

THE LUTHERAN AMBASSADOR

April 28, 1981



What to expect of a
seminary graduate p. 3
Interview with the Dean p. 4

Special
Seminary
issue

AT THE MASTER'S FEET

Pastor Kenneth Pentti



Helping mothers to be good mothers

"Her children rise up and call her blessed; her husband also, and he praises her" (Prov. 31:28, RSV).

It is altogether proper that the Bible should contain a classic description of the great woman who is also a good mother.

The writer or collector of the Proverbs preserved in Holy Scripture brings this tremendous book to a close with this fabulous description of the good wife who was a great woman and a good mother.

These words could be the words which came from the mother of a king as she gave him guidelines concerning his future wife (Prov. 31:1). The mother of a king was wise to be concerned about the wife of her son.

The good wife who is to be a good mother is declared to be the most precious possession a man can have (Prov. 31:10).

THE LUTHERAN AMBASSADOR

is published biweekly (except the second issue in August) by the Association Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441.

All communications concerning contents of this magazine should be addressed to: Rev. Raynard Huglen, Editor, Newfolden, Minn. 56738.

Layout design: Solveig Larson.
Editorial Board: Mr. Sheldon Mortrud, Rev. Francis Monseth, Rev. Robert Lee.

Send annual \$5.00 subscription to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn.

Volume 19, Number 9
USPS 588-620

On Mother's Day it would be easy for us to become sentimental as we think about our mothers, but it would be much more profitable for us to be positive and constructive and seek to make a contribution toward helping mothers to be better mothers. This is to be a total family endeavor.

The great woman, the good mother, does something more than give birth to a baby. She is described as being trustworthy (Prov. 31:11.) The good mother is one whose character is such that she can be depended upon. She is reliable and responsible. Her husband can put confidence in her. Her children know her to be a dependable person.

She is described as being charitable (Prov. 31:12). Marriage is seen as a partnership in which each partner seeks to make a positive contribution toward the well-being of his or her companion and children.

The good mother is good to her husband and good to her children.

She knows how to spell the word love with the letters g-i-v-e. She knows how to spell the word love with the letters h-e-l-p.

She is described as being industrious (Prov. 31:31.)

It is significant that in the pre-Christian era the wise man describes the great woman and the good mother as one who was not completely domesticated and confined to the household (cf. 31:16, 18, 24). She is described as one whose work continues from sun till sun (Prov. 31:27).

She is described as having a good self-image (Prov. 31:25). Modern psychology has emphasized the fact that in order to be happy in life we must have a good self-image. The woman who holds herself in low esteem will not be able to relate herself positively and constructively to others. The good mother is described in this great chapter from Proverbs as having a good self-image: "Strength and dignity

are her clothing, and she laughs at the time to come" (Prov. 31:25).

In order to overcome this peril of low self-esteem, the modern mother needs to evaluate herself and she needs to be recognized and appreciated by her husband.

The husband has much to contribute toward helping his wife become a good and great mother. Accept your wife as a precious gift from God. You chose your wife to be your companion and the mother of your children. She needs your help, your support, your encouragement, your partnership. Accept her and treat her as the gift of God to your heart and life.

Love your wife as you love your own body (Eph. 5:28-33). The Biblical concept of marriage is a unity or a oneflesh relationship.

Treat your wife with reverence, respect and courtesy (I Pet. 3:7). Peter declares that a man is responsible to God for the manner in which he relates himself to his wife. If he mistreats her, he will disrupt his fellowship with God and will be unable to have his prayers answered.

The children have much also to contribute toward helping their mother become a good and great mother.

Be thoughtful toward your mother. Be considerate of her as a person. Do not be unkind to her. Do not take her for granted.

Become someone whom your mother can be proud of and grateful for.

Be grateful for your mother. Show appreciation regularly.

Be helpful to your mother. She has many responsibilities and duties and you can be helpful to her by doing all you can to take care of yourself and your own things.

May all of us mothers, dads and children make sure that Jesus Christ is our personal Lord and Savior, so we as a family may make Mother to be a better mother.

WHAT to EXPECT of a SEMINARY GRADUATE

by Douglas Rumford

"They never taught us *that* in seminary," a well-respected minister lamented to his colleagues. They shook their heads in knowing commiseration.

"They never taught me that in seminary," the frustrated young pastor confessed to the committee.

"No one trained me in seminary for all the leadership predicaments I face. I was trained in theology and philosophy, but I'm hitting ambition, sensuality, greed and competition," responded one pastor when asked about the ministry and his preparation for it.

These comments, by no means rare, force all of us, lay and clergy alike, to examine the place of seminary training. What can we expect of seminary graduates? Let's begin by considering two factors: the purpose of seminary and the student's priorities.

A seminary must be more than an academic institution. It should equip the whole person for the ministry of the whole counsel of God. Of course, the responsibility for an effective theological education is also the student's, who should enter seminary with a set of priorities. I suggest five.

The Purpose of Seminary Education

The purpose of seminary training is to lay the foundation for a lifetime of ministry. Let me stress that it is the foundation—that is, training in the basics. The foundation of a building gives stability to the entire structure. It is so even in education for the ministry. The seminary course cannot build the en-

tire temple of ministry, but it can lay the primary foundation stones.

There are many aspects to building the foundation. To explore these, consider a different metaphor. Seminary is appropriately named; the word is derived from the Latin word for "seedbed." A seminary program is like a horticultural nursery in that it is a place of beginnings, a setting for careful cultivation of the tender seedlings. Full-grown oaks are not produced in three years; neither are servants of God.

There is a tendency on the part of students to be impatient during their three or four years of seminary education. They feel guilt and anxiety because they aren't "out there serving the Lord." Such feelings can be greatly relieved when it is understood that a lasting work requires extensive preparation. An architect studies the land, the materials, the needs of the people, and the elements of form and function in order to prepare a blueprint. All that work for nothing but a piece of paper! But after that, construction can begin and move on to completion. The time of preparation was worth it.

We need only think of the "schooling" of Moses, Daniel, Ezekiel, Paul and Jesus Himself. God's message to us time and again is that the shaping and molding of a servant takes time.

The purpose of the years in seminary is to plant and nurture the essential seeds of ministry. The student focuses on the learning of basic principles, precepts and skills in such areas as Biblical knowledge, theology, preaching, pastoral counseling, education and administration. None of these areas will be thoroughly mastered, but the student should gain a general overview of them. He or she should also accumulate resources to develop later as God directs.

Priorities for Training

A seminary education provides an invaluable opportunity for growing in

five high priority areas. These are: (1) growth in one's relationship with the Lord God, Father, Son and Holy Spirit; (2) growth in godly character; (3) understanding of the role concept as Christ's servant; (4) development of skills for ministry; (5) growth in vision and godly imagination. By the way, an assessment of a seminary graduate in these areas will reveal a great deal about his or her fitness for ministry.

"The purpose of the years in seminary is to plant and nurture the essential seeds of ministry."

First, and most obviously, the seminary years are a time for cultivation of one's relationship with God. This can be an intensive experience as the student enters the heady areas of systematic and Biblical theology. Paul exhorts us to be "transformed by the renewal of your mind" (Rom. 12:2). The renewal comes from diligent study of the Scriptures and the implications of such study as they are perceived through theological reflection. The student has the opportunity to love God more fully with his mind. Our knowledge about God must lead to a more intimate relationship with him, or we run the risk of becoming Pharisees. One of my professors demonstrated his love for God in an unforgettable way. He was so moved by the study of God's omnipotence that he interrupted his lecture to have us all stand and sing the *Gloria Patri*.

Seminary training provides unequalled opportunity for exploration of personal insights. Daily contact with mature minds and interaction with fellow students in experimental stages of their spiritual formation present crucial times for learning and development of life patterns for future walk

**Full-grown
oaks
are not
produced**

in three years . . .

GRADUATES . . .

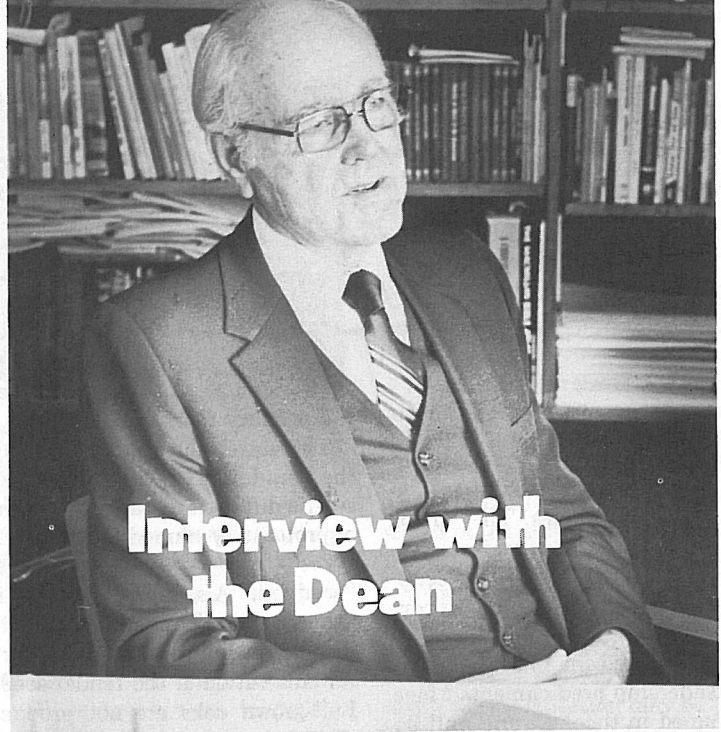
with God. Good habits learned early become "ruts of righteousness" (Psalm 23:3) that stand the future minister in good stead.

The second personal priority for seminary training is the cultivation of godly character. As we grow in our understanding and love for God, our lives will be molded by the Holy Spirit into the image of Christ. God calls his servants to godliness. Paul boldly challenged others to imitate him as a model of Christian maturity. The seminary years are a time when the student can begin the great experiment of structuring his life according to God's purposes. But it is often true that the spiritual growth of a student is eclipsed by the demands of academic pursuit, field education, family and personal concerns. But if this tendency is checked and corrected, it will be valuable preparation for resisting the manifold pressures of the ministry. Phillips Brooks said that preaching is the work of conveying God's truth through human personality. As we acquire the truth of God, so must we acquire the character of God. In the final analysis, it is not so much what we do as it is who we are as persons that matters most. If our lives don't testify to the reality of our faith, then our other efforts are in vain.

The third goal of a seminary education is cultivation of a role concept as the servant of Christ. Seminaries provide an exposure to a variety of Christian leaders with different styles of ministry. They are models for the student. The demanding challenge for the student is to evaluate these models, and then proceed to integrate and adapt whatever seems to fit his or her personality and call. This process helps to give a sense of self-confidence and direction as the student graduates and enters a field of service. We need not expect the graduate to have one particular style set in concrete, but rather that he or she will appreciate the multi-faceted nature of being Christ's servant.

The fourth priority of seminary is the cultivation of skills for ministry. Some may question why this was not placed first; but unless seminary students as individuals know who they are

[Continued on page 6]



This interview with Rev. Amos Dyrud, Dean of Association Free Lutheran Seminary, was conducted by Miss Solveig Larson. Pastor Dyrud began teaching at AFLTS in 1969. Two years later the Annual Conference, held at Cloquet, Minnesota, elected him to serve as dean. On July 31, his retirement will be effective, ending ten years of leadership in the seminary.

What are the distinctive features of AFLC's seminary?

Our training of men to be pastors in the Association of Free Lutheran Congregations. The seminary is confessionally Lutheran and theologically conservative. Instruction conforms with this historical Lutheran position. By the grace of God, we seek to preserve and transmit the pietistic emphasis of our fathers.

What are admission requirements?

Admission to the seminary is granted to Christian men who have aptitudes which qualify them for effective service in the Church of Christ. The normal requirement for the candidate is a bachelor's degree from an accredited college. In the case of older men, exceptions may be granted as arranged through the dean, faculty and Board of Trustees. Our students are expected to live exemplary Christian lives, devoted to high Christian ethical standards.

Are there unique characteristics of the relationship between faculty and students?

Because the seminary is small (currently 20 men) it is conducive to a close family relationship. We share a mutual concern for one another. Students are encouraged to seek counsel with the faculty men as often as time allows.

Are you aware of an ongoing relationship with the graduates of AFLTS?

Yes, our relationship is one of warmth, appreciation, wholehearted support and prayerful concern for the seminary that it might remain true to its founding purposes.

How do you view the alliance of the seminary with the AFLC?

AFLTS is affiliated with and supported by the Association of Free Lutheran Congregations and follows its Fundamental Principles. Within this relationship, the seminary desires to lift up the standard of God's unfailing and iner-



rant Word, the Scriptures, and of Biblical evangelistic Christianity in opposition to all modern apostasy. We seek uncompromising loyalty to the divine Word in training workers for His harvest, regardless of race or color.

What role does a congregation have in a seminarian's training?

All students are expected to participate in congregational life during their student days. Second year students are assigned to area congregations to assist the pastors in practical parish ministry duties. A student spends three to four hours weekly as a minimum requirement.

Our congregations also have a role in our students' summer internship enabling them to gain experience in doing various tasks of their calling while under the supervision of an experienced pastor, whether within a local parish or a neighboring parish. Sometimes a student may serve a parish under the supervision of the seminary only, but this is avoided as much as possible.

Do you have special programs available to the general public?

Each summer an Institute of Theology is conducted on campus during the last week in July and the first week in August. This institute is offered to laymen as well as to pastors and lay pastors. The courses are usually taught by our regular seminary teachers. However, from time to time visiting lecturers are called in to teach.

Inter-Term concentrated short courses are conducted each January over a period of three weeks. These courses are not only for our regular seminary students, but also for lay people, lay pastors and pastors. We would encourage more people to make use of the the opportunity to attend these special short courses.

How are the financial needs met?

The greatest portion of the financial needs are met by the AFLC congregations, because no tuition is charged to seminarians who continue their ministry in the AFLC. The budget for the current school year is \$82,834. Based on the number of students enrolled last year and the budget for that period the cost per student was about \$4,383 for the year. Multiplying that figure by 3 (the 3-year training period) you have a total of about \$13,150, the amount it costs the seminary for one student to attend AFLTS for three years.

What do you desire most for the graduates?

My sincere desire is that they will daily abide in the Word of God and in much prayer so they can be equipped by the Word and Spirit to daily live as God-fearing Christians and faithfully serve as humble under-shepherds, instruments of the Chief Shepherd, Jesus Christ, the Lord of the Church; that they will not seek to be popular but faithful proclaimers of Law and Gospel, sin and grace. Then God will give genuine results in the home, congregation and community.

How urgently do we need more pastors?

We do need more pastors. The field is wide open both for Home and World Missions. We are not in the recruitment business to secure men for the ministry. They must be prayed forth. That is what Jesus exhorts us to do. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. 9:38). When the Lord calls He will faithfully supply every need and His appointed place to serve.

I'm But a Stranger Here

I'm but a stranger here,
Heaven is my home;
Earth is a desert drear,
Heaven is my home.
Danger and sorrow stand
Round me on every hand,
Heaven is my fatherland,
Heaven is my home.

What though the tempests rage?
Heaven is my home;
Short is my pilgrimage,
Heaven is my home;
And time's wild wintry blast
Soon shall be overpast,
I shall reach home at last;
Heaven is my home.

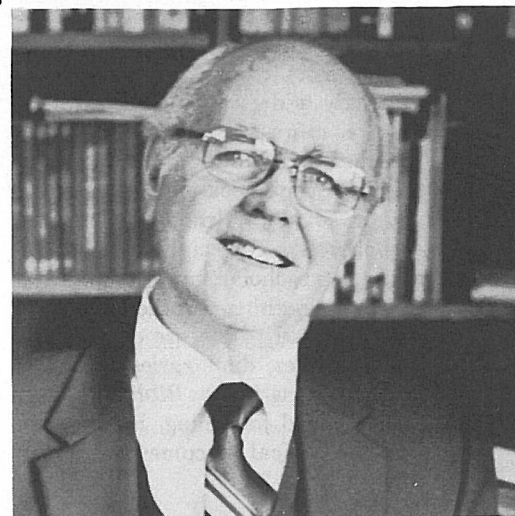
There, at my Saviour's side,
Heaven is my home;
May I be glorified,
Heaven is my home;
There are the good and blest,
Those I love most and best,
Grant me with them to rest;
Heaven is my home.

Therefore I murmur not,
Heaven is my home;
Whate'er my earthly lot,
Heaven is my home.
And I shall surely stand
There at my Lord's right hand,
Heaven is my fatherland;
Heaven is my home.

Thomas R. Taylor

(from *The Lutheran Hymnary*)

(Ed. note: This song was sung to me by 99-year old Hemming Langager, when I visited him at the rest home in Britton, S. Dak., last month.)



GRADUATES . . .

and what they are and what is their calling in life, they are scarcely able to bring to their preparation either adequate focus in determining what skills are necessary or sufficient motivation to master them.

Seminary curricula traditionally have, with disastrous results for the ministry, divided these skills neatly into two separate compartments: (1) the theoretical, and (2) the practical. Depending upon their individual personality traits, students have tended to look upon the former as inconvenient roadblocks to be circumvented where possible and endured when not, and the latter as frivolous snap courses and a waste of time for all serious students.

But the ministry is a great calling that demands diverse capabilities and skills in many areas. It demands the best our minds have to offer. Academic excellence that strives to glorify God is a tribute to our Lord and an expression of our thanksgiving for his grace in Christ. The seminary student should look upon it as a present ministry to God, not merely as a preparation for future work. But a comprehensive understanding of God's truth is also essential for the survival, expansion and maturation of the people of God to whom the seminary student will minister. We have only to think of the devastation the false teachers brought to Israel to see the critical need for a sound understanding of God's truth. Hosea's warnings sound in our ears, "A people without understanding will come to ruin" (Hosea 4:14).

The disciplines of theology, church history and Bible, are therefore essential preparation for the ministerial student. They not only give direction for an entire life's work, but provide the necessary understanding that will enable a minister to function as a "teacher and ruling elder" in the church. Even Greek and Hebrew cannot be slighted. Granted, the pastor and church worker may never become a linguistic scholar; but if the individual knows nothing of these tools, he or she is limited to the use of third-rate commentaries, dictionaries and study helps in preparing for Biblically based teaching and preaching. In this case, the theoretical becomes extremely

practical for Christian ministry.

But the so-called practical disciplines are equally essential, and they represent the area of their training that seminary graduates feel was most neglected. It is essential that they be able to apply what they learn.

Seminaries are developing excellent courses to meet the needs of practical training. Students should learn basic steps in spiritual growth. They should get training in evangelism, teaching, discipleship counseling, administration and handling change and conflict.

The fifth priority is the cultivation of godly vision and imagination. There is a sense in which we should be eagerly anticipating God's next great work. As seminary students mature in their relationship with God, they should begin to visualize what God could do through them. We are too timid and cautious when it comes to godly imagination. We shy away from the risk of attempting great things for God and expecting great things from him, to echo William Carey's words. At seminary, a student should begin to dream. What needs to be done in this world? How can God use him or her to do it?

Prayer, meditation and conversations with professors and other students can, as the Holy Spirit leads, unlock creative powers. Cultivation of godly vision infuses preparation time with vitality and purpose.

"A lasting work requires extensive preparation."

Growth and development in these five areas during the time of seminary training are essential if we are to achieve the goal of ministry—to present every person mature in Christ. Impatience with theological education will be alleviated as students realize the value and purpose of their preparation. A lasting work requires extensive preparation.

The model of Christ is our authority. Jesus spend much time training his disciples. They did not immediately become productive members of the kingdom of God. They had to acquire knowledge and skills as well as the development of character—none of which can be rushed.

Those

from a pastor . . .

Pastor Bruce Dalager, Mentor, Minn.

With each passing year I have grown to appreciate more deeply the emphasis of the training received in seminary. Great stress was placed upon Biblical and doctrinal studies. Though this emphasis was not appreciated as it should have been by all students our instructors continued diligently in their teaching of these truths. When we students complained about what we thought was a lack of practical training, the seminary dean patiently explained that such training could be best learned "on the job." Of greatest importance in seminary was to become well-grounded in the truths of God's Word. That emphasis was wise.

The building called faith can never stand where there is not a correct teaching and application of the Word of God. Indeed, its building can not even begin. "Faith cometh by hearing, and hearing by the Word of God" (Romans 10:17). Nothing can match the Word in effectiveness. "It is the power of God unto salvation" (Romans 1:16). It is to their shame and eventual starvation that men turn from clear proclamation of the Word to human philosophies, programs and "gimmicks". The psalmist truthfully states, "the

Look again at that woeful refrain, "They never taught me that in seminary." What can be expected of a seminary graduate? I ask, did your education draw you into a relationship with God? Did it stimulate the process of transformation into the likeness of Christ? Did it hold up appropriate models of servanthood in Christ and provide basic tools to pursue your calling? Did it enlarge your vision for the grandeur of God's work in the world? Did it provide a theological foundation and framework to build upon? If it did, surely God has blessed.

Mr. Rumford is associate pastor of the Presbyterian Church of Old Greenwich, Connecticut.

***Copyright by Christianity Today and used by permission. †*

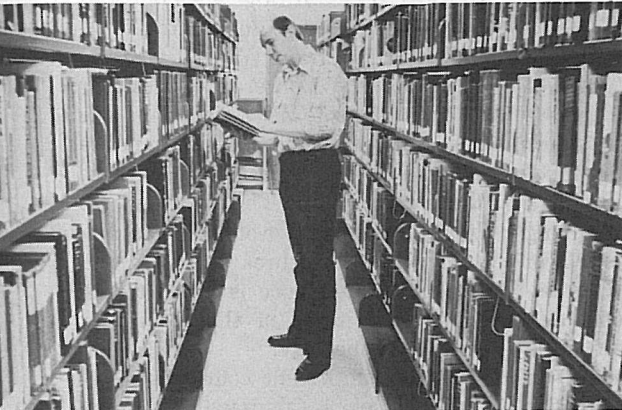
Seminary Days

entrance of Thy words giveth light" (Psalm 119:130).

I thank God for the faithful seminary instructors who taught us to study the Word that we might "preach Christ crucified, unto the Jews a stumbling-block, and to Gentiles foolishness, but to those who are the called. . . Christ the power of God and the wisdom of God" (I Corinthians 1:23, 24). †



Pastor F. Monseth's Ecclesiology and Eschatology class.



Mr. Tony Stockman, junior class.



Homiletics class: L. to R., G. Jorgenson, Pastor R. Lee, M. Antal, H. Van Someren, T. Baker.

from a student . . .

Peter Franz, Junior Class

If there is any portion of Scripture that would accurately describe my first few months at AFLTS it no doubt would be Isaiah 6:1-9. I like to look at this portion of Scripture as "Isaiah's seminary training." For in it we find Isaiah's vision of God and his call into service of God as a prophet.

Through the study of God's Word at seminary (as well as my personal devotional life), I believe I have seen the Lord Jesus in a deeper and more personal way. And to be honest, I have had to cry to God many times like Isaiah and say, "Woe is me" (ch. 6:5).

Isaiah didn't cry, "Woe is me," because he was living an extremely sinful life, but because he saw the Lord in His holiness and he realized how unworthy and inadequate he was to be a servant of God.

As I have come to seminary, I have seen more and more how *unworthy* and how *inadequate* I am to be a servant of God. When I see the responsibilities of

a pastor and begin looking at my life with all of my sins and shortcomings, I am tempted to ask "What am I doing here?" But just as Isaiah was purged of his sin and prepared for service as a prophet (vs. 6-7), I, too, see how God has purged me from my sin and is preparing me for service as a pastor.

Oh yes, seminary is preparing me for the ministry as far as learning more of Scripture and Lutheran doctrine is concerned. (Even though the thing I'm learning most of all is how much I don't know). But more important, seminary is preparing me for the ministry by showing me how weak and sinful I am in my self and how much I need the grace of God.

I thank God for calling me into the ministry (I Timothy 1:12). I thank God for equipping me for the ministry (II Corinthians 3:5-6). And I thank God for the privilege of attending a seminary not only where the Word of God is honored, but where Christ is seen ever so clearly.

from the faculty

WHAT WE TEACH . . .

Old Testament

We realize that approximately 66% of God's Word is contained in the Old Testament and we do not distinguish the Old Testament from the New Testament in importance of any kind. We encourage students to use the Old Testament so that the people may not lose the majority of the Word of God. We can understand the New Testament fully only when we see in the Old Testament the promises and preparations. We do not lose sight of bringing out the

WE TEACH . . .

New Testament from the Old Testament, to see that the fruits of the Old Testament are in the New Testament. We treat both the New Testament and the Old Testament as the only one Testament God planned for all time.

We concentrate on covering all the books of the Old Testament in the three-year cycle. Though it is not ideal to have all students in one class, we have no choice other than following this present method until the Lord increases our needed facilities. The idea of separating students according to years is not far from sight!

In general we follow the same procedure in all Old Testament classes. We understand the type of literature, law, prophecy, poetry, history, etc., and understand them according to the type. We always encourage or insist on students having the content of the Word in their mind. The historical situation of the book and incidents in the books are brought to their attention and the books studied in the light of them. Various aspects of the book, such as name, meaning, date, peculiarities, contents and message are studied on all books. The prophecies in the Old Testament are studied in their immediate historical context and also in the longer range. Messianic prophecies are viewed with special attention. The relevance of the Old Testament to the New Testament is never forgotten, i.e., the Scripture is viewed in the context of salvation history. We always try to see that the material studied in the classroom is used for pastoral purposes in preaching, counselling and teaching ministries. We encourage men to compare various translations of the Bible to see the various shades of meaning of the original Hebrew and Greek words.

We always encourage students to use conservative books. We warn students to sift carefully when they have to read certain sections from scholars of liberal persuasion.

B. R. D.

New Testament

In the course of three years of study, an effort is made to cover all the books of the New Testament. A similar method of study is used in each of the New Testament classes. Consideration is

taken of the historical setting of each of the books, including such things as the date of writing, to whom the book is written, why it was written, and so on. Many of the New Testament books, especially in more recent times, have been attacked by scholars of liberal persuasion. Some time is spent discussing the ideas of these scholars, in order to point out the weaknesses and fallacies of their ideas. Most of the class time is spent in an exegetical study of the New Testament books themselves, with an emphasis upon the value and use of the Greek language in these classes. The New Testament teachings are studied as much as possible in the light of their Old Testament background.

Every New Testament class has a four-fold purpose: 1) by the grace of God, to grow in the grace and knowledge of our Lord and Savior, Jesus Christ (II Peter 3:18); 2) by the grace of God, to develop in life and attitude a response of gratitude and thanksgiving to God for His mercy and grace to us in Christ; 3) by the grace of God, to become familiar with good tools and techniques which can be used in a further study of the Scriptures; 4) to become familiar with the particular book or topic being studied.

P. H.

Systematic Theology

In the systematic theology department of AFLTS, a topical approach to the study of Scriptures is undertaken. In the three-year program of study, such doctrines as theology (study of God), Christology (study of Christ), pneumatology (study of the Holy Spirit), anthropology (study of man), soteriology (study of salvation), ecclesiology (study of the Church and ministry), and eschatology (study of "last things") are covered. Old and New Testaments are studied for their light on the respective doctrines. The Scriptures are considered the full and final word. All other writings are evaluated in terms of their faithfulness to the infallible and inerrant Word of God.

Because the Lutheran Confessions are faithful to the Word of God in their presentation of Bible truth, a separate course is devoted to a study of these statements of faith. These writings are regarded as definitive of how we understand the Scriptures as Lutheran Christians. Reference is made to the Confessions in all of the courses in systematic theology.

Another important course in systematic theology is Comparative Symbolics. This is a survey of the confessions of the various denominational groups.

[Continued on page 11]



AFLTS student body, 1980-81: Row 1: Del Palmer, Rob Lewis, Kerwin Sletto, Jacob Schaffhauser, Andrew Miltich, Mark Antal, Edmundo Hassenteufel, Row 2: Harry Bodsberg, Leslie Johnson, Peter Franz, Jon Wellumson, Tom Baker, Ralph Erickson, Row 3: Martin Horn, Tony Stockman, Mike Klenner, Steven Nordvik, Harris Van Someren, Frank Rutherford, Lyndon Korhonen. Abs. Gary Jorgenson. (Miltich and Nordvik have withdrawn.)

editorials

THE SEMINARY

It can be said that from the beginning of the Association the need for a training school for pastors was seen. The Bible School came later, but the Seminary was started in 1964, less than two years after the fellowship was formed.

By that time a most desirable property, the Medicine Lake church building and acreage, had been secured. A faculty adequate for the moment was arranged and in September, 1964, ten men began their work as Association Free Lutheran Theological Seminary's first students. Nine of them completed the year. And the story goes on. Approximately 21 men have studied at the Seminary in this 17th year of operation, not counting the January Inter-Term.

It can almost be said that as the Seminary goes, so goes the church. Others will argue that the reverse is true. Surely, they are closely related. But let us say for now that the men who go out as pastors have a tremendous influence on what happens in the congregations: in their preaching and teaching ministries, in whether they draw people together or force them apart, in how well they focus attention on Jesus Christ rather than themselves, in how they protect the primacy of the congregations they serve while at the same time showing the need to work with other congregations in the life of the AFLC. Certainly this isn't the work of the pastors alone, but the pastor is in the position of unique leadership.

In the Association the ideal enunciated by Georg Sverdrup is held high. The Seminary graduates must be men who have high regard for the congregation and go out with a servant spirit. A seminary graduate, in the parish, may feel that the people are not "where" he would like them to be, or perhaps had expected them to be. Then he may have trouble relating to them where they are and going on from there. The opposite also holds true. A congregation may not see just what they had expected in a pastor. He falls short of what they had anticipated. Therefore, there must be enough love to accept each other and to help one another. In a church like ours, the ideal is never reached, but we are to strive toward it.

A seminary is a place to study and pray together. It is a place aside (although never entirely so) where men come to

learn as much as they can before they assume the work to which they believe God has called them and if that call is affirmed by the church. Of course, there is much one cannot learn from books and which will be learned only in real life situations, but the book learning is still important. The disciples spent three years, we believe, with Jesus and we can only guess at the hours of instruction they had. No graduate of a seminary leaves with the feeling that he knows all there is to know about the Old and New Testaments, that he knows the Hebrew and Greek too well, that he has mastered everything about his own faith and that of other denominations, sects and religions. Or that he knows church history backward and forwards. He comes out grateful for what he *has* learned, conscious that there is much he doesn't know and likely with not a little regret that he didn't apply himself even more in his years in seminary. That, we think, is the standard attitude of the seminary graduate.

We are thankful for our Seminary. Consecrated pastors continue to come from it. The school is being strengthened in all respects. And yet the spirit remains the same as it has always been. The desire has not changed, that men who know Jesus Christ personally and who will give their lives to work for free and living congregations, and reach out to the lost wherever they can, be sent out as pastors in the church at home and abroad.

May the Lord bless these endeavors and be with our seminarians, teachers and staff and help us all as a church to support this work through our prayers and our offerings.

MOTHERS DAY

Perhaps we aren't giving as much attention to Mother's Day in this issue as we should, but we had to feature the work of our Seminary this time. And back of each seminary student is a mother. And back of our professors, too. It would be interesting to know of the influence of each mother upon her son.

God bless all Christian mothers. What a great force for good in our world! What stability in a world which is often at loose ends! Oh, that there might be more of them so that homes could be strengthened.

The home is under severe attack today. Marriage, as an institution, is being laughed at. And what tragic consequences we are reaping and shall reap. God's laws and ordinances aren't flouted without serious result.

God bless mothers, and dads, who place their children's hands in the hand of God, and who talk to their children about God and to God about their children.

Budget Receipts

(2 months)
Association of Free
Lutheran Congregations
3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

Fund	Total Budget	Received to Date	% of Total (Ideal 16½%)
General Fund	\$135,980.00	\$ 15,313.87	11%
Schools			
AFLTS	82,834.00	5,924.91	7
AFLBS	143,312.00	16,069.09	11
Home Missions	197,200.00	17,510.53	9
World Missions	218,880.00	14,188.79	6
Praise Program	31,000.00	2,433.38	8
TOTAL	\$809,206.00	\$ 71,440.57	9%
1980-81	\$582,237.00	\$ 48,016.49	8%

Letters to the editor

OUR CHURCH HELPED

I am moved to express my gratitude in some way for the help, love and kindness we received some time ago from the members of Word of Life Lutheran Church, located at 2005 Cypress Ave., Cleveland, Ohio. On the morning of Dec. 31, my wife and I were rousted out of bed by fire in a five-story apartment building at 4 o'clock. By that time the fire had so far advanced we were unable to get to the fire escape, but with God's help were able to go through the side to the next two buildings and climb down a ladder the firemen had set up. But we lost all our material goods: clothing, furniture, money, personal papers, etc. But the most important things we did not lose: God's love and charity of the brothers and sisters in Christ. We were given a place to stay in the church for two weeks, until we found another home. We were given clothing, food, furniture, cookingware, dishes, transportation and other things, so that actually we have more than we did before the

fire. We were also given money.

I can't conclude this letter without our pastor, Emerson J. Anderson, being mentioned. He got me started reading the *Ambassador* years ago; in fact he paid the first yearly subscriptions. I would like to see this letter of thanks mentioned in one of your issues in the future.

Please excuse my poor writing. I am almost blind, my fingers are stiff from arthritis and I am not educated. What schooling I got I received in Switzerland in the German language, and that included Bible reading. Until I was 18 and the first ten years in the U.S.A., I attended German services in the Swiss Reformed Church. I still have trouble reading an English Bible.

Chris Muhleman
Cleveland, Ohio

(Ed. note: This is the way it should be in the Christian congregation, isn't it? Other members helping the ones in need. Thank you for sharing this with us.) †

FROM EVANGELIST JOSEPH ERICKSON

A few lines to Newfolden, Minn., as this was a blessed place when I was travelling in the evangelistic work for approximately 30 years and I was much up there in northern Minnesota. Always had meetings in the old (Lutheran) Free churches up there and souls were seeking God and finding Him also from time to time. Blessed memories.

We thank God for the AFLC and the *Ambassador* paper and we know there is very good work which has come through it all. Have had the paper ever since it first came out and we read it, then give it away for others to read and get blessed.

As you know, our son Jay (Rev. J. G. Erickson) was along when this blessed organization (AFLC) was started and has continued in it. The writer and his wife were converted by a LFC pastor, Anker S. Goli, from Norway, when he served some churches in the States before going back to Norway, and he was

teaching in a Bible school there when the Lord took him home.

I am still somewhat active in preaching and personal work. We are living in Westby, Wis., where the Lord found us many years ago and there are lots of open doors for meetings in homes and some churches. So please pray for us and the work. Also we do remember you often and the future of the AFLC. May the Lord lead us all and then we will gather above when our labor is ended. The Lord is good. We have our final will and in regard to religious work, the AFLC will be getting the greatest part as it runs along the same line as the old Hauge work and the Seminary at Red Wing (Hauge Synod school). †

Evangelist Joseph Erickson
Westby, Wis.

(Ed. note: I remember meetings held by Ev. Erickson in Newfolden when I

MUSIC, DEVOTIONALS

A sincere thank you for the special article by Donald Rodvold in the February 3 issue of the *Ambassador* titled "Lutheran Hymnody." It would be well if Mr. Rodvold could develop a series of articles elaborating on some of the points brought forth in the article. For example, a history of Lutheran Hymnody, suggestions as to usage of such treasures from our Lutheran heritage, especially in our worship services. A critique on contemporary sacred music would be helpful also. There are many fine contemporary hymns, but they should not take the place of our traditional hymns. Those of us who were brought up on the traditional Lutheran hymns miss them, and our young people need them also. The *Concordia* is truly sound theologically and musically.

The seasonal and topical selections in the *Concordia* offer tremendous hymns for enhancing our services. Just the silent reading of the hymns before the service can help to prepare the individual for the worship service. The prelude time is supposed to be the prayer or preparation period for the worshipper, a time of reverence.

Thanks also for the page by Pastor (Kenneth) Pentti, "At the Mater's Feet" (page 2 in each issue). The topics relating to the Christian's walk here on earth have been inspiring and challenging for our daily walk as Christians in a day when the world is closely watching the Christian and the devil is hard at work to disrupt the Body of Christ. It is only in Christ's power that victory can be claimed.

Mrs. A. (Magdalene) Stolee
Kenyon, Minn.

was a senior in high school. While a student at Augsburg in Minneapolis I heard Pastor Anker Goli speak in the chapel. His son Knute was with me for a year there and I bought his Norwegian-English dictionary when he left.)

WE TEACH . . .

A look is also taken at trends and movements crossing denominational lines. In addition, a study is made of the beliefs of the major cults and isms.

A study of what the Bible says in regard to Christian conduct is made in the course entitled Christian Ethics. Through the Word as a means of grace, Christian life originates and grows and through the Word as God's holy will, Christian life receives true form and direction.

F. W. M.

Practical Theology

Practical theology is the study of the Church at work in its various functions of worship, preaching-teaching, pastoral care, evangelism, administration, missions at home and abroad, Christian hymnody, ecclesiastical and religious art and church architecture.

In its broadest but deepest sense worship is the work of people confessing sin, praising God and giving thanks for the gift of forgiveness of sin through our crucified and risen Lord and Savior Jesus Christ. Worship is the proclamation of the Lord's death and resurrection until He comes, through the preaching of the Word, listening to same, and observing the Sacraments.

The student of homiletics seeks to learn by example and by doing, gathering preaching materials from the Word of God, from experience and observation, and from literature, arranging the material in logical order and expressing it in understandable language. Practice preaching is done under constructive critical analysis. Method of sermon construction includes topical, textual and expository. In topical sermons themes are expounded from life situations. In textual sermons the outline is found within the passage used as text. In expository preaching there may be running commentary, Bible study, or use of one or more texts to focus light on a central theme in the Biblical texts. The concept of expository preaching is that preaching should be Biblical in its content, in its method and in its application. The preacher subjects his thoughts to the Scriptures; he does not subject the Scriptures to his thoughts.

Lutheran preaching is governed by the church year, the various series of

pericopes or sections of Scripture giving the theme.

Parish education is a branch of practical theology in which children and adults are helped to learn and experience what it means to be saved by the grace of God through Jesus Christ, to have personal assurance of such salvation, and to daily live as God-fearing Christians.

Church administration is the study of polity, program, stewardship and evangelism. The constitutions of congregations, fundamental principles and constitutions of church bodies and their various boards and committees are studied in an attempt to decide how to implement the total missionary and welfare responsibilities of the Church.

Pastoral care is the application of the Word which is the basic source of the Christian faith and the church in ministering to people in various needs due to the fact of sin, that we live in a sinful world, and that we all sin. When burdened with a load of sin upon the conscience people need help to confess sin and by the Word, Spirit and prayer, receive assurance of forgiveness through Christ our Redeemer and Lord. Tensions may be related to normal crises of life such as birth, adolescence, marriage and death, or to unexpected sufferings such as illness, failures and defeat. The doctrine of the general priesthood of believers implies the co-operation of the members of the congregation with the pastor in all areas of Christian activity, especially in church government, in Sunday School, evangelism, visitation and in mission work.

A. O. D.

Historical Theology

Why study history at a seminary? This is a question that many have asked. Some, less polite, call it a waste of time to dig into all of the dates and details of the past. Wouldn't our time be better spent with more *practical* courses concerning the work of ministry?

Is historical theology practical? The dictionary tells us that the word "practical" means, "useful, usable in practice or action, as opposed to speculation or abstraction; capable of applica-

ing knowledge to some useful end."

This writer is presently engaged in teaching historical courses at our Free Lutheran Theological Seminary for the second year. Even in this short time, it is not uncommon to hear students who almost apologize for their lack of interest in the subject at first, but experience a complete change of attitude as they discover how useful the study of church history can be in their preparation for ministry.

How is Historical Theology useful or practical? First of all, it can help us discover why we are who we are. An understanding of our spiritual roots can result in a clearer vision of the present. We are, shaped by the past much more than we often realize. The pastor's understanding of the past of his congregation and denomination, and of other congregations in the community, can be an important tool for present ministry. "... Not to know what took place before you were born is to remain forever a child." (Cicero)

A second possible practical aspect of historical theology is that it teaches us what to avoid. A lecturer at our AFLC pastors' conference some years ago stated that one of the main foundational errors of modern liberal theology was the lack of an historical perspective. Solomon of old wrote that "there is nothing new under the sun" (Ecclesiastes 1:10), and there is no place where this is more accurate than in theology. Today's fads are usually yesterday's heresies. . . the enemy of our souls seems to be singularly lacking in originality!

Also, not only do we gain insights into the error of modern theology, but we see the cultic movements in a new light. From Montanism to contemporary "Enthusiasm", Arianism to the Jehovah's Witnesses, Monarchianism to "The Way" . . . the past is the mother of the present, and those who forget the past are often condemned to repeat their failures.

A 19th century historian supposed "a race of men whose minds, by a paralytic stroke of fate, had suddenly been deadened to every recollection, to whom the whole world was new." Then he asked, "Can we imagine a condition of such helplessness, confusion, and misery?" (Frederick Harrison)

Yes, we study history at our semi-

WE TEACH . . .

nary, a history set in the context of theology. All history is God's history, and witnesses to a divine purpose and a divine goal. We do not avoid that which sometimes seems to be disgraceful, the dark side of history, and yet more often we are moved to praise God for our spiritual forefathers. Their firmness in the faith, in spite of adversity, is an example to us . . . at times a convicting example.

The study of the story of Christianity, historical theology, can be a help to faith, and a tool for ministry. What is more practical than that?

R.L.L.

Music and Theology

"It is hoped that in that important field of sacred song our people, and especially the leaders, shall exercise the same care and faithfulness that they covet in keeping the Word of God pure and prominent; that they shall strive to develop sufficient discrimination to recognize and prize their choicest treasures, learn and use them for spiritual nourishment, and teach them to their children" (*Concordia* introduction).

This summarizes the view of Luther and the Lutheran Church for 450 years. It's also the basis by which the founders and early leaders of the Association Schools defined the direction they hoped the curriculums would take,

with Scripture and music in pious parallels, not in contradiction to each other. We must be as lofty and pure in music as the Church is in every other department. We must as eagerly and truly seek the ideals of music as we do in theology and ethics.

This is not an easy task for shepherds who have a scant twentieth of the music instruction Luther required of his pastors. This creates the danger of God departing from His house, displaced by a carnal incursion and replaced by the speculations of men who use music to seduce the singer into thinking he is in the light of the Gospel.

Our effort, then, must be to increase our awareness so we do not reduce the divine and we must reveal the type of music that is compatible with God's Word and thus please Him by bringing the Truth home to the hearts of the people.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

D. R.

The article on the study of the Old Testament was written by Rev. B. Rao Dasari; New Testament studies by Rev. Philip Haugen; Historical Theology by Rev. Robert Lee; Systematic Theology by Rev. Francis Monseth; Practical Theology by Rev. Amos Dy-rud and Mr. Donald Rodvold.

Annual Conference information next time

The May 12 issue of *The Lutheran Ambassador* will contain the program for the 19th Annual Conference of the Association of Free Lutheran Congregations to be held at AFLC Headquarters

and Schools and Medicine Lake Lutheran Church, Minneapolis, Minn., June 17-21.

Other information will also be given concerning lodging and meals. Please watch for this.

In memoriam

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

WISCONSIN

Boscobel

Mrs. Mary K. Rice, 72, Mar. 29, Trinity

REV. CASPER NERVIG DIES

Rev. Casper Nervig, 75, author of *Christian Truth and Religious Delusions*, widely used book on the sects, passed away on January 30 in Williston, N. Dak., where he had lived since 1944.

An American Lutheran Church pastor, Mr. Nervig was instrumental in the creation of Bethel Lutheran Home for the Aged in Williston.

Personalities

Rev. Jerome Nikunen has resigned as pastor of the Roseau, Minn., parish (Roseau, Rose, Spruce and Norland) to accept the call to the Minnewaukan, N. Dak., parish (Trinity and Antiochia). He and his family will move to their new home on June 1.

Rev. Einar Unseth, Bismarck, N. Dak., spoke at special meetings in Ortley Lutheran Church, Ortley, S. Dak., Apr. 5-8. He is a former pastor of the congregation presently being served by Rev. Wm. Moberg.

Address of Rev. Ralph Tjelta, organizing a new congregation in Burnsville, Minn., is 4691 142nd St. W., Apple Valley, Minn. 55124.

Rev. Otto Høvik, who has been pastor of Immanuel Lutheran Church in Tel Aviv, Israel, under the Norwegian mission, is returning to Norway this summer to become General Secretary of the Mission Society. The Lutheran congregation at Haifa is headed by Rev. Ole Chr. M. Kvarme.

The address of Rev. and Mrs. Charles L. Knapp is Casilla 61, Ciudad Puerto Presidente Stroessner, Paraguay, South America.

HE WAITS

Jesus stands at the door of your hearts;
He is waiting to be let in;
He does not enter but patiently waits—

For the latch of your heart is within.

He is coming back to receive His own
To the mansions prepared above,
But only those will have a place there
Who have opened their hearts to His love.

The time may come soon when it is too late,

When He is not standing there;
The time will come when Heaven's door is shut.

Are you ready, and do you care?

Laura Norum
Golden Age Manor
Amery, Wis.

Life on the Edge of Town



A Trip South

South to South Dakota, that is. On Mar. 18-19 I was back in northeastern South Dakota to conduct two Lenten services in the Lake Region parish, which I served from 1963-72. It was a pleasure to meet with the friends again. Few experiences in life can be more pleasant than those a pastor has when he visits a former parish. He no longer is the people's pastor, but the life situations he shared with them forged a strong bond not easily broken.

Lake Region parish has been vacant as to a resident pastor since last fall. The people are managing as best they can. The parsonage has been relocated in Roslyn because a food and drink establishment moved next door to where it formerly stood. The house has become a modified split-level home with completely finished lower level. The double garage has now been attached to the house by enclosed breezeway. The folks have done a great job and have an even more attractive home to offer their next pastor.

The parish consists of four congregations, but two of them worship together, so it really is more of a three-point call. Even this is considered a drawback now in securing a pastor, but the situation is really not difficult to serve.

Two Services

Our services were held in Tabor and Buffalo Lake churches. Good audiences gathered for each service. Special music had been provided. Holy

Communion was served. I spoke on two questions from the Passion story of our Lord: "Why, what evil has He done?" and "Whom do you seek?" respectively. It was a joy to stand in those familiar pulpits once again. People from Saron and Hope congregations attended either church where the services were held.

Both Tabor and Buffalo Lake stand on hills and particularly at Tabor it is a beautiful sight on a clear night to see the lights of farms and towns out over the land and to the horizon in most every direction. And what of the stars with their pin pricks of light, and the moon, that lesser light, ruling the night sky? Just a beautiful sight.

On Thursday, driving from Buffalo Lake Church to Sisseton, where I would spend the night, I purposely took the road which would provide the best view of the Whetstone Valley lying below the Sisseton Hills or "coteau des prairies," as the Frenchmen called them. And as I descended from the hills I could see hundreds of lights spread out before me for miles and Sisseton set as a jewel with its large cluster of lights. It is a scene which never fails to thrill me. By the way, more and more people are building homes along the edge of the hills to take advantage of the "million dollar view."

Old Friends

I was a supper guest of 94-year-old Mrs. Lena Tvinnereim, Selma and Bennie, the first evening and stayed

overnight at the nearby home of her son Ervin. Mrs. Tvinnereim has failing eyesight and hearing, but remains wonderfully alert.

In Webster I visited Elmer Valnes in the hospital and Mrs. Arnt Hanson and Reuben Johnson in the rest home. Reuben, in an unusual case, was severely crippled by arthritic in a short period of time, since I had last seen him. He maintains a cheerful spirit.

Drove over to Britton to see my 99-year-old friend, Hemming Langager, in the rest home there. Hadn't seen him for some years. A native of Karmøy, Norway, Hemming will reach his 100th birthday, the Lord willing, in July. One concession to age which he has made is to use a wheelchair for trips outside his room. He was a member of the former Nidaros Church, Vebelen, S. Dak., which I served from 1958-63.

I didn't recall Hemming as a singer, but he sang the song, "I'm But a Stranger Here," all four stanzas, for me. It was a new song to me and it is being printed for our readers elsewhere in this issue.

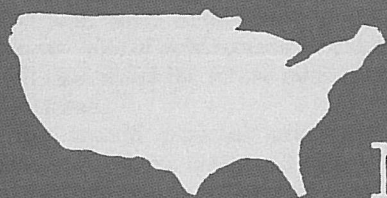
The Weather

The weather continues quite dry. Dust clouds arose in the western sky this morning (April 6). We had no March snows of which to speak.

Earlier, I mentioned that the squirrels were digging acorns out of the snow all winter and I thought this might indicate heavy late winter snows. That certainly didn't prove to be the case. The question still remains. Had the squirrels laid up enough nuts for a normal winter and if not, how did they know they didn't have to and could dig them up as the winter went along?

No yard work done to amount to anything. That will have to wait until the Choral Club tour is over.

—Raynard Huglen



Home Mission News

Reflections of a veteran board member

COMMON CONCERNS

Pastor Larry Severson

"O Lord, revive Thy work in the midst of the years" (Hab. 3:2).

As pastors of congregations we usually present annual reports at annual meetings of our congregations. These yearly reports reflect the work of the past year and give opportunity to challenge our people and ourselves to have goals and move forward in the year ahead. In our congregation, the challenge for personal spiritual growth is underscored for 1981. Certainly daily we all need to come to Jesus with our sins and move on living in Him by faith. The question could be posed, where do we begin with a challenge such as this? Well, a call to prayer by Christian people is the place.

These past months many of us in our AFLC were concerned about the "budget." For me it was the Home Mission budget which was of greatest concern. Recently President Snipstead sent out a letter informing pastors and congregations that 97% of the total was met. I was glad to learn this. It is God's answer to prayer in a grand way. Next year's budget is a great deal larger. Even now we must go to God on this matter.

When we are burdened with the state of the church and the world as Habakkuk was, there is really no resource other than to turn to God. It is of no use to say to our brother or fellow-board members, "What shall we do?" Better to at once get into the presence of our Father in Heaven. Prayer is the place to begin. Also the Word, where we learn of His promises and gain confidence in Him.

Prayer is the place we begin at all our Home Mission meetings. We are constantly praying with and for our Home Mission congregations, pastors

and workers. All our board meetings are permeated with prayer. What a blessed fellowship this is . . . and privilege which God gives to us.

The Home Mission goals and vision for the 1980s is an ambitious one. There will be much work to do and some tough decisions to make as pressing needs come before the Board and the church. Certainly there is much business to conduct at our meetings.

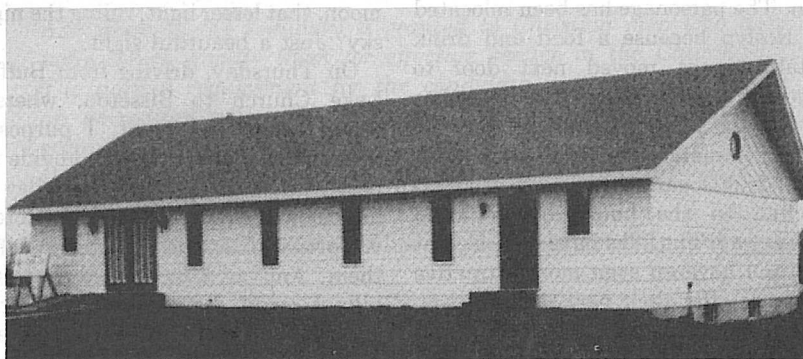
I have had the blessed privilege of serving on this board for some 12 years now. June marks the end of this opportunity. I just thank God for this wonderful opportunity. I am thankful for all the wonderful people of our church and friends of the AFLC who have prayed and supported the work under

God's guidance. Certainly it is the mercy of God which has blessed and prospered the work. I now am in a position to reflect on the work these past years with "20-20 vision." We have had our times. All conferences with "flesh and blood" have usually ended up wasted breath, unless there had been a previous conference with God first.

Then, too, our prayers must be for our total work. Home Missions, yes, but by all means for all the endeavors of our AFLC. Beyond this, for all God's people in the world. Habakkuk was not selfish in his prayer. He prayed "revive Thy work." This greater outlook is important. A pastor some years ago challenged us as youth with this advice: "It is the trick of the devil to keep us praying our small prayers about our needs only." The temptation may be to pray, "Bless my work," or "Bless the Home Mission work," or "the work of our AFLC." We rather should learn from the prophet's prayer, and pray God to revive His work beyond our congregation, the limits of our Church, our region or country, and ask boldly for a revival of God's work everywhere in these critical days.

The changes certain to come with the '80s will challenge us. Certainly we do *not* need a new Gospel for the 1980s.

[Continued on page 15]



Aberdeen Home Mission Church Dedicated

Grace Lutheran Church, Aberdeen, S. Dak., was filled to capacity on April 12, as people gathered to dedicate the new church building. Greetings were brought from neighboring AFLC congregations. Pastor R. Snipstead spoke at the morning worship service and Pastor E. Nelson brought the afternoon message.

The church was built with generous volunteer labor from local members as well as men from Ortley and Wallace parishes. It was two years ago that the AFLC took a "love offering" to help this new congregation begin. Pastor Roy Warwick serves the congregation.

Constitutions, Anniversary booklets needed

The Library Committee of the Board of Trustees of the Association Schools is desirous of obtaining copies of the constitutions of the congregations affiliated with the Association of Free Lutheran Congregations. Any copies of church anniversary records are also desired.

Bring these records to the Annual Conference or mail to Mr. Anker Harbo, 3110 E. Medicine Lake Blvd., Mpls., Minn. 55441. They will become part of permanent archives.

Thank you for cooperating.

LUTHER LEAGUE SUMMER WORK OPPORTUNITIES

If your church, Bible camp, etc., is in need of youth to work part or full time, please contact Robbin Thompson, Luther League Federation Secretary.

Leaguers, if you would like to have your name on the list of prospective workers, please contact Robbin.

Miss Robbin Thompson

319 N. Duluth

Thief River Falls, Minn. 56701

HOME MISSIONS . . .

Rather, we need a revival, that its spirit and power make a difference in our lives and work. Paul warns us that if we preach another gospel than that which he preached, let us be accursed. Certainly the next decade will bring challenges and change. But if God's message is changed we can only count on failure. One saintly minister of some years now put it this way:

"To change the Gospel to adapt to

News from Kirkland

A series of congregational fellowships at the parsonage of Our Redeemer Lutheran, Kirkland, Wash., was initiated on Sunday, Mar. 15, and will continue through May 31, exclusive of Easter and Mother's Day. Members are being invited alphabetically, as much as possible, to spend "an evening with the pastors' families." The fellowship time is from 8 to 9:30 and follows, for the first weeks, an evening Lenten service under the theme, "A Call to Discipleship." Following Easter, they follow the showing of the Dr. James Dobson film series, "Focus on the Family."

The pastors at Our Redeemer Lutheran are Ingolf B. Kronstad and Walter Jespersion.

a changing world is to sell bran for wheat; it is filling cartridges with sand, not gun-powder."

Now it is fitting to pause to thank God in the "midst of the years" of our common concerns in our AFLC. We need to thank Him for His mercy and goodness in the work He has entrusted us with. We must thank Him for the many wonderful people whom He is using to support and accomplish His work, whether it be the goals of the Home Mission area or any and all of the other four areas of common concern.

So, then, we can move confidently forward in the work of His Kingdom, whether it be Home Missions or other, God willing, to meet and even exceed our goals and prayers in the 1980s. Let us remember and pray, as Habakkuk prayed, "Revive Thy work in the midst of the years." God can revive and sustain His work if we ask for this. Let us do just that. It is by the mercy of our God that we have been blessed and that His blessings will continue to come in Home Mission endeavors, for the great work of building churches and, more importantly, congregations, for the one great end of soul salvation . . . "in the midst of the years." Certainly these are common concerns. †

Don't Miss it!

Luther League Convention
ARC, Osceola, Wis. July 7-12

Thy Kingdom Come

Winning the prize

"Not that I already have obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus" (Phil. 3:12).

To be laid hold on by Christ, and to feel oneself saved and made free in this hold, is life's greatest joy. The light that then rises in our heart shows us a great goal. And the goal is to lay hold on Him who first laid hold.

To be saved in faith is not the same as having reached the goal of faith, but it is having found the way to the goal. We are saved in order to be saved. As the skater trains that he may win the prize, so the Christian trains to win the crown of righteousness which is laid up

for him in heaven. The Christian who loses this holy buoyancy is left behind. "Let us therefore, as many as are perfect, be thus minded." Not perfect in the sense that we are out of danger or entirely without evil; but perfect in Him who has laid hold on us: Christ. Then we find the right meaning in the words that we are perfect, and that we are not perfect, but that we press on. When we look at Christ, all is perfection; but when we look at ourselves, everything is imperfect.

Therefore the Christian longs, suffers, and prays so that he may win the prize of victory. As the rain drop becomes quiet only after it has reached the sea, so the Christian will not pos-

sess perfect salvation until he "enters in by the gates into the city," and sees Jesus as He is.

More holiness give me,
More strivings within;
More patience in suffering,
More sorrow for sin;
More faith in my Savior,
More sense of His care;
More joy in His service,
More purpose in prayer.

—Reprinted from *Thy Kingdom Come*
by

Ludvig Hope, copyright 1939, 1967,
Augsburg Publishing House.
Used by permission.

*Dormant, in the back of my mind,
lies a memory. A portion of time amidst
facts and feelings.*

*Scenes, people and conversations
gradually fall into place. . . .*

*Chimney smoke lingered above the
tree tops as we rounded the bend.
The October air was crisp with the
sweet fragrances of fall. The pungent
odor of cool, damp earth mingled with
decaying leaves.*

*Nearing my grandparents' home, I
looked expectantly through the woods to
the lake. My heart quickened as I viewed
its splendor. Vivid fall hues of red reflected
off the lake. God's infinite creation, just a
hint of heaven.*

Grandma's reflection



LUOMA Photos

*Grandma's and Grandpa's house was nothing fancy. Its
chipped green paint blended with the scattered shanties,
fish-houses, and sagging woodpiles.*

The memory of life within this simple cottage is priceless.

*Grandma, the humble servant of the house, busied herself
with daily tasks of love. Each duty, so simple, yet performed
from the heart. She was not only the servant of the house,
but also of Christ. She applied "Whatever you do, do your
work heartily as unto God and not unto men" (Col. 3:23).*

*Grandma arose early, filled the wood stove, and cooked
the coffee. As the morning sky lightened, she set up some
yeast for Grandpa's home-baked bread. In spite of the
nagging pain of arthritis her nimble hands quickly worked
the dough.*

*Grandma waited expectantly for her children. They were
her treasure and each one was equally precious.*

*Spending much time with her grandchildren, she shared
with them the joys of God's great creation, an oriole in the
feeder, May flowers dotting a meadow, mallards bobbing
on the crystal lake. So ordinary, yet awesome.*

*Grandma enjoyed sweet fellowship with Jesus. His
satisfying Word filled her mind and she seized every
opportunity to share it, even with the youngest
grandchildren. Her devotion to Him was reflected in her
eyes and echoed in her voice.*

*The sun was descending. Bubbling children burst into the kitchen, drawn by the aroma of freshly baked bread. Each
child's tastebuds were aroused but held in check until supper when we feasted on hot biscuits smothered with butter
and jam.*

After supper all the girls helped Grandma with the dishes—a small token of love and appreciation.

*While rocking the grandchildren, Grandma talked with her sons and daughters. Old times and good times were recalled
and soon the evening was spent.*

*Leaving Grandma was heart-stirring. Time so sweet, but short. Grandma gave each of us a kiss, a hug and some candy.
Her eyes glistened with joyous tears of love.*

*. . . Time has passed. Grandma now lives in God's mansion, unaffected by time. I know how she must long to reveal its
glories. Time will bring us together. .*

*Her life has become part of mine. Christ's love reflecting from her has permeated my heart. I will always hear Grand-
ma's sweet voice ringing in my ear. "There is an appointed time for everything. And there is a time for every delight un-
der heaven." (Eccles. 3:1).*

—by Ilona Iverson, AFLBS student