown larger, a vision and faith. Today we have property, teachers and students. Some will dispute this, but to us it is the Lord's doing. That conviction brings us face to face with this question, "Can it really be true that the Lord *does* have a special place for us to fill in Lutheranism?" Well, we are moving ahead in the assumption that He does, never questioning that others in their places will serve His purposes, too.

We are not out of the woods yet in establishing a seminary, but the light of the clearing is evident enough to beckon us on. The philosophy of it is not fully determined although the guidelines are certainly there. Much will depend on the teachers, notably Dr. Uuras Saarnivaara, who will carry the main teaching load for the present. You get some idea of his thinking in the quotations from him found on pages 3 and 4. He sees it as a center for upholding the integrity of

"The steadfast love of the Lord
never ceases,
his mercies never come to an
end;
they are new every morning;
great is thy faithfulness.
'The Lord is my portion,' says my
soul,
'therefore I will hope in him.'"
—Lam. 3: 22-24

the Scriptures and of promoting "Biblical evangelistic Christianity." Surely we all agree with these things.

Those of us who come out of the Lutheran Free Church tradition will perhaps be pardoned if we say that we desire our seminary to be in the spirit of Augsburg Seminary, which was actually what was mentioned above. The late Dr. J. O. Evjen wrote of his own student days at Augsburg College and Seminary that "Augsburg taught spiritual Lutheranism to a high degree" (*What is Lutheranism?*, ed. by Vergilius Ferm, p. 9). By the way, in the same article he called Dr. Georg Sverdrup "the greatest Lutheran theologian that America has ever had." But to go back, "Biblical evangelistic Christianity" and "spiritual Lutheranism"—yes, these are things we would like to have our seminary champion.

The Augsburg faculty in a long-ago statement described the goal of the seminary as "to educate students to become theologians, that is, ministers, mature, authoritative and independent spokesmen for the truth they have found and have been grounded in through an earnest and personal study of the origin and preparation of Christianity, of the church's life and life-development. By theological education we do not mean a learned scholasticism or an encyclopedic memory filled with sentences, quotations and interpretations, but a personal, living conviction of the truth as a result of the penetration of the mind and heart into God's Word, its essence and inner meaning; into God's world-government and the nature and work of God's household of grace.

Only a theologian thus educated can be a real pastor with full responsibility, a witness for the truth, a defense against falsehood." (*Augsburg Seminary and the Lutheran Free Church*, ed. by Lars Lillehei, pp. 41, 42). This goal, too, we can accept in 1964.

We begin on September 19, God willing. We trust that many friends of the school will come for the opening rally week-end. Those will be great days for our work.

God's blessings upon the new seminary, faculty and students.

DISTRICT INSTRUCTORS' TRAINING SESSION

Some over thirty persons from throughout the church gathered at our new headquarters building near Minneapolis, July 29 and 30, for a Sunday School Training Session.

Those present at the Session are to go back to their districts to train local Sunday school teachers in district workshops. These workshops will be announced soon. The 1964 Annual Conference urged congregations to cooperate in the teachers' training program.

The Minneapolis gathering seemed to be much enjoyed and appreciated by the district representatives. The schedule was full but everyone was a willing worker. Mrs. David C. Hanson, our Parish Ed editor, was the director and presented a well planned and inspirational program.

Adding much enjoyment to the Session was an evening bus trip to the Holy Land Exhibit in town. Bible terms and expressions came alive as genuine objects from sacred lands were seen and explained.

This first church-wide meeting (except for the very outlying points) brought most of the delegates to the new headquarters and seminary building for the first time. Everyone was impressed by the fine location and many facilities provided in the building. We venture that the Association has thirty more salesmen for the coming fund drive in these Sunday school workers.

May we commend, as did the conference, the district Sunday school workshops scheduled for September and October. Instruction of children, who are the present and the future of our church, ought to rank as one of our very highest missions.

COLD HANDS, WARM HEARTS

When we look back upon the Family Camp of 1964, two things will stand out in memory. One is that it was very cold for mid-August. The other is that a warm spirit of fellowship pervaded the camp and lessened the discomfort of the unseasonable weather of the major portion of the week. Yes, there were cold hands (and other parts of the anatomy), but hearts were warmed by the preaching and teaching of the Word and by Christian fellowship.

Young people made decisions for Christ at camp. Some of these religious experiences were likely more in the nature of awakenings, as Dr. O. Hallesby describes them. Others were actual conversions in which the individual, albeit young, returned from the "far country" of willful disobedience to the Lord. Still others who counselled sought help in the matter of assurance.

May the Lord help these young people to live steadily and courageously for Jesus. They have not set themselves to an easy task in expressing their desire to live for Christ. But they will find it a way of peace and purpose surpassing all other roads. May they accept the grace and strength they need to live the disciplined life for God. Let every home congregation help these young brethren in the faith.

We confess that the announcement earlier this year that our camp would have to be held in August rather than early July left us very pessimistic about possible attendance. It just did not seem a good time and we had visions of 150-200 people rambling around where 455 had been the year previous. However, as camp approached we were mentally revising our estimate upward as our area experienced an early harvest and indications mounted that there would be a good turnout from southern sections.

Nonetheless, we were confounded upon our late arrival on Wednesday to learn that over 500 persons were registered already. Again we must confess that we were not among the early promoters of family camping, but we have been shown that there are many people who want it and will make the effort to attend. It is also evident that there are people outside of our particular fellowship who like the kind of camp we operate. We certainly want to keep the doors open to them.

Permit us to make one special comment on the program. We particularly enjoyed the lectures on Lutheran doctrines by our former teacher, Dr. Iver Olson. In his inimitable way, this friend of lay people and free movements discussed these Christian dogmas in a manner all could understand. We all came away with a much better comprehension of these foundation stones of the faith.

Having had some part in arranging the camp program, permit us to use also this means (we have used another) to express our thanks to all who had some part in Family Camp 1964 as speakers, staff members or volunteer helpers. It is the Lord who really deserves the credit and the honor. We are dependent upon Him entirely. But it is true that He uses people to accomplish His work and all of you who took some special part helped to make the camp the fine experience it was for so many.

Yes, there were cold hands. Outwardly, it was not Bible camping weather. Yet, actually, the camp was proof that the things of the spirit, controlled by the Lord, make for success, not outward circumstances.

We are not unmindful of another special event in the life of the Association at this time, the sending out of our first missionaries. We shall have an editorial on that next time.—Ed.



Luther League Activities

by Bob Lee

(This Norwegian gypsy has once again packed up his precious possessions in that big, red bandana and has moved on. My new address is 2207 - 7th Street South, Minneapolis, Minnesota 55404. From now on, send your letters and league news to me here. Many thanks.)

Exodus 16: 20: "Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and became foul; and Moses was wroth with them."

Included in my summer reading was a book by C. S. Lewis, entitled *The Pilgrim's Regress*. As the title indicates, this follows the same pattern as John Bunyan's famous allegory. The author's personal spiritual awakening is pictured as a journey through many strange lands. Many of the thoughts expressed set those old wheels in my head to turning, but one line in particular stuck with me, and I've been pondering on it ever since: "Manna kept, is worms."

The children of Israel were hungry. God fed them. Moses told each family how much manna to gather but warned them not to store any away for the next day. Some disobeyed. The manna got wormy and unfit to eat. It wasn't any good to them—or to anyone else—any more.

Even today people aren't too keen about eating worms.

Bible camp season is over; a goodly number of you attended one. Many of you had the privilege of hearing the Watchmen Quartet in your church. Perhaps some of you were able to attend the Labor Day Retreat. All of this is good. A number of you (a large number, I hope) will forever hold one of these times as a precious memory—this was when you received Christ into your heart. Remember, though, "manna kept, is worms." Is the Lord just as real to you today as He was when you received Him? or does He seem really real only when you take time to conjure up the memory of that thrilling encounter in the past? If you rest on yesterday's experience, your spiritual life will become just as wormy as that manna—and just as useless. A certain preacher, while calling for testimonies, warned the people not to tell of any experience more than one week old. That's not a bad idea. Lewis says in another place, "You must not try to keep the raptures; they have done their work."

You're home now, and things have quieted down. School has started, and you're back in that old rut. Can you testify to God's wonderful goodness and working in your life every day? Practice

PERSONALITIES

Rev. Richard Snipstead, Greenbush, Minn., has accepted a call to Ferndale, Wash., where he will serve First Lutheran Church, Ferndale, and Golgotha Lutheran Church, Blaine, Wash. He is expected to take up his work there in November. A 60-million dollar aluminum plant west of Ferndale will employ 300-400 persons and will provide a real mission opportunity for the two congregations and pastor.

Rev. and Mrs. John Strand and family have moved to Minneapolis where Pastor Strand has assumed full-time duties as president of the Association and dean of the seminary. Their address is 3641 Flag Ave. N., Minneapolis, Minn. His office address is 3110 East Medicine Lake Blvd., Minneapolis.

Rev. Donald E. Helland, ALC, has moved from Pontiac, Mich., to Drayton Plains, Mich.

Missionary Caleb Quanbeck, ALC, has returned from Madagascar and is living at 4131 26th Ave. S., Minneapolis, Minn.

Christ's presence, for He says, ". . . thou shalt see greater things than these" (John 1:50). If you have truly received Him, He is as near to you as your own self. As in all things, the basis for our confidence is His Word, for He hath said, "I will never leave thee, nor forsake thee" (Heb. 13:5). A Christian has a new testimony every day. Is the Lord real to you and in you—right now?

ONLY TWO CLASSES

Whatever you may think or say, there are only two classes of people in the world—the saved and the unsaved. Aside from these two classes there is no other. So many people talk and act as if there were a third class, a sort of middle class to which they imagine they belong. They know that they are not saved, but they certainly do not want to be classed among the lost. They want to be neutral. But the Bible knows no neutrality. It speaks often of two classes, never of a third. "He that is not with me is against me" (Matt. 12:30). Either you are in the one class or in the other—either saved or unsaved.

The *saved* are those who are born again by the Holy Spirit. They have a new nature, a new heart, a new life. They are God's children on earth. They live in Christ and Christ in them. Just as the branch draws its life and strength from the trunk on which it grows so the saved draw their life and vitality from Christ for growth and fruit-bearing. They trust in Christ Jesus as their personal Savior. They accept by faith as a free gift the forgiveness of their sins on the basis of Christ's redemptive work. Diligently and devoutly they feed on the Word of God, and prayer is their vital breath. The holy hour at the Communion they regard their most precious privilege. They seek to grow in grace and holiness as they strive against sin within and without. They love the Lord and His Church and they serve Him with gladness. More and more they become heavenly minded, seeking those things which are above. More and more they become detached

from the things of earth. More and more pronounced becomes their longing for their heavenly home and inheritance. This should be the norm for all children of God—a life in close and intimate relation to their Maker and Redeemer. The inspired writer describes them in words like these, "Beloved, now are we the children of God, and it is not yet made manifest what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

The *unsaved* are those countless multitudes who live in spiritual darkness and ignorance, without God and without hope. Those many who possess knowledge of Christ and the salvation He purchased at such tremendous cost, but who love this present world so much that they choose to walk in its ways, gratifying the lusts of the flesh and spending themselves in the service of the devil. Those many who, while knowing the will of God for them, drift listlessly through life, ignoring God's call and challenge to the higher life. All those who live in unforgiven sin, neglecting the salvation so mercifully offered are the *unsaved*.

Dear reader, to which class do you belong? It is either-or—*saved or lost*.

If you are among the saved, thank God and pray earnestly that you may be kept in Christ.

If you are still unsaved, may God help you to think seriously—think how different it might have been, how different it ought to be. Think of all the love that God has lavished upon you, think of the

patience with which He has borne with you. Think of all the opportunities to be saved that He has given you. All this He has done for *one purpose*—that you might be saved. And still you are not saved.

Not saved—and salvation purchased at so great a cost! It cost you nothing, but it cost God the very best He had. In His wondrous love God gave His own Son to die that awful death of agony and shame on the Cross. "Ye were not redeemed with corruptible things, as silver and gold...but with the precious blood of Christ" (I Pet. 1:18, 19).

Not saved—and salvation so important! If your sin was base enough to nail Jesus to the accursed tree, what will your sin do with you if you do not get rid of it? It will have no mercy, it will degrade and destroy you. You must be saved from your sin. And you must be saved according to God's plan. There is no other way. There is no other salvation.

Not saved—and your chance of being saved surely and swiftly passing away! But God is calling you now. If you miss this opportunity to be saved, you may not have another. You cannot tell how near death may be. Jesus wants to save you now. But even He cannot save you against your will.

O my friend, give up your resisting. Say to Him now:

Just as I am, without one plea,
But that Thy blood was shed for me,

And that Thou bid'st me come to Thee,

O Lamb of God, I come, I come.

—Courtesy, Tract Mission



WOMEN for Christ

Matt. 17: 5
Christ Alone—Hear Ye Him
Mark 9: 7, 8

The morning Bible Study "Christ Alone—Hear Ye Him" (W.M.F. in Conference at Valley City) was given using an outline only, and to reconstruct the message verbatim for printing is not feasible, but a review and elaboration of its message is submitted trusting that the Lord may bless His own Word in His own wonderful way and time. "To God be the glory, great things He hath done."

God's contention with some of His people through the ages has been, "Ye say, and do not," and in Ezekiel 33:28-33, He repeats His lament by saying that His people gather before Him as His people, listen to His Word as to a lovely song, but will not obey or do it. This is a tragedy, and grieves the loving Father-heart of God and our Savior Jesus Christ and His Holy Spirit.

We considered the words of our theme "Christ Alone" and how they might be true. Thinking of Christ before the world began we can't think of Him alone—He was with the Father and the Holy angels in

eternity (John 1:1, 2). At creation the morning stars sang in His honor as "all things were made by him; and without him was not anything made that has been made" (John 1:3). Heaven and earth were present at His birth, during His blessed life, ministry, cruel death, and resurrection. In His Second Coming and through all eternity men and angels will surround our God and risen Lord with praise and worship (Rev. 5:11-14). But there was an instance when the inner circle of His disciples saw no man save "Jesus only" (Matt. 5:17). It is with God's message to them, and to us, that we are concerned here, "This is my beloved Son; hear ye him" (Mark 7:7).

Immediately following that mountain-top experience when His disciples were helpless and impotent to deal with an attack of Satan in a human life, they asked Jesus the *reason* for their lack of power, and Jesus answered, "This kind can come forth by nothing but by prayer and fasting." Have we really *heard* our Lord's words with a heart-desire to meet the condi-

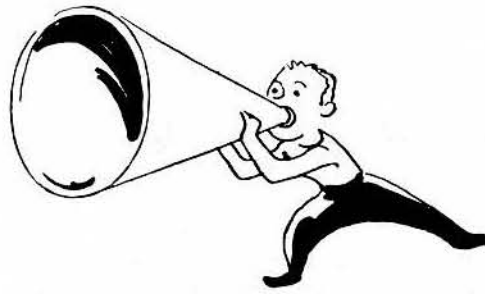
tions He has laid down for spiritual power—against the enemies of Christ and His kingdom in our day? in our circumstances? in our own spiritual life? Have we searched His Word in regard to fasting and prayer by saints of old—Queen Esther, Daniel, Joshua, Jonah, Ezra, Moses, Jehoshaphat, Nehemiah, Paul and the early Christians? Do we realize that all these things were written for our admonition and learning? Can we learn by example as well as precept? Many deliverances of God's people and His servants then, and since then, have come as a result of fasting and prayer and waiting upon God in humility, contrition and faith.

If the sinless Son of God would, and did, fast and pray for forty days and nights, need we not wait upon Him for spiritual power, too—in behalf of His blood-bought children who have never heard the Gospel? for His Church threatened with defeat from within and without? for power to do battle in Jesus' name against the enemy of our souls? and for His Holy Spirit's unction upon our life and testimony? Shall we not listen afresh to Christ's own words as He says, "This kind can come forth by nothing but by prayer and fasting." Speaking to His disciples He said, "When ye fast"—or, "But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6:17, 18).

Are we missing His reward because we have neglected this part of His teaching? God is still saying, "This is my beloved Son, hear ye him."

Rejoicing in His faithfulness,
Mrs. Arvid Hokonson

APPEAL FOR HELP!



First we wish to thank each individual and organization who has responded so generously to the appeal for funds for legal expenses. As you know, our Association has no unified budget out of which treasury funds may be spent as officials see fit. But we come to people who are praying for our Association and who realize that God wants us to launch forth under His leading.

Probably at no time has a group of congregations been faced with a greater challenge and opportunity than we are, except the Apostolic Church.

As never before do we now need to close ranks in a common purpose, toward a common goal, led by our wonderful Savior. In this work it is important that every congregation that wants to be with us shall have that opportunity.

We are now stepping into a new day as an Association. First, we are opening our Theological Seminary in September. The Lord is providing for both professors and students. Second, we are sending two missionary families to Brazil in September—the Abels and Grothes. Third, we are receiving requests from many congregations who want pastors to serve them.

Longing to cooperate with us in this venture of Christian faith are many congregations who were simply told that they are no longer Lutheran Free Church Congregations though that is what they want to be. First Lutheran Church of Valley City is just one of these. Will you please remember, notwithstanding false rumors, that whatever will help First Lutheran, Valley City, will help these other congregations. The Valley City court hearing is important to the entire Association. We did not act

on a sudden impulse when we first appealed to the whole Association for help in Valley City. And later developments have served to strengthen our conviction.

On a purely practical plane we can all see that 300 congregations would find it easier to support a common effort than could 150, for example. This, though not the major one, is an added reason why we must help fight for every congregation that wants to be free. We are hearing a twentieth-century Macedonian call: "Come over and help us!"

Can you help? Many are waiting for the conclusion of the court case. "Let us not be weary in well doing."

Please send all funds to Mr. Lawrence Dahlgren, R. Rt., Lake Park, Minnesota.

Should there be any surplus funds, these will be turned over to missions.

Thank you, and God bless you.

—Morris Borstad
Free Lutheran Steering
Committee President

MISSION NOTICE

Due to unexpected surgery for Mrs. Alvin Grothe, the Grothes were not able to leave for Brazil on September 4. They now hope to make the next sailing October 8. The Association joins in prayer that this might be possible, in God's will.

Pastor and Mrs. John Abel and family did leave on September 4, their third trip to Brazil. God's blessings also on them.

PARISH ED WORKSHOPS

The following workshops will be held on Sept. 27:

Eastern North Dakota (south half) at St. Paul's Lutheran Church, Fargo - 2:00 p.m.

South Dakota (east) at Tabor Lutheran Church, Webster - 2:00 p.m.

AS THE SUNFLOWER TURNS IN THE MORNING

As the sunflower turns in the morning
To commune with the brightness
abroad,
So, my soul, to receive His adorning,
Now wake and respond to your
God.

Darkest night may subdue you with
sadness,
As the sunflower closes her heart;
But the Savior restores you to gladness,
Bidding sorrow and darkness depart.

Wait no longer though sins may
confound you,
And your errors impel you to
grieve;
Full forgiveness and mercy surround you:
You need only awake and receive.

As the sunlight from heaven is
flowing,
Yea, unaided by flowers that wake,
So is God in His goodness bestowing
His redemption on all who partake.

Should I wait for the spirit to
crumble,
Or for sadness to darken my ways!
No, rejoicing with heart that is
humble,
I respond to the sun of His grace.

—Oscar Overby, from *The Concordia Hymnal*

Gleanings from an Editor's Reading

Are you depressed by the thought of the weaknesses and impurities that abound in your life? Come to Christ, ask Him for a clean heart and a right spirit, and He will give you the joy that comes with a Christ-centered life. Are you distressed by worry and anxiety? Are you concerned about conditions in your home, about your resources, your work, your health, your personal problems? Here is the promise: "Casting all your care upon him; for he careth for you." Here is His sacred pledge: "God shall supply all your need according to his riches in glory by Christ Jesus."—Walter A. Maier in *Decision*, Sept., 1964.

Some may question the effectiveness of labeling or name calling. With certain people it carries much weight. With others its success depends upon the extent to which evidence is submitted which justifies the accusations. After all, there is no harm done in calling a murderer by that name if he is guilty. A liberal is a liberal regardless of what label is fastened to him. The vicious practice we should avoid, however, is that which unjustly labels a man, idea, or organization in such a way as to create a wrong impression in the minds of an unsuspecting audience. We cannot deny the effectiveness of slanted or colored terms whose capacity to evoke value judgments from such an audience has been deliberately calculated. As A. P. Herbert once put it, "Give your political dog a cleverly bad name and it may do him more harm than many sound arguments."—Raymond W. McLaughlin in *Eternity*, July, 1964.

The man who produced the profound and prophetic encyclicals *Mater et Magistra* and *Pacem in Terris* (Pope John XXIII), who boldly thrust the church toward the

modern world, who sweetened the relation of his people to other Christians and to non-Christians and even dared to provide a Catholic "opening to the left," has been succeeded by the writer of *Ecclesiam Suam* (Pope Paul VI), a dull, cautious, overly protective pastoral summoning the church to self-contemplation. We awaited this encyclical with confidence but we read it with sorrow and dismay, detecting behind it the creaking of closing windows, the silencing of dialogues and the shuffling feet of "open door" churchmen reluctantly retracing the steps which took them into a crusade the present pope appears unwilling to lead.—Editor

Non-Catholic Christian strivers for Christian unity have been reminded by the highest Catholic authorities that the Catholic Church can never change its doctrines.

Charles Boyer, Gregorian university professor emeritus, and Raimondo Manzini, editor of *L'Osservatore Romano*, emphasized this in separate articles in the Vatican newspaper.

"Rome can never change its doctrine. He who works for unity must always keep this concrete situation in mind," wrote Boyer, in reviewing a book by Pastor Max Thurian, superior of the non-Catholic French religious community of Taize. *Love and Truth Meet* is the title of Pastor Thurian's book.—Michael Wilson in *The Register* (Roman Catholic), August 23, 1964.

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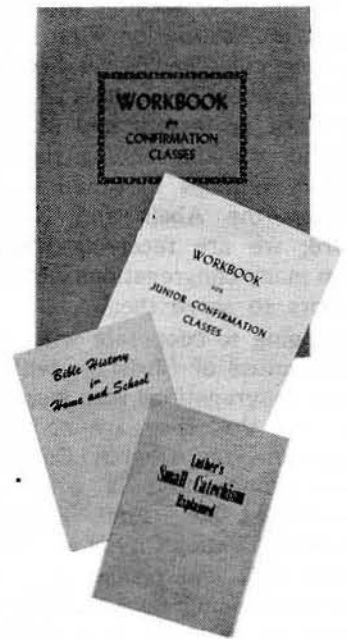
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CHURCH-WORLD NEWS

NICKELSBURG HONORED AT 90 AS "MR LUTHERAN PUBLICITY"

Kansas City, Mo. (NLC) — Julius F. E. Nickelsburg, a pioneer in publicizing the Lutheran Church through the mass media of communication, celebrated his 90th birthday here on July 20.

From 1917 until his retirement in 1951, Mr. Nickelsburg was business manager of the American Lutheran Publicity Bureau, an independent agency related to the Lutheran Church—Missouri Synod. He continues to serve as editor of the news section of the *American Lutheran*, the bureau's monthly magazine.

Although officially the business manager of the ALPB, Mr. Nickelsburg's chief emphasis was church publicity. A major part of his long career was devoted to the cause of bringing the Lutheran Church and its message to the attention of the American public through the secular press.

In its July issue, the *American Lutheran* pointed out that he might well be called "Mr. Lutheran Publicity" because of his successful efforts to utilize the mass media "in the work of spreading the Gospel." The magazine's tribute to Mr. Nickelsburg included an editorial and a special article.

In a ceremony at his home in Kansas City, where he lives with a daughter, Mr. Nickelsburg was presented with the "Christus Vivit" medal by Concordia Theological Seminary at St. Louis. A new honorary award presented for the first time this year, the medal is awarded to members of the Missouri Synod who have performed a singular type of service for the benefit of the church, and whose services have been marked by personal consecration over many years.

(Our belated birthday greetings to this grand old gentleman who

has also communicated with The Lutheran Ambassador.—Ed.)

5 AMERICAN LUTHERANS PLAN TO ATTEND VATICAN COUNCIL

New York (NLC) — Five of the ten Lutheran churchmen who are expected to be present for all or part of the third session of the Second Vatican Council in Rome will be from the United States. The session is scheduled to open Sept. 14 and close Nov. 20.

Dr. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary in St. Paul, Minn., and Dr. George A. Lindbeck, professor of historical theology at Yale Divinity School in New Haven, Conn., will represent the Lutheran World Federation as delegate observers.

Dr. Jerald Brauer, dean of the Divinity School of the University of Chicago and a minister of the Lutheran Church in America, has been named as a delegate observer from the World Council of Churches. He will occupy one of the WCC's three places in turn with a staff member of the Council.

Dr. Oswald C. J. Hoffmann of St. Louis, Mo., former public relations director of the Lutheran Church—Missouri Synod, now full-time speaker on the Lutheran Hour radio program, has been invited by the Vatican Secretariat for Promoting Christian Unity to attend sessions as a "guest." He will not be an official delegate observer of the Synod.

The Rev. Norman L. Temme, who succeeded Dr. Hoffmann as the Missouri Synod's public relations director, will be at part of the Vatican Council session as an accredited press representative.

Dr. Quanbeck will be in continuous attendance at the Council with another LWF delegate observer, the Rt. Rev. Sven Silen, Bishop of Vas-

teras in the Church of Sweden. Dr. Lindbeck will occupy the third place alternately with Dr. Vilmos Vajta of Geneva, director of the LWF Department of Theology, and Dr. K. E. Skydsgaard, professor of systematic theology at the University of Copenhagen in Denmark.

Dr. Lindbeck during the past year has been research professor of the Lutheran Foundation for Inter-Confessional Research in Strasbourg, France. By the time the Vatican Council opens, Dr. Vajta will have succeeded Dr. Lindbeck in this post and the latter will have returned to Yale Divinity School.

Other Lutherans at the Council session will be Prof. Edmund Schlink of Heidelberg, a delegate observer of the Evangelical Church in Germany, and Prof. Oscar Cullman of Basel and the Sorbonne, a guest of the Vatican Secretariat for Promoting Christian Unity.

Drs. Lindbeck, Skydsgaard, Vajta, Schlink and Cullman attended the two previous sessions of the Vatican Council for varying periods.

BAPTISMS OF CHILDREN WANE IN EAST GERMANY

Berlin (LWF) — Upward of 75 percent of children born to Protestant parents in some areas of East Germany have not been baptized, according to reports reaching the city's western sector.

Promotion of atheism by the state, fear of government reprisal, and a lack of "qualified godparents" are cited as the principal reasons for the drastic reduction in the number of baptisms reported by Evangelical Churches in the Soviet Zone.

Godparents are hard to find in East Germany. Because of the state's hostility toward religion, friends—even relatives—have been hesitant to act as godparents.

Atheistic indoctrination has removed thousands of others and many young adults who were baptized have never taken part in Christian confirmation, a prerequisite for acting as godparents.

Soviet Zone Protestant sources said the churches may well be forced to reconsider their requirement calling for two godparents and reduce it to one. Such action was proposed several years ago.

Meanwhile, official recognition of state-sponsored youth dedication ceremonies, which the churches have denounced as atheistic counterparts to Christian confirmation, has been given in a new Youth Law passed by the East German People's Chamber (Parliament).

The new law, about which both Roman Catholic and Protestant churches have voiced apprehension, calls for support of the dedication ceremonies because they are "a component part of the preparation of young people for life and work in the socialist society."

It also stipulates that youth should be "protected from, and educated towards an active fight against, the effects of... antiquated traditions."

DRINKING PARTY CONTROLS PLANNED

A three-point program against drinking parties and rowdyism near the University of Minnesota was outlined Thursday in a meeting at Minneapolis City Hall.

The meeting was called by 2nd Ward Alderman Robert MacGregor, who said a worsening situation in his area is causing families to move out.

"They are just fed up and are not going to take it any longer," he said. "These families provide the leadership in the area and when they move, the neighborhood starts to slip."

Attending the meeting in the office of City Attorney Keith Stidd were members of the city and park police departments, representatives of the University of Minnesota and

representatives of neighborhood groups.

MacGregor said the group agreed on three points:

Increased use of police "flying squads" to patrol the area.

Strict enforcement of Park Board ordinances forbidding drinking on park property.

Publicity on steps residents can take against rooming house owners whose tenants repeatedly have noisy parties.

MacGregor said problems are not caused entirely by university students, nor are they limited entirely to the southeast Minneapolis area.

Trouble Areas

But he did single out two particular trouble areas.

One is rooming houses taken over by young people who, he said, have all-night parties, get intoxicated, vomit and otherwise defile neighboring property, leave a clutter of beer and liquor bottles, use profanity and create a dangerous traffic situation.

"It does not seem to make any difference who the young people are," he said. "It continues as long as you have groups living in the house unsupervised."

MacGregor said he had also had reports that in some cases all lights in the house had been turned off during the parties.

Another trouble area is along the Mississippi River, he said, particularly near the Shriners Hospital for Crippled Children, East River Road and SE. Cecil St.

He said from spring to fall, drinking parties are held on the sand flats by the river and on Cecil St.

"Hospital officials have complained that these activities frighten the children and disturb the routine of the staff, which has to spend time chasing trespassers off porches and off the property," he said.

"These are not unemployed young people; these are not the underprivileged," MacGregor said. "They're strong, healthy, middle-class young people"—and that

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makes it even more alarming."

Counter Action

The alderman said a procedure has been worked out so neighbors can take action against the trouble spot.

First, he said, they circulate a petition stating that a particular property is a public nuisance because of frequent noise late into the night.

The petition is given to the city attorney, who notifies the property owner. If the owner does not take action, a resident can sign a complaint and the owner can be brought to trial on a criminal charge.

—Roger Adams in the
Minneapolis Star

~~~~~  
"Call to me and I will answer you, and will tell you great and hidden things which you have not known" (Jer. 33:3).