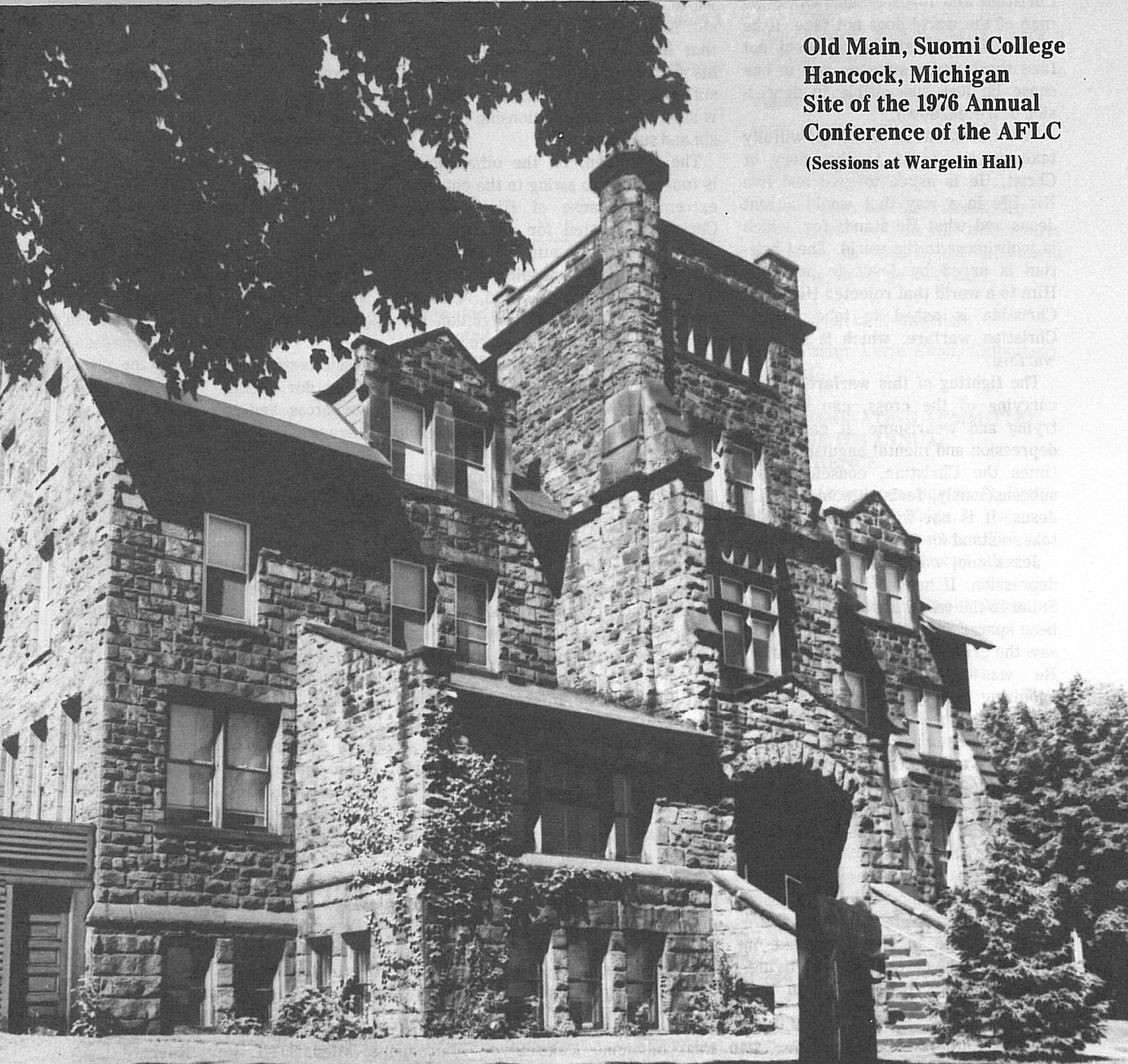


May 18, 1976

# The Lutheran Ambassador

**Old Main, Suomi College  
Hancock, Michigan  
Site of the 1976 Annual  
Conference of the AFLC  
(Sessions at Wargelin Hall)**



# MEDITATION MOMENTS

## DEPRESSION

There are many dedicated Christians, who go through periods of deep depression, a nervous breakdown, or mental illness.

There are certain stresses that a Christian faces, because he is a Christian and loves Jesus, which the man of the world does not face. If he were not a Christian, he would not face these same stresses and in one sense be less susceptible to depression or a breakdown.

The Christian is asked to wilfully take up the cross to the glory of Christ. He is asked to give and live His life in a way that would accent Jesus and what He stands for, which is foolishness to the world. The Christian is urged by Jesus to proclaim Him to a world that rejected Him. The Christian is asked to take up the Christian warfare, which is no easy warfare.

The fighting of this warfare, or the carrying of the cross, can be very trying and wearisome. It can cause depression and mental anguish. Oftentimes the Christian, consciously or subconsciously, feels rejected, as did Jesus. It is not without cost that he takes a stand for Christ.

Jesus, too, was sad and faced deep depression. If he had bowed down to Satan in the wilderness He could have been spared this. Jesus wept when He saw the grip that sin had on the world. He was grieved and distressed, agonizing in prayer, in the Garden of Gethsemane as He faced the cross. It was depressing to Jesus to be rejected and put to death by those whom He dearly loved and wanted to help. However, these deep feelings of depression did not stop Him from going all the way to the cross.

There are always those, like Job's friends, who would confuse the issue by attributing depression in the life of a Christian to sin, a mistake in life, or to the wrong kind of living. But it was not because of sin that

Job suffered depression. And it was not because of sin in the life of Jesus that He was depressed.

This is not to say that sin does not cause suffering, including depression. We know it does. The man of the world does and will suffer because of sin. Many times he refuses to admit that it is sin which is the cause of his suffering. Often he attributes his suffering to a streak of bad luck. He is slow to see the relationship between sin and suffering.

The Christian, on the other hand, is more prone to swing to the opposite extreme. Because of His love for Christ and hatred for sin, he tends (many times) to blame all his suffering directly to some sin or mistake in his life. In vain, like Job, he looks for that sin. He takes conviction for things he should not take conviction on. The taking up of the cross, the Christian warfare itself, is the cause of much of his suffering. He need never be ashamed or be remorseful for such suffering.

In John 15:2, we read, "**And every branch that beareth fruit, He (meaning God or Jesus) purgeth it, that it may bring forth more fruit.**" There are several things here that the depressed Christian can take to heart for his encouragement and comfort.

One, the purging is done by God and not by Satan, as some claim. God, in order that good might prevail and that His purpose might be realized, does will that the Christian endure certain types of suffering.

Two, it is the fruit-bearing vine, not the thistle, that God purges. It is the Christian, not the non-Christian, whom God causes to undergo certain types of suffering or depression.

Three, it is not because of sin that the vine or Christian is to undergo this purging or suffering. But he is to suffer in order that he might produce better fruit, or be put to greater use by God, in extending His kingdom

on earth.

It is those who are Christian and whom God has already used that are put to the test so that God might use them in a still greater way.

**Christian, thank God if He considers you worthy to suffer for His name's sake in order that greater glory be given to His name! Let this be your comfort, that God is preparing you for greater use! And it is no sin if you feel the heat and strain of the battle.**

Some attribute depression and mental illness in the life of a Christian to being too pious and overly zealous for Christ, and in not being more involved in the pleasures of the world. Perhaps this is true. If you lay down the cross Jesus has asked you to carry for His name's sake, your suffering may be less. **O dear, depressed friend, beware, do not let the world or the devil tempt you to lay down your cross and lose a great reward in heaven, in order to lessen the pain.**

Your depression as a Christian warrior is an advance training course, which the Master wills to put you through. He has a special place and a special task for you in His vineyard (warfare) which needs special training. When you successfully complete this training, with God's continuing sustaining grace, you will be of greater use to God. Your suffering is not in vain and it is not of the devil.

**O my friend, if depression will bring glory to our Lord (who has done so much for us) by making us more mature Christians and of greater use to Him, then let us not complain, but rather say, "So be it Lord! I gladly suffer for your name's sake! And do not ever let me lay down your cross because it is too heavy."**

We can be assured that Jesus will work it all out for good as He promises in Romans 8:28.

Gerald F. Mundfrom

**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 10

**THE FOURTEENTH ANNUAL CONFERENCE**  
of  
**THE ASSOCIATION OF**  
**FREE LUTHERAN CONGREGATIONS**  
**June 9-13, 1976**

Host:

MARANATHA LUTHERAN CHURCH

Chassell, Michigan

James C. Gerdeen, Lay Pastor

The conference will be on the Campus of Suomi College in Hancock, Michigan

***Theme: "A Past to Remember—A Future to Mold"***

***Conference Text: Deuteronomy 8:18-20***

**WEDNESDAY, JUNE 9, 1976**

9:00 a.m. — The Conference committees meet for devotions, instructions, and room assignments in the classroom behind the auditorium, Room No. 10, Wargelin Hall.

8:00 p.m. — The opening service of the Conference with the sermon on the conference text by Pastor Richard Snipstead, Ferndale, Washington. Lay Pastor James Gerdeen, liturgist. The opening of the Conference by Pastor John P. Strand and the appointment of the necessary committees. Offering to the General Fund.

**THURSDAY, JUNE 10, 1976**

9:00 a.m. — Devotions  
Report of the Credentials Committee, always in order  
Election of the Nominating Committee for 1977  
President's Report  
Report of the Chairman of the Co-ordinating Committee, Pastor Kenneth Anderson  
Financial Report, Pastor Albert Hautamaki  
Report of the Budget Analysis Committee  
Report of the Nominating Committee, always in order  
Election of nominees for the Mission Corporation and the Schools Corporation  
Report of Committee No. 1

11:30 a.m. — Prayer Hour. The prayer hours will be led by Pastor Fred Carlson, Blue Grass, Minn.

2:00 p.m. — Devotions  
Report of the Credentials Committee  
Continuing discussion of the report of Committee No. 1  
Election of the Vice-President and Secretary of the AFLC  
Election of nominees to the Co-ordinating Committee

Election of Committee No. 1 for the 1977 Annual Conference

Report of the Dean of the Theological Seminary and the Acting Dean of the Bible School, Pastor Amos Dyrud

Report of the Chairman of the Board of Trustees, Pastor Ernest Langness

Report of Committee No. 2

Election of nominees to the Mission Boards and the Board of Trustees (Schools)

5:30 p.m. — Meeting of the Seminary Corporation in the Finnish Room, Union Building, Michigan Tech University, Houghton.

8:00 p.m. — Mission Festival Service conducted by the Women's Missionary Federation. Message by Pastor David Molstre.

**FRIDAY, JUNE 11, 1976**

7:00 a.m. — Mission Corporation Annual Meeting in the Cafeteria in the Union Building at Michigan Tech University, Houghton. The business sessions will be conducted in the faculty Lounge.

9:00 a.m. — Devotions  
Report of the Credentials Committee  
Continuing discussion of the report of Committee No. 2  
Election of Committee No. 2 for the 1977 Annual Conference  
Report of the Schools Corporation meeting  
Report of the Chairman of the Foreign Mission Board, Mr. Robert Knutson  
Report of the Chairman of the Home Mission Board, Pastor Herbert Franz  
Report of the Chairman of the Commission on Evangelism, Pastor Trygve F. Dahle  
Report of Committee No. 3

11:30 a.m. — Prayer Hour

2:00 p.m. — Devotions  
Report of the Credentials Committee

Continuing discussion of the Report of Committee No. 3

Report of the Mission Corporation meeting

6:00 p.m. — Banquet for the pastors and their wives

8:00 p.m. — Worship service conducted by laymen of the church. The message will be given by Mr. Clifford Johnson of Esko, Minnesota. The service will be led by Mr. Ernest Miedema, Valley City, North Dakota. Offering to the Praise Program.

#### SATURDAY, JUNE 12, 1976

9:00 a.m. — Devotions

Report of the Credentials Committee

Continuing discussion of the report of Committee No. 3

Election of members to the Commission on Evangelism

Election of Committee No. 3 for the 1977 Annual Conference

Report of the Chairman of the Board of Publications and Parish Education, Mr. Kent Quanbeck

Report of the Executive Secretary of the Department of Parish Education, Miss Judith Wold

Report of the Chairman of the Youth Board, Mr. Roger Strom

Report of the Luther League Federation, Pastor Richard Anderson

Report of Committee No. 4

11:30 a.m. — Prayer Hour

2:00 p.m. — Devotions

Report of the Credentials Committee

Report of the Colloquy Committee

Election of members to the Board of Publications and Parish Education, and the Youth Board

Election of Committee No. 4 for the 1977 Annual Conference

Election of the Colloquy Committee for the

1977 Annual Conference

Report of the Chairman of the Stewardship Board, Mr. Robert Dietsche, Sand Creek, Wisconsin

Report of the Chairman of the Board of Pensions

Mr. Clifford Holm, Minneapolis, Minnesota

Report of Committee No. 5

Election of members to the Stewardship Board and the Board of Pensions

Election of Committee No. 5 for the 1977 Annual Conference

Reports of special committees

Election of the Budget Analysis Committee for 1977

Report of Committee No. 1 as the Committee on General Resolutions

8:00 p.m. — Youth Night at the Conference. The service will be led by Pastor Richard Anderson, Minneapolis, Minnesota. The message will be given by Pastor Dale Mellgren, Abercrombie, North Dakota. Offering to Home Missions.

#### SUNDAY, JUNE 13, 1976

8:00 a.m. — Communion Service with the meditation by Pastor Gerald Mundfrom, Grafton, North Dakota. The service will be in Marantha Lutheran Church, Chassell, Mich.

10:00 a.m. — Worship Service with the message given by Pastor Julius Hermunslie, Fergus Falls, Minnesota.

Offering to Foreign Missions.

2:00 p.m. — Ordination Service with the message given by Pastor John P. Strand, Minneapolis, Minnesota.

Offering to the Schools

Closing of the Conference.

Conference Committee:

Pastor Dennis Gray

Pastor John P. Strand

#### SCHOOLS CORPORATION ANNUAL MEETING

The annual meeting of the Schools Corporation will be held on Thursday, June 10, 1976, 5:30 p.m., in the Finnish Room at Michigan Tech University, Houghton, Michigan.

Rev. David C. Molstre  
Secretary

#### MISSION CORPORATION ANNUAL MEETING

The annual meeting of the Mission Corporation will be held on Friday, June 11, 1976, in the Cafeteria in the Student Union building at Michigan

Tech University, Houghton, Michigan. The business sessions will be held in the Faculty Lounge of the Union. The breakfast will be served at 7:00 a.m., and the business session will follow.

Rev. Eugene Enderlein  
Secretary

#### SUBSCRIPTION PRICE TO BE RAISED

The Board of Publications and Parish Education has voted to increase the subscription price of **The Lutheran Ambassador** to four dollars (\$4.00) per year, effective July 1 of this year. All new subscriptions and renewals paid before that date will be processed under the old rate of \$3.50 per year.

The previous hike in the subscription rate took place on Jan. 1, 1972. Now, even with generous subsidies from the major agencies of the AFLC and the Women's Missionary Federation, this increase has become necessary.



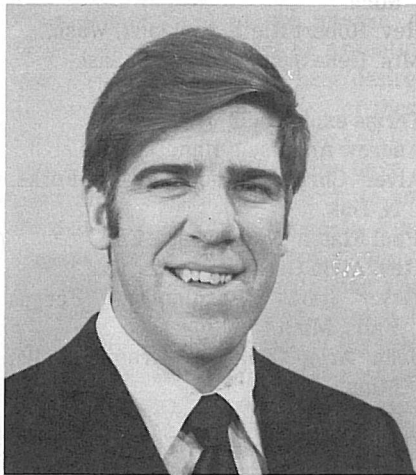
## GREETINGS AND WELCOME TO THE CONFERENCE

On behalf of Maranatha Lutheran Congregation and all the other free and living congregations in Upper Michigan, I welcome all delegates, missionaries, officers and friends of the AFLC to the 14th Annual Conference, to be held in the beautiful Copper Country, at Suomi College in Hancock, Michigan.

You will set foot on the original "stomping grounds" of that famous preacher, Herbert L. Franz, who encouraged us in that first cottage prayer meeting in Dollar Bay in 1971 from which grew Maranatha. The congregation first located in the old Norwegian Lutheran Church in Calumet (formerly Lutheran Free). Then in the Fall of 1972 the Lord provided our present facility three miles south of Houghton, overlooking beautiful Portage Lake.

We have witnessed the faithfulness of God in calling together a peculiar people of like faith into a church where none existed before. In our midst, God has brought neighbors and friends to a saving knowledge of His Son, Jesus Christ.

We are young in the Association, but we have grown to love her people and wholeheartedly support her purposes, goals and missions. At the time of this conference, we will celebrate the 5th anniversary of that first cottage prayer meeting.



James C. Gerdeen

Now we wish to do everything we can to make your stay at the conference a most blessed one. Let us know if we can help you.

The theme of the conference is "A Past to Remember, A Future to Mold," taken from Deut. 8:18-20. As mentioned above, we at Maranatha have five blessed years with the AFLC to remember. Maranatha means "Our Lord Come." This is our prayer. But until He comes, we must "Occupy until He comes." We all have a future to mold. Jesus calls it the kingdom of God. I am so happy to be a child of the King.

Yours in Christ,

Lay Pastor

James C. Gerdeen



Maranatha Lutheran Church

---

## STEWARDSHIP

---

### BE A CHEERFUL GIVER

Do many people in our congregations have trouble giving to the Lord's work with real joy? If so, I would like us to think about the words of the first verse of a hymn some congregations sing after an offering is taken. "We give Thee but Thine own, what-e'er the gift may be: all that we have is Thine alone, a trust, O Lord, from Thee."

To be cheerful givers we need to really accept the fact that all that we have is God's and we are to be stewards of it. It is a principle brought out in many ways and in many places in God's Word that all that we have is God's. Then, too, in the parable of the talents in Matthew 25:14-30, the Lord commended the faithful servant who earned two talents more just as much as the one who had gained five talents. In 25:23, his lord said unto him, "Well done, good and faithful servant; thou hast been faithful over a few things: enter thou into the joy of thy lord." Then when we know that all we have is the Lord's, we need to look in His Word to see what to do for Him with what is His.

Then, too, we are robbing God unless we bring the full tithe into the Lord's work and then He will pour down for us an overflowing blessing and even promises to rebuke the devourer for us, as found in Malachi 3:6-12. Then in II Corinthians 9:6-8, we find that he who sows sparingly will also reap sparingly, while he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver.

I am so pleased with the many opportunities to give to the Lord's work in the AFLC. The different places like Missions, foreign and home, Schools for educating new workers for the Lord, and the maintaining of the church headquarters for service to the congregations. These are all brought out in God's

*(Continued on page 16)*

## MISSIONS CORPORATION

The Nominating Committee of the Annual Conference will present two (2) names for every vacancy on the Mission Corporation. Nominations may also be made from the floor. The Conference membership will then by secret ballot choose one person for each vacancy, sending those names to the Corporation for decision at its annual meeting on June 11. Members of the World and Home Mission Boards must come from the membership of the Corporation. Under new procedure expected to be adopted this year, failure to be re-elected to the Corporation while serving on either Board will automatically remove one from membership on that Board. \*denotes World Mission Board member. \*\*denotes Home Mission Board member.

### Terms expire in 1976:

Rev. Richard Anderson, Minneapolis Minn.

Rev. L. C. Dynneson, Nogales, Ariz.

Melvin Gravgaard, Tioga, N. Dak.

Robert Knutson, McVilleville, N. Dak.\*

(ineligible for re-election to Board)

Mrs. Aini Myking, Minneapolis, Minn.

Rev. Jerome Nikunen, Roseau, Minn.

Pastor Ray Persson, Bemidji, Minn.

Rev. John C. Rieth, Kalispell, Mont.

Joel Rogenes, Buxton, N. Dak.\*\*

Eldor Sorkness, Sand Creek, Wis.\*

### Terms expire in 1977:

Rev. Eugene Enderlein, Thief River Falls, Minn.\*

Rev. Herbert L. Franz, Cloquet, Minn.\*\*

Leslie Kjos, Kalispell, Mont.

Rev. Ronald Knutson, Drummond, Wis.

Vernon Russum, Grafton, N. Dak.\*

Dr. Wayne Sletten, Faith, S. Dak.

Mrs. Rodney Stueland, Buxton, N. Dak.

Mrs. Roy Syverson, Tioga, N. Dak.

Olve Willand, Ferndale, Wash.

Miss Judith Wold, Thief River Falls, Minn.

### Terms expire in 1978:

Rev. Fred Carlson, Sebeka, Minn.

Lay Pastor Verle Dean, Culbertson, Mont.

Soren Engevik, Eden, S. Dak.

Elmer Gravgaard, Spicer, Minn.

Rev. Philip Haugen, Fargo, N. Dak.

Mrs. Birdeen Holt, Fosston, Minn.

Rev. Gerald F. Mundfrom, Grafton, N. Dak.

Rev. Kenneth Pentti, Bessemer, Mich.

Rev. Robert Rieth, Kirkland, Wash.

Mrs. Gene Sundby, Outlook, Sask.

### Terms expire in 1979:

Andrew Anderson, Radcliffe, Ia.

Alver Christopherson, Grand Forks, N. Dak.

Paul Flaten, Newfolden, Minn.\*\*

Rev. Alvin Grothe, Astoria, Ore.\*

Rev. Julius Hermunslie, Fergus Falls, Minn.\*\*

John Arlen Johnson, Granite Falls, Minn.

Edwin Mathison, Bagley, Minn.

Rev. Eldon K. Nelsen, Eugene, Ore.

Rev. Stephen Odegaard, Winger, Minn.

Harry Rorvig, Dalton, Minn.

### Terms expire in 1980:

Rev. Trygve F. Dahle, Spicer, Minn.

Mrs. Amos Dyrud, Minneapolis, Minn.

Mrs. Esther Farrier, Minneapolis, Minn.

Rev. Albert Hautamaki, Minneapolis, Minn.

Rev. Frank Miller, Boscobel, Wis.

Mrs. Herbert Presteng, Grafton, N. Dak.

Rev. Larry Severson, Wallace, S. Dak.\*\*

Rev. Forrest Swenson, Tioga, N. Dak.

Ronald Willand, Ferndale, Wash.

Kenneth Williams, Ishpeming, Mich.

## SCHOOLS CORPORATION

The Nominating Committee of the Annual Conference will present two (2) names for every vacancy on the Schools Corporation. Nominations may also be made from the floor. The Conference will then by secret ballot choose one person for each vacancy, sending those names on to the Corporation for decision at its annual meeting on June 11. Members of the Board of Trustees must come from the membership of the Corporation. Failure to be re-elected to the Corporation while serving on the Board of Trustees automatically excludes one

from further membership on the Board. Here is the present Corporation membership. \*denotes Board member.

### Terms expire in 1976:

Rev. John Rieth, Kalispell, Mont.

Rev. Wendell Johnson, Dalton, Minn.

Rev. Kenneth L. Anderson, McVilleville, N. Dak.

Paul Flaten, Newfolden, Minn.

Raymond Jacobson, Minneapolis, Minn.\*

Rev. Robert L. Lee, Valley City, N. Dak.

Rev. David C. Molstre, McIntosh, Minn.

Rev. R. Snipstead, Ferndale, Wash.

Rev. Bruce Dalager, Minot, N. Dak.

Dr. Wayne Sletten, Faith, S. Dak.\*

### Terms expire in 1977:

Rev. J. G. Erickson, Minneapolis, Minn.\*

Rev. Dennis Gray, Spicer, Minn.

Howard Johnson, Astoria, Ore.

Rev. Howard Kjos, Roslyn, S. Dak.

Howard Lieder, Phoenix, Ariz.

Rev. Francis Monseth, Minneapolis, Minn.

Eugene Nesland, Thief River Falls, Minn.

Rev. Orville Olson, Hatton, N. Dak.

Kenneth Rolf, McIntosh, Minn.

Wayne Pederson, St. Paul, Minn.

### Terms expire in 1978:

Stanley Holmaas, Newfolden, Minn.\*

Rev. Ernest J. Langness, Ishpeming, Mich.\*

Rev. Robert Rieth, Kirkland, Wash.\*

Dr. James Gerdeen, Chassell, Mich.

Rev. Richard Anderson, Minneapolis, Minn.

Rodger Olson, Minneapolis, Minn.

Orville Qualley, Brockton, Mont.\*

Rev. Leslie Galland, Everett, Wash.

Rev. Raynard Huglen, Minneapolis, Minn.

Rev. Laurel Udden, Minneapolis, Minn.

### OFFICERS TO BE ELECTED AT THE ANNUAL CONFERENCE

\*designates incumbent

**Vice-President** (1-year term)

\*Rev. R. Snipstead, Ferndale, Wash.

(Having served three full consecutive terms, the incumbent must receive a

[Continued on page 15]

# CONFESSION AND REPENTANCE

by Rev. Dennis Gray, Spicer, Minn.

ARTICLE XI—"Of confession they teach that private absolution to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible, according to the Psalm: "Who can understand his errors?" (Psalm 19:12).

ARTICLE XII—"Of repentance they teach that for those that have fallen, after Baptism, there is remission of sins whenever they are converted; and that the Church ought to impart absolution to those thus returning to repentance. Now repentance consists properly of those two parts: One is contrition, that is, terror smiting the conscience through the knowledge of sin; the other is faith, which, born of the Gospel, or of absolution, believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terror. Then good works are bound to follow, which are the fruits of repentance. They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life, that they cannot sin. The Novatians also are condemned, who would not absolve the fallen after Baptism, though they returned to repentance. They also are rejected who do not teach that remission of sins cometh through faith, but command us to merit grace through satisfactions of our own" (*Concordia Triglotta*, CPH, 1921).

## What Is Repentance?

The term repentance as used in the Word of God is oftentimes synonymous with the word conversion. Both terms address themselves to the necessary turning of a person from the darkness of sin and certain death to the reality of light which comes from a personal relationship with Je-



Rev. Dennis Gray

sus Christ. G. H. Gerberding, in his book *The Way of Salvation*, talks about the changes which come because of repentance.

There is a change of direction, as we have stated above. There is a change of state. That is, the believer no longer walks in sin, but walks in a state of forgiveness or a state of grace. The repentant sinner, or the person who truly desires salvation, is changed in his nature. He is what I would call a forgiven sinner! And, lastly, he has a changed relationship with God. He is no longer an alien but a member of the household of God. The person is a child of God because he has received the "adoption of sons," as Galatians 4:5 states.

Paul, in his appearance before Agrippa, in Acts 26:18, speaks of conversion this way: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

## The Power of the Word of God

It is the Word of God which accomplishes repentance in the hearts

of God's people. It is God who does the "work" involved in the experience we call repentance. The Psalmist speaks of God working when he prays in Psalm 85:4: "Turn us, O God of our salvation." Jeremiah speaks of Ephraim in Jeremiah 31:18: "Turn thou me, and I shall be turned; for thou art the Lord my God." Judah speaks this way in Lamentations, "Turn thou us unto Thee, O Lord, and we shall be turned." So, we must always remember that the Word of God both creates and maintains our personal relationship to Christ. As the unconverted person listens to the preaching and teaching of the Scripture, as he reads it in the privacy of his own life, that very Word of God produces in him the faith necessary for salvation. Also, after the person comes to repentance, the Word of God maintains in every willing heart that life which was produced.

## The Enumeration of Sins

It is not necessary for the repentant person to list all his sins or to confess all sins to God. This is an impossibility for him to do! We do not, nor can we, have the knowledge of all sin so that we can confess them! Such would be a "torture for the best minds."

The listing or confessing of all sins, if possible, would be an unbearable work and it would not release the conscience of the burden of sin. It may be helpful to lay oneself bare before Him Who knows all things simply because He wants us to do this. It will release us of the pressure of guilt upon a guilty conscience. A little talk with the Lord hurts no one! It is faith in the Lord that gives the conscience release from the burden of sin and guilt. Coupled with our confession, there must always be the ingredient of faith in Christ.

And, certainly, confession of our sins before mere man does not bring

release from sin. Counsel may be fine, but in the end Christ alone must hear the confession.

Melanchthon states in the Apology: "Now concerning this faith, which obtains the remission of sins, there is not a syllable in so great a mass of regulations, glosses, summaries, books of confession; Christ is nowhere read there." Melanchthon knew that the reality of release came not from enumerating sins before men. Men are generally wrapped up in human traditions, traditions which are not sacred at all.

He had, as Martin Luther, searched for and found the fact that it is Jesus who sets the burdened sinner free. And the impossible task of enumerating sins just does not give freedom from these sins! The reality of salvation comes through faith in Jesus Christ.

### **We Can Be Too Hard on Ourselves**

It may be a digression, but it may be worthwhile. It seems that there are those who persist in torturing themselves with this confessing of every sin. They grow weary in doing it. They begin to doubt their relationship to Jesus Christ. Instead of having freedom in Christ, they allow themselves to be bound to confession, as if it were some kind of a religion. As if they were saved by confession.

Hallesby, in his book titled *Prayer*, tells his readers that they are being hard on themselves. Forgiveness comes when one, even with the words of the mind's eye, considers himself "helpless." When we realize this helplessness, then the Lord saves us, even without verbal prayer.

### **Contrition**

"... contrition is the true terror of conscience, which feels that God is angry with sin, and which grieves that it has sinned." Contrition comes through the preaching and teaching of the word of God, "by earnest admonition and exhortation, and by expelling the openly sinful and perverse," as our Fundamental Principles state. This brings about the first necessary part of repentance or conversion, which we call contrition. This is the feeling sorry for our sins. It is Godly sorrow for the fact we are

sinners.

### **Feelings of Contrition in the Word**

Let us make note of the writings of individuals with contrite hearts, as seen in the Scriptures. "For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me... I am feeble and sore broken: I have roared by reason of the disquietness of my heart" (Psalm 38:4, 8). And Psalm 6:2: "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed."

These writers feel the wrath of God upon them and they turn to God in faith. We are not yet saved, however, if we have only contrition. We are not saved by the number of tears we shed over sin! Struggle over sin does not save us, even though we would cry barrels of tears!

### **Faith**

The second necessary part of repentance is faith. As the Word of God causes contrition, it also gives faith. The very Word which kills us also gives life through faith in Christ. This second ingredient of repentance is necessary or salvation is incomplete. "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

So, the feelings which terrify the heart are therefore lost in the joy of the message of the Gospel. And we, sinners as we are, are saved by the Word of God as it bears witness of the mystery of Christ living in us. God would make this known to every living creature. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Colossians 2:27). "In whom also we are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh" (death of sin and of self). "Wherein also ye are risen with Him through the faith of the operation of God." Praise Jesus. Praise Him for these wonderful words of salvation.

### **Experiences of Conversion Are Different**

We must be careful not to think that all conversions take place in the same

way. Our temperments do vary and our circumstances and exposure to the Word of God are often different. Some conversions are slower than others. Perhaps the conversion of Nicodemus was slower than some because of his position as a ruler of the Jews. Yet, men like Zacchaeus, Saul of Tarsus and the Philippian jailer were immediate converts. And, as well, our feelings of sorrow for sin may be different. The important thing is that we become converted. The issues of eternity depend on this issue of conversion.

### **Absolution**

Absolution is none other than the declaration of the forgiveness of sins to the repentant. It is, in reality, the declaration of the Gospel. If a person receives the absolution and yet does not have faith, there is no forgiveness of sins. Such leads to false assurance of salvation and does more damage than any good. It is through faith in the promises of the Scriptures that we have salvation. The Gospel announces salvation by faith to every truly repentant person.

Absolution can be given to those who truly have faith in the Gospel of the cross of Christ. Those who are truly contrite of heart over sin will show certain "birthmarks" of faith. One of these birthmarks ought to be the desire to serve Christ in His Church. We err in giving absolution to people who do not rest in Christ. We can cause them to be "stillborn." Such would be a grave sin, but for those who are saved, it is simply the declaration of the fact that their sins are forgiven because of Christ's accomplished work on the cross.

So, to those who are terrified by their sin and show Godly sorrow for their sin, the declaration of absolution from the Word of God is in order.

### **Baptism**

At the time of the writing of Article XII, there was a controversy over Baptism. The Anabaptists believed that once a person is saved, they cannot lose the Holy Spirit while the Novatians would not give the absolution of the Gospel to those who had fallen away after Baptism even though they

*(Continued on page 14)*



# editorials

## LOOKING AHEAD TO HANCOCK

The 14th Annual Conference of the Association of Free Lutheran Congregations is near at hand. Those who are planning to be on hand at Suomi College, Hancock, Michigan, have already made many of their plans relative to attending. For those who may not yet have settled upon housing accommodations, the list of information is being printed again in this issue. Please notice that one additional campground facility is given this time.

Indeed, this issue contains many items relative to the conference, so much so that together with other priority material they do not allow much other material presently on hand to be included this time. We are sorry, but hope that you understand.

Make note of the conference program, the greeting from the host pastor, the list of elections and nominations the conference delegates must make, a statement about Suomi College, the conference headquarters, a letter to the editor encouraging the lay people of the church to speak their minds about the business of the church. In another item Missionary John Abel seeks to stir up support for a missionary support program and delegates should keep that information in mind.

There are no major business items coming before this conference. No new personnel is to be added unless action is encouraged in securing a person in the area of financial stewardship and wills. No doubt many conference resolutions will be ones re-affirming or declaring our support for righteousness and for benevolent causes and deploring evil tendencies on the national level and in the world.

Thanks will be expressed to Almighty God and to those who have worked in leadership positions and have labored faithfully at necessary tasks in the kingdom. New resolves will be articulated to advance God's work at home and in Brazil in our time.

As a preparation for Hancock, take out your Annual Report for last year and leaf through it. Notice the resolutions and the debate about them. Familiarize yourself with the names of people who serve on corporations, boards and committees. Read the names of our congregations and even the names of the people who attended last year's conference in Minneapolis.

Let us earnestly pray for our assembly in Hancock. Ask God to help us all to be yielded to Him, to His will. May He help us to be an honest and sincere people, deeply committed to doing His work in His time. In much intercessory prayer many blessings are to be found.

## FOURTEENTH ANNUAL CONVENTION WOMEN'S MISSIONARY FEDERATION OF THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

June 9, 1976

Suomi College	Hancock, Michigan
Registration	9:00-10:00 a.m.
Prayer Service	9:00-9:30 a.m.
Mrs. Eugene Enderlein, Thief River Falls, Minn.	
Prelude	
Singspiration	
Devotions	Mrs. Fred Woimanen, Chatham, Mich.
Welcome	Mrs. Eleanor Johnson Chassell, Mich.
Response	Pres., Mrs. Robert Dietsche Sand Creek, Wis.
Vocal Duet	Mrs. James Gerdeen and Mrs. John Kopp Chassell, Mich.
Bible Study	Mrs. Michael Brandt, Lake Stevens, Wash.
Hymn Sing	
Business Meeting	Mrs. Robert Dietsche, presiding
Vocal Solo	Miss Linda Moan, Cloquet, Minn.
Memorial Service Leader	Mrs. Philip Featherstone Colfax, Wis.
Memorial Service Soloist	Mrs. Jerome Nikunen Roseau, Minn.

Offertory	GENERAL FUND
Announcements	
Closing Prayer	
Table Prayer	
Luncheon	Suomi College

### AFTERNOON SERVICE

1:30 p.m.	June 9, 1976
Prelude	
Hymn Sing	
Devotions	Mrs. Grace Christianson Drummond, Wis.
Special Music	Hope Lutheran Ishpeming, Mich.
Message	Pastor Philip Haugen, Fargo, N. Dak.
Musical Number	Calvary Lutheran Eben Junction, Mich.

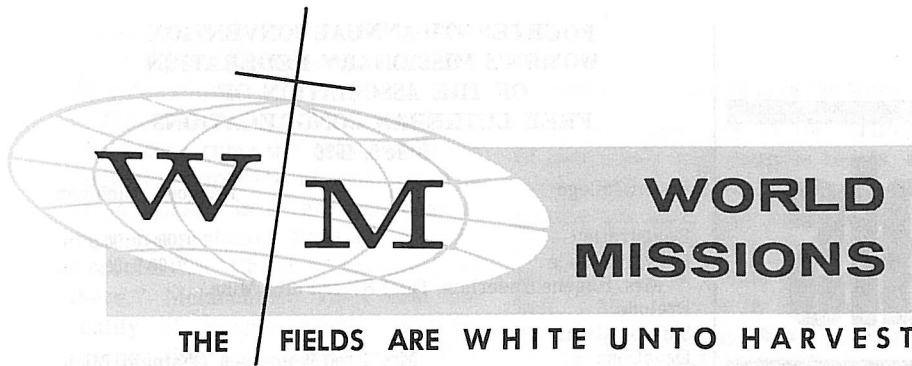
Offertory	GENERAL FUND
Greetings	
Comments	
Benediction	

### WOMEN'S FELLOWSHIP BREAKFAST

Suomi Dining Hall  
Thursday, June 10  
7:00 a.m.  
All ladies are welcome

### FESTIVAL SERVICE

8:00 p.m.	June 10, 1976
Prelude	
Singspiration	
Devotions	Mrs. Ernest Langness Ishpeming, Mich.
Musical Number	AFLC Gospel Team
Installation of Officers	
Presentation of Honorary Membership Pins	Mrs. Robert Dietsche
Offertory	CRADLE ROLL/JUNIOR MISSIONS
Musical Number	AFLC Gospel Team
Message	Pastor David Molstre McIntosh, Minn.
Vocal Duet	Pastor and Mrs. Stephen Odegaard Winger, Minn.
Benediction	



## MAKING MISSIONS HAPPEN by Missionary John H. Abel

Reader, do you love the lost peoples of the world? There can be no doubt that God loves them. Just review in your own mind that wonderful verse that I'm sure we have all memorized, John 3:16. God's love had to be translated into action; this He did in sending His own Son. Our love must also be put into action. Psalm 2:8 says: "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Here is a divine challenge to spiritual action.

If our love for the lost peoples of the world is any reflection of God's love shed abroad in our hearts by the Holy Spirit, then it is an action love, a reaching-out love. It is a bit puzzling to many of us why many congregations do so little for foreign missions. Oh, we've heard the various arguments. First, we must build a strong home base and then we can have an extensive outreach. We must raise the living standard of our own pastor first. We have a responsibility to the people right around us and God will hold us accountable for their souls. We must build up our schools.

We can accept all these, but who said a strong missionary emphasis would undermine a strong home base or hold down the pastor's salary, or preclude a good school program or an effective outreach at home? Men like Dr. Oswald Smith, Dr. Paul Rees, Norman Lewis and dozens of others testify that the most stimulating thing for church growth at home is a challenging local program for foreign missions. We believe this applies to our schools also. This past February we had our first official foreign missions conference at our Association Schools

in Minneapolis. It was a thrill to see the response on Saturday evening when an invitation was given for our youth to indicate their desire to put their lives on the altar of service for Jesus Christ, to be used by Him any place in the world for the spreading of the Gospel. The front of our Medicine Lake Church was filled by serious, earnest students presenting themselves for world service. How many, how serious? We don't know, perhaps over 40 that evening, and only God knows the hearts, but one thing is certain, this world vision was one of the highlights of their school year, and will strongly motivate them to go on to study and prepare to serve their Lord, at home and unto the uttermost parts.

So also, a local congregation that promotes the work of missions will find that the missionary emphasis is not a deterrent to growth; those who have active mission programs have rather seen that it has stimulated growth in their local church! A respected church leader recently wrote: "Once and for all we should put to rest the myth that the way to homeland growth is to turn our missionary giving in on ourselves. Logical though it may sound, all the empirical evidence refutes it. The vigorous churches are foreign missionary all the way."

Statistics tell us that in 1973 there were 3.8 billion people in the world. Two hundred and thirty-one million live in North America. Simple arithmetic tells us, therefore, that about 94% of the world's people live beyond our shores. This does not mean that 94% of our giving should be to foreign missions, for other Christian peoples from Europe, South America, Asia and Africa also have the same missionary command that Christ

gave to us. Yet, the English-speaking peoples have 90% of the world's preachers and by far a much higher standard of living. God has blessed us above all other peoples, so we are responsible for world evangelization above all others.

Back in the beginning days of our Association, we dedicated ourselves to developing Bible-believing schools to train pastors, missionaries and lay-workers. By God's grace they have become a reality. In our 1964 Annual Conference we voted to send six couples to Brazil to evangelize in that great frontier land; two couples a year for the next three years. This has not been possible, due to lack of candidates and lack of funds. Should the vision be thrown away? I don't believe we want to fail in this vision, even if we have had to stretch it out over a longer period. The looming questions seem to be: How can we send out more foreign missionaries? How can we give an opportunity to the many fine youth who have presented themselves for foreign missions? How can we know more about the supporting resources of the local congregations?

It might come as a surprise to many, but these questions have been pretty well anticipated and a vital step made to answer them some years ago. In our 1972 Annual Conference a system of designated missionary support from congregations, groups or individuals was adopted. This system is called the Foreign Missionary Responsibility Unit. This plan is meant to encourage the local congregation or a local group to take part or full responsibility for the support of a foreign missionary through our AFLC budget. Since a few years ago it was felt that no one congregation could entirely support a foreign mission family on the field, the plan is called a "Unit Responsibility" plan. Units were considered multiples of \$500 per year. That is, one unit of responsibility would mean the local congregation would give \$500.00 per year through the Minneapolis office and as part of their budget, this amount being designated to a certain missionary or missionary family. For example, in 1972 the Association church in Ferndale, Wash., Triumph Lutheran, decided to take on six units

of the support of the Abel family. This means that they sent in to the Minneapolis office \$250 per month or \$3,000 per year toward the support of this family. The church then could say in a special way, "the Abels are our missionaries," and those missionaries on the field felt that this congregation is especially concerned with our monthly support and we must be sure to keep in special contact with them through pictures, letters, tapes, etc.

What are the advantages of this definite way of pledging missionary support? How does this contribute to our goals of getting out six couples to the foreign mission field soon and creating more future opportunities for our mission-interested youth? From the standpoint of the Mission Board and the Annual Conference, you can imagine how encouraging it would be if enough congregations in our Association had pledged support to Priscilla Wold and the three families now on the field, so that the Board could say for example: "30 congregations have pledged Missionary Responsibility Units sufficient to underwrite the expenses of all those we have on the field." There would then be no valid reason for not calling more foreign missionaries, since we would have contributions coming in from probably 70 other congregations which could go in part to support of new missionaries. In other words, if our individual congregations would make themselves individually responsible for certain missionaries on our AFLC field in Brazil, the Mission Board could see the potential for calling new people and the Annual Conference would also see this.

Then there is the great blessing to each congregation which starts out perhaps with only a few promised units of responsibility for their chosen missionary. But as they grow, and see the blessing of having their own missionary, they could take on more units of responsibility year by year. What a thrill to a congregation and to every Christian family to see what they are doing, through the budget, for their own missionary. The congregation will naturally get credit for this foreign mission giving as it goes through the normal budget channels, but they will have the joy of knowing they are taking a definite part of the

foreign mission budget for a definite missionary family, their chosen responsibility.

Twelve years have gone by since we first purposed, as an Association of Free Lutheran Congregations, to open a new field in the interior of Brazil, near the borders of Argentina and Paraguay. We have long desired to occupy the needy interior of these three countries for Christ. We call this our "Tri-nation Vision." We have a good start with a Bible Institute and Seminary for training nationals. Four national workers, numerous active Brazilian lay leaders and young people have received training. Now it is time to "Enlarge the place of thy tent. . . let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles . . ." (Isaiah 54:2, 3).

Will you as a congregation rise up to this vision from God? Can you not take a larger and a definite share of the responsibility. Pray about this. Perhaps the Lord of the Harvest would have you take on Units of Foreign Missionary Responsibility.

(For more information on this plan or for communication of your desire write to the Secretary of the AFLC Foreign Mission Board, 3110 E. Medicine Lake Blvd. Minneapolis, Minn. 55441).

#### A REMINDER

All gifts (cash donations) given for the personal use, and given directly to our missionaries or sent directly to the field designated for whatever use, are not considered a tax deductible gift.

According to the tax law, gifts must be sent through and receipted by our Association Offices in Minneapolis or the local congregation.

If you desire your gift used to meet a specific need, recognized by the Foreign Mission Board, you can indicate your wishes when giving the gift.

We praise the Lord for all who labor and contribute to enable us to share Jesus Christ on the Foreign Field.

Rev. Eugene W. Enderlein  
Foreign Mission Board Secretary

#### ATTENTION! CONFERENCE COMMITTEE MEMBERS

All members of committees for the 1976 Annual Conference of the AFLC to be held in Hancock, Mich., June 9-13, are asked this by Pastor Dennis Gray, secretary of the church—please notify him at once if for any reason you cannot serve on the committee to which you were elected. In this way there will be time for replacements to be found.

Write him at 129 Lake Street North, Spicer, Minn. 56288. Or call him at 612-796-2534.

---

### Letters to the Editor

#### LAY PEOPLE AT THE CONFERENCE

As the 1976 Annual Conference of the AFLC approaches, there is an observation of past conferences I would like to share. As an association of free and independent congregations, many of which have been influenced by the Haugean movement of the early 1800's, we stress the importance of "lay" participation in congregational life. This is good.

In reading through the annual reports of the past few years, I have noticed an ominous trend. Though registered "lay" people outnumbered pastors by 310-70 at the last conference, pastors dominated the discussions on resolutions by three to one. Is this because the "lay" people of our AFLC are not concerned about our corporate work or have no fresh ideas to share? I think not. Many factors are involved, not least of which is the fact that pastors are more accustomed to speaking before crowds. But, we pastors are **not** the sources from which all knowledge flows. Perhaps, we, by our quick speaking, have denied others the opportunity to express themselves.

The decisions made at the Annual Conference are based on the thoughts and sentiments expressed. "Lay" people, attend the conference and share your convictions. Your pastor will appreciate it and will maybe be less tempted to do all the talking. May God guide us.

Pastor Bruce Dalager  
Minot, N. Dak.

## SUOMI COLLEGE

### A View of its History and Culture

Suomi College is a testimony to the love of learning among early immigrants from Finland to the Copper Country of northern Michigan. The early settlers, invited initially to come by mining company labor recruiters, were Lutheran people who lived the American dream. They were hard-working, poor, rural people, but they had a yearning for education, since the Church in the old country had insisted that its members must be literate and able to read the Word and Catechism.

Confronted by new circumstances and a difficult English language, the leaders of the community during the initial years of 1875-1890 observed the need for a college which would educate the immigrant and his children born in America in the ways of church life.

A resolution to found Suomi Opisto as a place of learning was drafted at the founding convention of the Finnish Lutheran Church in America, 1890. By the end of the decade the College was able to move into its first building, Old Main, which is still the central historic building of the college, and also of the city of Hancock, Michigan.

As the church grew from an initial synod of four pastors and nine parishes to a peak of 40,000 members by 1962, Suomi College also developed in strength. More than 500 study annual-

ly at Sumoi in its traditional curricula and university courses in fields of study added recently, such as those in computer science, law enforcement, physical education and community and church service. Sumoi has become a community college in practical service, since it is the only institution of its type in the North Central region.

The heritage of Suomi College, as it grew out of a need to serve people in rapidly changing and socially pressing circumstances, has helped Suomi to adapt to modern altered educational goals. The supporting church, based on the folk model of Finland, provided an institution with broad perspectives related to the needs of people. The needs of the second generation of students, 1923-1962, caused the College to become increasingly more orientated to the requirements of youth, adults, and recently even senior citizens in a technologically proficient society.

The trend to meet the requirements of the community education was parallel to the removal of the small theological seminary from the campus, which merged with the Lutheran School of Theology in Chicago in 1958. This merger freed Suomi to concentrate its educational programs toward the larger number of students which sought to enter the universities or to prepare themselves for jobs in communities.

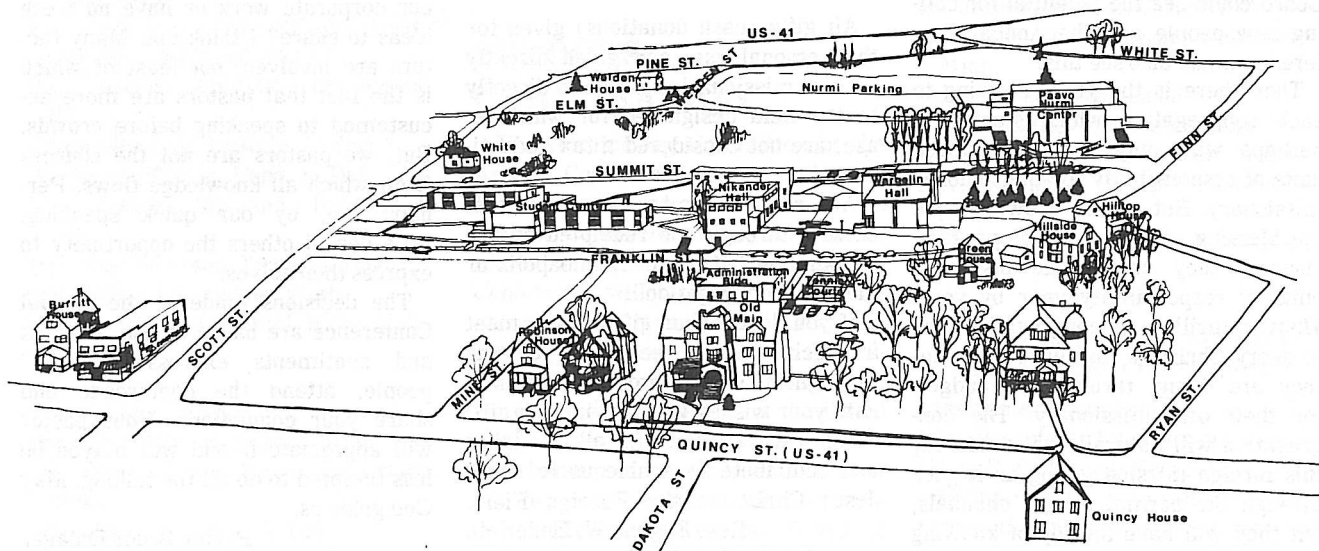
Beginning in 1962, Suomi under the

presidency of Dr. Ralph J. Jalkanen inaugurated programs to serve students who can benefit from personal attention in their college life to achieve their greatest growth potential. The church relationship of Suomi was expanded to include the entire Lutheran Church in America, as well as the communities of ethnic relatedness of the College's past.

Suomi College has been able to serve students who are best educated in a climate of personal attention and regard for the ethnic and minority background of the scholars. Up to 20 percent of the students come from minority groups—Black, Indian, and Micronesian Island students. Many of the faculty and also the students have recaptured the value of providing an educational atmosphere which recognizes that all people have a unique background, both personal and related to the ethnic group.

Suomi has, in American society successfully endeavored to see the best of both worlds, the old and the new, the temporal and the eternal. One small college can within the realm of its area of service and its own dimensional capacities be a catalyst for great attainment. The numbers are proportionately smaller when compared to the mammoth universities of the land, but the modern man has come to realize that what is ultimately important is the quality, not necessarily the quantity of the experiences of living.

—from College publicity



**ACCOMMODATIONS AVAILABLE FOR THE AFLC  
ANNUAL CONFERENCE IN HANCOCK, MICHIGAN,  
JUNE 9-13, 1976**

**At Suomi College, Conference Headquarters**

Dormitory rooms—\$5/person/per day

Breakfast—\$2/person/per day

Lunch—\$3/person/per day

Dinner—\$4/person/per day

Total charge for one person for the whole week, Tuesday night through Sunday afternoon, is \$67.00. Bed linens are furnished. These rates are for persons staying at Suomi College.

Individual meals will be served at Suomi Cafeteria at \$2.25, \$3.25 and \$4.25, respectively (for those not rooming at the College). Snack bar also open during lunch hour.

For reservations at Suomi, contact:

Michael Croze, 414 Hancock, Chassell, Mich. 49916  
Ph. (906) 523-4448

or James Gerdeen, Rt. 1, Box 154, Chassell, Mich.  
49916 Ph. (906) 482-7029

Suomi College has housing for 300 people. Advance reservations should not be necessary.

**AREA CAMPGROUNDS**

Pilgrim Terrace Industries, US 41, 2 miles So. of Houghton, 20 camp sites, water, electricity, showers, rates \$2.00, \$3.00, \$4.00. Access to Portage Lake.

\*Mc Lain State Park, 7 miles N. of Hancock on M-203, Agate beach, on Lake Superior, 90 camp sites, water, electricity, showers, rate \$4.00.

\*Twin Lakes State Park, 23 miles So. of Houghton on M-26, swimming, electricity, box toilets, 62 campsites, rates \$2.50, \$4.00.

\*Baraga State Park, 40 miles So. of Houghton on US 41, swimming, showers, electricity, 137 camp sites, \$4.00.

\*Ft. Wilkins State Park, 40 miles No. of Hancock on US-41 at Copper Harbor, showers, electricity, 163 camp sites, \$4.00.

Maranatha Church Parking Lot, 3½ miles So. of Houghton, on US-41.

Gerdeen's Paradise Acres, 3 miles So. of Houghton off Paradise Road, primitive, limited facilities.

Hancock Beach, West Hancock, 26 Hook-ups, \$2.50 w. electricity, \$1.50 w/o. showers. Concession. First come, First served. 482-2808.

\* \* \* \* \*

Contact: Marc or Joan Dennis, 1818-F Woodmar, Houghton, Mich. 49931, Ph. (906) 482-6725, or

James Gerdeen, Route 1, Chassell, Mich. 49916, Ph. (906) 482-7029.

\*State Parks require motor vehicle permit, \$1/day, \$5/annual.

Dress warmly. Normal low temp. 40 degrees F, Normal high 60 degrees F at that time of year. However, temperature could reach 90 degrees F. On the other hand, it could snow.

**AREA MOTEL-HOTEL ACCOMMODATIONS**

Motel	Approximate Rates
Holiday Motel U.S. 41 Houghton, Michigan 49931 482-5525	Single \$15.60 Double \$16.64 Twin \$18.72 Distance from college: 4 miles
Katalina Motel & Restaurant 59 Main South Range, Michigan 49963 482-5146	Single \$11.00 Double \$15.00 Distance from college: 6 miles
Northgate Motel U.S. 41 Calumet, Michigan 49913 337-1000	Single \$12.00 Double \$16.00 Other \$16.00 and \$18.00 Distance from college: 10 miles
Superior Motel 341 Hecla Street Laurium, Michigan 49913 337-1104	Single \$13.00 Double \$15.00 Distance from college: 11 miles
Tony's Motel M-26 Houghton, Michigan 49931 482-2400	Single \$12.00-\$13.00 Double \$16.00 3 people \$18.00, 4 people \$24.00 Distance from college: 2 miles
Traveler Motel 423 Wilson Memorial Drive Chassell, Michigan 49916 523-7021	Single \$9.00 Double \$10.00 2 double \$15.00
Vacationland Motel U.S. 41 Houghton, Michigan 49931 482-5351	Single \$22.00, 3 people \$24.00 Double \$30.00, 8 people \$45.00 Distance from college: 4 miles
Whispering Pines Motel U.S. 41 Boston Location Hancock, Michigan 49930 482-5887	Single \$10.00-\$12.00 Double \$12.00-\$15.00 Distance from college: 5 miles
White House Motel U.S. 41 Mohawk, Michigan 49950 337-3010	Single \$12.00 Double \$15.00-up Distance from college: 18 miles
Wonderland Motel & Cabins Laurium, Michigan 49913 337-4511	Single \$18.00 Double \$20.00 Distance from college: 10 miles
Arcadian Acres Motel & Housekeeping Units U.S. 41 Route 1, Box 86 Calumet, Michigan 49913 482-0288	Single \$8.00 Double \$10.00 Distance from college: 5 miles
Bridge Motel 103 Bridge Street Houghton, Michigan 49931 482-4530	Single \$9.36 Double \$13.52 Twin \$15.50 Distance from college: 1 mile
Chippewa Motel 217 Wilson Memorial Drive Chassell, Michigan 49916 523-7716	Single \$13.00 Double \$16.00 Distance from college: 9 miles

[Continued on page 14]

College Motel 1308 College Avenue Houghton, Michigan 49931 482-2207	Single \$18.00 Double \$18.00-\$20.00 Twin \$20.00-\$22.00 Distance from college: 1 mile	Downtowner Motel 110 Sheldon Avenue Houghton, Michigan 49931 482-4421	Single \$16.00 Double \$20.00 Twin \$22.00 Distance from college: not given
Copper Crown Motel 235 Hancock Street Hancock, Michigan 49930 482-6111	Single \$15.00 Double \$20.00 Distance from college: 4 blocks	Elms Motel 335 Sixth Calumet, Michigan 49913 337-2620	Single \$11.00 Double \$13.00 Distance from college: 10 miles
Dakota Heights Motel M-26 Houghton, Michigan 49931 482-1350	Single \$12.00 Double \$16.00 Distance from college: 2 miles		
Douglass House Hotel Shelden Avenue Houghton, Michigan 49931 482-2000	Single \$10.00-\$11.00 Double \$11.00-\$15.00 Distance from college: 1½ miles	Gateway Motel U.S. 41 Houghton, Michigan 49931	Single \$17.00-\$20.00 Double \$17.00-\$20.00 Distance from college: 3 miles

[Continued from page 8]

returned to Christ in repentance.

Both of these viewpoints are not Scriptural. We can fall away from Christ, as a careful study of the book of Hebrews will teach us. Hebrews continually speaks of falling away from Christ. There must be a certain forsaking of sin or one will be ensnared once again to its bondage. Note II Peter 1:1-11. Here it speaks of things which must be added to faith. I take this to be the forsaking of sin. II Peter 1:11b states "for if ye do these things, ye shall never fall."

The Novatian viewpoint is also wrong simply because we see many accounts of sinners who have returned to God after their falling away from Christ, or falling out of repentance. The Prodigal Son is a good illustration of a sinner returned home to his Father. I am certain that there are a number of readers who have experienced coming back to Christ after backsliding.

"Repentance and baptism are to be placed side by side," as Jacob Andreasen states in his book, *Lutherans and Conversion*, "as essentials for receiving forgiveness of sin and for receiving the Holy Spirit." Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Luther says, "What does such baptizing with water signify?" It sig-

nifies that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts; and that again the new man should daily come forth and rise, who shall live in the presence of God in righteousness and purity for ever. We believe this, not because Martin Luther said it, but because the Bible says so!

#### Is Conversion Necessary?

G. H. Gerberding states it this way: "To the class of those who are in a converted state belong those baptized children of the Church who have kept their baptismal covenant. Given to Christ in Holy Baptism, the seeds of the new life implanted through that divine ordinance, reared and trained by Christian parents or guardians, they have belonged to Christ from their childhood. From their earliest years they have hated sin, repented of it, trusted in Christ, and loved Him. They are 'turned from darkness to light and from the power of Satan to God.'"

Gerberding goes on to state, "They need no conversion, because they are in a converted (repentant) state." So, involved here is the whole doctrine of Holy Baptism. Many there are who, in their zeal, confuse people, "quench the Holy Spirit, and who may even drive people to despair and unbelief by insisting on a conversion experi-

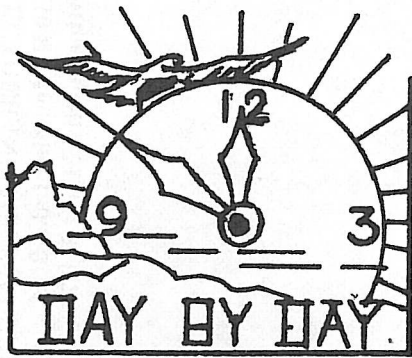
ence," even just out of infancy. There can be no discussion of repentance unless we take into consideration the fact that there are individuals who have grown up in their baptismal covenant and need no conversion experience because they have remained with Christ. Yet, for many, there needs to be a renewal of their baptismal covenant. And this may take place before, after or during the confirmation instruction.

#### The Important Thing

The important thing remains whether or not you, the reader, are a saved child of God today. Does Jesus live in your heart? Are you truly sorry for your sins (sin)? Are there some real "birthmarks" of repentance in your life? For your sake, I hope so.

#### Thank God for the Reformers

As we celebrate this Bicentennial year, we must thank and praise God for the Reformation. We have the wonderful truths of the Word of God in truth and purity because of the Reformation. The personal struggle for peace in Christ produced it. Our understanding of the Word of God is increased because of that personal struggle. Praise God for the heritage that is ours, as Lutherans.



**CHRIST'S DAY OF ASCENSION**  
by Lars Stalsbrotten

Luke 24:50-53

Over every ascension related in the Bible there is a peculiar, sacred tranquility and calmness.

Notice the first ascension: "And Enoch walked with God: and he was not; for God took him" (Gen 5:24); Heb. 11:5.

In II Kings 2:9-11 we read about the second ascension. Behold, as they were walking and talking together there appeared a chariot of fire and parted them. Elijah went up into heaven and Elisha was left to carry on his work.

As we take a look at our text, the very same thing happened on the day of our Lord's ascension. Jesus and His disciples walked quietly together toward Mt. Olivet. They sort of moved unnoticed and calmly toward this unparalleled event. The disciples knew about it. Christ had prepared them for the hour of parting.

There is usually something very sad and heartbreaking about the departure of a loved one, but in this case it was just the opposite, it was a day of rejoicing.

Let me mention three reasons for this:

**I. They were rejoicing on the behalf of Christ.**

He had said: I came forth from the Father, I leave the world and go to the Father (Jn. 16:28). The work of redemption was now finished. God had put His seal of approval on it by raising Him up Easter morning and this was the final and crowning part of redemption—"Received up into glory."

**II. They were also glad for their own sakes.**

He lifted up His hands and blessed them. He parted from them and was carried up to heaven. He blessed them while He was here. He blessed them as He was leaving, and He ever lives to bless His people through His intercessory prayers. No wonder we read: And they worshipped Him, and were continually in the temple praising and blessing God. And finally, because on the day of Christ's ascension:

**III. Heaven became our real home.**  
Jn. 14:1-2; Phil 3:20.

Are you rejoicing today because heaven is your home?

[Continued from page 6]

3/4 majority on the first ballot to be re-elected.)

**Secretary (1-year term)**

\*Rev. Dennis Gray, Spicer, Minn.

**NOMINATIONS BY THE ANNUAL CONFERENCE**

\*designates incumbent

(Elections by respective corporations)

**Co-ordinating Committee**

(5-year terms)

\*Rev. Robert L. Lee, Valley City, N. Dak.

\*Ernest Miedema, Valley City, N. Dak.

**Foreign Mission Board**

(5-year term)

\*Robert Knutson, McVile, N. Dak.

(Having served two full consecutive terms on the Board, the incumbent is not eligible for re-election.)

**Home Mission Board**

(5-year term)

\*Rev. Larry V. Severson, Wallace, S. Dak.

**Board of Trustees, Schools**

(5-year terms)

\*Rev. Ernest J. Langness, Ishpeming, Mich.

(Having served two full consecutive terms on the Board, the incumbent is not eligible for re-election.)

\*Raymond Jacobson, Minneapolis, Minn.

**ELECTIONS BY THE ANNUAL CONFERENCE**

\*designates incumbent

(All 5-year terms)

**Board of Publications and Parish Education**

\*Kent Quanbeck, McVile, N. Dak. (Having served two full consecutive terms on the Board, the incumbent is not eligible for re-election.)

**Board of Pensions**

\*Lay Pastor Melvin Walla, Fergus Falls, Minn.

**Youth Board**

\*Robert Bilden, Bagley, Minn.

**Stewardship Board**

\*Robert Dietsche, Sand Creek, Wis. (Having served two full consecutive terms on the Board, the incumbent is not eligible for re-election.)

**Commission on Evangelism**

\*Lay Pastor Verle Dean, Culbertson, Mont.

**THE NOMINATING COMMITTEE FOR THE 1976 ANNUAL CONFERENCE**

Karsten Grundyson, Buxton, N. Dak.

Melvin Gravgaard, Tioga, N. Dak.

Harold Kilness, Plainview, S. Dak.

Philip Grothe, Thief River Falls, Minn.

Roger Rasmussen, Pennock, Minn.

Rev. Herbert L. Franz, Cloquet, Minn.

Mrs. Amos Dyrud, Minneapolis, Minn.

Rev. Kenneth Pentti, Bessemer, Mich.

Ron Reiner, Nogales, Ariz.

Rev. R. Snipstead, Ferndale, Wash.

Please contact a member of the Nominating Committee now if you have suggestions for membership on any committee, corporation or board for which it must present names to the Conference.

[Continued from page 5]

Word as places for us to be good stewards of what He has entrusted us with.

Paul the Apostle brings out in some of his letters to the churches how these churches are sending support to the needy Christians (saints) and also for the needs of the missionaries, Paul included. He also mentions how they were sharing of their means with joy and how these gifts and offerings were acceptable and pleasing to God. "And my God will supply every need of yours according to His riches in glory in Christ Jesus" (Philippians 4:19, RSV). In Philippians 4:14-16 Paul mentions that the Philippian church sent help for him when he left Macedonia and they sent gifts twice when Paul was in Thessalonica.

In II Corinthians 8:1-7, Macedonian churches, even though they were tested by affliction and poverty, still were joyful to help other churches. They gave of their means and beyond their means with abundance of joy.

Isn't it wonderful to know that God loves a cheerful giver? So, bring all the tithe into the storehouse of God and prove Him, even as He asks us to do. I am sure that you can't outgive God.

I feel very fortunate in being a farmer because I get to see many of these promises in God's Word on stewardship come true. It just thrills my heart. I can remember when I gave to the work of the Lord because I thought I had to. This would be as under compulsion and, of course, it would be reluctantly, too. There surely was no joy in that way of giving. This was several years ago and it was less than a tithe also. I just wasn't giving according to God's principles as found in His Word.

I can really testify to the real joy that comes when we give as God directs us knowing that all we have is His. God has been showering blessings on us ever since.

Why not try God's way—be a cheerful giver!

Arlo R. Kneeland  
Member, Stewardship Board  
Summit, S. Dak.

---

#### MESSAGES FROM AFLBS

The Choir returned from its East

Coast tour on May 2 and presented its home concert in the chapel that evening to a fine audience of fellow students, parents and other friends. Rev. K. Moland brought a meditation. A report on the tour will be carried next time.

Most of the members of Zion Lutheran Church, Willmar, Minn., visited the campus on Sunday, May 2. Accompanied by Pastor and Mrs. Dennis Gray and family, the group attended the worship service of Medicine Lake Lutheran Church, ate dinner in the Bible School dining hall and had a guided tour of the Schools. They left for home around 2:30 in the afternoon.

The third quarter proctors and deans had their supper together at Golden Valley Steak House on May 4. The meal is a token of appreciation authorized by the Board of Trustees.

The third student chapel of the year was conducted on April 26. The speakers were Paul Haagenon, Minnewaukan, N. Dak.; Myrt Thompson, Newman Grove, Nebr.; and Mike Rudebusch, Ortley, S. Dak. A girls' trio from the Choral Club sang, made up of Rosalie Kopperud, Revere, Minn.; Cindy Forth, North Tonawanda, N.Y.; and Carol Stulen, Spicer, Minn.

Six students walked to downtown Minneapolis, a distance of about ten miles, on Friday, April 30. Making the jaunt (they claim they took the long

way and it was more like 13 miles) were Myrt Thompson, Newman Grove, Nebr.; Greg Johnson, Northwood, N. Dak.; Chuck Gryte, Crookston, Minn.; Ted Hansen, Britt, Minn.; Linda Butterfield, Minneapolis; and Joy Cunningham, Minneapolis.

For its last meeting of the year, the Mission Club went to the World Mission Prayer League headquarters on May 4 and participated in the weekly prayer meeting.

Dr. Iver Olson led the last Monday morning chapel of the school year, May 3. He is retiring from regular teaching now, but it is expected that he will be called on to teach an occasional class in Seminary and Bible School in the future. His closing prayer at the chapel service will be long remembered.

Tests for the third quarter were given over a four-day period, May 10-13, rather than over three days as originally planned. In this way, it was felt, the students could spread their preparation over a longer period of time.

The Choral Club, an all-girl group, gave its home concert on Sunday, May 9, in the chapel. Rev. R. Huglen gave the meditation. Lunch was served following the concert, as had been done after the Choir concert a week earlier. Don Rodvold directs both musical groups.