

THE LUTHERAN AMBASSADOR

March 4, 1980



Junior seminarian, Gary Jorgenson



Joint chapel services



Senior seminarian, Curt Emerson

**A
LOOK
AT
AFLTS**



AT THE MASTER'S FEET

Pastor Gary Skramstad



The Great Denial

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:5-8).

Often we think the Lenten Season to be a time of denial. What is it that we should give up this year? We would trust that the people of the AFLC would deny their desires to neglect attendance at the Lenten services, for it will be during this special season that our thoughts will be turned to the greatest denial ever recorded.

THE LUTHERAN AMBASSADOR

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Certainly most of our pastors will mention the great denial of Peter. Yes, the one who so adamantly stated that he would never deny the Lord did just what he said he would never do. We, too, are in good company. For often-times we have likewise expressed our determination to never allow an opportunity to stand firm as a strong soldier of Christ slip by us. But all of us have been found lacking in strength. We have missed opportunities. Sometimes we have had to flee to Jesus for forgiveness for the shame and guilt of our sin. How painful it is to experience sin as we stand in the shadows of our religiosity. Yet the eyes of Jesus focus upon us. As the hymnwriter wrote, "He looked beyond my fault and saw my need."

Oh, Peter's denial was great. But that was not the great denial. Is not the great denial found in Jesus? He was fashioned as a man and still true God. Jesus denied Himself of His godly rights. His desire was not His own but His Father's will. What does this mean to us?

To me it means that the very God who created me and all mankind loved us so much that He would use whatever just means possible to restore those who had left His side. Therefore Jesus came. And in this human form dwelt the living God. This living God denied Himself time after time for you and me. A life without luxury was His. Yet He is the King! He lived with His people. He healed their hurts. He fed them. He cried. He was tempted.

This Jesus called out twelve to follow in His steps. He endured their immature ways. He listened to their cries of anguish and unbelief. He served them. He prayed and they slept. Remember, dear friend, how at times you become exasperated with your fellow believers? Jesus literally lived with his disciples. He truly denied His godly rights and stayed with them.

The great denial was culminated when His earthly form received the humiliating crucifixion. During that week our Lord maintained His love for us. He was accused falsely. He was mocked. He was beaten. He was betrayed. He was spat upon. He received no fair treatment as a man, let alone His being the Son of the living God. On one of those sleepless nights it could have changed. It could have been over for Him. And it would have been over for us, too.

But Christ loved us. His love was the deepest commitment ever found in any relationship. God loving us so very much has still allowed us to have the privilege of accepting His love. Or we can keep running from Him. How can we deny this One who bought us by His own blood? How can we knowingly allow self to rule upon the thrones of our lives when we know how much God loves us? Maybe the second greatest denial is not that of Peter in the shadows. Could it belong to those who fail to love this great God and commit their lives to Him? From this preserve us, Dear Father in Heaven! ✠



Pastor Amos O. Dyrud, Dean

MEN and QUALIFICATIONS

It is my privilege to write something about qualifications and needs of seminary students, to name the men who have graduated from our Seminary since its first graduating class in 1967, and also to give some statistics on the number of students who have attended regular classes, Inter-Term and Summer Short Course classes. I will also include some of the Seminary's needs.

As to the qualifications of a prospective pastor (bishop, overseer, shepherd of the flock), let us be reminded what Scripture says in I Timothy 3:1-7 (New International Version): "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to much wine, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap."

These are sobering demands but we

are encouraged when we consider portions of Scripture which remind us that when the Lord of the Church indeed calls a man to follow Him, He also freely gives the grace to obey and to do, if we are willing to be made willing.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, he may give it you" (Jn. 15:16, KJV).

"And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:9, KJV).

"Then the Word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee,

and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold I have put My words in thy mouth" (Jer. 1:4-9) KJV).

We are saved by grace alone through faith in Christ alone and called by grace alone through the Word to be the Lord's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (cp. Eph. 2:8-9).

When God indeed calls a man into the ministry of His Word, whether it is for service at home or abroad, He looks for and wants to supply qualifications or equipment, of which some are:

1. A life daily yielded to the Lord and controlled by the Holy Spirit; a life in which there is faithful and prayerful use of the Word; a life in which one is diligent in the pursuit of opportunities for study and growth; an attitude of one who is willing to serve people in their need and to be a witness to all.
2. A restful trust in God the Heavenly Father for the supply of all needs.
3. A kindly spirit, and willingness to take a lowly place.
4. Tact in dealing with people and adaptability toward circumstances.
5. Christlike zeal in service and steadfastness to the Lord in times of testing and discouragement, and awareness that the Bible does not foster the illusion that the Church is an island of continuous tranquility.
6. Patience, endurance and a willingness to do the nitty gritty everyday chores or work as unto the Lord.
7. Evidence of maturity, emotional stability, discipline, discernment and a sense of humor.

As to the physical needs of the seminary students—there is especially one

"When God indeed calls a man into the ministry of His Word, whether it is for service at home or abroad, He looks for and wants to supply qualifications or equipment . . ."

MEN . . .

need that stands out as priority number one, namely housing. It is encouraging to note that our 1979 Annual Conference went on record "that the next construction at our schools be seminary student housing" (Reference to 1979 Annual Report of the AFLC, page 83). Reference to the need of seminary student housing has been made in past reports by the dean of the seminary to the AFLC Conference. The suggestion has been and continues to be that consideration be given towards a plan to build an eight-family or larger apartment building on our campus. Surely there is serious need for such facilities, due to the high rental costs for apartments.

A total of 68 men have graduated from our seminary. They are as follows, according to the year they graduated:

Graduates

1967

Edwin Kjos
Howard Kjos
Richard Gunderson
David Molstre
Francis Monseth
Robert Rieth
1968
Dale Battleson
Leslie Galland
Robert Lee
Jerome Nikunen
Dale Stone

1969

Connely Dyrud
Marvin Haara
Wendell Johnson
Orville Olson
Larry Severson
Gary Skramstad
Forrest Swenson
1970
Stephen Odegaard
1971
Fred Carlson
Eugene Enderlein

Yeddo Gottel
Dennis Gray
Eugene Smith
1972
Michael Brandt
Bruce Dalager
Albin Fogelquist, Jr.
Alvin Grothe
Henry Johansen
Kenneth Moland
Elden Nelson
Wayne Pederson
Kenneth Sortedahl
1973
Philip Haugen
Ronald Knutson
Terry Olson
Kenneth Pentti

John Rieth
1974
Richard Anderson
Dennis O'Neil
1975
Donald Greven
Ragene Hodnefield
Ronald Hoehne
Wesley Langaas
Dale Mellgren
Timothy Skramstad
Norman Tenneboe
1976
Mauritz Lundeen
Rodger Olson
Ralph Rokke
1977
Dean Casselton
Marlyn Kruse

Charles Kvanvig
Marlin Olson
1978
David Abel
John Koski
James Fugleberg
Larry Haagenon
Philip Rokke
Bill Moberg
Jay Eberth
Paul Persson
1979
Richard Bartholomew
LeRoy Flickinger
Gordon Grage
Ted Kennedy, Jr.
John Kjos
Paul Nash

There are 30 other men who have attended our seminary but who did not graduate. Currently we have 13 seminarians enrolled.

The Seminary Summer Short Course sessions have proven to be of blessings as continuing education for laymen, lay pastors and pastors. Since its beginning in 1973, a total of 108 men have attended.

The Seminary Inter-Term, which is held in the month of January and consists of two concentrated short courses for our regular students and interested pastors and laymen, has enjoyed a total of 92 students since it began January, 1977.

Our Seminary is an institution of the

Association of Free Lutheran Congregations. For efficiency the seminary has a three-year curriculum cycle. Faculty is shared with the Association's Bible School. Since tuition is not charged to seminarians who continue their ministry in the AFLC, we must fully rely on the members and friends of Association congregations for financial support. From the beginning of our seminary until the present time, you, God's people, have been very generous with your financial support and faithful prayer support. For this we are very grateful. Please continue to pray for students, faculty, and staff. †

'79-'80 Seminarians

ROW 1: Tom Baker, Mark Antal, Jon Wellumson, Edmundo Hassenteufel. ROW 2: Rob Lewis, Charles Knapp, Gil Schroeder. ROW 3: Curt Emerson, Frank Rutherford, Gary Jorgenson, James Gerdeen. Not pictured: Robert Blees, Rev. Yeddo Gottel, Harris Van Someren.



THE AIMS AND PROGRAM OF AFLTS

by Pastor Francis W. Monseth

"The Association Free Lutheran Theological Seminary, in fellowship with the Association of Free Lutheran Congregations, desires to lift up the standard of God's unfailing and inerrant Word, the Scriptures, and of Biblical evangelistic Christianity in opposition to all modern apostasy. Its aim is to give Christian teaching and training in uncompromising loyalty to the divine Word in order to prepare witnesses and workers, irrespective of race and color, for the various phases of the Christian ministry" (AFLTS Catalog, p. 2).

By God's grace and the enablement of His Holy Spirit, there is serious resolve to carry out this purpose at AFLTS. Recognizing the continuing assaults on the Word of God in the current "battle for the Bible," the Seminary remains committed to "hold firm to the sure Word" so that its graduates "may be able to give instruction in sound doctrine and also to confute those who contradict it" (Titus 1:9).

Aims of the Seminary

A child-like trust in and commitment to the inspired Scriptures is fundamental in the entire life of our Seminary. Our confession is that "all Scripture," Old and New Testaments, in all that it treats is inspired by God. We believe in the *plenary* (or full) *inspiration* of Scripture. Not only in matters pertaining to salvation but in all things, whether history, geography or science, the Bible is true. This inspiration has reference not merely to the thoughts or ideas of Scripture but to the very words. The original autographs of both Testaments were given by God to the last "jot" and "tittle." We believe in *verbal inspiration*. Thus, we confess the *inerrancy* of the Bible. Since it is God the Holy Spirit who inspired it, there can be no errors or contradictions. We do not apologize for our presupposition of faith that the Bi-

ble in its entirety is the inerrant Word of God. Rather, we rejoice in the trustworthiness of the Bible in all its parts and desire to take our stand solidly on it.

Because of the Seminary's high view of the Bible as the very Word of God, it is recognized as the *final authority* in all matters of faith and life. The Law is to be received and applied in all its sternness and force and the Gospel is to be received in all its sweetness and comfort. Only through this Spirit-empowered application of Law and Gospel can one know the true meaning of repentance of sin and faith in Christ.

"We do not apologize for our presupposition of faith that the Bible in its entirety is the inerrant Word of God."

Bowing to the authority of Scripture, AFLTS takes seriously the "great commission" of our Lord and desires to be vitally involved in making disciples of all nations (Matt. 28:19-20). There is an earnest evangelistic purpose at the heart of the Seminary curriculum and program. The mention of "Biblical evangelistic Christianity" in our catalog is deliberate and has reference to the Means of Grace, Word and Sacraments, as that through which God saves and keeps, by the working of the Holy Spirit.

AFLTS, as an institution of the AFLC, is in full agreement with the creeds and confessions of historic Christianity. The Apostolic, Nicene and Athanasian Creeds are confessed as faithful expositions of the truths of Scripture. Furthermore, the Seminary is in hearty and enthusiastic agreement with the *Unaltered Augsburg Confession* (1530) and the *Small Catechism* (1529) of the Lutheran Reformation. There is full subscription to these documents because they are faithful and correct statements of Bible truths. The Seminary rejoices in its Lutheran heritage but is deeply concerned because of the inroads of liberalism and

apostasy in many parts of the Lutheran Church at the present. It desires to stand with those who would call the Lutheran Church back to the Bible and back to the Confessions in order to faithfully and fully minister to the needs of this generation.

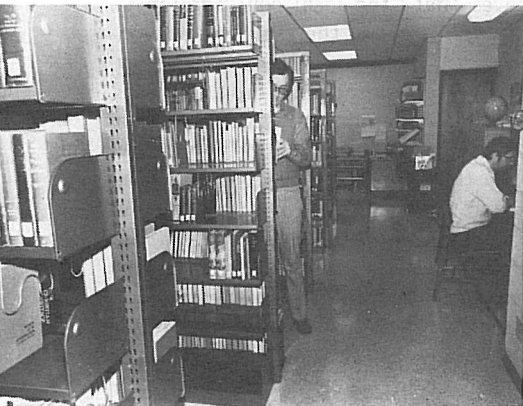
Faithful to the fundamental convictions of the AFLC, the Seminary believes that "the local congregation is the right form of the Kingdom of God on earth. It acknowledges no authority above itself except the Word and Spirit of God" (Seminary catalog, p. 2). This means that the only model or entity that the Word of God gives through which the will of God is carried out in this world is the local congregation. Nothing else is presented to us in the pages of the New Testament. Indeed, any other organization or institution (including AFLTS) finds its Biblical right to exist only as a servant or arm of the local congregation. Following the *Fundamental Principles* of the AFLC, the Seminary seeks "to lead the students into a full understanding of their meaning and application in our Association" (Resolution of AFLC Annual Conference, 1965).

The aims of AFLTS are not complete with mere intellectual understanding of the doctrine and practice of God's Word, the Lutheran Confessions and AFLC distinctives. It is of utmost concern that the personal life of every graduate be conformed to the image of Christ. The need for godly spiritual leaders is reflected in our Statement of Seminary Policy. "The Association is in need of pastors who reflect the faith and practice of the congregations. These pastors are to be servants of the congregations—conservative, pietistic and evangelical. . . . A pastor is to be, above all, a man of God. He is to maintain a good devotional life. Only people living close to the Lord can reveal Him" (From "A Statement of Seminary Policy," items 2 and 3).

Our Seminary stands for full-hearted surrender and consecration to Christ. We are in complete agreement with a statement made by the faculty of a Lutheran seminary of the 19th century.

AIMS . . .

"We are not satisfied with a mere intellectual and scholarly orthodoxy. We believe that every doctrine pertaining to salvation must become an experience. . . . Our Seminary does not want to send out a single minister who is not in personal and experimental relationship with Christ Jesus. We need and want an orthodox Pietism, . . . a ministry aflame with the love of Christ and of souls" (From *The Life of Dr. W. A. Passavant*).



Program of the Seminary

Conscious of the aims already mentioned, AFLTS has a three-year program of study and practical work for its students. There are four main departments of study—Biblical Studies (or Exegetical Theology), Doctrinal Studies (or Systematic Theology), Church History (or Historical Theology) and Pastoral Ministry (or Practical Theology). At the present, main responsibility for teaching in the respective departments is divided as follows: Amos Dyrud, Rao Dasari, and Philip Haugen, Exegetical Theology; Robert Lee, Historical Theology; and Francis Monseth, Systematic Theology. Most of the above mentioned faculty share in the teaching in Practical Theology with assistance from Donald Rodvold, Kenneth Moland, and part-time guest teachers. Several of the faculty are presently engaged in additional graduate studies in their particular fields.

The course of study at AFLTS is divided into six semesters and three inter-terms. Each semester is approximately 16 weeks and each inter-term is three weeks. The inter-terms fall between semesters in the month of Jan-

uary. A balance of courses from the four departments of the Seminary are available each semester. While most of the courses are required for graduation, there are some electives.

Study of the original languages of the Bible, Hebrew and Greek, is available and recommended for all students. Courses covering all parts of the Bible are offered, as well as courses in the many facets of Church history, Christian theology and pastoral ministry. The desire and prayer is that the student become thoroughly familiar with the Word of God and learn how to do effective study for himself to the end that he himself may "grow in grace and knowledge of our Lord Jesus Christ" and be used of God to "feed" others the living Word.

Practical work is provided for each seminarian who is planning on the parish ministry. Two summers of internship are required before ordination. This internship takes place under the guidance of an experienced pastor of a parish or under the supervision of the Seminary Dean when a local pastor is not available. Experience is given in a wide range of ministerial opportunities. It is the desire of the Seminary to continue to encourage further ways a student may learn by involvement in congregational life. Development of a program of "contextual education" during the school year is in the planning stages. As part of this course of study, a student would be given opportunity to spend time each week assisting in a congregation.

**"The seminary is people.
People working with people,
sinners working with sinners."**

In all of the life and work of our AFLT Seminary, we want simply to be a servant of Christ, His Church and the AFLC. We want to strive for excellence in every part of the Seminary program so that our responsibility under God will be fulfilled to the maximum and that He will be glorified. The Seminary is people. People working with people. Sinners working with sinners. God's grace is needed. God's grace is sufficient. God's grace is ours! The sacred Word of God and the blessed Holy Spirit are among us. Praise God! ✠

The Lord uses people

OUR SEMINARY: a historical sketch

by Pastor Robert L. Lee

The beginning of our Seminary can be traced back to October 25-28, 1962, when a conference of concerned individuals met in Thief River Falls, Minnesota. Most of those in attendance were members of the Lutheran Free Church, whose merger with the American Lutheran Church was soon to be finalized. Opposition to the merger was clearly expressed and a decision was made to continue as an Association of Free Lutheran Congregations.

Among the many resolutions which laid the groundwork for this new association was one concerning the training of pastors: "It is in His will that God shall give us faithful servants for the days ahead, for we realize that the heart of any kingdom work lies in such an institution as shall train our youth to be good pastors, teachers and church leaders." A committee was also elected by the conference (H. Morris Borstad, Julius Hermunsleie, Arvid Hokonson, Fritjof Monseth and William Svanoie), and instructed to explore the possibility of establishing seminary work by the fall of 1963.

The first annual conference of the AFLC, in Fargo, N. Dak., June 12-16, 1963, also dealt with the seminary issue, postponing the establishment of the school until the fall of 1964 and setting an initial budget of \$13,500 for its operation. It is interesting to note that



Present AFLTS faculty: Rev. Robert Lee, Mr. Don Rodvold, Rev. Amos Dyrud, Dean, Rev. Philip Haugen, Rev. Francis Monseth, and Rev. B. Rao Dasari.

the annual report also mentions meetings that were held with other concerned Lutheran pastors and laymen, outside of the AFLC, regarding the need for such a school.

Free Lutheran Theological Seminary opened her doors in the fall of 1964, as scheduled, but the Lord performed a special series of "miracles" to make this beginning possible. The first was a *facility*: the beautiful, suburban Minneapolis headquarters of the Hauge Lutheran Innermission Federation was made available to us at a very reasonable price and still serves as our AFLC headquarters and schools' campus today. The second was a *faculty*: the Lord laid it upon the heart of Dr. Uuras Saarnivaara, a noted Finnish Lutheran scholar, to accept the call to come to America and help in the establishment of this new school; other first-year faculty members were Rev. Clair Jennings and Rev. John Strand, AFLC

president. The third was a *student body*: ten men were a part of that first seminary class, five of them coming from congregations outside the AFLC. (Six of the seven 2nd-year students were also from non-AFLC congregations, continuing in a pattern that has been true throughout the history of our seminary, as the Lord leads men to us from other Lutheran bodies, who desire to prepare for the ministry under the conservative, evangelical emphasis that we offer.)

A seminary is people, students and faculty, and we cannot remember the years of our school without recalling each of the more than 100 men who have been a part of the seminary family for a time. Most of these men serve as pastors, teachers and missionaries of the AFLC today; others minister in Lutheran congregations of a different affiliation; some have been led by God into other callings.

There is certainly no more prominent name in the history of our seminary than that of Dr. Iver B. Olson. Deeply rooted in our distinct heritage, he came to us at the beginning of the second year of classes and provided stability and continuity during the difficult formative years of the school and beyond. His sound instruction (and wry humor!) has greatly influenced a generation of AFLC pastors.

Other faculty members have been Rev. Arnold Stone, Rev. David Moke, Rev. Laurel Udden, Rev. Harold Hosch, Rev. F. B. Monseth, Dr. George Fuller, Dr. Kenneth Barker, Rev. Lawrence Gudmestad, Mr. John Thut, Rev. Omar Gjerness, Rev. Karl Stendal, Dr. Douglas Dahlquist, Dr. Eldon Brue and Miss Judith Wold. Most of these have been part-time instructors; still others could be mentioned who have served as special lecturers during the inter-term or on other occasions, such as Dr. Sverre Norberg, Rev. K. C. Grundahl, Rev. Richard Snipstead, Rev. Dennis Gray, Rev. Richard Anderson, Rev. Raynard Huglen, Rev. J. G. Erickson and Mr. Wayne Pederson.

The present faculty consists of Rev. Amos Dyrud, Dean; Rev. Francis Monseth; Rev. B. Rao Dasari; Rev. Robert Lee; and Rev. Philip Haugen.

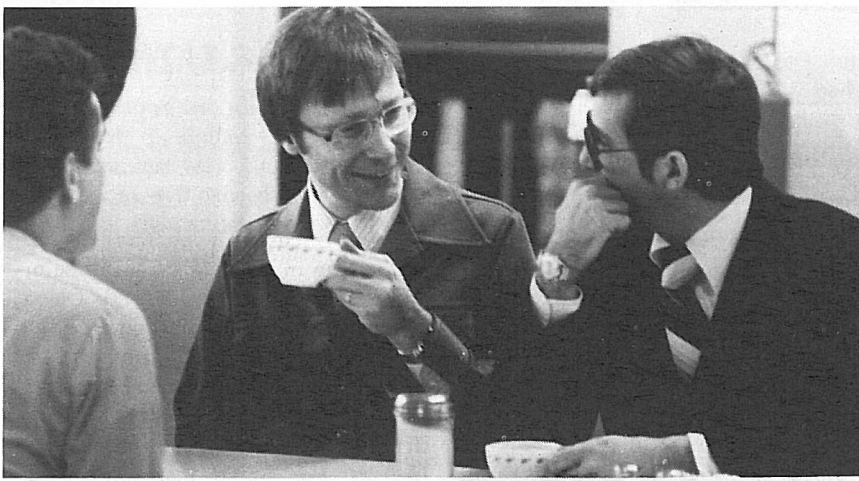
The establishment of a Bible School in 1966, sharing the campus with the seminary, has made possible a larger faculty, in spite of the relatively small size of our school, and most men teach in both institutions. The Bible School Dean, Rev. Kenneth Moland, and the Choral Director, Mr. Don Rodvold, both serve as instructors in the seminary on occasion.

Soon our Seminary will complete her sixteenth year of serving the Lord and our church fellowship. Yes, our seminary is people . . . also, including those faithful friends whose prayers and gifts make this ministry possible; and those who have given of their time and energies to serve on the corporation and board of trustees.

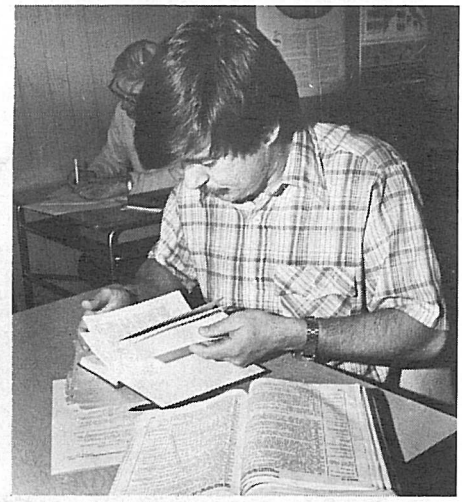
The Lord has been in it and our future is as bright and as sure as His promises. We give God the glory! †

"There is certainly no more prominent name in the history of our seminary than that of Dr. Iver B. Olson."





Tom Baker, Pastor Lee, and Gil Schroeder during morning coffee.



Junior, Mark Antal

The training investment

Unless one has been personally involved in a seminarian's life, the challenges and the investment in time, family and money is unknown. *The Lutheran Ambassador* surveyed the nine first and second year students at AFLTS to explore the costs, time and influences in the life of a seminarian.

The survey showed the general financial investment that a seminarian makes for each year of school. The average tuition and book expense is \$475. This figure is more for those paying tuition as non-AFLC students, less for those who are AFLC members and expect to continue serving in the church. The average reduction of income resulting from part-time work while a student is \$8500. For an average of two dependents, a typical student pays \$2200 in housing expense, most often in rented quarters. Only three of the wives work full-time outside the home.

The study and class hours a student spends per day is seven, with four and a half hours spent at work. Three men acknowledged adequate study time. Others indicated that jobs combined with family duties conflicted with academic goals.

Most students actively participate in a local church, on church boards, in choir, Sunday School, visitation, nursing home ministry, and even in weekend pastorates. Church activities, however, often become more limited than desired due to lack of time.

Concerning the current role of the home church in a seminarian's life, only two receive financial support. More men are able to say that they know they have prayer support back home. All who have or are serving in some function in their home church appreciate the valuable opportunity.

The most challenging aspect of seminary life varies with each student, but disciplined study habits and learning the Word and how to communicate it are common challenges.

The cost of discipleship is not to be compared in material values. One student wrote, as did Paul, "I press on to the mark of the high calling of Jesus Christ." Another stated, "Preparation for the ministry takes a long time and much prayer. I greatly appreciate the prayers in our behalf from family, friends and my church." †

Seminary, a foretaste of the ministry

"Pray"—"Study the Word"—"Preach the Word"... these are phrases which were expressed frequently during my seminary days. The demands and challenges of the ministry are met with nothing greater than the rightly divided Word of God. I am thankful to the Lord for the Word-centered training given in our seminary.

During seminary I recall the concern among us students that we needed more practical training. After being in the ministry these years I have found that to be pastors well-grounded in God's Word is far more important. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of

truth" (II Timothy 2:15). There is nothing more practical than the Word rightly administered.

Another concern I recall was that we felt that we had too much work. I have never studied more than here in the ministry. Loving our Lord Jesus gives us the responsibility of feeding His sheep. We are His under-shepherds and not hirelings. Thus we are called to faithfully prepare ourselves in fellowship with our Lord through His Word. This takes time and preparation!

My seminary training was a foretaste of the ministry and I am thankful to the Lord for this preparation.

Pastor Terry L. Olson,
Class of 1973

Bethel Lutheran Church
Minot, North Dakota
The Lutheran Ambassador



Senior, Charles Knapp

editorials

THE SEMINARY

In the Lutheran Free Church it was often said that Augsburg was the heart of the church. In later years that institution included both a college and theological seminary. In the beginning it was primarily the concept of the seminary which those who made the remark had in mind for the school was a seminary with the other departments preparatory to theological training.

In the Association of Free Lutheran Congregations we also lay great stress on the seminary. Less than two years after the AFLC was started, our seminary was in operation. The beginnings were humble; there was no other way they could be. Pastor John Strand, the church president, had to be the dean that first year. The next year Dr. Iver Olson joined the faculty and gave the stability which was needed. He served faithfully for the next decade and more. We have said before and say again that it is difficult to see how the school would have survived without him, especially in those first years of infancy.

And the Lord has raised up various teachers and administrators over the 16 years of history. We would be surprised at how many different men have taught there at one time or other. We know of at least one woman who has taught there on a part-time basis. For the past few years Pastor Amos Dyrud has given faithful, consecrated service as dean of the seminary.

It would not be remiss to mention also all those who have served on the school's Board of Trustees. They are not few in number by now, this writer included. It was extremely interesting to be a part of the work in the early years. While some may question the wisdom of one action or another, we are confident that decisions were made honestly according to the light available at the time.

Grateful as we can be for the past, and for a good foundation, the future calls for strengthening the seminary in every way, apart from the continuing dedication to standing on the sure Word of God. That must always remain the constant.

But whatever can be done to improve faculty education, library growth, physical facilities, student housing, the summer internship program, etc., these things should be done.

One separate area must also be mentioned. That is student enrollment. There is little desire in the Association to go out and influence prospective students. There is a strong feeling that men must be *prayed* into the ministry. And that's the way it should be. But then as one looks at the present enrollment in the seminary, the question arises, are these all whom the Lord has called for this present day? No, that can hardly be. So further questions arise.

Particularly troubling is the fact that not more men are coming to seminary out of our 130 congregations. While we

don't want to promote them out, we must pray more and is there anything wrong with pastors and laity giving an encouraging word now and then to consecrated young men to think of the ministry as the place in which to serve the Lord?

God bless these next years of Association Free Lutheran Theological Seminary. We can be proud of the men who are her graduates. May the school continue to send forth men who stand on God's Word, have the servant-spirit and desire to always seek the spiritual good of local congregations.

CONFERENCE COMMUNION

There is something to be said for the practise of partaking of the Lord's Supper at the opening service of the Annual Conference, which is designated as a "regular church service." The opening night service is as much a "gathering of the church fellowship" as there is and more so than the early Sunday morning service presently used for the Holy Communion.

As the church gathers for the annual meeting in warm friendship, hears the sermon on the conference text and awaits the business sessions on the morrow, there is something beautiful about partaking of the Sacrament and sharing in this communion with fellow believers and Jesus Christ.

Some other Lutheran churches begin their conventions with the observance of the Lord's Supper. Many of us were used to this custom prior to the founding of the Association of Free Lutheran Congregations.

While the directive that the opening service also be a Holy Communion service was deleted some years ago, there is no prohibition in the document, "Order of Business," to observing the Lord's Supper at any time in the conference program. There is no place where it says where or when the Lord's Supper should be observed.

There is more logic to having the Lord's Supper at the opening service than on the last day when most of those who have participated in the business sessions have already left for home (we still wish delegates would stay for the whole conference).

Perhaps Holy Communion has been left out of our opening service because of the fear that some will partake who ought not to do so. We are careful about that in our church. But we must ask the question, are there many who attend conference who are not communicants in their home congregations? We doubt it. It is unlikely that anyone will be more careless at conference time than at other times.

The Lord's Supper at an annual conference ought to be a uniting force as people gather to conduct the Lord's business, not just to serve those who are still there after business sessions have ended. We don't rule out that they can be blessed from participating, but more ought to have the opportunity to share in that blessing.

THAT FINAL REPORT

That's quite a final report for our church, which you will find on page 10. To go over the budgeted goal is always a cause for thanksgiving. We went over by .06% or a total of \$307.02. This is great and we thank the Lord and all those

EDITORIALS . . .

who gave toward this all-time high in contributions to a regular budget. In dollars and cents, the increase was over \$60,200 over last year. Next year, the Lord willing, our total contributions will exceed \$500,000 for the first time.

But in the midst of rejoicing, there are sobering thoughts, too. And they must be faced. While Schools and Praise Program exceeded their goals, General Fund, Home Missions and World Missions fell short, each by 4.35% or more. Those aren't crippling shortfalls, but they do cause problems.

Of course, one may say, look at the special Aberdeen (S. Dak.) offering for Home Missions. Truly, it was a generous outpouring of support. But it points up the problem with the special offerings apart from the budget; if they take away support from the regular budget, as this one did, they lose

some of their impact.

It is too bad that World and Home Missions' goals weren't reached as this is just the time when they are involved in expansion programs.

The over-subscription of the Schools' budget resulted in great part from a special appeal letter late in the fiscal year. Schools now have a cushion in beginning the new fiscal year (February 1).

Now the church faces into an even greater challenge than the one just met. The 1980-81 minimum goal is just over \$100,000 higher than what was contributed toward the budget in the year just ended. Great dedication and consecration will be needed in order to meet it. May the Lord find us willing. He will enable us if we are at His disposal.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

BUDGET RECEIPTS (12 months) Feb. 1 - Jan. 31, 1980

Fund	Total Budget	Received in January	Received to Date	% of Total	Amount (Short) Amount Over
General Fund	\$ 90,775.00	\$ 8,272.22	\$ 82,802.68	91.22%	(7,972.32)
Schools	150,105.00	25,895.03	168,977.28	112.57	18,872.28
Home Missions	85,000.00	8,442.88	77,266.77	90.90	(7,733.23)
World Missions	128,755.00	11,408.80	123,159.60	95.65	(5,595.40)
Praise Fund	27,000.00	3,436.25	29,735.69	110.13	2,735.69
TOTAL	\$481,635.00	\$ 57,455.18	\$481,942.02	100.06%	307.02
1978-79	\$445,332.00	\$ 57,839.38	\$421,720.06	94.7%	(23,611.94)

Our Lenten Sermon



by Pastor John Kjos
Cumberland, Wis.
I Corinthians 15:3

Many, if not all, of us have experienced the death of friends and loved ones. A loved one's passing is a very foreboding and traumatic experience. Sorrow, loneliness, and even depression can plague the widow, widower, fatherless, homeless or friendless. The world seems to have changed when death comes.

One day the world was truly changed by the death of the God-man, Jesus Christ. You and I can never be the same because the Son of God died.

We desire to look into the sufferings and death of Christ as those who would

CHRIST DIED FOR OUR SINS

stand by the tomb of their slain Redeemer reflecting on the life He gave and its benefits for them. As was said by a Negro lady who watched Lincoln's casket pass by, "Look, son, there lies the man who set us free." We pray for eyes of faith to see that our Lord Jesus Christ truly did die to set us free, that He suffered as no man suffered and became sin for us "that we might become the righteousness of God in Him" (II Corinthians 5:21).

Why did Christ suffer and die? We

know He was a perfect man, a righteous and holy One. Why should He suffer? Why should His life be taken or laid down? It was laid down to satisfy the righteous demands of God's justice upon sinners. Christ suffered as our Substitute.

The holiness and justice of God demanded that there be death for the one who sinned. "The soul that sinneth, it shall die" (Ezekiel 18:4 KJV). Physical and spiritual death entered the world as a punishment for sin (Romans 6:23).

"You and I can never be the same because the Son of God died."

Holiness is an abstract idea until we come into the real presence of God as Isaiah did and we realize, "Holy, Holy, Holy is the Lord of hosts . . ." (Isaiah 6:3). The reality of God's holiness exposes our own sinfulness. "Woe is me,

[Continued on page 13]

To summarize this lesson, let us meditate on v. 9, "I am the Door"—if you lack assurance of life in His name, or if your Christian life seems lean and dry, perhaps this grand invitation and promise will light up your life.

The primary meaning is, "I am He through whom and by whom alone you may enter the kingdom of heaven. I am the way of access to God. If you humbly come to Me, I will usher you in to the fold of My Father, and give you protection and freedom from the guilt, penalty and power of sin. You will find satisfaction, comfort, fresh courage and you will want to "go out" to share this abundant Life with other sheep who are still outside the fold.

You may close with free prayer or with these words in unison:

We rejoice, O Father, that Jesus is the Light of the world, the Door and the Good Shepherd. We thank you for the Light that has shown us our need of Your Light in our hearts, the Door into the kingdom of God and a personal relationship with our Good Shepherd who laid down His life for the sheep. Just as the man born blind, whose sight was restored, remained true and grew strong in faith and courage, so help us to take a firm and open stand for Christ even in the face of opposition. Let Your Light reveal the work of the thief (Satan) who works in our lives to "steal, kill and destroy" our faith in You. Strengthen our hearts to resist him. Thank You for the assurance of comfort, "he shall be saved," to all who enter the Door. We have seen that it is Your will we have life and have it more abundantly. Now help us to walk in Your Light every day by faith and humble obedience to all Your will. In Jesus' Name, Amen.

IT WAS FOR YOU

One word more before I close, one little word for each and every one of us, a word that every one may claim as his own with equal right, a word that all without exception need to hear, a word that points you to the open arms of Jesus, the arms that reach down from the cross to fold you in their loving embrace. That little word, which no one can misunderstand, is: **For you! For you Jesus suffered and died upon the cross! Just for you! Amen.**

F. Hammarsten



W.M.F. Bible Study

The Gospel of John

April, 1980

Study assignment: John 9-10:21

Before you begin this lesson, please turn to Ephesians 1:17-19. Notice: the God of our Lord Jesus Christ, the Father of glory, wants to give you:

- a spirit of wisdom
- revelation
- true knowledge of God

Your heart has eyes; these eyes need to be enlightened, that you may know:

- the hope of His calling
- the riches of glory of His inheritance in the saints
- the greatness of His power

God has no favorites. He wants to talk to you and reveal to you many wonderful things you have not seen before. He wants you to talk to Him. Let your study time be relaxed and very personal. Let your heart be filled with strong yearnings to enjoy Christ's companionship more than that of anyone else and to thoroughly appreciate the comfort and the teaching of the blessed Holy Spirit (1 John 2:27). Let your spiritual eyes be opened to see your calling, the glory of Jesus and His power!

In John 8, Jesus declared that He was the Light of the world. In John 9, He illustrated this by opening the physical eyes of the man born blind. In 9:39, He explains He came to open the eyes of those who are spiritually blind. Are there blind spots in your heart today? Do you need new light? Pray and trust God's Holy Spirit for new spiritual eyesight!

This whole story of the blind man begins with verse one of chapter 9 and ends at verse 21 in chapter 10. This is the seventh great sign that John selected that proves Jesus is the Son of God. It reveals that life in His name is to have the eyes of our hearts opened. Read the whole story and jot down your own observations and applications. Then answer the questions.

CHAPTER 9:1-7 JESUS MAKES GOOD HIS CLAIM

1. Jesus states, in 8:12, "I am the Light of the world." This miracle is an acted-out parable revealing this truth about Jesus. How long had this man been blind and why? _____
2. In v. 3, what good can result from suffering? _____
3. What reason is there in v. 4 for every true believer to be a careful, disciplined, zealous worker in the kingdom of God? _____
4. Did Jesus always use clay in giving sight to the blind? Matthew 9:29, Mark 10:51, 52. What lesson is there here? _____
5. Did the blind man believe Jesus? How did his faith express itself? What was the result? _____

"Note the story is a symbol of the spiritual life that Jesus can give. It is an illustration of the call to come to Jesus and be saved—the command to repent and believe—the obedience to this command—the salvation and new birth that comes to those who believe in Jesus" (from Samuel Miller's studies).

CHAPTER 9:8-12 THE CURIOUS NEIGHBORS—THE FIRST TEST

6. It was sensational to see this man, who had been a poor blind beggar, walking around with his eyesight completely restored. It aroused curiosity and questions. Was this good? _____

CHAPTER 9:13-17 PHARISEES—DEN OF LIONS—THE SECOND TEST

7. What was the objection of the Pharisees? _____ The Does this coincide with objections raised by unbelievers today? _____ The same spirit of the Pharisees is all too common in the church today. The attitude of the Bereans in Acts 17:11, 12 is much more noble and a real blessing. They "searched the Scriptures," and compared what they heard with God's Word. And therefore, "many of them believed." Happy and prosperous is the church that has many of this kind of people.
8. Did all go along with the attitude of the Pharisees? What was the result and how could this have been avoided? _____

CHAPTER 9:18-23 COWARDLY PARENTS—THE THIRD TEST

9. Why were they afraid to defend Jesus' work on their son? _____

CHAPTER 9:24-33 CROSS-QUESTIONED BY BULLYING PHARISEES—THE FOURTH TEST

10. This is the fourth test for the poor man. First the curious neighbors trouble him, then the Pharisees accused Jesus of healing on the Sabbath, third, his parents deserted him and now the Pharisees are on his back again. But the opposition made him stronger in his stand. Notice his firm testimony in v. 25. When they needed him again (v. 26), it seems his patience is exhausted (v. 27). When they began to revile him (vs. 28, 29), what was the strong, bold sermon he gave? _____

CHAPTER 9:34-38 EXCOMMUNICATION LEADS TO COMFORT AND COMMUNION WITH JESUS

11. What was the result? _____
12. It was no small thing to be put out of the synagogue. From that moment he was cut off from all privileges of his religion. He was hurt. But Jesus came! If he had any tears they were wiped away. Face to face with His Savior, he believed Him and worshipped Him. What comfort can you see in v. 35? _____
13. Can you put down in simple sentences what Jesus was really saying in vs. 39-41? _____

CHAPTER 10:1-21 AFTER THE HEALING OF THE BLIND MAN

14. Having made these general statements about those who "do not see" and those who "see" Jesus went right on giving a particular application and interpretation to the man and the Pharisees. First He gave them a parable of the Shepherd, the fold and the flock. The Pharisees had cast the man out of one fold, but Jesus took him into *His* fold. He could do this because He could say, "I am the Door." How are the false shepherds described? _____
15. List all the characteristics of the Good Shepherd. _____
16. List all the characteristics of the true sheep. _____
17. What was the result of Jesus' teaching? _____

CHRIST DIED . . .

for I am ruined: Because I am a man of unclean lips" (Isaiah 6:5).

All the philosophers and atheists cannot explain away the Christian's sense (weak as it is) of God's holiness and our sinfulness. God is of purer eyes than to behold iniquity (Habakkuk 1:13). Abraham spoke with God and in His presence Abraham could only refer to himself as dust and ashes (Genesis 18:27).

We find a great cleavage or chasm between God and man. This separation began when Adam and Eve fell into sin. It is hard to comprehend to what depth mankind had fallen and all the evil that the heart of man became capable of. "For from within out of the heart of men, proceed the evil thoughts and fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man" (Mark 7:21-23).

Sin separates fallen man from the thrice Holy God. It creates a gulf so deep that no sinner, however "fit" among men, could ever bridge it.

The justice of God calls for the punishment of any transgression of His law. This is clear from our earthly judicial system. A criminal or lawbreaker found guilty is supposed to be punished; justice is to be served. We get rather indignant if the judge only slaps the hands a little bit when the offender should receive strict punishment. God is far more just than we are. God is absolutely just. "... He will by no means leave the guilty unpunished . . ." (Exodus 34:7). There is no unrighteousness in Him (Psalm 92:15). God must punish our sin, but He does not desire to punish us (Ezekiel 33:11).

We began speaking about the death of Christ, then turned to discuss the necessity of it to satisfy God's righteousness and justice if we are to be set free from sin's punishment. This refers to God's love and mercy. This side of God becomes ever so inviting for the repentant sinner. He knows of God's holiness and justice and longs for forgiveness and cleansing. He asks, "What must I do to be saved?"

You must see or believe that God in His love and mercy has done something for you that you are not able to

do for yourself. To you it is given to believe that "Christ died for our sins" (I Corinthians 15:3). He was not willing that any should perish, *not even you*, but that all should come to repentance (II Peter 3:9, turning back to God from wickedness, not desiring to continue in sin).

Stand or kneel and view your Substitute, the Lamb of God. A multitude of angels was not crucified for your sin, but the only-begotten Son of God. Read slowly and reflect on these parts of Christ's suffering for you that are listed here:

Behold Him in the Garden in agony and bloody sweat as He was being "poured out." See the kiss that marked His death. Then follow to the judgment hall where the Innocent is tried by the guilty; the Creator by the creature. Behold Him silent before His accusers and when He speaks He affirms His deity and is condemned.

"Watch the soldiers lay the Lamb of God upon the cross and nail the hands that touched and healed the leper and restored life to the widow's son."

Look at Him whose eyes wept for His own though they would not receive Him (Luke 19:41), whose flesh was torn from His back by the scourge. See the crown of prickly thorns that was laid and then beaten onto the brow that should have been adorned by diamonds, pearls and gold. Behold Him, your Substitute, as He is slapped, spit upon, and His beard is plucked (Isaiah 50:6).

Observe His weakened body bearing His own cross (John 19:17), and another having to help (Luke 23:26). Watch the soldiers lay the Lamb of God upon the cross and *nail* the hands that touched and healed the leper and restored life to the widow's son. Hear the pounding of the nails into His feet. See the wince and grimace and writhe of pain grip His body. The cross is

raised and dropped into its hole. Again, our Substitute writhes in pain. Blood is seen oozing from His hands and His feet.

From His mouth is heard, "Father forgive them; for they know not what they do" (Luke 23:34). The crowds walk by the cross, wagging their heads and saying, "If You are the Son of God, come down from the cross" (Matthew 27:40). But He did not, for He was doing a great work and would not come down (Nehemiah 6:3).

From noon until three o'clock in the afternoon there was darkness over all the land (Matthew 27:45). At Christ's birth an extraordinary light shown—His star. When He died an extraordinary darkness covered the land as the Light of the world was extinguished in blood on Calvary. God the Son was forsaken by God the Father, as the Son was made "to be sin on our behalf" (II Corinthians 5:21).

"Behold, the Lamb of God who takes away the sin of the world!" (John 1:29). "Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him; and by His scourging we are healed" (Isaiah 53:4, 5).

As our Substitute, the Lord Jesus paid the wages for our sin which is death (Romans 6:23). God's holiness and justice were satisfied on our behalf. As He died, He cried out, "It is finished!" (John 19:30). Christ died for our sins and our debt was "paid in full." "All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him." (Isaiah 53:6).

Repent and come to the Savior who gave His life to save yours. There is forgiveness through His blood (Ephesians 1:7). "Come now, and let us reason together," says the Lord, "though your sins are as scarlet, they will be white as snow; though they are red like crimson, they will be like wool" (Isaiah 1:18). "... I have set before you life and death, . . . choose life . . ." (Deuteronomy 30:19). †

missionary heroes

BARTHOLOMEW ZIEGENBALG

Missionary to India (1706-1719)

This missionary with the long name was once a baby no bigger than ordinary infants, but in the short life that he lived he made his name to be a shining memory in history. He was born in June, 1683, in Pullsnitz, Saxony. He grew up in a Christian home, and early showed a talent for learning. He was sent to the University of Halle where he made a good record for talent, diligence and Christian zeal.

Among the early helpers in mission work was King Frederick IV of Denmark, who became so earnest in his desires to help Christianize the world that, as one of the things in his power, he directed Professor Frank (Francke) of Halle to choose two promising students from the university to go as missionaries to South India, in 1705. One of these was Bartholomew Ziegenbalg, and the other, Henry Plutsho (also Plutschau), both ready and eager to take up the mission.

After a long and wearisome voyage of many months, they arrived at Tranquebar, a Danish possession on the coast of Hindustan. The governor kept them waiting for several days before consenting to see them, and then received them with great harshness. Ziegenbalg got a small room for himself in the Portuguese quarters, and began his missionary work under the greatest difficulties you can imagine. His comrade was gone elsewhere, the

a Page for CHILDREN

governor was opposed to him, and the European population of the city, engaged in money-making, cared nothing for missions. The idolatrous natives were ready to resist every effort to teach them a new religion. All these people wished nothing so much as to get rid of the missionary.

But this they could not do, since he was determined to stay. He had no grammar with which to learn the language, nor any dictionary to help him. At last he persuaded a native schoolmaster to bring his little school to the room where he lived that he might see how the children were taught. The scholars sat on the floor and made letters in the sand. The missionary sat down beside them, and imitated them till he knew the shape of all the characters that they made. Then he found a Brahman, one of the high caste men, who knew a little English, and by his help learned to speak the Tamil language in eight months. You must remember that there are many languages and dialects in India. The people do not all speak the same tongue, as Americans do.

The rajah finding out about the Brahman teacher, he was loaded with chains and cast into prison, poor man. Some of the Europeans in India, for getting gain, owned slaves. The missionary, pitying these poor creatures, and unable at once to find others to teach, asked leave to teach these. He was allowed to do it for two hours daily, and the wretched outcasts came to him gladly. In less than a year five slaves were baptized.

Missionary Ziegenbalg built a native church with his own money, and at its dedication preached in Tamil and Portuguese to a congregation of Christians, Hindus and Mohammedans. The second year he went about on extensive preaching tours. In one place where there was a Dutch magistrate, the most learned Brahmans were invited by him to hold a conference with the stranger. It lasted five days, and a great deal of truth was given to them in this way.

In two years after reaching India, Ziegenbalg had mastered the Tamil language so thoroughly that he could



speak it almost as readily as he could his native German, and was ready to begin translations. He began to prepare a grammar and two lexicons, one in prose and one in poetical form—a great undertaking, this last, it seems to me. Tamil prose would be hard enough, but to translate anything into Tamil poetry would be far harder. Yet the missionary undertook it, because he thought it wise, and in 1811 he finished translating the New Testament into Tamil—the first translation of this Book into any language spoken in India. He kept on preaching to Hindus, slaves, Portuguese, and even had a German service, largely attended. Besides the New Testament, he prepared a Danish liturgy, German hymns, and a dictionary, with 33 other works, translated into Tamil. These were printed nine years after he arrived in India.

But now the missionary's health failed, and the next year he went home. He was able to go about telling his story of the far-off field, and it was a thrilling account. His glowing words impressed many in Germany and England, and kings, princes and prelates gave generously to the work, while crowds gathered to hear him.

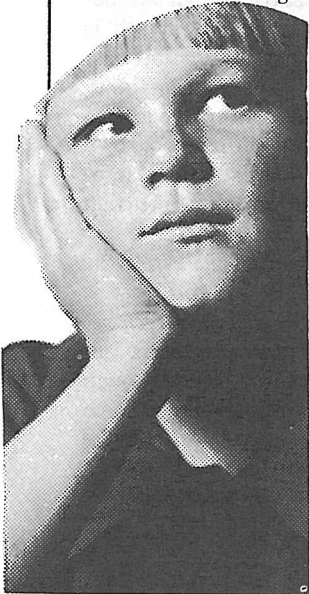
In four years he returned to India, soon to finish his course. He died at 36, after 13 years of pioneer work in the period of modern missions. At his death there were 350 converts, and a large number of catechumens, to mourn his loss and to carry on his noble work. His life had "answered life's great end." †

—*Fifty Missionary Heroes Every Boy and Girl Shoul Know*, by Julia H. Johnston, Fleming H.

Revell Company.

(Ed. note: Missionary Ziegenbalg was a Lutheran. Now our boys and girls are happy to know that our AFLC is going to begin work in the land which we read about above.)

Memory verse:
"Go therefore
and make
disciples of
all nations,
baptizing them
in the name
of the Father
and of the
Son and
of the
Holy Spirit."
Matt. 28:19
RSV





A Minister's Musings

Pastor Einar Unseth



FIRST BE RECONCILED

Matthew 5:23-26

"Let's go over to my sister and her husband and make peace." A friend of ours made this suggestion to his wife on a Sunday afternoon some weeks ago. On that Sunday he had attended worship service in his church and had received the body and blood of Christ. God's Holy Spirit had obviously been speaking to him about his need to be reconciled to his sister. Reconciliation was needed, because for several weeks he and his sister had been at odds with each other due to some incident concerning their parents' 45th wedding anniversary. The situation had become so tense that our friend had not even attended his parents' anniversary. However, he finally saw the need of his making reconciliation with his sister who lived just a few miles away. So he and his wife drove to his sister's home and made peace with his sister and her husband that Sunday afternoon. I am sure that he went home with a feeling of peace in his own heart after having done so. Undoubtedly he realized the importance of being reconciled to his sister; but I doubt that he sensed how urgent it was for him to be reconciled to her that very day. For after that day he would never have another opportunity to make peace.

On the following morning he was ushered very quickly and unexpectedly into eternity. While he was hauling silage out of his trench silo, he encountered problems. He couldn't get the bucket on his machine to go down. In order to work on it, he had to walk underneath the raised bucket. As he was doing this, the bucket suddenly came down on him. The result was that our friend's life was taken by a machine that was made to make life easier and more enjoyable.

When I learned of our friend's sudden death and also of his act of making peace with his sister less than 24 hours before he died, I couldn't help thinking

of Christ's words to us in Matthew 5:23-26. Christ is speaking these words as an explanation to the Fifth Commandment. He is showing us that we can break this commandment even though we never take a person's life. Anger, abusive language and resentment also bring us under God's condemnation. Therefore, if there is anything between us and our brother, we must take action to make things right. For Jesus says, "Therefore if you bring your gift to the altar, and there remember that your brother has something against you leave there your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift." It is not enough merely to avoid committing murder, becoming angry, speaking unkind words and harboring unkind thoughts in our hearts. We must actually take steps to remove the cause of any trouble that may exist.

In fact, Christ says that we cannot truly worship God if we are refusing to forgive another person. A right relationship to God is hindered by a wrong relationship to man. Dr. D. Martyn Lloyd-Jones, one of Britain's great evangelical leaders, says "There is no value or purpose in praying to God if we know in our own heart that we are not right with our brother. It is impossible for God to have any dealings with sin and iniquity. He is of such a pure countenance that He cannot even look upon it. According to our Lord the matter is so vital that you must even interrupt your prayer, you must, as it were, even keep God waiting. Go and put it right, He says, you cannot be right with God until you put yourself right with man."

Yes, if there be a rift between us and anyone, we are to go to that person and be reconciled. For we do not know if we'll be here tomorrow; and we dare not enter eternity with unforgiven sins. Let us go at once and make peace with our brother. Let us also confess our sins to God. Because His Son has paid the debt of our sins for us, the Father will then readily forgive us our sins.



Gus Arneson, a charter member of the congregation, set the mortgage papers on fire. Pictured are Gary Simons, Nels Flom, John Mundfrom, Mr. Arneson and Dr. Karl Maurer.

Commendable year at Fargo church

At the recent annual meeting of St. Paul's Lutheran Church in Fargo, N. Dak., Dr. Karl Maurer, president of the congregation, called attention to the congregation becoming debt free and the burning of the mortgage papers. Also, a considerable sum for future improvements was received during the year, mostly by way of the Thanksgiving offering. The budget was also oversubscribed and generous support was given to the Association of Free Lutheran Congregations.

Dr. Donald Priebe was elected president of the congregation, succeeding Dr. Maurer, who was not eligible for reelection. The budget adopted for 1980 is 23% larger than the 1979 budget. It includes regular support for the Association.

During the year, men of the congregation conducted the services and preached the sermons during the pastor's absence. The Bible conference in October, led by Pastor Philip Haugen, was of particular blessing to the congregation. Thought is being given to having a "prophetic" conference during the coming year. Also, meetings of informal fellowship around the themes, "Christian Home Building" and "Parenting," are being held for young couples.

Rev. John P. Strand is pastor of the church.

—Corr.

PREACHING MISSIONS

Minnewaukan, N. Dak.

Trinity Lutheran Church

Timothy K. Skramstad, pastor

Mar. 23-27

Rev. Einar Unseth, Bismarck, N. Dak., speaker

HEARTY THANKS!

The Board of Trustees of our AFLC Schools wishes to thank those who responded so generously to the recent letters mailed out by our Deans and Board. God has been good and we praise Him for working in our hearts and lives!

Pastor Dennis Gray
Secretary, Board of Trustees

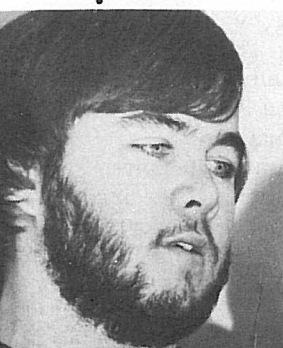
THE LUTHERAN AMBASSADOR

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Bible School choral groups to tour

AFLBS CHOIR TOUR



Fri., Apr. 4—McIntosh, Minn.
Sat., Apr. 5—Grafton, N. Dak.
Sun., Apr. 6—
 a.m.—McVile and Binford, N. Dak.
 p.m.—Minnewaukan, N. Dak.
Mon., Apr. 7—Culbertson, Mont.
Tues., Apr. 8—Kalispell, Mont.
Wed., Apr. 9—Kirkland, Wash. (no concert)
Thurs., Apr. 10—Eugene, Ore.
Fri., Apr. 11—Astoria, Ore.
Sat., Apr. 12—open
Sun., Apr. 13—
 a.m.—Kirkland, Wash.
 p.m.—Ferndale, Wash.
Mon., Apr. 14—Lake Stevens, Wash.
Tues., Apr. 15—Everett, Wash.
Wed., Apr. 16—Kalispell, Mont. (no concert)
Thurs., Apr. 17—Glasgow, Mont. (no concert)
Fri., Apr. 18—Dickinson, N. Dak.
Sat., Apr. 19—Abercrombie, N. Dak.
Sun., Apr. 20—
 a.m.—Dalton, Minn.
 p.m.—Colfax, Wis.

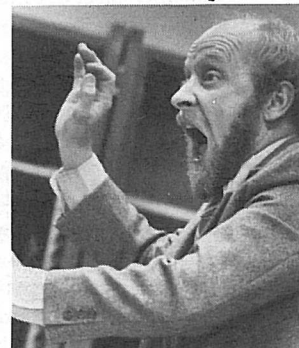
Weekend Tours

Fri., May 2—Sinai, S. Dak.
Sat., May 3—Ortley, S. Dak.

Sun., May 4—Spicer, Minn.
Sat., May 10—Cloquet, Minn.
Sun., May 11—Home concert, Medicine Lake

Watch for local announcements concerning the place and time of the concerts. Mr. Don Rodvold is the director of the choir and the faculty representative is Rev. Kenneth D. Moland.

AFLBS CHORAL CLUB TOUR



Wed. Mar. 26—Wadena, Minn.
Thurs., Mar. 27—Bagley, Minn.
Fri., Mar. 28—Newfolden, Minn.
Sat., Mar. 29—Greenbush, Minn.
Sun., Mar. 30—a.m. Roseau, Minn.
 afternoon—Goodridge, Minn.
 p.m.—Thief River Falls, Minn.
Mon., Mar. 31—Valley City, N. Dak.
Tues., Apr. 1—Tolna, N. Dak.
Wed., Apr. 2—Hatton, N. Dak.
Thurs., Apr. 3—Upsala Minn.

Watch for local announcements concerning the time and place of the concerts. The Choral Club is directed by Mr. Don Rodvold. Speaking on behalf of the school will be Rev. Raynard Huglen.

