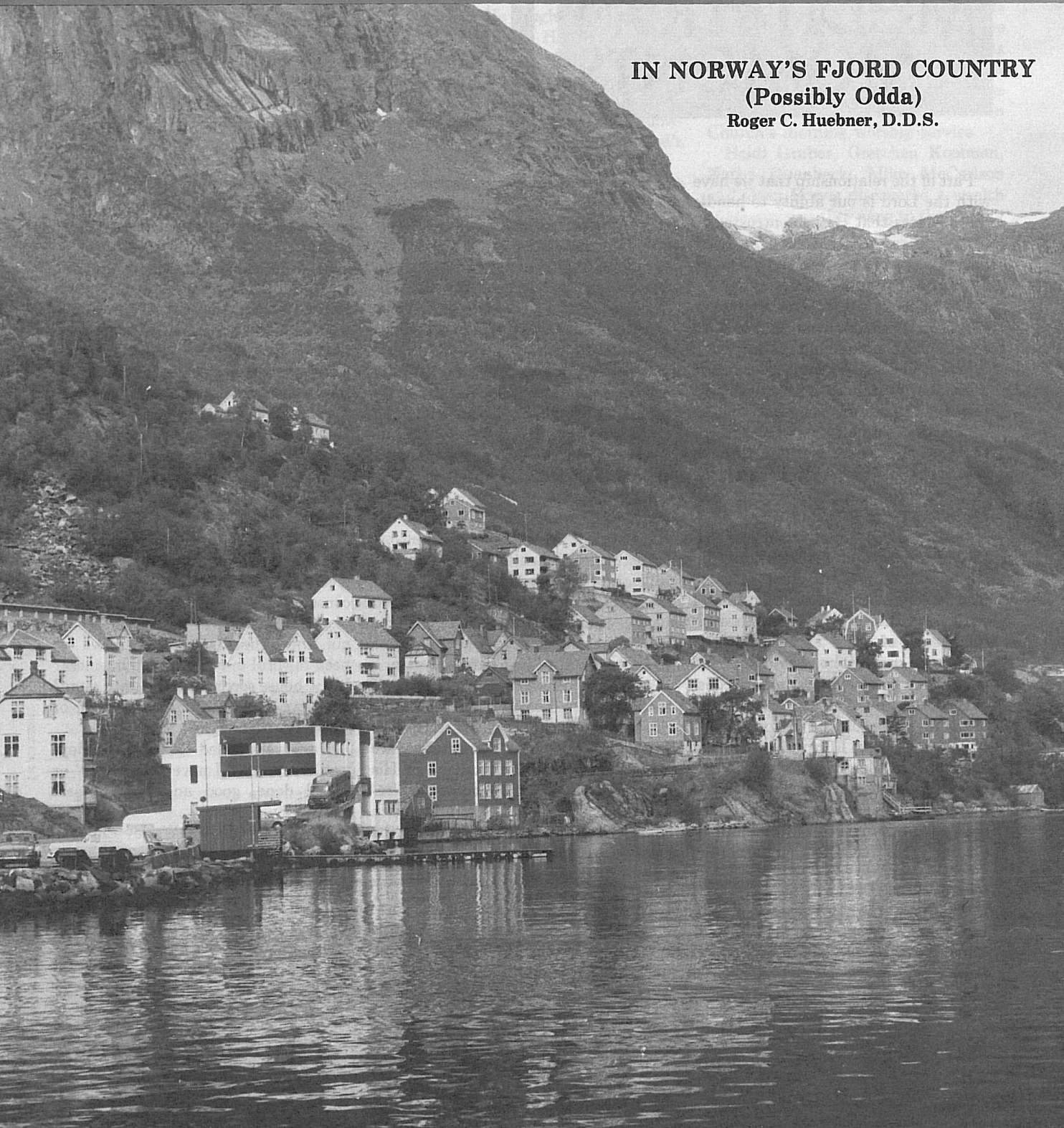


September 19, 1978

The Lutheran Ambassador

IN NORWAY'S FJORD COUNTRY
(Possibly Odde)
Roger C. Huebner, D.D.S.



MEDITATION MOMENTS

CAN HE TRUST ME?

Part of the relationship that we have with the Lord is our ability to handle the business that He has entrusted to us. We know we can trust Him to be faithful; can He trust us to be equally faithful in caring for things here?

"As each one has received a gift, employ it in serving one another, as good stewards of the manifold grace of God. Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen" (I Peter 4:10, 11).

Jesus had a lot to say about stewardship of life, with no little emphasis on our accountability in such matters. God is concerned for the salvation of souls, and for our ministering through the means of grace and the gifts of grace to those who have spiritual needs. The apostle Paul was very conscious of this and of his role as a steward of the mysteries of God (I Cor. 4:1, 2).

Paul tells us in I Corinthians 3 that according to the grace of God he was careful to lay the foundation, which is Jesus Christ, being mindful that each man's work will become evident. We are reminded that whatever part of the

work we might have, and however important it is, God alone gives the growth and increase. Then Paul puts it all into perspective: "All things belong to you, and you belong to Christ; and Christ belongs to God" (vs. 22, 23). The idea Paul has is that he is to be scrupulous in taking care of what was entrusted to him.

It is our duty and privilege to fully use the talents we have and the grace gifts God has given. To hold back on these is a disservice to the Lord of the Church. We are to be responsible stewards of the household of faith.

In the first place, God has priority of claim as Creator. All is His in the natural world: "For every beast of the forest is Mine, the cattle on a thousand hills. . . . For the world is Mine, and all it contains" (Ps. 50:10, 12). We'd best consider carefully, then, when we use the resources of this world for our reckless pleasure and personal gain.

And more importantly, the souls of men belong to Him: "Behold, all souls are Mine" (Ezek. 18:4). "It is He who has made us, and not we ourselves; we are His people and the sheep of His pasture" (Ps. 100:3). And we are reminded that the soul of man is much more important in God's sight than the beasts and birds and flowers of the

field. God has a priority claim on possessions and souls. Should we not be careful in administering the affairs of each?

Second, as Creator He commands our submission and gives us control over all He has made. A steward is one who is "over a house," someone entrusted with the care of his master's things. It describes delegated responsibility, everything short of ownership. Though it may seem presumptuous, God has given us full responsibility in matters here; not for our own gain, but for His glory. "Who then is the faithful and sensible steward . . . ?" (Lk. 12:42).

Thirdly, we will be held accountable to God. What we do with these gifts, given by the wisdom of God, will have consequences here and in eternity. One day the Master will return and we do not know the day or hour. Have we been faithful in our Father's business? Is the house secure and the work done? Have we gloried in our own works, or worked for His glory?

If we were called to account today, would He say, "I never knew you" or "Well done, good and faithful servant"?

—Wesley Langaas

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The Heavy-Hearted Christian

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

A Teaching of the Devil

The Christian is tempted to lay down this cross because it is heavy and hard to carry. He is tempted to take up the happy, joyous, carefree life prescribed by the "glad prophets." But if and when he becomes sold on this way of life, he soon discovers that it is not as it was pictured. It is only a trick of the devil to get him to lay down his cross.

The devil would try to convince us that it is foolish to be burdened and saddened and to carry a cross when there is an easier way. He would try to convince us that we can best please God and glorify Christ by seeking to live on a high, joyous plain where there is no weeping, claiming that in Christ, or by some special filling of the Holy Spirit, such is possible. The devil glories in prescribing a way that does not exist. This is his way of confusing the Christian.

We are being told in our day that it is needful to be happy and to appear happy in order to entice the world to accept Christ. True, such does entice. Many are looking for this carefree life. But what are we to love the most, the gift (blessings) or the giver (Jesus as a person and friend). It is easy to convert people to this type of carefree Christianity which the devil and glad prophets advocate. It appeals to the flesh. There is no price to pay. There is no cross to bear.

But it is a counterfeit. It doesn't deliver. It is not what God has promised. The true Christian way is narrow and uphill (Matt. 7:13-14). Without Christ's sustaining grace we would never make it. But even with this grace it is still hard and demands our all and our best.

May God help us to be faithful in carrying our cross and not become

wearily in so doing. In due time we will be rewarded (Gal. 6:9). May we carry the cross willingly, not complaining or looking for an easier way, in order that Christ might be glorified.

God has need for our weeping in building His kingdom. Often this is the way He can best use us, at least for the present. And often this is what is needed to bring a loved one to the realization of his lost condition. Many a prodigal son or daughter has returned home and become a follower of Jesus, repenting of sin, not because they saw their Christian parents as carefree and joyous all the time, but because they finally realized how they were weeping for them.

Love

As a close by-product to joy, the glad prophets also stress love. But they do not give a true description of love. To them love always gives a good feeling, like joy and happiness. However, when Jesus loved it caused Him much pain. He loved and was rejected by those He loved, which left a deep hurt and broken-hearted feeling. Some have been driven to suicide because of how they dared to love but were rejected by the one they loved. Love brings a good feeling only when love is returned for love. The Christian dares to love and is willing to love with the hope that it will win someone to Christ, even though it may cost deep inner pain. He may reach out in love but get no love in return, the same as Jesus did.

The very nature of the Gospel is such that it creates love in the heart of the believer. But at the same time, because it speaks of sin, it creates hatred in the hearts of the unbeliever and this is what stimulates the Christian warfare.

Spiritual Blessings Come from God!

Whatever spiritual blessings I am to realize from God in this life, such as joy, peace, assurance of salvation, happiness and the like, do come from God. It is important that I never forget this. My place is to wait on Him with patience. I cannot work them into myself. They do not come from the world. I do not have them until God gives them to me. I need also realize that He can take them from me for a season or as He wills.

And I need to further realize that He will give me such blessings when it is for the good of His kingdom on earth. He may still need me to weep. He may wish to burden me in some way for yet a while. He is not yet ready to relieve me of my cross. As a follower of Jesus it becomes my place to willingly carry that cross as long as necessary and until Jesus Himself relieves me of it.

Jesus may have a special work for me to do. He is not going to give me the feeling of rest as mentioned in Matt. 11:28 if I have not as yet labored at that work. It is the one who has labored for Christ to whom He promises rest. And Jesus may have to burden me still further and make my heart heavy in order to get me to that place where I am willing to take up the work or cross He has for me.

Or God may bless me when I am ready for it in still another way. He may need to teach me many things yet before He can bless me as He eventually hopes to do. But all of this does not make me less of a Christian. There is something mature about being willing to take up the cross and being willing to suffer for Jesus. It is the immature Christian who is more apt to shy away from this, looking for an easier way.

I need not (nor should I) pressure or

continuously beg God to bless me with any of these desired feelings. God, like a Christian parent of a small child, knows best what is good for His child and when it would be best to so bless, both for the good of the child and for the upbuilding of His kingdom. God, like a good parent, gives many good things to His child at just the right time without the child even asking or praying for the same. God, like a good parent, is grieved if the child continuously begs for something that He is not yet ready to give to His child (Matt. 6:7).

Weeping for Jesus

When weeping as a follower of Jesus and showing deep concern for that which causes me to weep, I need not be ashamed. I need to be willing to let God burden me in whatever way He wills. In this way He can use me most effectively. And I am not less a Christian or less usable by God because I am weeping, as the glad prophets would have us believe. Deep within me I can have a sense of satisfaction when counted by God as one worthy to weep for His cause.

In the meantime we have all the promises of God to stand on, realizing that in due time we shall receive everything that He promised to His own (Gal. 6:9). In Rom. 8:28, He has said that all things will work together for good to them that love God, to them who are called according to His purpose. This includes our weeping.

When to Weep and When to Rejoice

When, then, are we to weep and when are we to rejoice? We can learn from the great men of the Bible and follow their example. They rejoiced when God rejoiced and they wept when God wept. And it wasn't only a question of "when" but even more so of "in what" they were to rejoice or weep. These men of God in the Bible rejoiced only in what God rejoiced in, and in what they assuredly knew to be pleasing to Him. They were very careful not to rejoice in that which was not pleasing to God. Their moods kept in step with God's mood.

It seems to the thinking of some, that when they are not certain about something which they have done, if

they start thanking and praising God for it, this will make it pleasing to God. We can never move God to change His mind with this kind of childish maneuvering. Sometimes a congregation or a mission, as well as individuals, falls into a rut. Some decision in the past or the way something was done which was not pleasing to God, and upon which the congregation is still building, has put it in a position that God cannot bless as He would if it had not gone that route.

Throughout the ages man has been noted for taking God for granted and even assuming that God was pleased with what he was doing and was with him. A careful study of Scripture would prove that God was not pleased. An outstanding example is how the people of the Roman Catholic Church worshiped the Virgin Mary. Man has often rejoiced in his own righteousness and his own efforts to please God without seeking God's will in the matter.

But how can we tell what is pleasing to God and what is not? How can we tell in what we should rejoice and for what to weep? The better we know God's Word and His truth, the better we will be able to discern what God's mood is regarding a certain matter and what our mood should be.

Romans 8:16 speaks of the Spirit of God communicating with our spirit. This is only possible when the Christian is living and growing in the knowledge of God's Word and when he, at least in part, knows the mind and heart of God. The mood of such a person does not change from sorrow to joy, or vice versa, when the mood of the crowd or the fellowship changes, but he rejoices only in that which God rejoices in, and He weeps over that which causes God to weep. Only that which changes God's mood changes his mood.

Many today are rejoicing in a shallow type of Christianity which works more on the emotions than in edifying the mind and heart. Many rejoice in a God who can do miracles and long for Him to do a miracle just for them, a miracle that relates to the physical and material. But they are not impressed with a God who speaks of sin and repentance of sin, and who longs to forgive sin. However, our God does not will to be known first of all as a miracle worker and must be saddened by this desire in the hearts of people. Jesus

was saddened when the crowd clamored for miracles and bread but didn't let Him teach (John 6).

Some are rejoicing in signs of revival that are supposed to be evident in our day. But sin is still on the increase, there is much false doctrine being proclaimed from the pulpits, and people are rejoicing in that which displeases God. People are being converted to a type of Christianity which has no cross for the follower of Jesus. The question is, is God pleased with what many believe to be a revival? Does He rejoice or is He saddened by it all? It is easy to get people to follow a Jesus who does not ask them to take up a cross in order that He might be glorified. Mark 8:34 speaks of denying self and taking up the cross.

How This Truth Was Impressed Upon Me

In conclusion I should like to tell of an experience in my own life which greatly impressed the truth of this article upon me. It is an experience in which I did weep but, to my amazement, discovered that God was using me in my weeping.

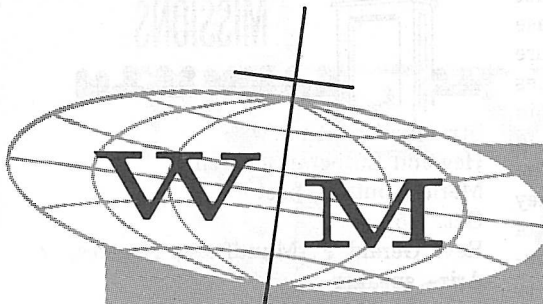
In 1964, after having been in the ministry for a number of years, I found myself in a mental institute as the result of a complete nervous breakdown, better known as "mental illness."

I felt very guilty and ashamed of being in that place. I couldn't imagine how God could possibly be pleased or any longer have use for me because of my stay there. I felt that all attempts to glorify my Lord which I had made in my past life were made non-effective because of this trying experience. I felt that I had been a failure and disgrace to my Lord.

As the result of many shock treatments, there was a time when I could not communicate in any rational way. I sat in the corner with my head hanging low. I cannot remember this, but so I was told.

When I began to come out of this, still very depressed and discouraged, a certain fellow patient who was a stranger to me was friendly and showed me respect as a Christian pastor. I could tell that he thought of me as a man of God. I was encouraged to realize that someone still thought of me in this way, but I felt unworthy of

(Continued on page 8)



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

“WE’VE A STORY TO TELL TO THE NATIONS”

by Missionary John H. Abel

We are all familiar with this beloved mission hymn. It sums up so well Christ’s command to His Church. For the past 14 years we have been talking about our Tri-Nation vision in South America. Several annual conferences have passed resolutions and expressed themselves favorably on the expansion of our AFLC foreign mission program into our bordering countries here, Paraguay and Argentina. For various reasons these conference decisions have not been carried forward; perhaps available personnel and funds have played a large part in this. However, this long overdue mandate seemingly is now to be high on the priority list of our mission program, and in connection with this the Board of World Missions asked me to make a trip into

these border countries to survey the need and opportunities which await us there.

I arrived in Paraguay Tuesday, Aug. 15. There is no problem in crossing the border now as Paraguay and Brazil are building South America’s largest dam near Foz de Iguasu and Brazil’s town with the same name is the access to City Pres. Stroessner of Paraguay. These are called free cities, in that normal crossing of citizens and tourists between the two can be done with no papers necessary. Just about like crossing the Canadian border from the U.S.

A taxi took me to the home of the one missionary whom I had heard was in the Paraguay border city. I should mention that I had spent a few hours in the city of Iguasu Falls, or as we call it here, Foz de Iguasu, and while there had a good visit with Pastor Manoel of the Presbyterian Church. That Bra-

zilian pastor informed me that he had seven preaching points on the Paraguayan side and six in Brazil, so he was really overworked and gets to some of the places only about every three months. He said that the roads going north and south into the new jungle areas were dotted with new villages and farm clearings and that 85% or more of the people were Brazilians who had emigrated to Paraguay, attracted by good and cheap land.

Well, getting back to my efforts to contact the one missionary in the Paraguayan city of Pres. Stroessner, a taxi driver knew where he lived and soon I was knocking on the gate of a large brick, ranch-style home called the Baptist Center. I was fortunate to find Pastor Ken Watkins and his wife Linda at home. He had a bad cold and so wasn’t travelling anywhere for a few days. This turned out to be a very profitable visit, as they had been in the country for 12 years and for the past two and one-half years in this city. Pastor Watkins is with the Southern Baptist Convention and from Texas. Their church has over a thousand missionaries, but only five in Paraguay, and all these in the capital area, save himself on the border. He said that he didn’t speak Portuguese, only Spanish, but since the city he was in had over 50,000 inhabitants and was growing daily, he ministered mainly to Paraguayans.

They also gave me information about the towns along the river, claiming that there are at least 20 new towns, and it is true that all the people



Pastor and Mrs. Watkins, who work in the large Paraguayan city, Pres. Stroessner, on the border.



Overlooking Pres. Stroessner.

moving into these areas seem to be immigrants from the Brazilian states of Rio Grande do Sul, Santa Catarina and Parana. I asked them about religious freedom and Pastor Watkins told me that there was no problem now in Paraguay, as the new constitution of 1968 guarantees freedom of religion. He regularly goes out to various parts of his city and an adjoining one called Port Franco and distributes tracts and preaches the Gospel over the car's loudspeaker system.

As far as he knew, there were no other missionaries working in this part of Paraguay except for one German couple who were working with German-speaking immigrants (I got to meet this couple later on in the capital city of Asuncion). Pastor Watkins did tell me that the Brazilian Baptist Church sent visiting pastors from time to time to visit these new towns to find the Baptist families scattered throughout this area. He himself felt that there was much need for a Brazilian-

speaking missionary and ministry to these many new towns composed almost entirely of immigrants from Brazil. He informed me of another fact which I suspected would be the case and found to be true, that there are many small Pentecostal churches which are led by laymen, meeting in homes in the country or city, and in small churches. Our point of view on these groups, however, is that they only appeal to a small percentage of the population and many of the common people will not be attracted to their way of evangelism and church service. After asking the questions that were on my mind and listening to this brother and seeing his vision, it was time for me to take the night bus to the capital of Paraguay, Asuncion. Most of the evangelical work in the country is concentrated in and around this city. There I would talk to several missionaries before taking a trip myself into the new pioneer area.

(To be continued)

PREACHING MISSIONS



Strandquist, Minn.
Hegland Lutheran Church
Merle Knutson, pastor
Oct. 1-5
Rev. Gerald F. Mundfrom, Nogales, Ariz., speaker

Buxton, N. Dak.
Ny Stavanger Lutheran Church
Rodney Stueland, lay pastor
Oct. 10-11
Rev. Gerald F. Mundfrom, Nogales, Ariz., speaker

Newfolden, Minn.
Bethania Lutheran Church
Merle Knutson, pastor
Oct. 15-19
Rev. Gerald F. Mundfrom, Nogales, Ariz., speaker



Daily market in the city.



The Bank of Paraguay in the foreground and the Bank of London and the Bank of New York in the tall building. These are located in Pres. Stroessner.





A PAGE FOR CHILDREN

Happy Acres



The SECRET Do-Gooders

The next few days were especially joyful at Happy Acres. Secret sisters and secret brothers were so busy thinking and doing happy surprises that there wasn't a grumpy word said.

Mark's part to keep weeded and hoed in the garden was the sweet corn. But when he went out on Wednesday afternoon to clean his corn, he found that it had already been weeded and hoed—and it had been raked so neatly with a garden rake there were no tell-tale footprints that might let him know who had done this secret good deed. Somehow, though, Mark was quite sure that Dad was his secret brother.

Ann found her room had been swept—but the dust and paper scraps were under her bed. So she was quite certain that Paul was her secret brother. Several times, lately, when Mom had been teaching him to sweep, he had found it took less time to just sweep the dirt under a bed than get the dust pan and carry the trash down to the big trash box downstairs.

The same night when Ann slipped between the covers of her bed, she found some sticky candy there. She giggled with delight, thinking about Paul.

One of Stephen's hobbies was collecting stamps. He found on his table a bunch of stamps and postmarks torn from envelopes. From the

sticky fingerprints on the stamps and postmarks he was quite sure Melissa was his secret sister. Each night he found a cookie on his pillow. And whenever Melissa looked at him, she had such a broad smile for him that Stephen told his mother, "Melissa looks at me as though I am her private property!"

When Mom came home from church late Thursday afternoon, her eyes popped at what she saw in the kitchen. The four older Johnson children had decided they would be Mom's secret brothers and sisters as Dad had suggested. So Stephen had cleaned and waxed the kitchen floor. Mark and Ann had polished the counter tops. Mark now set the table while Ann was fixing her favorite supper—hot milk with cinnamon toast. Melissa had brought a large bouquet of wild flowers and had set them near Mom's plate.

As Mom, in her dress-up clothes, stepped into the kitchen from the dining room, Dad appeared in the rear entry. He had been out driving the manure spreader all afternoon. He had taken off his soiled boots before coming in now to get a change of clothes from the entry closet. Ann wrinkled her nose at him as he stood in the kitchen door, looking at Mom.

Mom glanced happily about. "Oh, bless your hearts! What a pleasant sur-

prise." Then she looked around at each one and beamed, "Oh, you're so nice to come home to!"

"Me, too?" teased Dad, in his smelly clothes.

"Oh yes, indeed, you, too!" Mom cried. "I love my family so much it almost hurts. Only Christian families can be as wonderfully happy as ours. Truly, 'my cup runneth over'" (Psalm 23:5).

MEMORY VERSE: Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back. Luke 6:38 (RSV)

FAMILY DISCUSSION

1. What is it that has made the Johnsons especially happy this week?
(Giving, out of love—Luke 6:38)
2. What feeling that we have towards others will show that we are Christians?
(Love—John 13:35; I John 4:20)
3. What is the second greatest commandment? (Mark 12:30)

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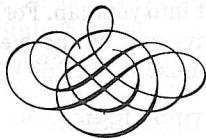
(Continued from page 4)

this kind of recognition.

One day this man told me why he respected me as he did. "I came here," he said, "a very depressed, discouraged and down-hearted person. I felt very sorry for myself. I had little hope. But then I saw you in the corner with your head hanging low. My heart went out to you. I knew you were a pastor and something told me that you were a Christian pastor. I saw you as one carrying your cross to the glory of God. And somehow you spoke to me, not in words, and I gained courage and hope to continue on. You never knew until now what you did for me."

A deep peace came over me as I realized that God was using me in my weakened, weeping condition. I was reminded of Paul who said that when he was weak then he was strong, strong and usable by the Lord (II Cor. 12:10).

I remember bowing my head and praying something like this: "Dear Jesus, forgive me for thinking that You could not use me because I was so empty and bankrupt in myself. Lord, Your will be done, not mine. If I can best serve You and bring glory to Your name by being depressed and unhappy, and in this place, and if You want me to weep instead of rejoice, *so be it!* Amen!"



For what are your pride and lofty fancies but dust and dross? Away with it all! Go to the Christ-child. Consider Him rightly. Surrender yourself to Him. Then you will become something; otherwise you will never amount to anything.

—John Goszner

Perhaps I was DREAMING

THE SHOEMAKER WONDERS

I've been thinkin' about a whole lot o' things this morning, an' tryin' to make 'em out, but I ain't sure that I can see through 'em at all.

For instance, why is it that with all o' them time-savin' machines that people have found out how to make, we're all the time gettin' more an' more in a hurry?

An' why is it that when there's more doctors each year than there was the year before, the people ain't feelin' better'n they did when there warden't hardly no doctors at all?

An' why don't the wild animals have measels an' scarlet fever an' small pox an' whoopin' cough an' sech things?

An' why is everybody so anxious that everybody else should be good, but ain't so partickeler about bein' good hisself?

An' when they're willin' to spend money to have preachers preach to them, why ain't they willin' to do what the preachers tell 'em to do?

Everybody says he wants to go to heaven when he dies, an' everybody says that heaven is ever so much better than this here world. Then why is it that we are so anxious to stay here?

I'm sure I can't make it out. I've been wondering about it all morning, but it don't seem to come to me, so I guess I'd better get back to that job o' halvesolin' Punty's old shoes.

C. A. Wendell

editorials

A NEW POPE

There were a lot of angry Americans on Sunday, Sept. 3, when the telecast investiture of Pope John Paul I delayed the showing of the opening games of the National Football League season. And that in itself is a rather sad commentary on our times. As one of the sports writers in the *Minneapolis Sunday Tribune* put it, "He's (the pope) the only man powerful enough to delay the inevitable start of another National Television League football season. . . ."

But what are the thoughts which go through a Protestant's mind, at least of one not ecumenically-minded, in the accepted sense of that term, at the death of one pope and the selection and placing in office of another?

First of all, there is the feeling that, humanly speaking, one good man has been followed by a second. Pope Paul VI was a decent man. His stand against abortion was a courageous one. In other rulings, too, he showed a willingness to expound the traditional views of the church (not that we agree with all of them as will be seen below) against the loudly vocal proponents of change.

Now, Pope John Paul I gives evidence of being a fine man. There is no reason to believe that he sought the office or jockeyed for position. In fact, his selection at all still leaves many puzzled. But from all appearances he is a humble man, a friendly man with a good deal of personal charm. How capable he is of leading a church of 750 million members only time will tell.

We applaud the new pope's order that his investiture be simple and not described as a coronation or enthronement. Nonetheless, the ceremony looked very elaborate to a "low church" Lutheran and one had to stretch the imagination now and again to try to tie it in with Jesus, the lowly Nazarene, who had not where to lay His head. Aside from that, it can be predicted that the new pope will move about as much the common man as he can, but the institution of the papacy will restrict him more and more as time goes on, a la Jimmy Carter and the presidency.

Doctrinally, he is likely to hold the line on such things as abortion (birth control could be another matter), an all-

male priesthood and the celibacy of the clergy.

But to go back, we have mentioned that the Roman Catholic Church has 750 million adherents. This means that it is a strong church and exerts a great amount of influence in the world. Can anyone doubt that after noticing the TV time devoted to the coverage of the transition in the papacy? And this for a religious leader. Forget the part about the pope being a head of state (the Vatican). Was it necessary that the United States be represented at the investiture by the Vice-President? It was not and it was an affront to all the rest of us with our own religious beliefs.

The claims of the Roman Catholic Church that Jesus founded His Church on Peter are not acceptable to us. It was upon Peter's testimony, "Thou art the Christ, the Son of the living God," that Jesus established His Church. Therefore, we reject the claim of the pope to be the vicar of Christ on earth. Pope John Paul I accepted this title, one which we cannot accept. Therein lies the dilemma for most Protestants. Some Protestants are seeking ways to work around this, to be sure.

The investiture ceremony was vintage Catholicism, with concessions to Pope John XXIII and the Second Vatican Council. Pope John Paul spoke of brethren not yet in full communion and the idea was that his church was the one where the communion in its fulness lies. He indicated the possibility of faith apart from the Roman Catholic Church, in fact, he seemed to refer to all the world's peoples as brothers and sisters in the faith, quite an impossibility. But again, there is always the implication that the *fulness* of truth is to be found in the Roman Catholic Church alone. And, of course, granted their understanding of Matthew 16, it is understandable.

There were references to the saints in the ceremony. There was veneration of Mary as the Mother of God and of the church. These references go against the grain of Protestant belief.

The new pope's inaugural homily or address was notable for its lack of new direction and for being non-committal. It was filled with "good-will" but gave no clarion call to the church. Perhaps these challenges were left for later.

Certainly Protestants would welcome the day when the papacy would make no special claims for itself, not even of being the first among equals. Certainly Protestants would welcome the day when the Roman Catholic Church would publicly disavow the decision of the Council of Trent which declared the belief that salvation is by faith alone heretical. These developments would mark significant change in the giant Roman Catholic Church.

We hear of individual RCC members deeply touched by the evangelical message. May they test the teachings of their church by the Word of God alone, as Martin Luther did. Is that asking too much?

FUNERAL CHANGES

The *Minneapolis Star* (Sept. 1) carried an article by Pat Samples on changes that are taking place in funeral and burial practice. It was called "Celebrating a Life That's Been Lived."

Some of the changes, home-made caskets, the use of gar-

den flowers, family and friends digging the graves and carrying the casket, having a service and visitation in the home, are in reality not changes at all in certain places or they haven't been a thing of the past for so very long.

It all sounds like a return to the old customs in Norway, for instance, and some of them may still be used in places over there. Again, we were reminded of some things we have heard from our field in Brazil, where, in rural areas, at least, burial must take place within 24 hours.

There may be a place for simplicity in funerals. There may be a place for more personal touches in funeral services, as the article also discusses. In Norway, as a separate gathering, some observe a time of sharing remembrances about the departed friend and loved one. We would prefer that practice to including everything in the church service itself.

On the other hand, sometimes funerals are so impersonal, an obituary may not even be read, that the name of the deceased is hardly mentioned and may be omitted entirely. A personal word may be said about the departed at the end of the obituary, if the officiating minister was acquainted with him at all. Some remembrance, some personal note.

At the same time, we must be careful, as pastors or whatever, that false spiritual comfort is not given by what is said. We need not speak words of judgment, but neither are we obligated to say things positive when we have no basis in fact for saying them.

There is an old saying, "Speak no ill of the dead." Well and good, but neither is it justifiable to call everyone "brother" or "sister" in the faith just because they have had their names on church rolls.

It is best that in the funeral church service that the order remain in the hands of the pastor and that he follow the ac-

cepted ritual of the congregation. There can be special music and/or congregational singing. A greeting may be brought in addition to the sermon by the pastor. That sermon probably shouldn't be an old-time evangelistic sermon. There may be better settings for that. But please, please let it contain a call for the hearers to consider their own ways and to know that the Lord is gracious to all who call upon Him out of their need. It is tragic to hear Lutheran pastors pass up these opportunities in funeral sermons, but it happens frequently.

Perhaps we have come somewhat off the original subject, but these thoughts occur in connection with thinking about funeral customs. It may well be that the next decade will see a return to simplicity in burial practice, something which was a necessity in a simpler, less advanced day. And that wouldn't be all bad.

BEST WISHES

Association people and other friends join in wishing all the best to Pastor and Mrs. John Strand as they take up parish work again after the many years at Medicine Lake, where Pastor Strand had his office as president of the AFLC.

They moved to Fargo, N. Dak., at the end of August and are now situated in an apartment at 504 31st Ave. No., Apt. 8, Fargo, N. Dak., 58103. He is serving St. Paul's Lutheran Church at 1603 North Fifth Street.

All of their friends rejoice that retirement from the presidency (Oct. 1) does not also mean retirement from the ministry. God bless the Strands in their new home and area of work.

PURCHASE OF MOVIE PROJECTOR

The Bible School (Association Free Lutheran Bible School) is badly in need of a new movie projector (16mm.). The Board of Trustees has decided to purchase a new projector and began a fund among themselves, each one donating a set amount. This means that a new projector could be purchased for less than \$500 additional.

If you feel that you can help, please send your gift to the AFLC offices at 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441, labeling it for School Projector Fund.

Thank you.

The Board

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

BUDGET RECEIPTS Feb. 1 to August 31, 1978

Fund	Total Annual Budget	Current Budget (7 months)	Received During Aug.	Total Rec'd to Date	% of current	% of total
General Fund	\$ 78,630.00	\$ 45,867.50	\$ 3,344.22	\$ 31,336.15	68.3%	39.9%
Schools	143,190.00	83,527.50	6,763.97	49,289.71	59.0	34.4
Home Missions	75,000.00	43,750.00	3,466.99	24,670.51	56.4	32.9
World Missions	113,512.00	66,215.31	7,493.66	46,599.75	70.4	41.1
Praise Fund	35,000.00	20,416.69	1,308.64	13,109.67	64.2	37.5
	\$445,332.00	\$259,777.00	\$22,377.48	\$165,005.79	63.5%	37.1%
1977-78	\$382,477.00	\$222,481.56	\$18,045.41	\$156,897.24	70.5%	41. %

NEWS of the Churches



CELEBRATION OF 90TH ANNIVERSARY TAKES PLACE IN GREEN TWP. CHURCH

Zion Lutheran Church of Green Township, rural Valley City, N. Dak., celebrated her 90th anniversary on Sunday, June 4, with services in the morning, afternoon and evening. Guest speakers were AFLC President John P. Strand, Rev. Francis Monseth (son of a former pastor), and former pastor, Rev. Donald Ronning.

Zion Congregation traces her beginning to a meeting on July 20, 1888, in a schoolhouse west of Valley City, of a group of Norwegian and Swedish settlers who were interested in organizing a Scandinavian Lutheran church. Rev. O. K. Andersen, Fort Ransom, N. Dak., was present at the meeting and served the fledgling congregation during the first few months of her exis-

tence. Other pastors have been: Henry Langeland, 1888-1890; Elias Nilson, 1891-1894; L. M. Halling, 1894-1911; Erling S. Solheim, 1912-1923; Clarence Franstad, 1923-1944; Donald Ronning, 1944-1953; Fritjof Monseth, 1953-1968; Harry C. Molstre, 1968-1972; and Robert L. Lee, 1972-present.

Organized as a United Church congregation, Zion severed her connection with that group in 1897 and in 1911 adopted the Guiding Principles and Rules for Work of the Lutheran Free Church. After rejecting merger with the American Lutheran Church in 1955, 1957, 1961 and 1962, Zion became a part of the Association of Free Lutheran Congregations, and is served together with Grace Lutheran Church in Valley City by Pastor Lee.

An historical booklet was published for the anniversary, compiled by Elizabeth Oulton and Valeria Kjelland, and the Ladies Aid produced an anniver-

sary cookbook in honor of the occasion. Special music for the services was provided by Tim and Becky Hager, Orla Kiser, Leonard Welken, Inez Berntson Olson, Mrs. Donald Ronning, Ken Welken, Jr., and Anton and Lester Engebretson. Accompanists for the services were Mark Matson, Jan Kiser and Sharon Anderson, and the Confirmation roll call was read by Alfred Berntson, on behalf of the Church Council.

The final observance of Zion's 90th year will be November 2-5, when two sons of the congregation, both AFLC pastors, Robert and John Rieth, will conduct special meetings in the parish.

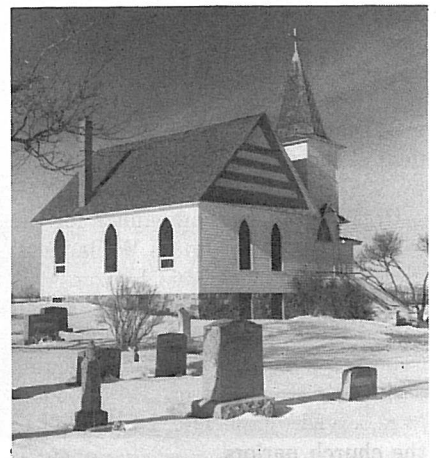
ZION LUTHERAN, TIOGA, OBSERVES 75TH ANNIVERSARY

Zion Lutheran Church, Tioga, N. Dak., observed its 75th anniversary in festivities on June 24-25. The opening service honored confirmands and was held on Saturday evening, with the theme "Thanks be to God, who gives us the victory through our Lord Jesus Christ" (I Cor. 15:57).

The welcome was given by the present pastor, Forrest Swenson. Pastor Rodger Olson, Grafton, N. Dak., a son of Zion, was the guest speaker. Gary Jorgenson, Minneapolis, Minn., gave devotions and led the hymn singing. Pastor and Mrs. T. F. Dahle, Spicer, Minn., sang a duet. Pastor Dahle served Zion in 1973-74. The Zion Teen Choir, directed by Mrs. Tony Davis, offered selections. Greetings were extended by former pastors in attendance, who were unable to attend the services the next day. Roger Gravgaard



The crowd in attendance at the 90th anniversary at Zion Lutheran Church, Green Twp.

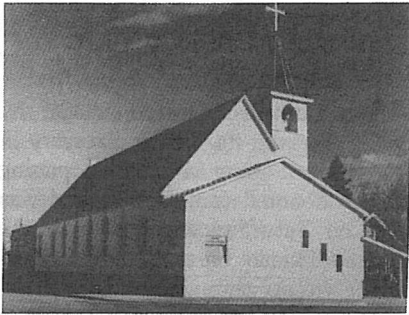


Zion Lutheran Church of Green Twp.

gave the response on behalf of the confirmands.

The closing hymn was the anniversary theme hymn, "To God Be the Glory." This hymn was sung at each service.

The Sunday morning anniversary service was led by Pastor Swenson. Larry Olson, president of the Board of Trustees of Zion, extended a welcome to all in attendance. Pastor John Strand, president of the Association of Free Lutheran Congregations and pastor of Zion from 1952-64, brought the message. Music was furnished by the Zion Senior Choir, directed by Mrs. Clifford Iverson.



The service was broadcast over station KTGO, Tioga, as a memorial. Many floral tributes were also present in church as memorials to loved ones.

The Sunday afternoon service opened with devotions by Robert Malzer, a deacon. Pastor Robert L. Lee, Valley City, N. Dak., pastor from 1966-72, brought the message. Greetings were shared by former and visiting pastors and friends.

Musical selections were a duet by Pastor and Mrs. Olson; the Zion Ladies Trio, Glorys Haakenson, Lila Lalim and Arlene Iverson; a young men's quartette, Ronald Johnson, Mark Swanson, Randy Pederson and Lee Olson; and an anniversary choir, directed by Mrs. Iverson.

Letters of greeting from former pastors, friends and Charles Barton, president of the city commission, were read by Mr. and Mrs. Paul Eraas.

Organists and accompanists for the services were Mrs. James Wolla, Mrs. Iverson and Mrs. LeRoy Nelson.

The Sunday dinner was catered and served to 340 guests in the Central School gym. The Saturday evening and Sunday afternoon coffee hours were served by the Zion Ladies Aid in the church parlors.

God blessed us with wonderful

weather and Christian fellowship for this special occasion.

—based on the report in the *Tioga Tribune*.

PASTORS HONORED AT FAREWELL OPEN HOUSE

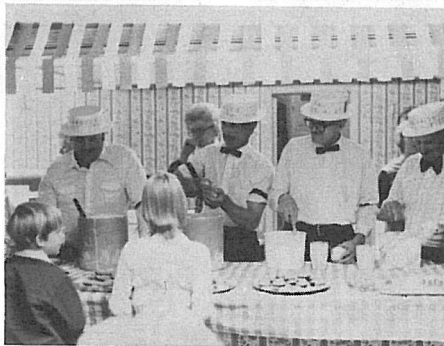
An open house was held in the fire-side room of Zion Lutheran Church, Tioga, N. Dak., on Tuesday evening, June 27, in honor of Rev. and Mrs. Forrest Swenson and Lay Pastor and Mrs. Clifford Dyrud and family.

The Swensons have moved to Fergus Falls, Minn., where he is serving Calvary and Stiklestad congregations. Their address is 225 Franklin Avenue. The Dyruds are living in Cloquet, Minn., where he is teaching in a Christian day school operated by St. Paul's Lutheran Church, AFLC.

A short impromptu program was held in which Pastor and Mrs. T. F. Dahle, Spicer, Minn., sang and Pastor Dahle spoke to the honored guests, after which Morris Borstad and Larry Olson presented the two honored couples with baskets of cards and gifts from their many friends.

90TH ANNIVERSARY AT ROSE LUTHERAN

The 90th Anniversary of Rose Lutheran Church, rural Roseau, Minn., was observed by the congregation on July 8 and 9, with Psalm 46:1: "God is our refuge and strength," as its theme and "A Mighty Fortress Is Our God," the Concordia Hymnal, as its theme song. The festival weekend began with an informal open house on Saturday



Left to right, Kenneth Broten, Dale Anderson, Leonard Goos and Norris Fugleberg are shown dishing out ice cream at the social on Saturday night. Waiting to be served are Jeffrey Nikunen, the pastor's son, and Linda Kjos, whose father once served Rose.

evening during which time the history in pictures was on display and Delores Andol showed slides of the recent past. The Youth Fellowship presented the congregation with an oil painting they had painted themselves of the first church building and also sponsored an old-fashioned ice cream social served by four of their fathers following the program.

The festival worship service was held at 10:30 on Sunday morning with the Rev. Edwin Kjos, Faith, S. Dak., former pastor of Rose, bringing the message and the present pastor, the Rev. Jerome Nikunen, as liturgist, followed by dinner at noon served by the ladies of the congregation.

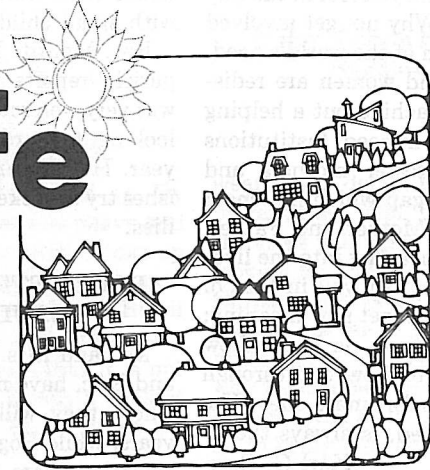
The afternoon service was a very special one in the life of the congregation when son of the congregation, James Fugleberg, son of Mr. and Mrs. Norris Fugleberg, was ordained into the ministry. Officiating at the ordination service and bringing the message was the Rev. Wendell Johnson, Stacy, Minn., chairman of the Coordinating Committee of the AFLC. The following pastors also took part: Edwin Kjos, Jay Erickson, Merle Knutson, Erling Huglen, Raynard Huglen, Jerome Nikunen, and Lay Pastor Burton Rygh.

Pastor Fugleberg is married to the former Linda Erickson, daughter of Mr. and Mrs. Joe Erickson from the Norland congregation, also in the Roseau Free Lutheran Parish, and the couple has one daughter, Rachel. They have accepted the call to serve Redeemer Lutheran Church, Ontonagon, Michigan.



Pictured here are, left to right, Rev. Erling Huglen, who served Rose from 1962-67; Mrs. R. J. Huglen, his mother, and whose husband was pastor at Rose from 1918-24; Rev. Edwin Kjos, 1967-70; and Rev. Jerome Nikunen, 1971 to the present.

Life on the Edge of Town



Autumn Now

We are in one of those end-of-summer heat waves on this Labor Day. The temperature is reaching 90 degrees for the second day in a row. But somehow it doesn't seem that warm. The humidity isn't as high as earlier. The warm, dry weather is a boon to the farmers, hurrying to get their crops harvested.

Even though there hasn't been a frost yet, the leaves are showing evidence of the ending of summer. Greens are not as bright as before. Touches of pale green and yellow are to be seen.

The eight acres or so of grass and alfalfa north of here were finally cut last week for the first time. Twelve of the giant round bales lie scattered around. We were glad to have the hay cut because left standing it could have been a fire hazard.

Our garden has turned out well, all in all. For weeks it has provided nearly all our table vegetables. The sweet corn has been of the best, if not prolific enough for freezing. There will be many carrots to put away, and ruta-

bagas. There are some potatoes, a lot of beans, oh, many things.

Cucumber battles and resultant blight greatly affected the cucumbers and muskmelon, perhaps the squash also. I hadn't heard of the pests before this year and where they came from I surely don't know. On the other hand, I didn't see one potato bug and they used to be so common. An application of paris green was what we used to do to them.

I hope to get the garden worked up later this fall to help kill grass and weed roots. There are plenty of them around. Seems to me that I once asked what a lot of acorns in the fall augured for the coming winter. This year I am wondering what a lot of crickets mean as far as the severity of the winter is concerned. There are a lot of them this fall, and a lot of acorns. We shall see.

Varied Opportunities

There have been a number of opportunities to visit some of our churches this past summer. Some of us attended church anniversaries at Rose Lutheran, Roseau, Minn., and Badger Creek

Lutheran, Badger, Minn., congregations served by my father over 50 years ago. It is interesting to have some man or woman come and say, "Your father confirmed me." One lady at Badger told me that she remembered the first sermon my dad preached there. Pretty good after 63 years, isn't it? But so it is that isolated things stay in memory while all else is forgotten.

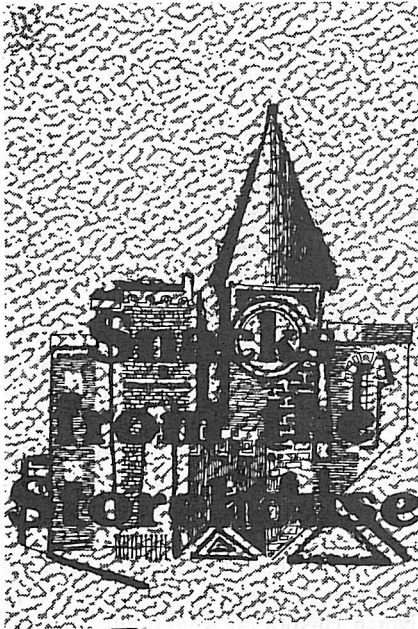
On July 30-31 I was back in Fargo for a confirmation service at St. Paul's Church. The confirmation service is always an impressive one. Student pastor John Kjos assisted me in the service. The Lord will help young people to be true to their vows as they depend on Him.

I had the privilege of conducting the services in the Hampden parish in North Dakota on Aug. 6 and 13. Had not visited that parish since December, 1962, when the tensions connected with the merger were present. I stayed overnight with two families and enjoyed their hospitality. There are three congregations in the parish. One of them, Bethany, is located in a town that has disappeared, Derrick. All other buildings are gone. On the first Sunday particularly, I noticed swathers and combines motionless as I drove home through North Dakota and Minnesota on a warm summer day. I thought of how a standing tractor or combine can be the Christian farmer's witness, "I believe God." Witness to the conviction that if one honors the Lord's Day, God will provide and He will bless in wonderful ways.

On Aug. 20 my mother and sister and I were back to Badger Creek Lutheran where I conducted the worship service. Afterward we were invited to dinner at the new mobile home of Alma Wold, who used to cook at our Bible School. Needless to say, we had a fine meal. Also present were the Milford Langes of the congregation.

Then on the last Sunday of the month, I drove to Fergus Falls, Minn., to install Forrest Swenson as pastor. It was only my second such experience, the other being for Paul Almquist at Chamberlain and Hamill, S. Dak., in the early '60s. A fellowship lunch was served afterward and people and pastor seemed genuinely happy in their prospect of work together in the Lord's vineyard.

—Raynard Huglen



REMEDY FOR THE "BLAHS"

"And if, as my representatives, you give even a cup of cold water to a little child, you will surely be rewarded" (Matt. 10:42). Do you have the "blahs?" You get easily upset, grumpy, hard to live with? Then go along with me on a little trip. I bought a motorcycle today for a young man. He is soon 20 and has one coming, hasn't he? And he has begged for it for a long time. Does this have a hollow ring to it? He is 20 but about that motorcycle, here's the phony part. The price tells the story—ninety-seven cents. Is this a joke? No, it isn't. You see, he is mentally retarded. He looks like a young man but lives the life of a little boy. He will be on "cloud nine" when he gets that motorcycle. And then I can see another "boy." He is trying so hard to count to ten. He has a goal in mind. There's a reward of a piece of candy IF he can make it. He makes it as far as s-i-x, then s-e-v-e-n—then gives up. The goal has to be lowered. A proud mother brought him into the world 40 years ago but he is still a small boy. Or, there is the teenage girl who can't see or talk or walk and has to be fed as a little babe. A human life enclosed in a twisted body with no hope ahead as far as the eye can see.

You who feel so "blah," let's compare notes. You are enjoying the freedom and challenges of life. There's hope ahead, something or someone to live for. Your father and mother may still be around to shower you with their

love. How about counting your blessings for a change? And saying, "Thank You, Lord"? And then offering a silent prayer for those "little ones" who never had a chance to grow up as you did, mentally, that is.

You may be getting older and your heart is so heavy. Life seems to have lost its meaning and you feel in the way and not needed. Why not get involved in the mainstream of the world's need. Lonesome men and women are rediscovering life in reaching out a helping hand to such ones in need. Institutions are in need of foster mothers and fathers to fill the gap which no longer can be filled by Mother and Father. They put a new meaning into the lives of the "little ones," as well in that of their own. Lives can get new meaning; faces a new radiance, as they allow the love of God to flow out through them to these less fortunate ones. The reward, as promised, is always there.

Karl G. Berg

TRACT BOOTH AT COUNTY FAIR

The Roseau Free Lutheran Parish (Rose, Roseau, Spruce and Norland) sponsored a Tract Booth at the Roseau County Fair, July 24-27. A total of 9,200 tracts were distributed to fairgoers. Pastor and Mrs. Jerome Nikunen were in charge of the booth, assisted by members of the parish.

FAMILY CAMP RETREAT HELD BY GRACE-RICE CHURCHES

The Bagley, Minn., parish (Grace and Rice) held a family camp retreat at Bethany Bible Camp, Bemidji, Minn., July 15-16.

The retreat began on Saturday evening with an informal meeting following a campfire supper. There were also cabin devotions.

On Sunday morning the men served a pancake breakfast. Miss Judith Wold, executive, director of AFLC Parish Education, led the Sunday School hour and this was followed by a morn-

ing worship service. After dinner Miss Wold showed slides of her recent trip to the Holy Land. The retreat closed with recreation.

Families brought cakes, cookies and nut bread. An offering at noon covered other food expenses.

The pastors' rooms at the camp on Grace Lake were available for parents with small children.

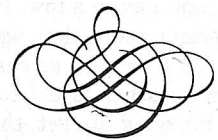
Rev. Mauritz Lundeen, pastor of the parish, reports that this first retreat was very well received and the parish is looking forward to having one next year. He recommends that other parishes try a weekend retreat for the families.

ROGER STROM FAMILY TO SAUDI ARABIA

Mr. and Mrs. Roger Strom, Steven and Eric, have moved to Saudi Arabia where they will spend the next two years, while Roger is on a teaching assignment there.

Active in Medicine Lake Lutheran Church, Minneapolis, Minn., where he has served as chairman of the congregation, the Stroms were honored at a farewell dinner at the Polynesian Village on July 21.

The Lutheran Ambassador hopes to hear from the Stroms about their life in Saudi Arabia.



EASTERN NORTH DAKOTA WOMEN SET CONVENTION DATE

The Eastern North Dakota District Women's Missionary Federation will hold its fall rally at Grace Lutheran Church, Valley City, N. Dak., Robert L. Lee, pastor, on Tuesday, Oct. 10. The registration will begin at 9:30 a.m. and the morning session will commence at 10. A noon luncheon will be served and the afternoon meeting begins at 1:30.

Mrs. Vernon Russum
Secretary

LUTHER LEAGUE ACTIVITIES

THE PLACE OF YOUTH IN THE CONGREGATION

An important part of "growing up," and especially in one's teen years, is finding "my place" in life. This may be a temporary thing, yes, even a daily experience, but also it may be an experience that will be permanent as far as this life and eternity are concerned. As we consider the place of youth in the congregation we realize that this is a search every teenager is faced with, "Where is *my* place in the local congregation?" Far too often youth decide there isn't a place for them, and thus turn in another direction, away from the church and what it has to offer. If it is true that there is no place for youth in the congregation, then there is no future for the local congregation, because our youth of today will be the leaders of tomorrow in the congregation as well as elsewhere.

In the four Gospels we find a very fitting example and illustration for this topic in the lives of Christ's twelve disciples. These men found their places in a life experience which is very close to, if not identical to, life in the local congregation. No doubt they, too, were young and had many alternatives as they made their decisions and found their place in this very unique congregation.

The first and most important decision they made was in response to Christ's words, "Follow me." Without a definite commitment to Christ as disciples, as followers, there really wasn't a place for them in this congregation. Without such a commitment

they would have been as square pegs in round holes, uncomfortable and out of place. To try to find our place in the Christian congregation without having first taken our place as Christ's disciple would be futile and frustrating. Do you know Him, love Him and follow Him?

As followers of Christ, the disciples began to find their places in that congregation. Generally speaking, theirs was a place of learning. They learned through instruction at the feet of Christ as He taught and preached; they learned from His example and they learned by being involved, by participating. During their years with Christ they learned to worship, they learned to serve, they learned to fellowship and they learned to share God's love with those about them.

It is needful for all youth who have experienced the reality of Christ through the forgiveness of sins to become learners just as the disciples were. The first place of learning His Word is at Sunday worship and the mid-week Bible study. Do you faithfully attend the worship services and mid-week Bible studies in your congregation? In these times the joy of Christian fellowship will be learned. Fellowship with your own peer group and, yes, even with older Christians. Remember, they, too, are children of God, brothers and sisters in the Lord.

When one has learned through the Word what God has done for us, it is only natural to want to serve, to help in the work of the congregation. Are you wondering what needs to be done and what you can do? If so, go to your pastor and volunteer. Be willing to do whatever he asks; it may seem lowly and insignificant, but doing it is part of finding and taking your place.

Another natural response to God's love is to share that love with other members of the congregation. Again, ask your pastor about such opportunities. If you are truly living in fellowship with Christ, certainly your pastor will provide such opportunities for you to share. Here, too, you must be willing to do that which may not seem to be so important or significant. Remember the words of Paul in I Corinthians 10:31: "Whatever ye do, do all to the glory of God."

—Pastor Elden Nelson
Dickinson, N. Dak.

MAY I HAVE YOUR ATTENTION

Our youth page is open for news of our Leagues, personal testimonies, etc. We'd like to hear from *you*. But please send them to me first at this address: Tad Spading, 10447 N. E. 110th, Kirkland, Wash. 98033. Thank you.

THE AMBASSADORS CONCLUDE TOUR

After 14,000 miles, five Ambassadors turned off the ignition of the blue Dodge van and ended their work as AFLBS' summer Gospel Team. August 27 marked the final concert for the team at Medicine Lake Lutheran Church's morning worship service.

Heidi Gruber, Gretchen Kooiman, Kathy Quanbeck, Mike McCarlson and Dean Rorvig discovered a wealth of blessings as they sang to the glory of God to people from Ferndale, Washington, to DeKalb, Illinois, to Eben Junction, Michigan.

II Corinthians 5:20 became the theme verse for this year's summer team: "Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God."

—Corr.

THE JOURNEY

The dream I dream is to walk
Where no other foot has trod,
Where no faint trail bends the stalk,
No dim footprint mars the sod.

River winds among the walls
Of wild willow, birch and pine,
As each footstep through those halls
Is my own and none but mine.

'Cross flat prairie's waving grass
The palm bows to welcome me;
'Cross the mountains' icy pass
To the tumultuous sea.

Yet I must stay here at home,
Bound within my tiny space.
Never will the world I roam;
Never tramp from place to place.

But a journey I must take
Where no other yet has trod.
It is my life's path I make,
So alone, and yet with God.

Marlene Moline
Lansing, Iowa

LAYMEN SET MEETING

There will be a Northern Lutheran Laymen's meeting at Sundal Lutheran Church, rural Fertile, Minn., on Sept. 24, 2:30 p.m. The church is located five miles south and three miles east of Fertile.

The text will be Rev. 2:12-17.
Arthur Joppru, Chm.
Joe Jacobson, Sec.

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