

# The Lutheran Ambassador

**THE DECLARATION OF INDEPENDENCE**  
 Religious News Service Photo **IN CONGRESS, JULY 4, 1776.**

## The unanimous Declaration of the thirteen united States of America,

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. — We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable Rights; that among these are Life, Liberty, and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such Principles and organizing its Powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. — Such has been the patient Sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world. — He has refused his Assent to Laws, the most wholesome and necessary for the public good. — He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. — He has refused to assent to Laws for the accommodation of large districts of People, unless those People would relinquish the right of Representation in the Legislature, a right inseparable to them and forms of Government. — He has called together legislative Bodies at places unusual, uncomfortable, and distant from the Depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures. — He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the People. — He has refused for a long time, after such Dissolutions, to cause others to be elected; whereby the Legislative Powers, incapable of Annihilation, have returned to the People at large for their exercise; the State in the mean time exposed to all the dangers of Invasion from without, and convulsions within. — He has endeavored to prevent the Population of these States; for that purpose obstructing the Migration of Persons; refusing to pass other Laws to encourage their Migrations hither, and raising the Conditions of new Appropriations of Lands. — He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary Powers. — He has made Judges dependent on his Will alone, for the tenure of their Offices, and the amount and payment of their Salaries. — He has created a multitude of new Offices, and sent hither Swarms of Officers to harass our People, and eat out their Substance. — He has combined with others to subject us to a Jurisdiction foreign to our Constitution, and unacknowledged by our Laws; giving his Assent to their Acts of pretended Legislation: — For quartering large Bodies of armed Troops among us; — For exercising them, by a mock Trial, from Punishment for any Offenses which they should commit on the Inhabitants of these States; — For cutting off our Trade with all parts of the world; — For imposing Taxes on us without our Consent; — For depriving us in many Cases of the benefit of Trial by Jury; — For transporting us beyond Seas to be tried for pretended Offenses; — For abolishing the free System of English Laws in a neighboring Province, establishing therein an arbitrary Government, and enlarging its Boundaries so as to make it at once an example and fit instrument for introducing the same absolute rule into these Colonies; — For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Terms of our Governments; — For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever. — He has abdicated Government here, by declaring us out of his Protection and waging War against us. — He has plundered our Seas, ravaged our Coasts, burnt our Towns, and destroyed the lives of our People. — He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of cruelty, perfidy, and insupportable oppression; and he has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands. — He has excited domestic Contentions among us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, was an undistinguished Destruction of all ages, sexes and conditions. — On every Stage of these Oppressions we have petitioned for Redress in the most humble Terms: our repeated Petitions have been answered only by repeated injury. — A Prince whose Character is thus marked by every act which may define a Tyrant is unfit to be the ruler of a free People. — Now have we no Remedy left but to throw off such Government, and to appeal to the Supreme Judge of the world for Redress of our Grievances. — We therefore, the Representatives of the united States of America, in General Congress, assembled, appealing to the Supreme Judge of the world for the Rectitude of our Intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States; that they are absolved from all Allegiance to the British Crown, and that all political Connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. — And for the support of this Declaration, with a firm reliance on the Protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

<i>John Hancock</i>	<i>Not Morris</i>	<i>Richard Bland</i>	<i>John Adams</i>
<i>Joseph Hewes</i>	<i>James M. Smith</i>	<i>John Jay</i>	<i>Samuel Adams</i>
<i>John Penn</i>	<i>Samuel Adams</i>	<i>John Jay</i>	<i>Samuel Adams</i>
<i>Edward Rutledge</i>	<i>John Jay</i>	<i>John Jay</i>	<i>Samuel Adams</i>
<i>Thomas Mifflin</i>	<i>John Jay</i>	<i>John Jay</i>	<i>Samuel Adams</i>
<i>George Wythe</i>	<i>John Jay</i>	<i>John Jay</i>	<i>Samuel Adams</i>
<i>Richard Henry Lee</i>	<i>John Jay</i>	<i>John Jay</i>	<i>Samuel Adams</i>
<i>Thomas Jefferson</i>	<i>John Jay</i>	<i>John Jay</i>	<i>Samuel Adams</i>
<i>Francis Pickens</i>	<i>John Jay</i>	<i>John Jay</i>	<i>Samuel Adams</i>
<i>John Hancock</i>	<i>John Jay</i>	<i>John Jay</i>	<i>Samuel Adams</i>

# MEDITATION MOMENTS

## JESUS IDENTIFIES WITH THE LOWLY

Jesus was born in a manger. He was never a land owner. He did not have so much as a bed that He could call His own. He had only the bare essentials of life. He took from this world only that which was given to Him.

He died a most humiliating death, and was buried in a borrowed grave. And while many attended His execution, only two people honored Him by attending His burial. He never complained or indicated a desire for more of this world's goods.

He was poor in the temporal, material things of life, but is able to give to man riches such as no one has ever been able to offer.

As a man who was poor materially, but spiritually rich, Jesus identified with the poor and the lowly more than He did with the rich or upper class. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God" (Matt. 24:19), indicating the danger of the things of this world capturing our hearts and robbing us of heaven.

It was the poor also who identified with Jesus. They were the first to accept His message and to receive the abundant, eternal life He had to offer. They had much less to tempt them away from Jesus than did the materially well-to-do. And it was because Jesus identified with the poorer class of people first of all that many of the

richer class rejected Him. "Can there any good thing come out of Nazareth?"\* They sarcastically asked, revealing their attitude. It has always been hard for the upper class to believe that the poor might have something worthwhile to offer. It has been humiliating to them to accept anything from the poor. It has been even more difficult to imagine that the poor have any kind of wisdom that would benefit them. "If the poor have wisdom, why are they poor?" they ask. They asked the same concerning Jesus.

Pontius Pilate, though in sympathy with Jesus and hungering for what He had to offer, could not make himself accept Jesus as his Lord and as the giver of life, because Jesus had been brought to him as his prisoner.

The rich and worldly-proud are ashamed to identify themselves with Jesus as He is in His lowly state. Neither are they happy with the friends He has and the company He keeps. Jesus' friends are the poor and include the repentant drunkard and the forgiven harlot.

Many attempts have been made to dress Jesus up (also His message) in order to make Him more appealing and acceptable to the elite.

But Jesus remains the same. And though a King sent from heaven, He does not fit into the more elaborate worldly setting that man often tries to fit Him into.

And so the rich end up worshipping a false, made-over Christ, who fits into their society and religion, but this made-over Christ has no life to give. In the meantime, the real Christ continues to identify Himself with the poor. The Bible tells us that not many rich are saved (I Cor. 1:26).

The final result is that many of the rich become poor, not because they are rich, but because they are too proud and too ashamed of Jesus to identify with Him in His lowly state.

But Jesus continues to identify Himself with the poor. And the poor become rich when they recognize Jesus to be one with them and let Him be their Savior and Lord.

If the rich will humble themselves to accept Jesus as He is, not being ashamed of Him, they, too, can be saved. But Jesus will never become one of them, deserting His place in the fellowship of the poor, no matter to what extent this world tries to exalt Him in a worldly, materialistic way. The devil offered Jesus the whole world and He refused the offer (Matt. 4:9). The people of Palestine offered to make Jesus their king. He also refused this offer (Jn. 6:15).

\*This phrase was first quoted by Nathanael (Jn. 1:56), but it gave expression to an attitude concerning Jesus which was prevalent at that time.

Gerald F. Mundfrom

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The Lutheran Ambassador is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to The Lutheran Ambassador, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 14, Number 12

# Civil Government

by Rev. Howard M. Kjos  
Roslyn, S. Dak.

Anyone who has concluded that the Augsburg Confession is obsolete and irrelevant to our age should consider Article XVI. It is as modern as the latest thing off the press, and very likely more relevant. Its proposition is simple, logical and Biblical. Yet today we find the same need to show its Scriptural and logical basis as the reformers found in 1530, for we still have some who do not accept its teachings. However, the Reformers' Roman opponents did not oppose this article.

"Of civil affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to determine matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry, to be given in marriage.

"They condemn the Anabaptists, who forbid these civil offices to Christians. They condemn also those who do not place the perfection of the Gospel in the fear of God and in faith, but in forsaking civil offices; for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but especially requires their preservation as the ordinances of God, and in such ordinances the exercise of charity. Therefore, Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin, for then they ought to obey God rather than men (Acts 5:29)" (Article XVI).



Rev. Howard M. Kjos

This article is directed against those who "drop out" of society and civic responsibility. The writers were opposing the supposed "perfection" of the Anabaptists, who withdrew from society and created their own isolated communities in the wilderness to avoid the world's sin. Also attacked was the thinking of the monks, who abandoned participation in the secular world to try to please God through vows of obedience, chastity and poverty.

## OUR SOVEREIGN GOD HAS DELEGATED AUTHORITY TO MAN

God is the supreme sovereign authority over all of His creation. All earthly authority is delegated to man by God: "And God created man in His own image . . ." and God said to them, "... fill the earth, and subdue it; and rule over (all the earth) . . . and over every living thing . . ." (Genesis 1:27, 28.) Consequently, all earthly authorities are responsible before Him and are required to answer to Him.

The two summary commandments, by which the Bible sums up the spirit of God's moral law, are a command to love God and our neighbor: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself" (Luke 10:27). "Love does no wrong to a neighbor; love, therefore, is the fulfillment of the law" (Romans 13:10).

## THE KEY TO SUCCESSFUL HUMAN RELATIONS

All of God's law is really contained in the first commandment. The other nine are only an explanation of how we live when the one true God is our only God. Similarly, the fourth commandment is the basis for the last seven, which deal with love and service to our neighbor.

Love and respect for those we live with, active care and concern, and submission to God-established authority must be learned in the home, then carried on into all contacts with people throughout life. When this basic principle for human relations is firmly implanted, we have the key to a successful and happy life. "That your days may be prolonged and that it may go well with you in the land which the Lord your God gives you" (Deuteronomy 5:16).

## TO BE READY FOR EVERY GOOD DEED—SUBMIT

The fourth commandment teaches submission to authority. Parents are the authorities in the home, the pastor is overseer and minister of God in the

assembly of believers, administrators and teachers in school, and employers at work (I Peter 2:18). The state or civil government is the authority which exists for the purpose of regulating the public relations of people with each other so that all people may live together in peace and security. God in His love has established this means to give us an orderly and benevolent society. Paul tells Pastor Titus, "Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed... (Titus 3:1). A Christian citizen has the highest possible motivation for obedience to his government; it is his Lord's will. We cannot resist government without resisting God. However, if our government should command us to cease Christian witnessing, "We must obey God rather than men" (Acts 5:29).

We are bound by God's word to obedience to all authorities. God gave the Jews civil laws through Moses; he has given us civil laws through our constitutional lawmakers.

#### RESPONSIBILITY OF THE STATE

The Augsburg Confession specifically mentions political, military and economic power. Our nation, the world's most powerful free nation, has a great responsibility to use these powers properly. God has given civil government its authority, making those who rule through government God's servants. They administer the laws of the land. They owe it to their subjects to deal righteously and justly, to fight against evil and to protect and help the innocent and good. We have the right to appeal to them through our courts to maintain and protect our rights.

#### A SOCIAL PHILOSOPHY FOR THOSE WHO LOVE THEIR NEIGHBOR

Evangelical Christianity has always taught that service to God meant active participation in the affairs of the world. Article XVI shows the Augsburg Confession to be in that Christian tradition. A responsible Christian will not evade this responsibility. He will seek God's guidance as to where he can be the most influential, then take up the battle in be-

half of mankind. He uses his God-given abilities to make this world a better place for all its people. Christian love demands it, for the transactions of the secular world affect the welfare of the world's people. The Christian citizen will therefore attempt to invade the power structures where basic decisions are made.

#### BASIC HUMAN NEEDS WE MUST MEET

Human needs may be classified in three categories: physical, intellectual and spiritual. Under these major categories we identify seven basic needs: shelter, food and clothing, education, business, government, recreation and religion. In the most basic primitive societies these needs are fulfilled through the home and a small circle of relatives and associates. But as societies become more complex and human interrelationships and interdependence increase, the home delegates authority for supplying these needs to others, and businesses, trades and institutions are established. Accordingly, we have building trades, industries producing our food and clothing, schools, specialized business establishments and professions, governments—local, state and national, recreation industries, and churches and church bodies. Almost everyone makes use of the services supplied by these agencies, without any concern about whether they are right or wrong.

#### BUT WHAT ABOUT GOVERNMENT?

But some believe that Satan is the power behind all government. (But could he not be equally as much behind the other human institutions?) Therefore, they refuse to have any part in it. Some feel free to disobey laws of the state. Others may obey according to Scriptural commands, but will not become a part of it. They simply withdraw from all responsibility in it.

#### CHRISTIAN LOVE REQUIRES INVOLVEMENT

Is there any area of human need in which God has made the Chris-

tian citizen exempt from showing loving concern for his neighbor? No, Christian love compels us to believe that Jesus' words, "You shall love your neighbor as yourself," warrant concern for the needs of the whole man. Since government is one of man's seven basic needs, God's law demands our concerned participation in it.

#### THE RESPONSIBILITY OF THE HOME IN A COMPLEX SOCIETY

In emphasizing civic responsibility, we again want to stress the centrality of the home. Godly people have always considered the home as the most important and basic unit in society. Because the home delegates authority to agencies to supply basic human needs to and for the home, the home has a responsibility, born out of love, to see that these agencies serve mankind in a Christian manner. This requires participation.

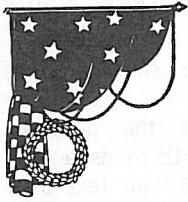
Those who are given authority in the home must assume the responsibility that goes with it. So we see that if we who are parents and elders in the community do not use our abilities and influence whenever we can to improve the agencies of human society which provide for human needs, we are shirking God-given family responsibility. For the work of these agencies will affect and influence our family and neighbors. We can never forget that we are responsible for them. Who is a neighbor? Anyone who needs our love, and that is everyone.

#### RESPONSIBILITY INCLUDES WILLINGNESS TO SERVE

If God calls us to take public office, we must do so. If we do not, our children and others may be governed by people whose leadership may be injurious to them in body, mind and soul. If we refuse to go to war when called on by our government, we may be responsible for overthrow of just government and enslavement of millions of people by evil forces.

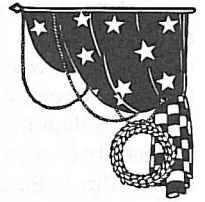
We owe it to God and our fellowmen to obey all laws, including those of income taxes, the draft, and speed limits (even when nobody is looking!).

[Continued on page 8]



# HAPPY BIRTHDAY, AMERICA

by Dale Stone  
Minneapolis, Minnesota



Once a Russian Wolfhound was visiting Paris. While there he became friends with a French poodle. The Wolfhound said, "In Russia I have everything, an air conditioned kennel, my choice of caviar or beef, a lovely exercise run with a view overlooking the black sea, and the finest trainers to pamper and groom me for dog shows." The poodle replied, "Then why did you leave Russia?" The Wolfhound said, "I thought it would be nice sometime to bark."

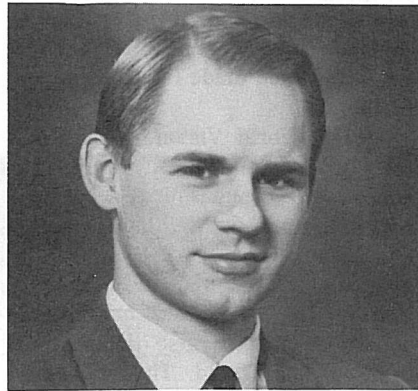
Here we are in the Bicentennial year of our nation. It's good to think about the freedoms we have, especially those of speech and religion. Many Americans came here originally because they felt less than free to "bark" and pray in their home countries.

Some of America's founding fathers were Christians. The Bible explains that Jesus is the Light of the world. It adds that Christians are to be like Christ.

Harry Lauder once wrote, "I could tell where the lamplighter had been by the trail that was left behind him." You can tell where a person is by what he leaves behind him. The trail of the influence of Christians across this nation's history includes The Declaration of Independence. In this document, the freedom to worship as we please is guaranteed. Jesus said that God is a spirit and those who worship Him must do so in spirit and in truth. This implies more than going through the motions. It means doing more than helping the church.

It wasn't always easy for the colonists to persuade other nations that the United States deserved to exist. It cost lives. But through it all one lesson became clear, "Jesus Christ is a help in trouble."

Once there was an emergency call to the Coast Guard. A typhoon was coming across the Florida keys and a small yacht was in distress... engines out, taking water, sinking fast, SOS, MAYDAY... the whole bit. A



Dale Stone

new recruit to the Coast Guard had evidently been attracted by the commercials in the brochure that showed a sailor catching the eye of a pretty girl in his snappy blues. He hadn't bargained for going out to rescue a yacht in 100-mile typhoon winds. He looked at the huge 15-foot breakers and reasoned with the captain, "Hey man, no way, we can't dare to go out in that storm. We may never come back!" The captain yelled at him to shape up and added, "We aren't called to come back. We're called to go!" Every commitment entails some elements of risk.

Sometimes we think Jesus was always at peace about why He was sent to earth. But on the night before He was crucified, Jesus prayed in the Garden of Gethsemene up on the Mount of Olives in a suburb overlooking Jerusalem. He knew the church leaders were detailing instructions to the armed guard which Judas the betrayer was leading to arrest Him and nail Him to His last pulpit. He knew that within 24 hours He would be dead. Jesus prayed, "Father, if it be possible, let this cup pass from Me." The Bible records that sweat flowed from His forehead like great drops of blood. Maybe Jesus reasoned with his Heavenly Father, "I may never come back." If so, God told Jesus, "you are not called to come back. You're called to go."

Freedom is never a gift. Once a

heckler asked an evangelist, "How much does it cost to win a soul? Ten dollars? A hundred?" The evangelist said, "I'm afraid it costs much more than that. It cost the holy and precious blood of Jesus Christ and His innocent sufferings and death." Jesus is the one "in whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace which he has lavished upon us" (Eph. 1:7ff).

Christ has paid His dues and ours. Therefore, He can be our help in time of trouble. A certain Christian, Richard Wurmbbrand, was in Rumanian prisons for 14 years, including three in solitary confinement. One day a guard awakened him and rushed him into the interrogation room where His torturers announced, "You will be shot today." I don't know how you would react if you heard these words directed toward you. But Wurmbbrand made the guard a proposition he couldn't refuse. "My friend, you have a very unique opportunity to do an experiment which will help you learn if faith in Jesus, the resurrection and the life, actually gives peace in place of fear... as the Bible allegedly says. You have just told me that in a few hours I will be shot. My heart should react to this news by going 'patter-patter-patter... at a very accelerated pace.'" Then he added, "But if Jesus can give Christians the peace which passes understanding, and keep them calm even in strained situations, then my heart will only be going 'pit-a-pat.'" Wurmbbrand placed the hand of the startled interrogator under his shirt over his heart. Wouldn't you know, it was just ticking along at an easy, calm, "pit-a-pat."

Jesus promises, "Peace I give unto you. Not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid. You believe in God, believe also in me."

So it is, that although troubles come, by the elements, as in the case of the

Coast Guard crew, or by the hand of man, as in the case of Wurmbrand, there is One who is greater than our troubles. Greater is He who is in the Christian than he who is in the world.

Once two men were talking. One said, "I'm bothered by things the Bible says which I don't understand." The other said, "I'm more bothered by things the Bible says which I do understand." I'm with the second man. Jesus said in Matthew 5, "Blessed are you when men persecute you for My name's sake." I admit this bothers me.

During the time Hitler was ascending to leadership in Germany before WW II, a Christian named Corrie ten Boom confided to her father that she was worried about whether or not she could keep the faith if persecution came. Her father asked her, "When you go to Berlin, when do I give you the train ticket? Two weeks early?" Corrie answered, "Oh no, you give it to me the hour I need it." Her father continued, "Well, that's how it is with the Lord... we get the strength as we need it." Jesus knew His friends were going to be arrested. He gave them guidelines on what to expect. Paul was in jail so often when he arrived in town that he didn't check out the facilities at the local country club, he looked in on the jail to see how accommodations were. Jesus said, "When you are dragged before judges and magistrates for my name's sake, don't worry about what you are going to say. In the hour you need it, the Holy Spirit will tell you what to say."

Paul had a fearless attitude towards death. When he was told he would be killed, he said, "To die is gain." When they said, "Ok, we don't want you to have a gain, we'll let you live..." Paul said, "Hallelujah, for me to live is Christ." What could you do to a person like that? Whether he lives or dies he has it made with Jesus who promises never to leave His own.

An interesting thing happened in Cambodia shortly before the Communists took it over. The largest missionary organization there is Christian and Missionary Alliance. They had been there for 50 years, but only had about 500 converts. That's ten a year. Not too successful. Anyway, in the last three years there have been

10,000 converts. Hundreds were coming to Christ each week. Why? They lost faith in some of their other hopes for security. Inflation was many hundred per cent each year, so they couldn't trust money. Prayers to their heathen gods did no good. Politically, the system was short-circuited. So, in their desperation, they turned to Jesus, and He gave them a living peace and faith which made them more than conquerors.

In 1974, World Vision, a Christian relief organization which cares for thousands of orphans, had a meeting in Cambodia. Three thousand attended. At the close of the meeting, the evangelist asked those in the audience who wanted to ask Christ to forgive their sins to raise their hands. Ninety per cent did. Then he asked those who really wanted to invite Christ into their lives to stand. Nine out of ten did. He thought surely they didn't understand, so the speaker told them to sit back down and he explained that giving their lives to Christ might mean being persecuted by family and even death if the Communists overran the nation. He had an altar call at that point, and 95% came forward. Jesus attracts men to Himself. The only reason I can think of for anyone not coming to Christ is that they don't understand the strength and beauty of the love God has made known to us through Jesus Christ.

Few meetings in the United States have 95% of those in attendance committing themselves to Jesus Christ. Yet, I have heard many pray that God would do whatever necessary to bring the maximum number of those possible to Him in the minimum time. This might be impossible for God to answer apart from massive persecution.

In any case, whether we live in freedom or under the boot of a tyrant, God rules, not chance. The admonition to us is to redeem the time. Moody once heard a speaker say, "The world has yet to see what God can do with a man who is wholly dedicated to Him." Moody said, "With God's help, I determined to be that man." Once he was stopped after a sermon by a student who reported gleefully that he had made eight grammatical errors in his message. Moody replied, "I

have given all of my abilities to the Lord, grammatical and otherwise. Have you done the same?" How about it?

Many misinterpret the peaceful lives God has given them as a sign that God approves of their less than godly life-style. Scripture says the opposite is true, by asking, "Do you not know that God's kindness is meant to lead you to repentance?"

The word repent in Greek is "metaneo." "Meta is the word for change... a prefix used in words like metamorphosis, the change which transforms a caterpillar into a butterfly. "Neuo" is the root word for words like neurology, having to do with the mind. If you are diving off a diving board into an empty pool and you repent of your intention, you turn about, change your mind. I John 1:9 explains: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The word for confess in Greek is "homologeō," which means to say the same as God concerning our sins. "Homo" is a prefix used in words like homogenized milk, homosexual, etc. When you agree with God, whether you act alone or in concert with the entire nation, forgiveness and cleansing follow. The ancient admonition is still valid, "If My people which are called by My name will humble themselves and turn from their wicked ways, then I will hear them and heal their land."

A very busy father was given the assignment of entertaining his son for an afternoon. The father devised an activity which would occupy his son for many hours. He found a photo of a map of the world in a magazine and cut it up into a hundred pieces. Then he told his son to put it back together. Five minutes later his son announced the project was successfully completed. The lad explained to his astonished father that there was a picture of a man on the opposite side and added that when the man was put together, the world took care of itself.

May God's spirit carry these thoughts from your mind into your heart so that your actions might magnify Christ, whom to know is eternal life, for you and our beloved America.

# Women For Christ

## SPRING RALLY FOR WESTERN AREA WOMEN HELD

St. Olaf Lutheran Church of rural Tioga, North Dakota, hosted the Spring Rally of the Western North Dakota-Eastern Montana District WMF on Saturday, May 1.

Our theme was "Looking to Jesus," based on Hebrews 12:2 and also remembering the heritage of our forefathers in this Bicentennial year.

Mrs. Art Olson, our district vice-president, conducted the meeting as Mrs. LaVern Johnson was unable to attend, due to illness in her family.

Mrs. Gary Qualley of Brockton, Montana, led in devotions and gave a chalk talk based on our theme verse. She compared the life of a Christian to a runner in a track meet. As he must keep his eyes on the goal and not on the ground, so we as Christians must keep our eyes on Jesus. We must study God's Word and spend much time in prayer, seeking God's will for our lives so we can keep moving toward the goal which God sets before us.

A ladies' group from Tioga provided the special music for the morning program. They sang two numbers, "God Did a Wonderful Thing For Me" and "Leave Your Heavy Burden At The Cross."

The noon meal was prepared and served by the host ladies and the offering of \$151.00 will go to the AFLC Schools.

The afternoon program began with a poster parade of projects by the various ladies' groups, each presenting a brief resume of the topic.

Pastor Bruce Dalager of Minot, North Dakota, sang "I Touched the Heart of God."

Mrs. Ray Melheim of Our Re-

deemer's Lutheran Church of Williston, North Dakota, was guest speaker. In a monologue, dressed as she believed Martha would have been in Luke 10, she presented the challenge "to worship or serve, which will it be?" She made us feel as if we were there listening to Martha criticize Mary for not helping her as she prepared to entertain Jesus.

Miss Brenda Gohrich of St. Olaf sang "Oh, How I Love Jesus."

The afternoon offering of \$174.00 will go to the General Fund of the WMF.

Mrs. Donald Anderson of Beaver Creek Church extended the invitation for the fall rally.

We exchanged prayer partners and had a brief time of sharing. We prayed The Lord's Prayer and Pastor Forest Swenson of Tioga closed with the benediction.

Mrs. Orville Qualley  
Secretary

## "DON'T BURY YOUR TALENT" THEME OF WEST COAST WOMEN

Spencer Creek Lutheran Church, Eugene, Oregon, hosted the Spring Rally for the West Coast District WMF on Tuesday, March 30. The theme for the day was "Don't Bury Your Talents," based on Matthew 25:14-29. The district president, Mrs. Sig Christensen, presided over the sessions. Pastors' wives Mrs. Snipstead, Mrs. Brandt and Mrs. Grothe favored the ladies with a trio number. Mrs. Alvin Grothe gave the Bible study. She stressed that we all have the talent of God's love to share. An offering was received for the Nogales mission and the Dynneson family.

Pastor Ragene Hodenfield, Vancouver, Wash., gave the afternoon

message. We are each given a talent. May we not bury it under pride, selfishness or pity. Pastor Elden Nelson, Eugene, installed Anne Mayer as president and Marilyn Petersen as treasurer. There were 57 ladies and pastors present.

Mrs. Joe Bottem  
Secretary

## MINNEAPOLIS DISTRICT WOMEN MET IN IOWA

The Spring Rally of the Minneapolis WMF was held on Tues., April 13, at Salem Lutheran Church, Radcliffe, Iowa. The theme was "If My People," based on II Chron. 7:14. The theme song was "O Thou, Before Whose Presence." District president Mrs. Irvin Hodnefield presided over the sessions. Music was provided by Mrs. Kenneth Moland and by a ladies' chorus made up of WMF members.

Rev. Herbert Franz, Cloquet, Minn., brought the morning message and brought us up to date on the existing Home Mission churches and new fields that are open. After beginning with conviction, confession, cleansing and consecration, we can all be missionaries. Our work must begin at home and then move on. Rev. Franz' afternoon message was based on the theme verse. As there was famine, drought and pestilence in the days of Solomon, so also today we have a spiritual famine, drought and pestilence. We need revival and until then we remain helpless. We who call ourselves Christians must be willing to intercede for our nation.

The following officers were elected: president, Mrs. Irvin Hodnefield; treasurer, Mrs. Eldon Kinnunen; and nominating committee, Mrs. Arne Thompson, Mrs. Carlyle Larson and Mrs. Aini Myking. Offerings were received for Church Extension and Honorary Membership—In Memoriam. There were 146 members and friends in attendance. Host pastor Terry Olson closed the rally with prayer.

Mrs. Burton Boyum, Secretary

## THE WONDER OF GOD'S LOVE

God is love and His love is eternal. He wants to lead us by the hand until we reach our heavenly Home above.

We often feel we come so far short

of what we should be. But our Father knows all our weaknesses and by His grace we shall conquer.

It is good to read and study the Love Chapter of I Corinthians 13. Can we really measure up to it? Only by the grace of God. May it be our daily prayer—Lord, help me live in such a way that others may be led to know and love Jesus.

“Only believe—only believe,  
All things are possible—only  
believe.”

“Oh, the wonder of His love,  
The wonder of it all—  
The wonder that God loves me.”

—Laura Norum  
Amery, Wis.

### STRATHCONA WOMAN HONORED



Mrs. Jennie Larson was awarded an Honorary Membership in the Women's Missionary Federation and a pin in appreciation of her faithfulness, at a recent meeting of the Poplar Grove WMF, Strathcona, Minn. Mrs. Helen Majer, left, above, is shown making the presentation. Mr. Joe Jacobson is lay pastor of the congregation.

### CHURCH AT MASON SCENE OF WMF GATHERING

The Spring Rally of the Lake Superior District WMF was hosted by Faith Lutheran Church at Mason, Wis., on Saturday, May 1. The theme for the rally was “Our Religious Heritage,” based on II Chronicles 7:14 and Psalm 94:14.

A welcome was given by Martha Hanson of the host church, followed by devotions and prayer by Rachael

Tuura of St. Paul's Lutheran Church, Cloquet, Minn. There were readings and songs throughout the day pertaining to our religious heritage. Hymns sung by the group were “America the Beautiful,” “Bicentennial Hymn,” “O Thou Before Whose Presence” and “God Bless Our Native Land.” Special numbers were a solo, “My People,” from the cantata, “I Love America,” by Rachael Tuura; a solo, “Beautiful Saviour,” by Janice Stevens of Good Shepherd Lutheran Church at Virginia, Minn., and “At Calvary,” by Kay and Ann Eletson of St. Stephen's Lutheran Church, Duluth, Minn.

Readings were given by Bonnie Roberts and Louella Baldwin of Molland Lutheran Church, Mason, Wis., Verona Krohn of St. Paul's, and Rosamond Lee of Drummond Lutheran Church, Drummond, Wis.

Mrs. Ronald Knutson presented Mrs. Martha Hanson with an Honorary Membership pin for her faithful service in her home congregation and the WMF.

A very inspiring Bible study was given by Christine Hanson, based on Psalm 33.

An offering was received for Church Extension.

The afternoon session was highlighted by a message brought by Pastor Ronald Knutson regarding God's faithfulness to His people. He also mentioned some Christian men, i.e., Christopher Columbus, Francis Scott Key, etc., who have a part in our religious heritage.

Evelyn Emberson of St. Paul's shared a skit from the Midwinter Conference entitled “Conversation with the Lord.”

After a time of sharing testimonies, we were favored with a solo, “Let's Just Praise the Lord,” by Christine Hanson.

Pastor Knutson closed our rally with prayer and the benediction.

Verona Krohn, Secretary

### GRAND FORKS CHURCH HOST TO RALLY

Trinity Lutheran Church, Grand Forks, was host for the Eastern North Dakota WMF Spring Rally on Saturday, May 1. The theme for the day was “What Trust in God Can Do,”

based on Heb. 11:6: “Without faith it is impossible to please God.” “'Tis so Sweet to Trust in Jesus” was the theme song for the rally. Our district president, Pearl Aanstad, presided over all the sessions. Music for the day was provided by Rev. and Mrs. John Abel, Debbie and Priscilla, Ferguson Falls, Minn., Nancy and Muriel Moe, Grafton, and Mmes. Frank Johnson, Paul Bjornson, and Ernest Meidema, Valley City. An offering was received for My Missionary For a Day project.

Mrs. Abel presented the morning Bible Study based on our theme verse. The afternoon mission message was given by Rev. Abel, using Rom. 4:19-21 for his challenging message. He stressed the necessity of prayer and faith as they relate to missions. Mrs. Donald Olson, Fargo, was music director for the day. 122 ladies were in attendance.

Mrs. Russell Duncan  
Secretary

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[Continued from page 4]

This kind of patriotism is commanded by God.

### WE ARE RESPONSIBLE BECAUSE WE HAVE POLITICAL POWER

We have political power in our vote. You, as a citizen of this nation, have great responsibility because you help elect those who govern our nation. A Christian citizen must therefore keep informed on the issues, the political candidates and their philosophy. If we fail to vote, and to do so intelligently, we may be permitting unqualified or even evil leaders to take rule. To fail here is irresponsible citizenship, and irresponsible citizenship is sin.

And so the Lutheran Reformers have given us another basic principle of Scripture: “. . . the Gospel. . . does not destroy the State or the family, but especially requires their preservation as the ordinances of God, and in such ordinances the exercise of charity.”



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# editorials

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## AMERICA'S BIRTHDAY

Shortly we will observe the 200th anniversary of the signing of the Declaration of Independence. Everyone knows that the date of that momentous event is July 4th. The actual beginning of the government of the United States and which has continued to this time was 13 years later. Whether much will be made of that in 1989 is difficult to say. Certainly not as much nation-wide effort will be put into it as is being expended now.

As the Bicentennial year progresses, we are happy for some things we've seen here and there in the churches. In some churches there are fine patriotic displays or bulletin boards. In this way the idea of country, of one's land or nation, is being held before the children, and adults as well.

In this writer's congregation in Minneapolis more patriotic music has been used during the year than usual. Recently the church choir presented a patriotic cantata

against the backdrop of a large U.S. flag. (A report on that cantata is to be found elsewhere in this issue.) Occasions such as this aid us in thinking about what our country is and what blessings have come to us through it. There should always be the accompanying exhortation to remember God and to recognize our dependence upon Him.

A focal point of the year will be the 4th of July celebrations. So many local communities are planning them. Many people will want to be back in their home communities for them. A strong desire to renew acquaintance with the people and places of childhood will draw them back. These local celebrations will, we hope, include an address by some public speaker. Those speakers can stir up some old-fashioned patriotism without apology. But they must not shirk from pointing out our faults as a nation either, providing that there is a strong emphasis on our strengths and the good that can be ours under God.

And when the 4th has come and gone, let us not write an end to the Bicentennial observance. It is for all the year. Plan further events for the fall, or if none have taken place yet this year in your congregation, be sure to schedule something for the fall. October 12 (Columbus Day), November 11 (Veterans' Day or Armistice), and Thanksgiving Day are natural times for a patriotic emphasis. Another would be Labor Day in early September.

Hats off to all those congregations and individuals who are making special efforts to observe the Bicentennial in a mature Christian way. Let's not pass up the opportunities for some good patriotic expression which this year 1976 provides.

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## In Memoriam

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

### SOUTH DAKOTA

Wallace

Mrs. Inga Holmes, 97, Mar. 28,

Calvary

### CHANCEL FURNITURE WANTED

We can use used pews, pulpit, lectern, altar rail, etc., for Victory in Christ Lutheran Church, St. Paul, Minn. Contact Rod Kjersten, 1264

Frisbie Ave., St. Paul 55109. Phone 612-774-2502.

### FROM MY WINDOW

From my window this I view,  
All of Nature dressed so new.  
Flowers robed in colors bright,  
Lovely, sweet, in summer's light.

Birds are singing songs of praise,  
Hymns to God these summer days.  
Gracefully gliding through the sky,  
They fascinate the human eye.

Insects crawl upon the ground  
And hide to not be found,  
Bugs and butterflies, a common sight,  
Some by day and some by night.

Trees stand tall with leaves of green;  
From any direction they are seen.

Swaying gently with the breeze,  
These are precious living trees.

A farmer plows his field wide,  
There is no time to rest inside.  
He plants his crop of corn and wheat;  
In prayer he waits a harvest sweet.

Passing clouds with skies of blue  
Make me dream and think of you.  
Somewhere high above the sky,  
There's a God who cannot die.

From my window this I view,  
Things I wish to share with you.  
May you love the summer sweet,  
And bring some cheer to all you meet.

Rev. Dale R. Battleson  
Bradley, South Dakota

# NEWS of the Churches



## GROUND BROKEN FOR ST. PAUL CHURCH

It was a triple blessing for the congregation of Victory In Christ Lutheran Church, St. Paul, Minn., on Easter Sunday, April 18. The congregation joyously celebrated not only the wonders of the resurrection of the Savior, but also their third anniversary as a church and the groundbreaking for their new church building.

At 4:00 p.m., the congregation and its guests met in the present worship location of the church, the East Area Community Building, 1575 Ames Avenue, St. Paul, to do a bit of reminiscing and dedicate their property and future building to the Lord. The program consisted of a short history of the church given by Vic Parsons, president of the congregation, and several short greetings given by pastors Francis Monseth, Laurel Udden, and Association president John Strand. Following the program at the Community Center, members and

guests proceeded to the property at 1701 Gervais Avenue in Maplewood for the actual groundbreaking ceremony.

The small but joyous and expectant group stood on top of a small hill on the property overlooking a quiet pond. As they stood silently in the cold wind and watched Olga Peterson, eldest member of the congregation; Ernest Hammer, building committee chairman; Bill Elmquist, general contractor; and Pastor John Strand, break ground, the congregation was assured that the dreams, plans, and requests in prayer for wonders God would do with their property and building were becoming a reality.

Completion of the first unit is tentatively set for the month of August. As construction of the church building begins, the congregation desires the prayers of the AFLC.

"Now every skillful person in whom the Lord has put skill and understanding to know how to perform all the work in the construction of the

sanctuary shall perform in accordance with all that the Lord has commanded" (Exodus 36:1). In the Lord our labor is never in vain.

Barbara A. Parsons  
Secretary

## "I LOVE AMERICA" A Bicentennial Cantata

As the Stars and Stripes waved softly in the chancel, the Medicine Lake Church Choir, under the direction of Mrs. David Abel, began singing—

"I love America, the land I love!  
Free to choose a way of life,  
a kind of work to do,  
Free to speak our conscience and  
our wildest dreams pursue,  
Free to worship as we please and  
to our faith be true—  
That's why I love America!"

With our accompanist, Orpha Flaten, playing background music, Wayne Pederson narrated some of the historic events that happened in 1776. Our hearts were touched as Jim Fugleberg sang—

"Many things I know could be  
made better, I agree,  
In counties and states and even  
on 'capitol hill';  
We deplore each fraud and scandal,  
injustice that remains—  
But show me a finer country!  
A good or happier country!  
O show me a better country  
if you will!"

An appropriate skit with costuming from the Revolutionary Era

[Continued on page 13]



Pastor Strand turns a shovelful of sod as Ralph Rokke, left, looks on.



Jim Fugleberg, right, and part of the Medicine Lake Choir.

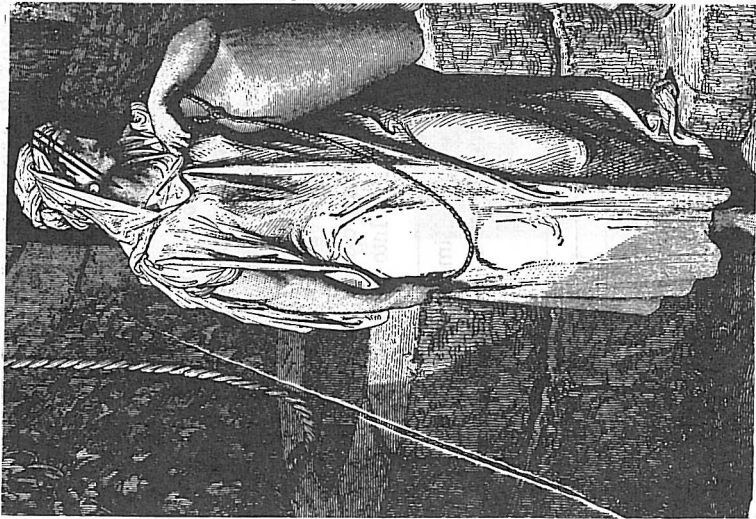
God has also provided us a means of salvation. What is it? Acts 16:31  
of salvation? Acts 4:12; Heb. 9:22 \_\_\_\_\_ Are there any alternate means  
accept His provision to know His possession. Throughout the Scriptures the  
message of salvation through the shedding of blood runs like a red cord  
from beginning to end. Have you bound yourself to it?

#### Her CONCERN: Others (Josh. 2:12-14)

Undoubtedly Rahab was concerned about her own personal welfare. But her mercy plea did not end with self. On whose behalf did she intercede? Josh. 2:13 \_\_\_\_\_ How was her prayer honored? Josh. 6:23, 25 \_\_\_\_\_ Concern for the spiritual welfare of others continues to be a characteristic of God's people. This concern reveals itself in their attitude, actions, and intercessory prayers. For whom and/or for what are we to pray on behalf of others?

Dan. 9:3-6, 17-19 \_\_\_\_\_  
I Tim. 2:1, 2 \_\_\_\_\_  
Matt. 5:44 \_\_\_\_\_  
Eph. 3:14-19 \_\_\_\_\_  
What promise can the faithful intercessors claim? Jas. 5:16 \_\_\_\_\_

"Faith is not only knowledge and belief, but also trust. It involves our affections and our will as well as our intellect. When we really believe something, we act accordingly." Rahab, an ancestor of our Lord (Matt. 1:5), has shown us that a living faith will work out that which God works within our hearts. Faith without works cannot be a living faith (Jas. 2:26). When the Book of Life is opened and the names of God's children are read, may we find ourselves in the company of Rahab whose faith was completed by works (Jas. 2:22).



# DMF Bible Study

July, 1976

## RAHAB

Joshua 2; 6:15-25; Matthew 1:5; James 2:24-26

To be placed on the "Who's Who" is a distinct honor which few of us will ever realize. The writer to the Hebrews records some of the names in God's "Who's Who" of faith. Certainly "God shows no partiality" (Rom. 2:11) because all His children are recorded in His Book of Life. Perhaps we can think of Hebrews 11 as a peek into the early chapters of this Book which one day will be opened. As we are permitted to glimpse this Hall of Fame we may wonder why one of questionable background such as Rahab is mentioned. James even links her with Abraham's name as an example of living faith (Jas. 2:24-26). As God works the work of faith in our hearts, we are called upon to live out our faith (Phil. 2:12, 13). We are called to

do good works, not to be saved, but because we are saved. What example of such a life can we find in Rahab? Prayerfully study Joshua 2: 6:15-25 and search for indications of a living faith. Translate them into modern day equations.

### Her CHOICE: God and His People (Josh. 2:1-7)

The people of Jericho had heard of the work of the Lord. Their hearts were filled with fear. Upon hearing and witnessing His work, we all must make a choice: either we choose to believe and become one of His children or we choose to oppose Him. Later Rahab gives a verbal confession of her choice. What do you see her doing in 2:1-7 that reveals she has already made her decision? \_\_\_\_\_ Into whose hands, then, has she cast her life? \_\_\_\_\_ All who hear the Word, even once, must respond to it. It is God's ultimatum; the choice is our prerogative. We have seen Rahab's choice. What choice must the hearers of the Word continue to make?

Josh. 24:15; \_\_\_\_\_  
Ps. 16:5; \_\_\_\_\_  
II Cor. 6:17; \_\_\_\_\_

I Jn. 2:15; \_\_\_\_\_

### Her ATTITUDE: Fear and Reverence (Josh. 2:8-11)

Fear has always been a part of man's experience. Why were the people of Jericho paralyzed with fear? Josh. 2:8-10 \_\_\_\_\_  
Slavish fear of God, however, is not enough. It will bring neither peace nor salvation. Why? Jas. 2:19 \_\_\_\_\_

What additional confession does Rahab make in Josh. 2:11? \_\_\_\_\_  
Who did she acknowledge the Lord to be?

Rahab, unlike the inhabitants of Canaan, looked to the Lord with fear and reverence. She experienced salvation because her fear of God was complemented by submission and obedience to Him.

Reverence (profound respect and esteem mingled with love) for God is an attitude of the heart that will find expression in many ways. Note how the following examples show expressions of honor to God:

Gen. 17:3 \_\_\_\_\_  
Ex. 3:5, 6 \_\_\_\_\_

Josh. 24:14 \_\_\_\_\_  
Eccles. 12:13 \_\_\_\_\_  
Rahab's attitude of fear and reverence was acceptable to God. What is His promise to those with similar attitudes today?

Ps. 112:1 \_\_\_\_\_  
Prov. 31:30 \_\_\_\_\_  
Eccles. 8:12 \_\_\_\_\_  
Acts 10:35 \_\_\_\_\_

### Her PRAYER: Mercy (Josh. 2:12-14)

Whom did she go to with her request? Josh. 2:8 \_\_\_\_\_  
What was the content of her petition? Josh. 2:13 \_\_\_\_\_  
Do you find any request for sparing material possessions? \_\_\_\_\_  
What was of primary importance? \_\_\_\_\_  
What could Rahab have done had the spies failed to keep their promise? \_\_\_\_\_  
How was her plea honored?

(6:22) \_\_\_\_\_ When we, like Rahab, come in fear and reverence before our God for mercy, our prayer will not go unheard. Compare what our experience can be with that of Rahab's: To whom do we go? Ps. 103:8 \_\_\_\_\_  
What is our request? Ps. 51:1, 2 \_\_\_\_\_ How will our prayer be honored? Ps. 32:5; \_\_\_\_\_

### Her SALVATION: God's Provision (Josh. 2:15-21; 6:22-25)

What did the spies tell Rahab to do that her household might be spared? Josh. 2:18, 19 \_\_\_\_\_ A red cord dangling from a window must have aroused the curiosity of many. Suppose Rahab had been ashamed of it. What would have happened? \_\_\_\_\_  
What if she had scoffed at the value of a cord and built an expensive ladder outside her window? \_\_\_\_\_  
What if she had put off tying the cord until it was too late? \_\_\_\_\_

Note what she did do. Josh. 2:21 \_\_\_\_\_ How soon after their departure does it appear to have been done? \_\_\_\_\_

## SOME BIBLE CAMPING OPPORTUNITIES IN THE AFLC

### Grace Lake, Bemidji

Bible Camp at Grace Lake, east of Bemidji, Minn., will be in session June 24-July 1. The camp is operated by the southern half of the Northern Minnesota District.

### Galilee, Lake Bronson

Three camp sessions are being offered at Lake Bronson by the northern part of the Northern Minnesota District. The first, June 22-25, is for 10-12 year olds. Speakers will include Rev. Merle Knutson, Newfolden, Minn., on missions, and Mrs. Ben Danielson, Roseau, Minn., as Bible teacher. Area pastors will speak in the evenings.

June 25 to 27 will be the dates of a weekend retreat for high school juniors and seniors and young adults. Pastor Philip Haugen of Fargo, N. Dak., will be the speaker.

The third session at Galilee will be for campers ten years old and up and begins on June 28 and continues through July 4. Faculty will be Pastor Haugen, Bible teacher; Rev. John Abel, Fergus Falls, Minn., mission teacher; and Pastor Kenneth Moland, Minneapolis, Minn., evening speaker.

### Lake Retreat, Ravensdale

The family camp at Lake Retreat will be in session from June 25 to July 1. It is operated by the West Coast District of the AFLC. Faculty members announced are Rev. John P. Strand, AFLC president, and Rev. Alvin Grothe, Astoria, Ore., for the adults, and Rev. Michael Brandt, Lake Stevens, Wash., and Rev. Leslie Galland, Everett, Wash., for the youth.

Costs range from \$30.00 for single adults, to \$25.00 for teens and \$22.00 for "kids." Maximum cost for families is \$90.00, or with a camper, \$75.00.

### Pickerel Lake, Grenville

Dates for the week are June 21-June 27. Faculty for the week will be Evangelist Sterling Johnson of the LEM as evening speaker and Rev.

Dale R. Mellgren, Abercrombie, N. Dak., Bible teacher. The camp has modern facilities now and can accommodate approximately 80 campers, ages 12 and up.

### Lakewood Park, Devils Lake

This camp is sponsored by the Sheyenne Valley Lutheran Bible Camp Association of Eastern North Dakota and serves all of North Dakota and eastern Montana. The camp will be open from July 5 to July 11.

A family-type camp, Rev. Richard Anderson, Minneapolis, Minn., and Rev. Philip Haugen, Fargo, N. Dak., will be the adult Bible instructors, using the themes, Discipleship and Ephesians, respectively. Rev. Bruce Dalager, Minot, N. Dak., will be the evening speaker and Mrs. Dalager is in charge of the classes for children.

Costs for the week run from \$25.00 for an individual adult; \$20.00 for teenagers; \$15.00 for children, 6-12; and \$7.00 for tots. Daily rates are available and there are reduced rates for those staying in tents or campers.

The registrars are Mr. and Mrs. Thor Sollin, Route 1, Minnewaukan, N. Dak. 58351.

### AFLC Family Camp, Lake Bronson

For the second year in a row, the AFLC Family Camp will be held at Galilee Camp, Lake Bronson, Minn. Rev. David C. Molstre is the dean. Rev. Harvey Carlson, Grand Forks, N. Dak., will be the adult Bible teacher; Rev. Donald Greven, Sedan, Minn., evening speaker; Rev. Ronald Knutson, Drummond, Wis., youth Bible teacher; Rev. John H. Abel, missionary to Brazil, mission teacher; and Seminarian Jay Eberth, Minneapolis, Minn., confirmation teacher.

The dates for the Family Camp are July 5-11.

(Ed. Note: For all the camps listed above, as well as other AFLC camps, please check locally concerning other information you may need.)

[Continued from page 10]

was provided by our Luther League advisors, Paul Larson and Jim Erickson, with Lisa Wire and other members of Medicine Lake Sunday School and Luther League participating.

The choir continued by singing "In God We Trust" and "My Home, America." With the musical background of "America, the Beautiful," slides of memorable scenes from our great country were shown on a side screen.

Next Mrs. Ken Moland and Paula Benson dueted on the meaningful lyrics of "The Red, White and Blue," followed by the choir's rendition of "Praise the Lord and Give Thanks."

Accompanied by Jim Fugleberg on his guitar, Roger Strom sang with deep feeling—

"If we could keep the flag of  
freedom flying,

Secure the peace for which we  
all are crying,

It's time to pray—our sin and  
wrong confessing,

It's time for all America to  
pray!"

The words of the next choir number were so very timely—

"Jesus is calling America—

O that His voice we would heed;

Jesus is calling America—

Someday He'll no longer plead.

Now while there's time we must  
answer,

At His feet in repentance fall;

Jesus is calling America.

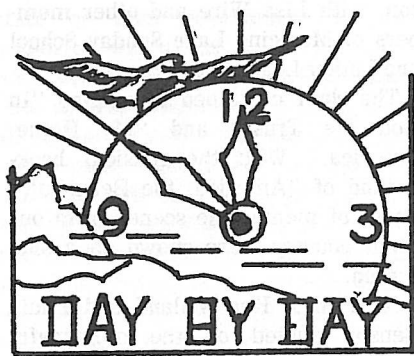
Won't you answer His loving  
call?"

The grand finale featured the "Battle Hymn of the Republic" with the entire audience joining the choir on the last chorus.

Those of us who sang in the choir were reminded of our great privileges and responsibilities as Americans. Until one hears personally the stories of refugees from Cuba, Latvia and other conquered nations, we cannot appreciate what 200 years of freedom in our country means.

We are grateful to John Pederson and Don Wyrzten for the heart-warming music and lyrics in this Cantata. May it move us to more fervent prayer for spiritual awakening throughout our great nation!

—Mrs. Jay Erickson



## MOTHER'S DAY

by Lars Stalsbrotten

"I often think of that genuine faith of yours—a faith that first appeared in your grandmother Lois, then in Eunice your mother" (II Tim. 1:5, Phillips' trans.).

How fortunate Timothy was; he had both a Christian grandmother and a Christian mother.

Are you a Christian mother?

You who are a mother need to be a Christian more than anyone else in the world because of your important position. You need to be a Christian for your children's sake. It makes all the difference in the world for a boy or girl to have a godly mother and not a worldly mother. A Christlike mother and not a Christless mother. Many young people are saying today: it would be much easier for me to be a Christian if my mother was a Christian.

What kind of impression does your home life give your children? You cannot teach them what you do not know. You cannot give them what you do not possess. If you yourself are not right with God, you cannot influence your child Godward.

How often I have met boys who have said: I was pushed out into the world without any prayer; my mother never taught me how to pray. God pity any boy or girl who has to make that kind of confession.

Two of the most beautiful words in our English language are "mother" and "home." But there can never be a real mother and a real home without Christ. A real home is where love is, where peace is, where joy is, where God is.

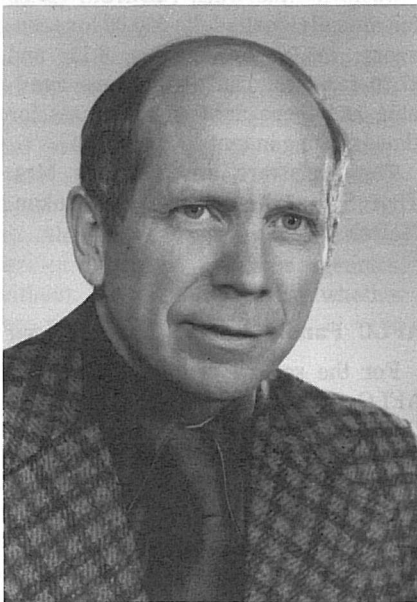
Mothers, wives, for the sake of your children, your husbands, your city, your nation, your church, accept Jesus as your Savior—then your life will be blessed and you will be a blessing—and your home will be a bit of heaven on earth.

"O happy home, where Thou art loved the dearest,  
Thou loving Friend, and Saviour of our race,  
And where among the guests there never cometh,  
One who can hold such high and honored place."

(Ed. Note: Much of this can also be applied to Father's Day.)

## EDITOR TO VISIT EUROPE

Rev. Raynard Huglen, editor of *The Lutheran Ambassador*, is making plans to visit Europe later this summer. It will be his second trip to Europe, the previous one being in 1967.



Following a stop in Boston (July 21-25) to visit the biennial convention of the Lutheran Church in America (LCA), he will arrive in Glasgow, Scotland, on the 26th, and go the next day to Halifax, England, to visit friends. An overnight North Sea voyage from Newcastle will bring him to Stavanger, Norway, August 2. That will be the start of three weeks of visiting relatives on the west coast of

Norway, in Hallingdal and in Oslo. Pastor Huglen will return to Minneapolis on August 23.

Because of his absence, it will be necessary to do considerable Ambassador work in advance. The Editor asks that material intended for the August 10 and September 7 issues reach him by July 10. Every effort will be made to accommodate material which carries announcements of forthcoming events.

Your help in getting the preparation of the above two issues taken care of in advance will be greatly appreciated.

## PRAYER AND PRAISE FROM BRAZIL

Pray—

—that Dona Terazinha would continue to stand firm and that her husband might find the Lord.

—for Sr. Raimundo, who will be taking on the work of an evangelist.

—for our much enlarged student body.

—for your missionaries that they may have wisdom, understanding and insight in teaching and guiding these students.

Praise—

—For the safe return of the Knapp family.

—for Dona Terazinha who is better after a recent illness.

—for present remodeling of our Lar Parana Church.

—For a much needed new mission vehicle.

—For Carolyn's mother's (Mrs. Myrtle Hove) wonderful help during the time the American tour was here. And also that she has decided to stay on for three more months.

—For those who came on the Brazilian tour, whose wonderful fellowship we greatly enjoyed.

## LUTHER LEAGUE PLANS SEMINAR

HIS, a seminar for youth (Helping, Inspiring, Sharing), will be held Sept. 4-6, at Grace Lake Lutheran Bible Camp east of Bemidji, Minn. It is sponsored by the Luther League Federation and is for advisors as well as Luther League members.

More details will be given later.

# Life on the Edge of Town



## RETRACING STEPS

With the Bible School Choir still away and a quiet weekend in prospect on the campus, I drove to Estherville, Iowa, on a Friday afternoon to visit a community I hadn't seen for about 15 years. To background a little more, my second summer of seminary internship, 1952, was spent in Estherville, working at the Evangelical Lutheran Church, served then by Rev. Leonard Hinderaker.

That was a good summer. The congregation and pastor were of a warm evangelical spirit. There were some preaching and Bible study leadership opportunities, some chance for personal reading, but my main work was in calling and during those three months I made over 300 calls in people's homes and in the hospital. The home calls were mostly on prospective members or persons with fringe attachments to the congregation. I had a car at my disposal only occasionally, and so most of the calling was done on foot in that city of 5-6000.

So much for that, but on this recent Friday afternoon it was pleasant to drive through the southern Minnesota countryside, with farmsteads and farmland as attractive as one could wish for. The next day, in returning on another road, I was impressed by the almost total cultivation of the land for this year's crops. Only now and then a field of alfalfa broke the sweep of black soil or recently emerged crops. For one who

has lived where summerfallowing is practiced or all land is not tillable, this was a change.

Returning to a place after an absence of many years is both enjoyable and unsettling, as many of you know. Some locations, once familiar, have become uncertain. People have passed away or have moved out. Some of those who remain do not remember you. But as I drove around in Estherville, many things came to mind. A neighborhood would bring back some recollection.

Invited by the Howard Hatlands to spend the night with them, I was free to re-acquaint myself with that bustling northern Iowa city. The Hatland's son Kenneth was a good friend to me that summer. He is now an ALC pastor. That evening after supper I called on the R. L. Grindes. Much of our conversation centered around Norway, for he is from near Haugesund, and where I have visited also.

The next day I looked up several people now living in rest homes. There was Carl Shaw, now about 89 years and a former lay preacher. When I came as a student to Estherville, he had loaned me some money, on his offer, until I received my first paycheck. There was Mrs. Ed Riggs, who, in the summer of 1952 suffered terrible burns and spent many months in the hospital. I had called on her numerous times that summer. There was Miss Emma Refsell, who loaned me the money I needed to buy my

first car when I finished seminary. It was a used 1951 Pontiac. I was unable to rouse her out of sleep when I saw her (and it is unlikely that she would have remembered me now), but I thought of the way she had helped out a young man getting his start in the ministry.

On the return to the Cities I went by the way of Springfield, Minnesota, so that I could stop to see the Edwin Holmens, members of Hope Lutheran, Sisseton, which I served before coming to the Bible School. They had to leave their farm home last fall because it was difficult for them to be alone there now.

They miss their home and church very much. They'd like to go back for even a little while this summer. I hope they can. One of the testings of age must be the uprooting from the familiar and beloved places. I sensed this for the Holmens. As I sat by their kitchen table to eat the lunch Mrs. Holmen had prepared, my thoughts were going back to their home out on the Sisseton hills. We had prayer together. The visit couldn't be long, but I was thankful for the opportunity to stop in. In Springfield they are near a married daughter living there.

And so back to Minneapolis and to the Bible School and the less than two weeks remaining in the school year. Before retiring there was time for some games of ping pong "round robin" with some of the students. The Choir was expected back the next day and there was much anticipation about that.

—Raynard Huglen

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## AMBASSADOR PRICE TO GO UP

Effective July 1, the subscription price of the *Ambassador* will be four dollars (\$4.00) per year. The raise has been authorized by the Board of Publications and Parish Education in the face of increasing financial needs.

All subscriptions paid before July 1, will, of course, be processed at the old rate.

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## NEW PASTOR INSTALLED AT KENYON

Rev. Allen Monson was installed as pastor of Hauge and Emmanuel Lutheran Churches of Kenyon, Minn., on Sunday, April 25. Rev. John P. Strand, Minneapolis, Minn., president of the Association of Free Lutheran congregations, officiated at the services held in both churches.

The pulpit hymn for the day was "My Hope is Built on Nothing Less" and the hymn of response was "Take My Life and Let it Be Consecrated, Lord, to Thee." Pastor Strand used the theme "Motivation for Christian Service" for his message and his text was Romans 12:1-5. Pastor Monson also gave a response following the installation in which the congregational officers took part.

The special music at Emmanuel was sung by a male quartette consisting of Oscar Haugen, Chester Trelstad, Wayne Hjermsstad and Arnold Grimsrud. At Hauge, the Junior Choir sang.

A fellowship dinner for the two congregations was served at the Kenyon High School cafeteria at noon.

Pastor Monson's parents, Mr. and Mrs. Luther Monson of the Twin Cities, were special guests at the festivities.

Rev. Allen Monson is a graduate of Independent Lutheran Seminary. Prior to coming to the Kenyon parish he served a church in Sacred Heart, Minn. At Kenyon he is continuing the radio ministry begun by his predecessor, Rev. Kenneth Moland. The program "New Life" is aired over KDHL, Faribault, Sunday evenings.

Pastor and Mrs. Monson (Connie) have a pre-school daughter, Kirsten.

## DR. IVER OLSON HONORED

On April 20, 1976, the Seminary student body honored Dr. Iver Olson with a surprise party. Dr. Olson is retiring from teaching at the end of this school year. Dr. Olson was nearing the end of a lecture hour, when his classroom was suddenly invaded by fellow teachers and other friends. Student body president Rodger Olson gave a short talk expressing gratitude to Dr. Olson for a long and fruitful career in teaching. A plaque was then

presented to Dr. Olson on behalf of the seminary students by Ralph Rokke.



The plaque reads as follows: Dr. Iver Olson: For your knowledge, wit, wisdom, faith, years as a teacher, Thank you. The 1975-76 Seminary Class.

Refreshments were also served, including a cake on which was inscribed in Norwegian: Herre, jeg hjertelig ønsker at fremme din ære. Meaning: Lord, my heart's desire is to further your honor.

## WHITEWATER, ROCHESTER

The Minneapolis District Bible Camp, for youth entering grade 8 and

above, will be in session June 21-28, at Whitewater State Park, northeast of Rochester, Minn.

Faculty for the week will be Rev. David C. Molstre, McIntosh, Minn., evening speaker and Bible teacher, and Rev. Kenneth Moland, Minneapolis, Minn., Bible teacher.

Camp cost is \$20.00 for the week. Camp theme is "We Wish to See Jesus."

(Ed. note: For all the camps listed above, as well as other AFLC camps, please check locally concerning other information you may need.)

On July 4, 1776, members of the Second Continental Congress representing the 13 colonies voted to adopt the Declaration of Independence, announcing the separation of those colonies from Great Britain and making them into the United States. This most important of all American documents had been drafted by John Adams, Benjamin Franklin, Thomas Jefferson, Robert R. Livingston and Roger Sherman, with the actual writing entrusted to Jefferson. All but three of the 56 signers of the Declaration affixed their signatures to the document on August 2, 1776. Not all the men who helped draw up or voted for the Declaration signed it nor were all the signers present at its adoption.

THE LUTHERAN AMBASSADOR  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55427

Second-class postage  
paid at Minneapolis, Minn.