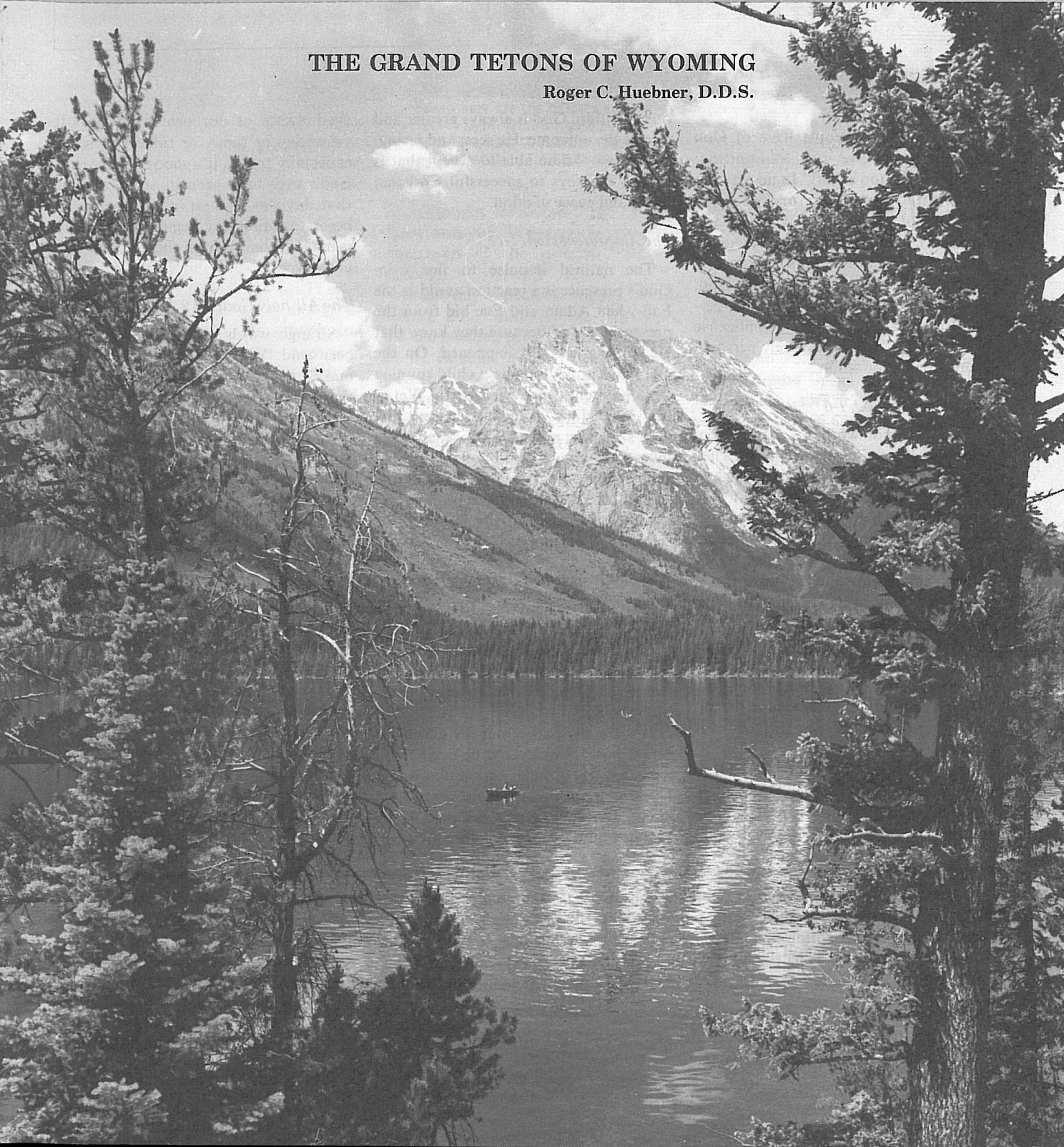


August 8, 1978

# The Lutheran Ambassador

THE GRAND TETONS OF WYOMING

Roger C. Huebner, D.D.S.



# MEDITATION MOMENTS

## HOW GREAT THOU ART!

Read Psalm 139.

The ideas that people have of God sometimes deserve the admonition: "Your God is too small!" In no way can our finite minds comprehend the greatness of God, but that should not hinder us from at least acknowledging the truth. Psalm 139 puts to rest any small thoughts we may have of God. Such knowledge is indeed "too wonderful" for us. Yet for all the magnificence of this psalm, it is an intensely personal expression of adoration.

### *The All-seeing God, 1-6*

These are not words of formal doctrine, but of adoration and praise. They recognize a divine knowledge which is still very personal and active—of One who knows us better than we know ourselves, surrounding us and handling us.

Knowledge, knowing and being known, appeals to man. We always want to know more, yet are fearful when others know more about us than we care to reveal. Our first reaction to such divine knowledge is fear and we wish to run away from a God who knows all. There is a natural urge to escape the all-seeing eye in order to protect our privacy.

The other reaction is peace, which should be true of the believer. Running away is futile. But there is peace knowing that no matter where we are or what

our situation, God is always greater and knows the outcome. He sees; and seeing, He knows. To be able to accept that is one of the keys to successful Christian living and peace of mind.

### *The All-present God, 7-12*

The natural impulse to flee from God's presence is a reaction as old as the Fall when Adam and Eve hid from the presence of God because they knew that He knew what had happened. On the one hand it may be like a child running from a parent, somewhat fearful. Yet at the same time it acknowledges that God's arm is moved by love alone, a love that knows no bounds. This is echoed in Romans 8:35-39. In the mind of Paul, as at the end of this psalm, there is only peace and security found in the overriding presence of God.

### *The All-creative God, 13-18*

This stanza carries forward the thought of the first two: God not only sees what cannot be seen, and goes where one cannot go, but He is active there and is responsible for every detail of my being.

Is there any part of our life which has no purpose? Would God be unaware of a particularly difficult period of our life? Not so according to these verses. He knew what was going on, had it all planned and in order before we were

even aware of our own existence. If yesterday or today or tomorrow seem especially trying, it's good to know that God's eyes have seen it, to know that that day was written in His book even before our first day began (vs 16). Life is in God's hands from the moment it is conceived.

### *The All-holy God, 19-24*

Strange words here after what has been said. Yet the previous confession makes the presence of evil so intolerable that it must be dealt with. The strong hatred expressed here is not of spite but of zeal for God. The more we praise Him and love Him and worship Him, the stronger will be our hatred for evil. Then the more we will pray for God's righteous judgment on it.

Most important, we must not confine our attack to the evil around us, but like David face what may be within ourselves. The awesome confession of verse one now becomes a heartfelt prayer: "Search me and know my heart, and lead me in the everlasting way." This must be our prayer, that God will not lead us in the way of the wicked which will perish (Ps. 1), but in the path of the righteous, which shines more and more unto the perfect day (Prov. 4:18), when we, too, will know as we have been fully known (I Cor. 13:12).

—Wesley Langaas

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# SANCTIFICATION

## “A Closer Walk”

by Rev. Francis Monseth,  
Minneapolis, Minn.

As those having been justified by the grace of God through faith in His dear Son, we have peace. We are fully satisfied with the Lord Jesus and His full provision for us at Calvary's cross, our salvation is complete in Christ. There is nothing lacking.

Because of gratitude for this wonderful grace in Christ, we long to serve God. We long to be like Jesus. We want to grow in Christ-likeness. After all He has done for us saving us, our response is—How can we do less than give our all to Him? “We love Him because He first loved us.”

It is at this point that dissatisfaction is part of the Christian's experience. We are satisfied with Jesus but dissatisfied with our incomplete and feeble response to His grace. We long for a closer walk with God.

It is to such longing souls that various unscriptural “remedies” are being suggested by some today. What are some of the false answers given in the believer's quest for a deeper walk with Christ?

### *Wrong Paths*

One group would tell us that the answer is found in the total eradication or removal of our old nature. They insist that this is not only possible but normal Christian living. They advocate what is sometimes called a “second blessing” or “entire sanctification.” The one so sanctified no longer commits sin, they testify.

Others would speak in terms of the need for a “baptism of the Holy Spirit” subsequent to one's conversion. One's conversion by Christ was lacking in not really making available power to live the Christian life. They testify to a



Rev. Francis Monseth

sudden elevation to new heights in victorious Christian living.

It is our desire to examine God's Word and the testimony borne by Luther's Small Catechism to that Word as we consider God's answer to a closer walk with Jesus.

### *The Closer Walk*

What is the closer walk with Jesus? The life of the believer is described in the Bible as one of being sanctified. The Apostle Paul declares it to be God's will that believers be sanctified (I Thess. 4:3).

The word “sanctified” literally means to be made holy or to be set apart. Our Small Catechism defines sanctification as “the gracious work of the Holy Spirit whereby He day by day renews the believer more and more after the image of God.” Let us pause to consider the Scriptural basis for this fine statement.

1. Involves Believers Only. It is the believer who is capable of renewal or be-

ing renewed. One must be justified before there can be any experience of sanctification. It is obvious that a seed must be planted before it can grow. Yet, there are those who would put the “cart before the horse” in exhorting unconverted folks to spiritual development when they are not “planted” in Christ by repentance and faith. Justification must always precede sanctification.

2. The Work of the Holy Spirit. The Catechism speaks of sanctification as a “gracious work of the Holy Spirit.” The believer cannot claim credit for his growth in Christ-likeness. The Apostle Paul, in urging the believers at Philippi to “work out” their salvation in a life of God-pleasing service, reminds them that “it is God who worketh in you both to will and to do of His good pleasure” (Phil. 2:13).

3. A Daily Renewal. Sanctification is not a “once-and-for-all” experience. Neither is it an infrequent “mountain-top” encounter with Jesus. Rather, it is a moment-by-moment walk. We don't store up strength for the future but must daily draw on the resources of God.

The need for renewal suggests a pull towards death—spiritual death. Resident within the believer is the old nature. Every Christian will contend with this nature until death or until Jesus comes. The old nature is incapable of reformation. It is incapable of improvement. It must be continuously put to death—continuously, because of its capacity to revive many more times than a cat with its “nine lives.”

The Word of God teaches us to expect a struggle with the old nature—to count on it as a part of Christian experience. Not leaving us in despair, however, God's Word speaks of victory in Christ

(Rom. 7:24-25). It tells of power to overcome through identification with Jesus (Rom. 6).

4. Gradual Growth. The expression in our Catechism, "more and more," suggests a progressive development in regard to the Biblical pattern of sanctification. Spiritual growth is compared to physical maturation in the Scriptures. We all love short cuts! Some little children wish they could be instantly big! But they must develop gradually as the believer must in his spiritual life. The Apostle Paul, in speaking of this growth, remarks, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit" (II Cor. 3:18, NAS). Gradualness is suggested in the phrase, "from glory to glory." Notice that it is the glory of the Lord we are being changed into. Observe also that is the work of the Holy Spirit to accomplish this change.

5. Goal: Christ-likeness. It is the image of God that our Catechism refers to as the goal of sanctification—in other words, perfection. Nothing short of perfection is the goal of the believer. His eyes are on Christ and He is following in His steps. The Apostle Paul expresses it in this way: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). We are not called to be like the best Christian we know but like Christ, our Savior and Lord. Though we fall short of our goal in this life, we still must keep our eyes on Jesus as the pattern.

### God's Way to the Closer Walk

In the Gospel of John, chapter 17, Jesus is praying to the Father on behalf of believers. He is seen in His high-priestly ministry. Jesus is God's way to the closer walk. Not only has justification been made available through Jesus, but also sanctification. In Christ's intercession, we note God's way to the closer walk.

1. Interceding for Us. Notice the content of Christ's prayer. First of all, He prays that those who have trusted in Him will be kept in the faith (verse 11). This implies that it is possible to slip away from fellowship with Christ.

Secondly, He prays that believers will experience the oneness of fellowship

even as the Father and the Son (verses 11, 21, 22). This underlines the importance of fellowship with other believers in one's quest for a closer walk. This is why the devil is so active in attempting to drive wedges between believers. He is aware that isolation from believers hinders one's growth.

The writer to the Hebrews warns not to forsake the "assembling of ourselves together" (Heb. 10:25). The Christian congregation is God's gift to us for nurturing us in our walk with the Lord. The various gifts God has given to the Church are designed to help us grow spiritually. How we need to be in our place—both giving and receiving—in the congregation.

A third request of Jesus on behalf of His own is that they might have His joy fulfilled in themselves (verse 13). And what is Christ's joy? There is the joy of souls being saved. A witnessing Christian is a growing Christian. There is great encouragement in seeing the power of the Gospel at work in another's life. Christ's joy was also in doing the Father's will (John 4:34). We'll share in Christ's joy as we live in obedience to Him—and we'll grow in our walk with God.

2. Provision of the Word. In John 17, Christ prays that His people would be sanctified through "Thy truth," and then He adds, "Thy word is truth" (verse 17). The great provision for Christian growth is the precious Word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). The Psalmist acknowledges the power of the Word to keep from sin (Ps. 119:11).

How does the Word of God help us to the closer walk? First of all, it points out our sin and leads us to daily repentance. Secondly, it proclaims to us Christ's victory over sin, death and the devil. This proclamation and promise also comes to us in the Lord's Supper. Thirdly, it presents Christ as our Shepherd to follow. Fourthly, it reveals the true patterns of Christian conduct. Fifth, it is effective to strengthen our new nature in its struggle against the old nature. Finally, it encourages us by telling of full and final victory in meeting Christ face to face.

The Word is so basic to the closer walk. "Let the Word of Christ dwell in you richly . . ." (Col. 3:16).

### NO AMBASSADOR NEXT TIME

According to previous practice, there will be no *Ambassador* in the latter part of August, specifically, no second issue. Therefore, your next paper will arrive in early September, dated Sept. 5. Please send all material intended for that issue to the Editor so that it reaches him at Newfolden, Minn., by August 19.

We hope that you are having a good summer with some opportunity for rest and relaxation, together with all the work that must be done. In the summer months, too, go with God.

The Editor

### COOK WANTED

A head cook is wanted at Association Free Lutheran Bible School to begin work about Sept. 1. Please send inquiries to AFLBS, Attention: Mr. Harbo, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

### CHRISTIAN TEACHER WANTED

A teacher who is proficient in Math and English.

Mustard Seed Faith Academy. Send a letter of application, college transcript and resume to: Roger Krueger

Box 191

Amery, Wisconsin

Telephone: 715-268-7801

### POEM FOUND IN A BIBLE

What a wonderful, wonderful promise

To know we are never alone.

What a marvelous realization

To feel that we are God's own;

And if our skies seem dreary

And quite dark seems our day,

God's love is always with us

And He will show us the way.

(The above poem was found in the Bible of Mrs. Arne Aalgaard, who passed away on April 13, 1978, by her sister, Mrs. Ernest Tonder, Shelly, Minn.)

# LUTHER LEAGUE ACTIVITIES

## SHOW YOURSELF AN EXAMPLE

"Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example to those who believe" (I Tim. 4:12).

"An example? Me?" Can you imagine what you would have felt like if your name was Timothy and this letter was written to you? At the time this was written, Timothy was a young pastor in the city of Ephesus. He hadn't gone to seminary, he didn't have any books on "How to be a Pastor," and he had no one standing over him to guide him in his decisions. He had many different types of people in his congregation and many hard problems with no easy solutions. Yet, in the middle of all this, Paul wrote to Timothy and said, "Let no one look down on your youthfulness... show yourself an EXAMPLE to those who believe."

This verse is not just something that Paul wrote to Timothy many hundreds of years ago. It is God's challenge to you and me as *His* young people. If you have accepted the Lord Jesus Christ into your heart as your Lord and Savior, then this is God's challenge to you right now, in whatever situations you are in. God wants to take your life, right now, and begin to change it and renew it so that you will be an example to other Christians who know you. There are five areas of your life listed here that God wants to make you an example in. Let's take a moment with each one and ask ourselves some questions.

## Speech

The Bible teaches that words that come out of our mouths are from the things that are inside of our hearts (Matt. 12:34). If the things that come out of our mouths are negative and critical, dirty or silly, it's because we have a problem with what is inside of our heart. The things that we watch, listen to, and think about will determine the kind of speech we have. But if we set our hearts to love and follow Jesus, God promises that by changing our hearts He will change our speech and make it an example. It will not be easy because of the deceitfulness of our enemy, Satan. But God can give us victory in our speech if we give Him control of it.

## Conduct

What about the things that we do? Do we act one way with friends at school, another way at home, and then put on a show to all the people at church about how good we are? The test of our conduct is how we act in a situation where only God knows what we are doing. Do the things we do show that we are new creations because of Jesus Christ, or are our actions so much like everyone else's that no one can see the difference that God wants to make in our lives?

## Love

This one really hits *home*. Do we love our parents, brothers and sisters, or are we a grief to our parents (Prov. 10:1)? If our love doesn't show itself in our homes, among the people we are closest to, it will never be strong toward others. Jesus wants to fill our hearts with His love for our families, and all those around us, in order to make us an example to others that God loves them!

## Faith

What we believe will determine what we are. If we believe that the Bible is all right for old people or that Jesus was a good teacher but I'm not going to give my life for Him, then we will be just exactly what we believe: people who do their own things, when they want to, and how they want, with no caring about what God would say. This is normally called *self-centeredness*. Yet, if we believe that

Jesus Christ is the Son of God, and that He died and rose again to save us from our sins and wants to come into our hearts to give us forgiveness and eternal life, God promises to come into our lives and make us **NEW!** Then as we continue to grow in our personal relationship to the Lord Jesus Christ, God will strengthen our faith and make us an example to those who believe.

## Purity

The things that you think about and desire will affect you in one of two ways. Either they will be like a cool, clear stream of fresh water leading you to what is good and pure or they will be like a polluted stream of mire and dirt, leading you to think and do that which God does not desire for you. We cannot be an example for Christ and still fill our heads with the things that the world likes to think about and desire. Let Jesus purify your desires and thoughts, and He will give you a real joy in good and excellent things.

God wants so much for us to have victory over the evil things that surround us! He bought our victory at the cross when Jesus gave Himself for our sins. It's ours for the asking, but it will cost us everything that we are right now. Do you desire to be an example for Jesus Christ?

Tad Spading  
Devotional Life Secretary, LLF


## LET'S COMMUNICATE

The Luther League Activities page would *welcome* response, comments, questions, news of League activities, from *you!* Please address all communications to Tad Spading, 10447 N. E. 110th, Kirkland, Wash. 98033.

## CLEARBROOK CHURCH TO HOST FELLOWSHIP

There will be a Northern Lutheran Laymen's meeting at the Elim Lutheran Brethren Church, Clearbrook, Minn., Sunday, Aug. 20, at 2:30 p.m. The text for discussion will be Rev. 2:8-11.

Arthur Juppru, Chairman  
Joe Jacobson, Secretary



# NEWS of the Churches

## WHAT'S BEEN HAPPENING AT EMMANUEL LUTHERAN CHURCH

Throughout the years the merging of smaller churches into one large central church has become very common. Minnesota's rural churches are discussed more often when people are reminiscing about the "good old days." Our church is Emmanuel Lutheran Church of rural Middle River, Minn. Our membership consists of 23 families. Worship services are held on the second and fourth Sundays of the month as we share Pastor Eugene Enderlein with the two other churches.

We have a Family Night meeting once a month with a program generally put on by our own people. Occasionally we treat ourselves to guest speakers and talent.

Our Sunday School has 25 pupils and meets prior to services. We have Bible school each summer and the children present a program to the public following the week of school. The dinner served after the program helps pay for materials for the Sunday School.

Our Ladies Aid has to be active for it is its responsibility to raise money for needed improvements on the church and its premises. We have a bake and craft auction, rummage sales, we serve for farm auctions, serve dinners and sell various items such as our cookbook. Some of the improvements made during the past couple of years were to install a new furnace, purchase new folding tables and folding chairs, and refinish the pulpit, baptismal font,

altar ring, altar table and piano. The exterior of the church was re-painted and the roof shingled, a new nameplate was hung and we put up a new steeple. New restrooms were also built. Some of the work has been hired, but a good portion was done by the members.

The cemetery and churchyard are well kept and this work is funded through a cemetery fund that is maintained by donations and memorials. A new fence was purchased to separate it from the churchyard and improve its appearance. More land was also acquired for cemetery purposes.

There is a general feeling among members that we should make every effort to keep our church active. We take pride in our church and its functions and feel that it has a cozy and comfortable atmosphere where every individual, regardless of age, plays a very important role in the continuance of his church.

There has been a smaller membership total at Emmanuel during recent years and there has been a fear that the congregation would be dissolved and the building left vacant. But our explanation for continuing is found in Ephesians 2:21. He (Christ) is the One who holds the whole building together and makes it grow into a sacred temple in the Lord.

—Corr.

## BETHANY BIBLE CAMP WEEK WAS HELD IN JUNE

Senior Bible Camp was conducted from June 22-25 and Junior Camp

from June 25-29 at Bethany Lutheran Bible Camp on Grace Lake near Bemidji, Minn. Sunday, June 25, was the cutoff day for the seniors and the registration day for the juniors.

Pastor Ray Persson, Bemidji, was the camp dean. The evening speaker was Pastor Wendell Johnson, Stacy, Minn. Pastor Ralph Rokke, McIntosh, Minn., directed the discussion hours each morning at 10:15. In addition to the three pastors already mentioned, Walter Beaman, Bruce Dalager and Mauritz Lundeen were on the teaching staff. A guest teacher was Mr. Charles Kvanvig, recent dean of men at Association Free Lutheran Bible School in Minneapolis, Minn.

A banquet was held on Friday evening for the seniors. The junior campers were treated to a picnic on Wednesday evening.

## CAMPING WITH "THE FAMILY"

After a delayed start, four cars left Medicine Lake on Mon., June 19th, for Whitewater State Park. Among the 50 young people from Wisconsin, Minnesota and Iowa attending Bible camp were Sonja and Lori Gerdeen, Paul and Becky Holmquist, Lisa Wire, Jim Udden, Curt Skoog and John Holm.

Located in a beautiful valley, alongside the effervescent Whitewater River, and surrounded by wooded hills and bluffs, the camp gave one a feeling of isolation from the world; communication was solely with the Creator. The theme for the week was "The Family and Me" and it was covered in the spiritual sense by Pastor Ralph Tjelta, while Pastor Mike Brandt approached it from the practical side. The evening evangelist, Pastor Dennis O'Neil, challenged each camper to faithful, separated living, based on Old Testament lives. God's blessing manifested itself in the rainless afternoons, the good spirit of the campers and the working of the Holy Spirit bringing new decisions to Christ.

To be remembered will be the good ball games, the missing bell clapper, the sincere sharing times, and the

*(Continued on page 10)*



# A PAGE FOR CHILDREN

## Happy Acres



### THE COOKIE GOBBLERS

The day after Mr. Haglund's visit, the Johnson children still found it hard to forget his grumpy ways. "Why," said Melissa, "I didn't hear him say thank you—not once!"

"Every one of us tried to be nice to him, but do you suppose he could even smile at us?" asked Ann.

"Well, do you remember when Christ healed the ten lepers?" questioned Mom. "How many of those lepers—who had been so very sick and wretched and outcast—how many of them bothered to say thank you to Jesus after He had entirely healed them?"

"Only one of them thanked Jesus," said Mark.

"That's right. And each of you may as well learn now that you are going to be disappointed in life if you expect folks to actually thank you every time you do something for them. Even though a lot of folks will appreciate what you do for them, not many of them will say so. Maybe they intend to say thank you, but they just never get around to it. So, it's a good idea not to expect to be thanked. And yet we should remember to thank others even

though they may not thank us—that's part of the Golden Rule" (Matt. 7:12).

Mom pulled several tins of cookies from the oven. Six pairs of eyes lit with delight at the sight of those freshbaked peanut butter cookies.

"Those who would like a cookie form a line to my right," announced Mom.

In a twinkling, six young Johnsons stood in a row. Then, with Mark at the head, they marched up to a cookie tin, each one reaching for a cookie. As they happily munched cookies, they pranced around the big kitchen. The cookies eaten, Mark winked at his mother, then headed his sisters and brothers for the cookie tin again. When each had finished a second cookie, Mark headed his company back to the counter for a third time, but Mom shook her head. "One dozen cookies will take care of you until supper!"

"Say, I could eat a dozen all by myself—between now and supper," Mark told her.

For a few moments, Mom stood quietly watching the beaming faces of those who had enjoyed her cookies. Then she said, "I'm waiting!"

Six Johnsons looked at her, wonderingly.

"Waiting for what, Mom?"

"Waiting to hear just one cookie-gobbler say thank you."

Sheepishly, the children glanced at one another. Then there was a whole chorus of "thank yous."

"Hm," said Mom, winking one eye, "seems like I heard some young folks around here finding fault with a certain old man because he didn't say thank you. Reminds me of a verse in the Bible that says, 'Judge not that ye be not judged'" (Matt. 7:1).

Paul looked up at her, his freckled face puckered in thought. "Guess we aren't any better'n ol' Gramps—and he doesn't have a Mommie to teach him to say 'thank you.'"

MEMORY VERSE: Judge not that ye be not judged. Matthew 7:1

### FAMILY DISCUSSION

1. What does the Bible say about finding fault with one another? (Matthew 7:3; Romans 2:1; 2:21)
2. Rather than find fault, what should we do? (Romans 14:13; James 4:12)

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## THE CONFERENCE PRAYER HOURS

The conference prayer hours at the 1978 Annual Conference in June were led by Pastor Harvey Carlson, Grand Forks, N. Dak. Here is a brief report on each of them.

*Thursday*—Pastor Carlson said that each day he was going to consider an example of prayer from the Bible. For this day he chose Psalm 116:7, 8, 12, 13. For what did the psalmist thank God? 1) The privilege of prayer. The world was amazed at Sadat's visit to Israel, but more remarkable is it that sinners can have fellowship with God. 2) For how God had preserved his life. God has also preserved us as individuals and as an Association. 3) The rest which the Lord gives. He gives comfort. How did the psalmist thank God? He said that he would take up the cup of salvation and call upon the Lord. And he would walk before the Lord. In Jesus, Pastor Carlson said, there is sufficiency for us.

*Friday*—The example of prayer given by Pastor Carlson was James 5:16-18. He pointed out that we don't need many people praying in order for God to work, but that righteousness in the person who prays is very important. Elijah prayed that it might not rain in order to awaken the people. He was willing to pay the price involved in facing a drought.

*Saturday*—Acts 4:29-31 was the example of prayer for Saturday's Prayer Hour. The disciples prayed for boldness in speaking of the Christ and their prayer was answered and they were enabled. Satan works against a fearless and plain setting forth of the Word of God by casting doubt on the perfection of the Bible and by causing people to accept some person's interpretation of the Word rather than searching for the whole truth. Pastor Carlson stated that the consequences of a lack of a clear presentation of the Word result in at least three things: 1) a blurring between the saved and the lost; 2) confusion as to what matures a Christian; and 3) too much spiritual sleepiness and discouragement among Christians. The disciples of old prayed unitedly,

*(Continued on page 10)*

# Perhaps I was DREAMING

## JOHN PILGER'S PILGRIMAGE

The "Saints of the Sylvan Temple." Pilger had never heard of them, but when he came upon the sign post by the roadside he promptly turned aside in the direction of the pointer. He soon arrived at a small chapel among the trees, over the entrance of which was written, "Christians, Welcome." He stepped in. A group of devout-looking men and women were engaged in morning devotion. And it was real devotion. They prayed as if they were acquainted with God, and in his heart Pilger joined them.

But a little later, when he looked around the room, he was somewhat puzzled over the pictures that hung on the walls. There was Galileo before the Inquisition; a chart of the solar system according to Copernicus, entitled, "Science, falsely so called;" and a group of six noted men of science, entitled, "Enemies of God." Pilger knew some of these men personally and knew that the charge was not true. He wondered why such pictures hung in a house of prayer.

He also noticed that the ventilation was very poor. The air was so heavy and stuffy that he could hardly breathe. "Pardon me," he whispered to a man near him, "would you mind opening a window just a little? It seems pretty close in here." The poor man looked alarmed. He did not open any window but instead he whispered something to his nearest neighbor. The alarm seemed to spread somehow, for soon quite a number of the good people were casting frightened glances at the stranger. He finally concluded that they would feel more at ease without him, and so he quietly got up and walked out.

How crisp the air was out there! How sweet the sunshine, how infinite the sky! He filled his lungs with the life-giving ozone and felt a thrill through every nerve. He strode along briskly up the mountain road, thanking God for freedom and space.

An hour's walk brought him to another group of people, gathered in a beautiful valley on the mountain side, and likewise engaged in morning devotion. There was nothing stuffy in this place of worship, but neither was there any lack of reverence. Pilger thought that he had never heard such prayers. Every sentence was an uplift.

After a while one of the men led out in a little meditation on "things we live by." He spoke as a man of deep spiritual experience. His words were noble, generous, and deeply edifying. . . . And yet as Pilger listened he began to miss

*(Continued on page 9)*



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# editorials

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## THE CALLING OF PASTORS

A resolution was passed at the Annual Conference in June dealing with the calling of pastors by congregations. It reads: "Be it resolved, that the Co-ordinating Committee be directed to appoint a committee of three laymen and two pastors to suggest procedures for congregations to follow in considering calls. Be it further resolved, that the names of the committee members be published in *The Lutheran Ambassador* so suggestions can be made by members of the AFLC."

We thought the resolution would provoke some discussion but it brought none, perhaps because delegates thought there would be time for an airing of views later. We'd like to start that airing now by expressing some opinions on a matter that is on a lot of people's minds.

In the last several years some parishes of the AFLC have fallen back into an old custom, that of inviting two or three pastors to come for trial sermons and then choosing among them, sending a call to the one who is favored by most voters. We say "have fallen back" because this was a practice followed by some 40 years ago and more. It doesn't seem to have been practiced much in the early years of the Association.

From the parish's point of view it seems an excellent idea. What better procedure than to take a look at several candidates and decide among them? Looking at it from the pastor's viewpoint it is quite different. If one is chosen first out of three there is a sense of satisfaction. Numbers Two and Three may wonder where they fell short in comparison

(Continued from page 8)

something in the message. There was haunting eloquence about the "unseen hand," but not a word about the nail-pierced hand; glowing vision of the "crown of victory," but not a glimpse of the crown of thorns; "boundless faith in man," but utter silence about the Son of Man.

Gradually the conviction was forced upon Pilger that the heart of our Christian faith was unknown to this cult. Sadly therefore he left them and continued his journey. He felt lonely as never before. Were there no more Christians in the world—genuine, brotherly Christians, sound in faith but free from bigotry and pettifogging? Or was he himself wrong? With the self-styled "saints" he could not feel at home, and still less with these others. Diffident of his own judgment, saddened and perplexed, he trudged along in solitude and silence for a long time.

Then a strange sensation came over him, as of somebody walking beside him, while at the same time a deep, calm joy

to Number One. If Number One gets the call and declines, does the parish go to Number Two or start over again. If Number Two is given the call after Number One declines it, how likely is he to accept it, especially if he happens to know that he got only 20 per cent of the original vote among the three?

Have all parishioners who vote heard each of the candidates? If not, how fair is the vote anyway?

Pastors are human. They are here to serve. They expect to change parishes from time to time. Turnover is good for all concerned. They want to know God's will and it isn't always easy to determine that. But do they have to compete against brother pastors in this head-to-head way? Usually they shrink from this.

In what other ways can parishes decide on a new pastor? The committee to be chosen will give us some guidance. The great majority of pastors would prefer to be considered one man at a time. The calling of a pastor shouldn't be a terribly difficult task in a church which as yet has less than 100 pastors on its clergy roster. If we had several thousand, as in the American Lutheran Church, it would be a different thing. Nearly every AFLC pastor is acquainted with someone in every congregation or has been heard by someone in it. There is already a lot of prior knowledge, making the job of selection easier.

While we are at it, we hope that parishes will follow the practice of contacting the church president about a pastoral vacancy. Congregations are free to do as they wish, but it is good for them to hear what he has to say, what suggestions he gives.

It is possible that the idea of choosing publicly among three candidates has arisen because the president has given three suggestions (names) to a parish seeking a pastor. But he has done that not to set up a contest among them, but in order that a parish may consider them as possible candidates and get in touch with them if it wishes.

Comments on this topic are welcomed from our readers. Comments are welcomed for our Letters to the Editor column on any pertinent subject. They always are.

grew up within him. "He is risen!"—Like the sound of a musical bell the words rang through his mind. Others followed. "Christ being raised from the dead dieth no more . . . I will not leave you . . . Lo, I am with you always." Pilger believed every word with all his heart, and in the depth of his soul he knew that the "strange feeling" was not a trick of his imagination but the evidence of an actual fact . . . "I am with you." . . . Far, far below him, too, lay the Valley of Vague Eloquence. From the height he now occupied he could see them both; he could see the relation between them, and the path that connected them—a thing impossible from the lower levels. And as he looked upon the shadow-dappled landscape, and saw how the sunlight glorified chapel and valley, he prayed in his heart that the closed-up mind of the one and the shut-up heart of the other might both be opened wide, that each might experience something of the length and breadth, as well as the height and depth, of the love of Christ.

—C. A. Wendell

(Continued from page 6)

"candles of faith" floating down the river on Friday night. Not to be forgotten will be the truth that through Christ we become members of "the family of God" (Gal. 4:6-7).

David Abel  
Student Pastor, Medicine  
Lake Lutheran Church  
(from the Medicine Lake  
Messenger, Minneapolis)

### TWO HONORED ON 90TH BIRTHDAYS

Two people were honored on their 90th birthdays at Bethany Lutheran Church, Bemidji, Minn., R. S. Persson, pastor, on Sunday, June 4. They are John Sundahl, a charter member, and Minnie Hjelm, also a member.

Many friends were present to honor them in a setting of musical numbers and expressions of appreciation for their service to the church and community.

A women's choir, formerly directed by Mrs. Hjelm, sang several numbers, the Sunday School sang a selection of Scriptural songs and Kirsty Wells played the violin.

*Praise Him! with stringed instruments and organ Psal*



Mr. Sundahl and Mrs. Hjelm

Mrs. William Goodman sang a song in Norwegian and Pastor and Mrs. Persson sang a number in Swedish. Doreen, Penny and Terri Schroeder also sang. Pastor Persson brought a message, followed by prayer and the benediction by Pastor Wm. Goodman.

Relatives and friends attended from White Lake, Mahnomen, Kelliher, Blackduck and Waskish, Minn., and Langdon, N. Dak.

### COUNTY FAIR BOOTH

Our Savior's Lutheran Church, Thief River Falls, Minn., Eugene Enderlein, pastor, operated a booth at the Pennington County Fair there July 13-16. Intern Charles Knapp was in charge, assisted by various others. Christian literature was distributed and there were opportunities to share Christian witness with fairgoers.

(Continued from page 8)

unitedly, remembering how great God is. They were guided by Scripture and, as they prayed, they surrendered. God backed up their preaching as He had promised.

Each prayer hour included a season of prayer in which a number took part.

### PERSONALITIES

Rev. Karl Stendal is serving during vacancy in Tioga, N. Dak. The address for Pastor and Mrs. Stendal is P. O. Box 546, Tioga 58852. Their home telephone is 701-664-2266; his office phone, 664-2468.

### DEVOTIONAL LEADERS AT CONFERENCE

The following gave devotions at the Annual Conference June 14-18:

*Thursday:* Mr. Sheldon Mortrud, Thief River Falls, Minn., Psalm 100, and Mr. Jonathan Dyrud, St. Paul, Minn., Ephesians 6:10-20

*Friday:* Rev. R. Snipstead, Ferndale, Wash.; I Corinthians 1:26ff, and Mr. Robert Bilden, Bagley, Minn., from Colossians 3 and II Timothy 4:2ff

*Saturday:* Mr. Harvey Dyrud, Newfolden, Minn., Philippians 2:5-11, and Rev. John P. Strand, Minneapolis, Minn.

### PASTOR AT BISMARCK

Rev. Einar Unseth will be in Bismarck, N. Dak., after August 16 to begin a new home mission congregation for the AFLC. His address will be 1308 2nd St. North, Bismarck 58501. He would welcome receiving the names of relatives and friends in the Bismarck-Mandan area who may be interested in an AFLC congregation. Contact him at his new address.

### THANKS AGAIN

Our hearts are being constantly warmed and encouraged as we remember the many expressions of love and fellowship shown us at the last annual conference. We feel totally unworthy of the very wonderful banquet which was such an unexpected and generous expression. The messages, music and fellowship will be long remembered.

The many resolutions and expressions throughout the conference were deeply appreciated. And it is such a humbling experience to read the letters and greetings that came from individuals, congregations and groups involved in the Kingdom work.

We deeply appreciate the generous gifts: checks of \$1200 from the WMF and the AFLC, and an additional \$1500 received from congregations and individuals. We have not yet decided to what use we will put this gift.

We covet your continuing prayers and support as we take up the pastoral work at St. Paul's Lutheran Church in north Fargo. We have rented an apartment and will be moving to Fargo September 1.

As we leave the offices in Minneapolis, we are so grateful that Pastor and Mrs. Richard Snipstead are taking up that work. We know that God will richly bless their ministry in behalf of the AFLC.

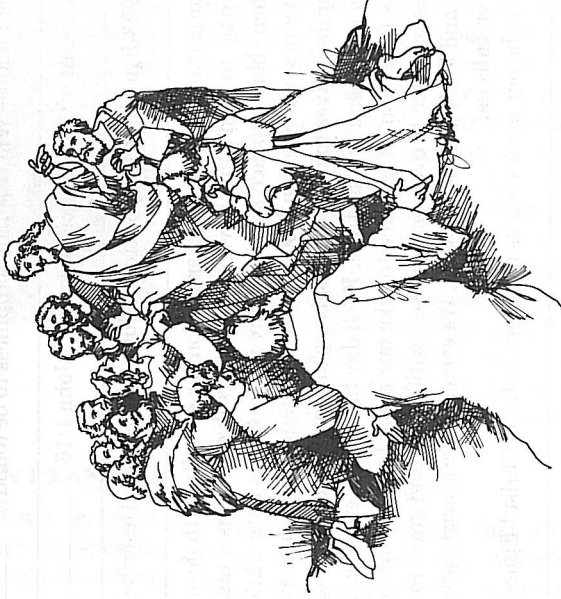
Thank you, dear members and friends of the Association of Free Lutheran Congregations, for the privileges that have been ours these past 16 years. We pray that God will bless and use the AFLC even more wonderfully in the years ahead. There are great opportunities, but also great dangers and pitfalls. Keep in mind Jude 24 and 25:

"Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever."

Sincerely in Christ,  
Pastor and Mrs. John Strand



# W.M.F. BIBLE STUDY



“Except it fall into the ground and die” . . .  
Can much fruit come alone at such a cost?  
Must the seed corn be buried in the earth,  
All summer joy and glory seemingly lost?  
He buries still His seed corn here and there,  
And calls to deeper fellowship with Him  
Those who will dare to share the bitter cup,  
And yet while sharing, sing the triumph hymn.  
“Except it fall into the ground, and die?”  
But what a harvest in the days to come;  
When fields stand thick with golden sheaves of corn  
And you are sharing in the Harvest Home.  
To you who “lose your life” and “let it die,”  
Yet in the losing “find” your life anew,  
Christ evermore unveils His lovely face,  
And thus His mirrored glory rests on you.

—Selected

September, 1978

## PREPARATION

Read Romans 5:1-11.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Matthew 5:6). We must face the fact that God’s basic ingredient for spiritual growth is our need. The soul does not receive living power but as it requires it. In witnessing and in helping others, we must watch for the needy heart. We, too, must become aware of our basic problem as believers, the infinite difference between self and Christ. Much of His preparation in our lives is seeing self for what it is and then, by God’s grace, becoming free from its power and influence. To receive victory from God is to believe His Word and feed upon it. It is only from and by His grace that we become liberated from the dominion of sin.

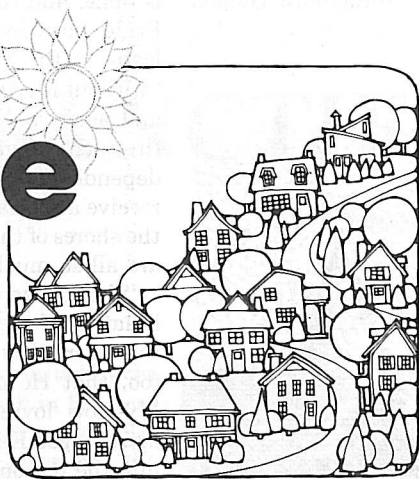
1. Why is Philippians 1:6 of such great importance? \_\_\_\_\_
  2. What double benefits do we have in Philippians 2:13? \_\_\_\_\_
  3. What should characterize our life with Jesus? II Corinthians 5:10-15 \_\_\_\_\_
  4. Proverbs 16:20b—Where is true happiness to be found? \_\_\_\_\_
  5. What is meant by “and grace for grace”? John 1:16 \_\_\_\_\_
  6. Isaiah 40:3-5 predicts the position of John the Baptist. Describe it. \_\_\_\_\_
- A very important part of our preparation for eternity with Jesus is our joy in prayer, not only to gain some advantage for ourselves, but as a means of glorifying God. Then there is peace and harmony in our hearts both while we pray and after we have prayed. We can also experience the joy of having everything that occurs in our daily lives take on thanksgiving and prayer, even things that may be hard or even unpleasant at the time. Each day brings us new grace and more loving kindness from God. It is grace to take our place beneath the cross of Christ. He also gives us grace to overcome our self-willfulness and grace to become humble, patient and lowly children of God. We even receive grace to pray. What grace that God even calls us!
7. What is to be our preparation as believers in Jesus Christ? Ephesians 6:12-17 \_\_\_\_\_
  8. Give our greatest resource of strength as God’s children. Ephesians 6:18-20 \_\_\_\_\_
  9. Paul compares the Christian life to a race in Philippians 3:13, 14. What is the goal? \_\_\_\_\_
  10. A great contrast is expressed in II Corinthians 12:10. What is it? \_\_\_\_\_

Any experience which makes us more aware of our need for God must contribute to our spiritual progress. God never diverges from the acceptance in which He has received us because of the death and resurrection of Jesus Christ. Some suppose that because they are conscious of their sins that they must renew their acceptance with God. But God’s eye rests on the work accomplished by Christ for the believers. Our satisfaction can only spring from the rest in His satisfaction. When the Holy Spirit reasons with man, He does not reason for what man is for God, but from what God is to man. If we look for righteousness in ourselves as ground of acceptance with God, we cannot receive true peace in our hearts. The Holy Spirit shows us what we are. The soul has to go on until he finds there is nothing on which to rest but the finished work of Jesus Christ on the cross for his sins. Grace once bestowed is not withdrawn. God knew all the human frailties beforehand. His action was independent of them, not dependent upon them.

11. What is our greatest danger in our preparation for eternity with Jesus? I Peter 5:8 \_\_\_\_\_
12. How can we describe what is in store for believers? I Corinthians 2:9 \_\_\_\_\_
13. How does Paul admonish us in I Peter 5:10? \_\_\_\_\_
14. What is the warning of the prophet Amos to Israel? Amos 4:12 \_\_\_\_\_
15. Matthew 25:41 tells of the fate prepared for the unsaved. What is it? \_\_\_\_\_

Life is complex. It contains many strange contradictions. Joy is not free from sorrow. Real joy consists in experiencing God and His unspeakable grace, both in joy and in sorrow, in fear and in calm, in anxiety and in complete rest. It is a part of our preparation for eternity with Jesus.

# Life on the Edge of Town



## HEADING WEST

It had been 25 years since I journeyed to northeastern Montana to take up work in my first parish at Medicine Lake. And so it seemed good to go back and see that area again and meet as many people as possible. My visits out there have been few in the intervening 20 years this fall since I left.

My first stop, on July 12, was at Devils Lake where I attended the evening service of our North Dakota-Montana Bible Camp at Lakewood. Pastor John Strand, who will soon be a pastor in Eastern North Dakota, was the evening speaker for the week and that night he talked about the "breastplate of righteousness" (Eph. 6). I was impressed with the setting and facilities of Lakewood Camp. I spent the night with my aunt and uncle in town, the A. O. Lees.

On the next day through beautiful, green countryside. Across North Dakota and in Montana the land had never looked as green in July. The crops looked excellent. Long before harvest, I saw in Crosby something I hadn't seen before, 20 to 30 trucks by an elevator waiting to be unloaded, abandoned by their drivers for the night or longer.

Two things were very noticeable as I drove across the prairies and thought of how they looked 25 years ago. There are more trees now and the older ones are much taller now. You notice this in the towns especially. The other thing is that many old farm homes are being replaced by new ones, usually ramblers, occasionally split-levels. Some of the farm homes are set in extremely attractively landscaped yards.

## OLD HOME TOWNS

I visited three towns I've lived in. First, there was Wildrose, N. Dak., my birthplace. I was in the house where I was born, now occupied by Mrs. Ruth Kvilhaug, sister of Olve Willand of our congregation in Ferndale, Wash. It has been many years since I'd been in the house. Some of us who are older can name small towns as the place where we first saw the light of day and we take some pride in that.

In Crosby I stopped to have supper with Mrs. Klara Sabo, mother of Martin Sabo, who is running for the Fifth Congressional District seat in the U. S. House of Representatives from Minnesota. My father baptized him when he was serving Writing Rock congregation near Alkabo, N. Dak. I remember being out at Sabos' farm as

a boy and remember Martin later as a Luther Leaguer in the Williston District when I was a pastor at Medicine Lake.

Westby was my next home town to visit. There I attended grades four, five and six. I called on our neighbor, 94-year-old Mrs. Hjelm, for one. She was one of a half dozen or more 90-year-olds I met on the trip.

I got to Medicine Lake by the 15th, via Plentywood. It was good to meet many former parishioners and others. Of course, one notices those who were children then, grown into manhood and womanhood, often parents now. And then there are those who were in later middle-age then and who now are in advanced years, perhaps not able to move around freely any more. Yes, the years have gone by.

There was an informal 40th anniversary program at Medicine Lake Lutheran Sunday afternoon. It followed an ice cream social honoring the charter members present. I had to leave the program early as the Orville Qualleys north of Brockton were expecting me for supper. It was interesting to travel the 32 miles out to their place, even as it had been to retrace the roads to Rock Spring schoolhouse and Bethel Church. (Both congregations are no longer in existence.)

## A SERVICE, A MUSEUM

That night we had a service at Faith Lutheran, north of Brockton. It has recently been served by Lay Pastor Verle Dean. By now, Rev. Edwin Kjos has come to serve as pastor there and in Culbertson. Orville Qualley led the service and Clifford Berglee led our singing on his electric guitar. We met in the basement as the day had been hot and it was comfortable there. I brought a message on Romans 1:16, 17 and we closed with some hymn singing. The fellowship was good.

The next day I visited some in the community, was in Zion Church and called on some in Poplar and Culbertson. Could mention in passing that I stopped at the various cemeteries and read the names of many I'd known in the past.

After a night in Kinley Bolstad's fine mobile home in Culbertson I went on to Hanks, N. Dak., to see the Pioneer

Trails museum recommended by Don Rodvold, a native of that town. His aunt gave a couple from Washington and me a tour of their really fine museum. The good thing about the small town museum is that almost all articles on display are from the area. Let me mention the outstanding collection of old tractors in the Pioneer Village at Crosby. Plentywood has a smaller collection. I wasn't in the museums in those places.

A visit to Brush Lake Bible Camp, just inside the Montana line, was a must. I helped to start the camp back in 1957. We had our first camp there the next year. John Strand was the music director and Richard Snipstead came down from Canada to be our evening speaker. I was in charge of meal service and KP. We had a blessed week with evidence of the Spirit's working.

Brush Lake itself is a prairie jewel. Contained within one square mile, it attains 90 feet at its greatest depth. The camp hasn't had great use as a Bible camp. 4-H groups and others also make use of it. For me it is a place of great memories.

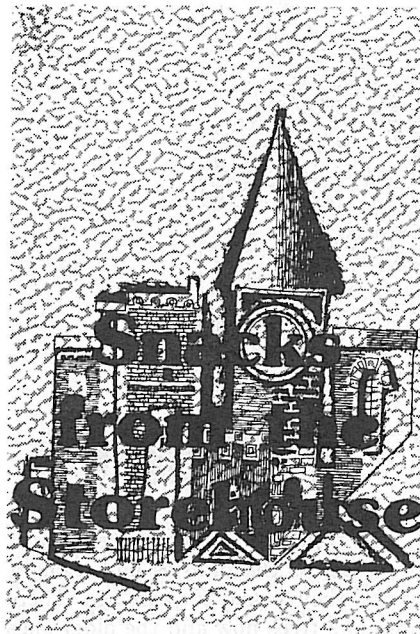
I mentioned cemeteries. In the churchyard of Our Savior's Lutheran north of McGregor, N. Dak., which my father served from 1924-30, it was interesting to see how many of the gravestone dates were of men and women born in the '80s and '90s, the same years as my parents. Then it dawned on me, the area had been homesteaded by young men and women of my parents' generation. And they came in before 1915 and the years soon after.

The trip home included a stop at Lake Metigoshe in the Turtle Mountains. There we had camps, too, in the Lutheran Free Church days and the Association had a camp there also for a couple years. The Turtle Mountains are a little bit of Minnesota on the Dakota prairies. Many memories at Lake Metigoshe, too.

My last night out was spent with Clarence Gudim in McVile, N. Dak. Then home the next day via Northwood and Grand Forks. Many more places and people could be mentioned but space doesn't permit it. Trips like this aren't the most restful, but they are very pleasant as

acquaintances are renewed and wonderful hospitality is experienced. God bless the many friends greeted along the way.

—Raynard Huglen



#### UNDER THE JUNIPER

"Why are you here?" It is God asking and He has every reason to ask. There is work to be done and his best worker is found sleeping under a juniper tree. The worker's name is Elijah. The day before he had done such a tremendous task for his Lord. He had stood up for his God against all the priests of Baal. He had defied them to prove the strength of their gods over against that of his. Wouldn't you love that kind of courage? Nothing, it seemed, could stop this man of God. Nothing! And here we meet him the next day in hiding. If there ever was a case of self-pity and depression, this was it. No wonder God asks: "Why are you here?" Not that He didn't know the answer but the question called for self-examination on the part of Elijah. Why was he there? Why are you and I there so often? Too often. One day we soar on the "mountain top" with God. We are able to do so much for Him. The next day we find ourselves in the "valley." Why?

We are so slow at learning. We are so slow at realizing our *complete*

dependence on HIM. Elijah was the instrument God used—and only that. It is so easy for us to forget that and take some credit to ourselves for what is done, and then defeat is inevitable. Pride corrodes the connection that leads to the Source of Power. And—"without Me ye can do nothing." Time and again we have to be taken down into the "valley" to learn our dependence on God. Peter had to receive a special course in this down by the shores of the Sea of Galilee. And we are all so much like Peter.

"I'm so glad God sent Elijah into the isolation of the juniper tree to re-learn that secret key to success. I'm so glad, too, that He didn't leave him there. My how lovingly He deals with the discouraged Elijah. Even before asking him the reason for his being there, He sent an angel to provide his needs. He understood the problem. "Arise and eat; because the journey is too great for you."

He comes to you, too, brother and sister. You who may be under your "juniper" tree. The journey is too great—without Him. The burden is too heavy. But with Him—all things are possible.

Karl G. Berg

#### SUNBURG LUTHERAN CHURCH TO OBSERVE ANNIVERSARY

Sunburg Lutheran Church, rural Sunburg, Minn., will be observing its 100th anniversary on Sunday, Aug. 20, Carl Hort, pastor. The morning worship will be at 10:30 with former student pastor Larry Johnson speaking, followed by noon luncheon and fellowship.

The afternoon service will be at 2 o'clock, with former pastor Dennis Gray preaching. There will be special music. Coffee, cookies and bars will be served afterward.

We invite your presence and your prayers on this our special day.

—Cora Tullis

#### PREACHING MISSION Strandquist, Minn.

Hegland Lutheran Church  
Merle Knutson, pastor  
Oct. 1-5

Rev. Gerald F. Mundfrom,  
Nogales, Ariz., speaker

## YOUTH NIGHT REUNION HELD AT NEWFOLDEN

A reunion celebrating 33 years of Saturday night Christian youth activity in the Newfolden-Argyle, Minnesota community was held July 1-2, in Newfolden.

The youth nights began in June, 1945, when an all-Luther Leagues picnic was held at the Old Mill State Park, west of Newfolden, not on a Saturday night, but a Friday. The second gathering occurred also on a Friday, in July, at a farm place northwest of town. But by fall the youth from the five-point parish were meeting on Saturday nights, sometimes monthly, sometimes twice a month over the years. The late Rev. G. P. Ronholm was pastor at the time the youth nights began, but left later that summer.

In the merger of 1963, Westaker and Bethania congregations became members of the Association of Free Lutheran Congregations and were joined by Hegland, Strandquist, to form a new parish. Bethlehem and Alma became part of the American Lutheran Church. The fifth church, Folden, was no longer active by then.

A banquet opened the reunion festivities on Saturday night. Approximately 160 attended with representatives from such far off places as Florida, California and Washington. A special guest was Dr. Roger Ose, formerly of Thief River Falls, Minn., home on emergency medical leave from his mission work in Madagascar. Guest speaker at the banquet was Dr. Merton Strommen, Minneapolis, Minn., for 17 years youth director of the Lutheran Free Church, and now executive director of Search Institute, an organization which samples church beliefs and feelings. Rev. Erling Huglen, Roseau, Minn., was master of ceremonies.

Visiting pastors spoke in most of the participating churches on Sunday morning. They included Rev. Dennis Gray, Spicer, Minn., who spoke at Westaker. His wife Marilyn had been a "youth-nighter" in earlier days.

In the afternoon service at Marshall County Central High School auditorium, former Newfolden pastors Gordon N. Berntson, Carrington, N. Dak., and Loren Nielsen, Rockford,



Shown here are the pastors and lay pastor present at the Youth Night Reunion. Front row, left to right, Dr. Merton Strommen, Earl Eveland, Hans Floan, Loren Nielsen, Gordon N. Berntson and E. J. Raaum; back row, Dennis Gray, Dr. Roger Ose, Ronald Qualley, Lay Pastor Clifford Dyrud, Delano Lind and Raynard Huglen. Not pictured; Merle Knutson.

Ill., brought messages. Mr. LeRoy Knutson of Westaker, general chairman of the reunion, led the service.

Following a potluck supper at the school, Dr. Philip Dyrud, Westaker, led the evening program at which Rev. E. J. Raaum, Selah, Wash., also a former pastor at Newfolden, was the speaker. Mrs. Marguerite Lee Pearson, Warren, Minn., told about the beginning of the youth nights.

Current local pastors in Newfolden are Merle Knutson of the AFLC parish and Hans Floan of the ALC parish.

Former AFLC lay pastors who have been a part of youth night history, but

who were unable to attend the reunion, are Gene Sundby, Outlook, Sask., and Rodney Stueland, Buxton, N. Dak.

In spoken word and written testimony former youth-nighters have told of spiritual blessings which have come to them through these organized activities with a Christian emphasis. Some found Jesus Christ as Savior through them, others were strengthened in Christian faith.

An anniversary booklet was prepared for the occasion and is available at \$1.50 per copy from LeRoy Knutson at Newfolden, Minnesota 56738.

### ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 East Medicine Lake Boulevard Minneapolis, Minnesota 55441

#### BUDGET RECEIPTS (Feb. 1 to June 30)

Fund	Total Budget 1978-79	Current Budget	Received during June	Total Rec'd to date	% of Current	% of Total
General	\$ 78,630.00	\$ 32,762.50	\$ 5,648.52	\$ 22,372.43	68.3	28.5
Schools	143,190.00	59,662.50	7,151.10	36,954.70	61.9	25.8
Home Missions	75,000.00	31,250.00	5,226.28	17,421.52	55.7	23.2
Foreign Missions	13,512.00	47,296.65	9,181.61	28,897.99	66.1	25.5
Praise	35,000.00	14,583.35	2,951.71	9,854.10	67.6	28.2
<b>TOTAL</b>	<b>\$445,332.00</b>	<b>\$185,555.00</b>	<b>\$30,159.22</b>	<b>\$115,500.74</b>	<b>62.2</b>	<b>25.9</b>
1977-78	\$382,477.00	\$159,365.35	\$ 29,643.71	\$117,807.97	73.9	30.8

## Directory of the Association of Free Lutheran Congregations

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Mr. Robert Dietsche  
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##### Dean of Free Lutheran Seminary

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Eugene, Ore. 97402

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Miss Judith Wold  
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