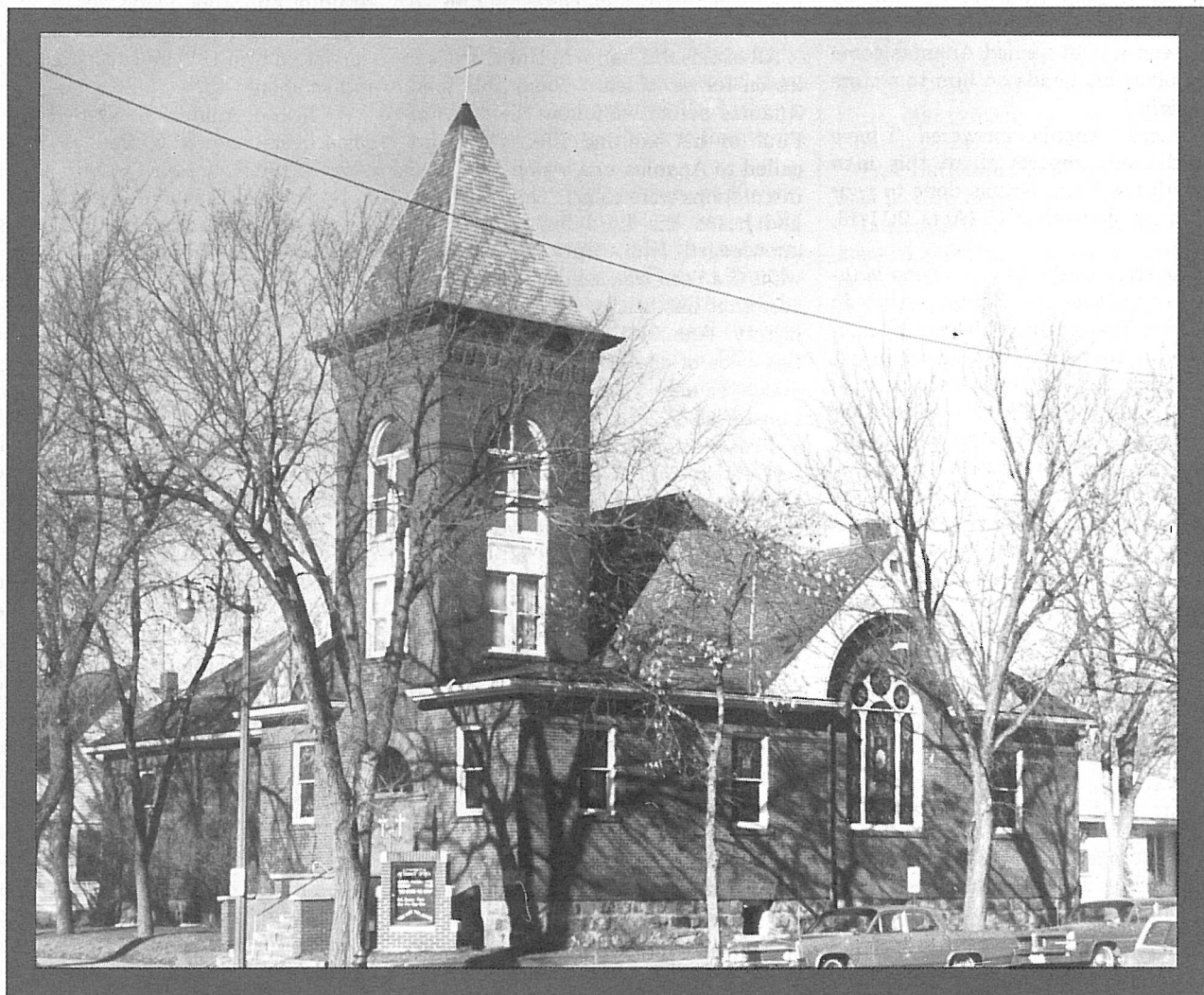


# THE LUTHERAN AMBASSADOR

May 13, 1980



Grace Lutheran Church, Valley City, North Dakota

Program of the 18th Annual  
Conference, AFLC, June 11-15, p. 4  
The Lord's Supper Examined p. 6

# AT THE MASTER'S FEET

Pastor Gary Skramstad



## I have heard

"The Lord told Ananias, 'Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying. In a vision he has seen a man named Ananias come and place his hands on him to restore his sight.'"

" 'Lord,' Ananias answered, 'I have heard many reports about this man and all the harm he has done to your saints in Jerusalem' " (Acts 9:11-13, NIV).

The story of Paul's conversion is indeed one of the most thrilling stories in the New Testament. This man who designed to persecute the Christians was on a search for the believers in Damascus. They had fled their homes because Paul was so good in his seeking out the believers for torture and death. He was almost to Damascus when he had the encounter with the risen Lord Jesus. He had to be led into Damascus for his sight was gone. While waiting in Judas'

house on Straight Street, Paul did not eat or drink. The Lord revealed to him that Ananias would come to him so that his sight would be restored.

All of this did happen. But there is a lesson for us to learn about this man Ananias before we follow the steps of Paul in his exciting life. The Lord called to Ananias in a vision also. The instructions were clear, "Go." Ananias had heard the Lord for he first acknowledged Him. But after hearing what the Lord was asking came an excuse that has been echoed throughout history. Ananias had not only heard the voice of the Lord but the rumors about the man whom God was sending him to see.

Those rumors gripped his heart! He just had to inform the Lord about all the things that were going on down here. It sounds silly that we mortals would try to inform the all-knowing God about the events and circumstances of our lives. Yet, all of us have been like Ananias. Yes, Lord, I hear You. But You have to understand me, Lord. It is too hard. I am afraid. But the Lord said to Ananias again, "Go!" Then Ananias went to the house and entered it. He obeyed God. The second time the Lord told Ananias to go there was also the revealing of God's plan for Paul. Ananias heard and did as the Lord asked. What would history record for us if Ananias heard the rumors drowning out the Lord's command to go. How long would Paul have been blind and useless to the kingdom of God? Would the pages of history be so changed that we would not know that Jesus came into the world to save us? Obedience is so very important. God asks us to obey Him in faith.

Paul's reputation followed him. Sin left a terrible mark on this man. Men feared him. Even the disciples had to be convinced that Paul was now a real

believer in the risen Lord Jesus. In Acts 9:26, we read about their being afraid of him. Again God raised up an obedient man, Barnabas, to share the conviction that God had accepted Paul and so should they.

We hear of Ananias no more. Barnabas is overshadowed by Paul as the account of the Holy Spirit working in the early believers is recorded in the Book of Acts. Yet both Ananias and Barnabas were successful because they were faithful. That is what God asks of us. Listen to His voice. Obey Him. Trust that He really does know and understand everything about us. Place your life into His hands.

Today we see people of shady pasts coming into our churches. What would God have us do with them? We remember a former parish where several new people started worshipping with us. They came from different backgrounds. Their lifestyles were contrary to that of several of our members. Yet they came. A charge was leveled against the pastor that he wanted to change the church into a social club. The answer to this accusation was that God expects us to invite and welcome all into His place of worship. We must be faithful to preach and teach the whole counsel of God. In so doing sinners will see their sin, repent and believe in the Lord Jesus Christ for their forgiveness. Other sinners will find the Word so convicting without a godly response that they will choose to slip into darkness. But we have no right to say who should be given the opportunity to hear. We must reach out to those whom God gives us. We must believe that God is able to change hearts and lives. We must help newborn souls mature in the faith. None of us know when our obedience will be used to touch the life of someone whom God is expecting to use to build His kingdom.

### 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 \$4.00 subscription to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second class postage paid at Minneapolis, Minn.

Volume 18, Number 10  
USPS 588-620

# AN INVITATION TO YOU



## The Eighteenth Annual Conference of the Association of Free Lutheran Congregations

*For the third time in the brief history of the AFLC, we will assemble for our Annual Conference at Valley City, North Dakota. Our theme for this 18th Annual Conference is "The Lord Always Before Us," based on Psalm 16.*

*This theme could surely be the testimony of the AFLC as a whole. God has gone before and blessed and opened doors for us. Our greatest need as we face the future is that we keep God before us continually. Let us never waver from putting Him first and following faithfully as He leads.*

*In the business of the Conference we reflect on the work of the past year. As reports are given, committees who have studied these reports present resolutions to the conference for action. The greatest portion of the business coming before the Conference is introduced by these committees.*

*The challenges before us continue to increase. As the various branches of our work develop and expand, so do our responsibilities as individuals and congregations. Our people have been equal to the need in the work that has expanded beyond all expectations. But we will face the greatest financial challenge of our young Church as we assemble for this Annual Conference. Inflation and a growing work will bring us face to face with the greatest budget increases we have seen to date.*

*What a fitting theme for our encouragement. With "The Lord Always Before Us," we can say with Paul, "I can do all things through Christ that strengthens me."*

*We would urge each of our readers to try to be at our Conference and be a part of the business of our Church. Whether you plan to be at Conference or not, you can have a vital share in what takes place as you will begin now to pray earnestly for God's blessing and guidance.*

*Thanks to Grace and Zion congregations for inviting us to Valley City. With "The Lord Always Before Us," we anticipate great blessings during the days of June 11-15.*



President, Association of Free  
Lutheran Congregations



# Valley City, N. Dak. June 11-15, 1980

*Grace and Zion Lutheran Churches, host congregations  
Curtis Emerson, pastor*

Theme: "THE LORD ALWAYS BEFORE US"  
Conference text: PSALM 16

*Sessions will be  
on the campus  
of Valley City  
State College*

---

## CONFERENCE SCHEDULE

### Wednesday, June 11

- 9:00 a.m. — The Conference Committees meet for devotions, instructions and room assignments.
- 8:00 p.m. — The opening service of the Conference, with the sermon on the conference text by Pastor Amos Dyrud, Minneapolis, Minnesota. Pastor Curtis Emerson will lead the service. The opening of the Conference and the appointment of necessary committees, by Pastor Richard Snipstead.  
Offering to the General Fund.

### Thursday, June 12

- 9:00 a.m. — Report of the Credentials Committee.  
Election of Committee on Nominations for the 1981 Conference.  
The President's Report.  
The report of the chairman of the Coordinating Committee, Pastor Wendell Johnson.  
Financial Report, Miss Linda Butterfield.  
Report of the Treasurer of the Family Bible Camp, Mrs. Harold Erickson, New York Mills, Minnesota.  
Report of the Budget Analysis Committee.  
Report of the Nominating Committee, always in order.  
Election of nominees for the Missions Corporation and the Schools Corporation.  
Report of Committee No. 1.
- 11:30 a.m. — Prayer Hour. The Prayers Hours will be led by Pastor Timothy Skramstad, Minnewaukan, North Dakota.

- 2:00 p.m. — Devotions.  
Report of the Credentials Committee.  
Election of the Vice-President and Secretary of the AFLC.  
Election of nominees to the Mission Boards and the Board of Trustees.  
Continuing discussion of Committee No. 1.  
Election of nominees to the Coordinating Committee.  
Election of Committee No. 1 for the 1981 Conference.  
Report of the Chairman of the Board of Trustees, Pastor J. G. Erickson, Minneapolis, Minnesota.  
Report of the Dean of the Theological Seminary, Pastor Amos Dyrud.  
Report of the Dean of the Bible School, Pastor Kenneth Moland.  
Report of Committee No. 2.
- 5:30 p.m. — The Schools Corporation will meet.
- 8:00 p.m. — The Mission Festival Service conducted by the Women's Missionary Federation.

### Friday, June 13

- 7:00 a.m. — The Mission Corporation meets.
- 9:00 a.m. — Devotions.  
Report of the Credentials Committee.  
Continuing discussion of Committee No. 2.  
Election of Committee No. 2 for the 1981 Conference.



The report concerning the Schools Corporation meeting.

The report of the chairman of the World Mission Board, Pastor Eugene Enderlein.

The report of the chairman of the Home Mission Board, Pastor Herbert Franz.

The report of the Home Mission Director, Pastor Elden Nelson.

The report of the chairman of the Evangelism Commission, Pastor Terry Olson.

The report of Committee No. 3.

11:30 a.m. — Prayer Hour.

2:00 p.m. — Devotions.

Report of the Credentials Committee.

Continuing discussion of the report of Committee No. 3.

The report concerning the Missions Corporation meeting.

8:00 p.m. — Laymen's Service. Arlo Kneeland, Ortle, South Dakota, leader. Roger Krueger, Amery, Wisconsin, speaker.



Valley City State College Campus

#### Saturday, June 14

9:00 a.m. — Devotions.

Report of the Credentials Committee.

Continuing discussion of the report of Committee No. 3.

Election of members to the Commission on Evangelism.

Election of Committee No. 3 for the 1981 Conference.

Report of the chairman of the Board of Publications and Parish Education, Pastor Ralph Rokke.

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

Report of the chairman of the Youth Board., Pastor Bruce Dalager

Report of the president of the Luther League Federation, Pastor Dale Mellgren.

Report of Committee No. 4.

11:30 a.m. — Prayer Hour.

2:00 p.m. — Devotions.

Report of the Credentials Committee.

Report of the Colloquy Committee.

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

Election of Committee No. 4 for the 1981 Conference.

Election of the Colloquy Committee for the 1981 Annual Conference.

Report of the chairman of the Stewardship Board, Pastor Edwin Kjos.

Report of the chairman of the Pension Board, Mr. Clifford Holm.

Report of Committee No. 5.

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

Election of Committee No. 5 for the 1981 Conference.

Reports of special committees.

Election of the Budget Analysis Committee for 1981.

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

8:00 p.m. — Youth Night at the Conference.

The service will be led by Pastor Dale Mellgren. Pastor Allen Monson, Tioga, North Dakota, will bring the message.

Offering to Home Missions.

#### Sunday, June 15

8:00 a.m. — Communion Service.

Pastor Wesley Langaas, liturgist.

Pastor Kenneth Anderson, preacher.

10:30 a.m. — Worship Service, with the message by Pastor Richard Snipstead.

Pastor Wendell Johnson, liturgist.

Offering to Foreign Missions.

2:00 p.m. — Closing Service.

Message by Pastor Kenneth Pentti.

Leader, Pastor Michael Brandt.

Offering to the Schools.

Conference Committee:

Pastor Einar Unseth

Pastor R. Snipstead



Campus Dining facilities

# "THIS IS MY BODY. . . THIS IS MY BLOOD"

## The Lord's Supper Examined

Pastor  
Francis W.  
Monseth,  
AFLC Schools



As an association of Bible-believing congregations, we have received the Lord's Supper as an important part of our Christian faith and practice. Each of our congregations celebrates Communion on a regular basis. As an association of Lutheran congregations, we have a particular understanding of the Lord's Supper. Our "Lutheran understanding" did not originate with Martin Luther in the 16th century, however. Indeed, it is the faith of the New Testament Church.

### Christ's Institution

The main passages of Scripture concerning the doctrine of the Lord's Supper are Matthew 26:26-29, Mark 14:22-24, Luke 22:19-20, and I Corinthians 11:23-25. It is clear from these verses that what is described is not just a farewell meal but Jesus on that occasion instituted a new, holy Sacrament. He describes what He gave His disciples to eat and drink as His body and blood. And what He does and they do is to be done not only by the disciples then present, but also by future disciples, by Christians in general, until His second advent.

The Apostle Paul, who was not present at the institution of the Lord's Supper and who was not then a disciple of Christ, says that he had received a special revelation from the Lord concerning the institution of the Lord's

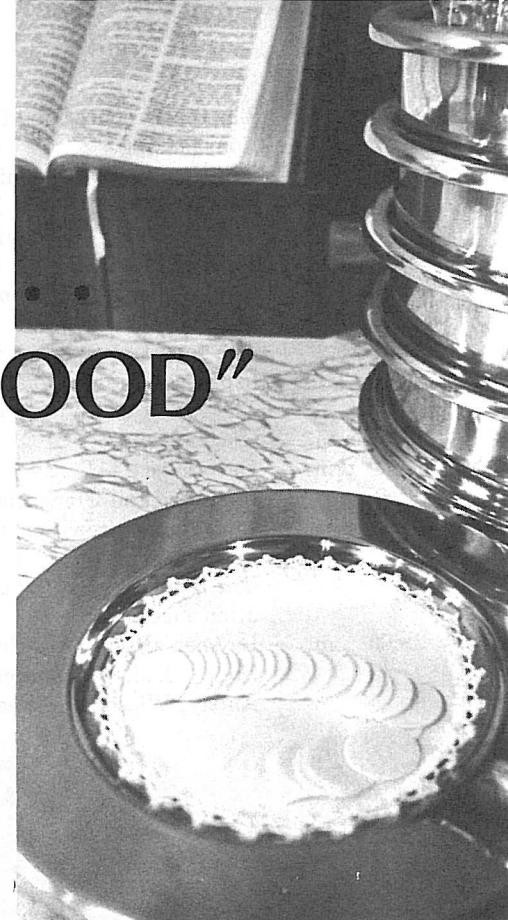
Supper. Paul introduced its observance in the churches which he founded and speaks of it in this way: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I Cor. 10:16) Further, he says, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (I Cor. 11:26). From this it is evident that the use of the Lord's Supper is to be maintained until Christ's return and that the efficacy or power to fulfill its purposes always shall remain the same.

That Jesus instituted the Supper in the night in which He was betrayed shows how important He regards this Sacrament and how much He loves us. Jesus knew His death was near and He calls this Supper His "new testament" or "covenant." He says to His disciples that with eagerness He has "desired to eat this passover with you" (Lk. 22:15). In view of these considerations and the promises attached, no Christian ought to be indifferent or careless in observing this Sacrament.

### Christ's Presence

The Roman Catholic Church from the 12th century onward has held to a view regarding the Lord's Supper which has been termed "transubstantiation." They maintain that when the priest consecrates or blesses the elements, the whole substance of the bread and wine is changed into the very body and blood of Christ. Only the qualities that the senses can observe then are remaining. It is no longer bread and wine though it may look like it.

The reformers of the 16th century were unanimous in renouncing the error of transubstantiation but their own views differed. Ulrich Zwingli made



the bread and wine mere symbols or memorials of the body and blood of Christ. John Calvin also held to a symbolical view of the elements but added that there is a "spiritual" reception of Christ in the Lord's Supper. Luther, on the other hand, spoke in terms of what has been called a "Sacramental" or "Real Presence." His view, which was widely received, was simply a return to the teaching of the New Testament.

In Christ's institution of the Lord's Supper, He said in offering the bread, "This is My body," and in presenting the cup, "This is My blood of the new testament" (Mk. 14:22, 24). Although the institution passages differ slightly, they all agree in this that what is eaten in the Lord's Supper is not only bread, but also the body of Christ, and what we drink in the Lord's Supper is not only the fruit of the vine, but also the blood of Christ. What the Scriptures here clearly say, we Lutherans believe,

*[Continued on page 8]*

*"Luther . . . spoke in terms of what has been called a 'Sacramental' or 'Real Presence.'"*

## CAPTAIN ALLEN GARDINER

### The Man Who Wanted "a Hard Job" (1834-1851)

Look at your map for Patagonia and Terra del Fuego, at the southernmost point of South America. The people there used to be among the worst known anywhere. They were cannibals, and the filthiest of creatures, besides being the cruelest. When they talked it sounded like a man clearing his throat, and it was almost impossible to understand them. They believed that a good spirit lived in the sun and two bad ones in the moon, and that good people, at death, went to the sun, and bad ones to the moon. You can imagine what a hard thing it would be to try to Christianize such people. There was a young man, long ago, who said he wanted to be sent to the hardest place to do the hardest missionary work that needed to be done. He did not ask or seek easy work, and took the hardest. It was Captain Allen Gardiner.

This brave hero was born in England in 1794. When a boy he loved the water, and was trained in the English Naval College, afterwards becoming a captain. In his voyages he went to China. Seeing the Chinese engaged in dreadful idol worship made him long to help them, and others like them. He gave his heart to Christ, and, while still a voyager, got leave of absence from his ship as often as possible, and went into the interior to find out the condition of the natives in foreign lands. In this way he became interested in the wild natives of the mountains in and about Patagonia. He was now a man of 30, filled with a desire to be a missionary. The London Society could not answer his appeals. Ten years passed. His parents died, and also his young wife. He had a small income, and decided to send himself, if the Society could not send him to a foreign field.

He and a Polish companion went first to Africa, and began a mission among the Zulus—preaching through an interpreter, and teaching the children to read and to wear clothes. After

three years Captain Gardiner visited England and returned with a band of missionaries, but war between Zulus and Boers broke up the mission.

The captain could not give up his hope to labour among the heathen. He went to South America and traveled about for two years, deciding to begin work in New Guinea, but the Dutch would not allow it, distrusting him because he was an officer in the Royal Navy of England. Then he decided to make Terra del Fuego his field. The savage inhabitants would not make friends with him. He went back to England and tried in vain to arouse interest in these benighted people. But he got a grant of Bibles and New Testaments and went about distributing them. Going again to England he failed once more in arousing interest, but finally some friends formed a committee for carrying on the Patagonian mission, and sent out Robert Hunt as a catechist. Captain Gardiner went with him at his own expense. Alas! The natives had moved. All search for them was vain. No Indians were to be found. After a while the chief and a few others returned, but in such a surly mood that nothing could be done but leave the station. An English ship passing that way took them home.

Do you think the brave missionary was discouraged now? Not a bit of it. He felt that those degraded Indians needed Jesus, and he was more anxious than ever to preach Christ to them. In 1848 he started again, traveled about among the natives, returning to England to beg for help for them. He was allowed to go back with a ship-carpenter and four sailors. After great trouble they landed, but the natives were so dishonest that it was found best to try to have the mission afloat. Captain Gardiner again returned to get better equipment.

Again he was met with disinterest, but at last, a thousand pounds being raised, of which he gave 300 himself, back he went. His soul was stirred by a perfect passion to lead those savages to Jesus Christ. Six others went with him on this voyage. They carried six months' provisions and arranged for supplies for six months more to be sent, sailing for Picton Island. But no vessel would stop there with the second supply, and the stores were sent to the Falkland Islands. The governor tried to forward them, but in vain. The little party of missionaries was left destitute, and at the mercy of the pitiless Fuegians, with only shell-fish, wild celery and seaweed to eat, drinking rain water from the hollows in the rocks. At last a ship was sent out in search of the brave men, and it was found that they had starved to death. The bodies were found, and the writings they had left, including Captain Gardiner's journal.

One of the dauntless men, Mr. Williams, wrote that though his body was weak, his spirit was strong and glad, and that he would not change situations with any man living. He felt that he was in a path of duty, even when death drew near. It was all very sad, and it looked as if the mission of Captain Gardiner had failed. But no. The story of his valiant effort was spread far and wide, and his death did what his life could not do—it made men say, "With God's help the mission shall be maintained." And it was. Others went out. Native boys were brought back to be educated. A ship, the *Allen Gardiner*, took out missionaries. Some were murdered, but others went. At last the work prospered, and many fierce natives were won to Jesus Christ.

—Julia H. Johnston, *Fifty Missionary Heroes Every Boy and Girl Should Know*, Fleming H. Revell Company

## OUR MEMORY VERSE

"For whoever would save his life will lose it and whoever loses his life for My sake, he will save it."  
Luke 9:24



## THE LORD'S SUPPER . . .

even though we do not pretend to understand and to be able to explain how the body and blood of Christ may be really present in the Lord's Supper. We simply take "This is My body" in its proper, literal sense since the context in which it is uttered by Jesus does not dictate otherwise. We Lutherans believe and teach according to Scripture that the presence of the body and blood of Christ in the Lord's Supper is true, real and substantial in opposition to the Reformed doctrine, that the body and blood of Christ are present only in a symbolic or figurative manner.

### Christ's Purposes

The Biblical understanding of the Real Presence of Christ in the Lord's Supper stands in close relationship to the intended purposes. Indeed, faith in the Real Presence is an important part of a beneficial receipt of this Sacrament. This is to "discern the Lord's body" rightly (I Cor. 11:29). However, it is also vital that one is trusting for his salvation solely in the merits of Christ's atonement on Calvary's cross. In this sense the Lord's Supper as a means of grace stands in contrast to the Sacrament of Baptism. Baptism is for the making of disciples (Matt. 28:19-20); the Lord's Supper is to confirm those disciples in their faith.

---

*"Walther also warns that even though an unrepentant person also receives the true body and blood of Christ in the Lord's Supper, he does so to his detriment."*

---

That repentance and faith are prerequisite for a beneficial use of the Lord's Supper is explained clearly by C. F. W. Walther. "He, therefore, who would receive the Lord's Supper worthily and for his eternal benefit must previously have come to repentance and faith, must previously have

obtained grace and have become a true Christian. Partaking of the Lord's Supper is in and by itself not beneficial; rather the benefit depends on how one partakes." Walther also warns that even though an unrepentant person also receives the true body and blood of Christ in the Lord's Supper, he does so to his detriment. He becomes, as the Apostle writes, "guilty of the body and blood of the Lord" (I Cor. 11:27).

If the "worthy" participant of the Lord's Supper is one who has already repented and believed in Christ, that is, he is already a disciple, what more can he receive? How does the Lord's Supper benefit the believer? The Lord's Supper does not work by magic. Neither is attending the Lord's Supper a good deed that a Christian is doing so that God will reward him with spiritual blessing. The Lord's Supper is a

made flesh and blood, for no other purpose than that His promise of forgiveness of sins, life and salvation may be offered and received by us. In the worthy reception of that body and blood also in the Lord's Supper, that promise is renewed, assured and strengthened.

Other purposes of the Lord's Supper are intimately connected with the fact of the Real Presence of Christ in the Lord's Supper. This Sacrament is to be a remembrance of Christ, His suffering and death on the cross for our sins. "This do in remembrance of Me" (I Cor. 11:25). As we receive the body and blood in the Lord's Supper, we are given vivid reminder of the shed blood of Christ and the body "broken" for our sakes. Receiving the Lord's Supper is also a way we can testify to our faith in the efficacy of Christ's shed blood to

---

*"People should not feel forced to come to Communion but should come out of a sense of need."*

---

means of grace. Human merit or works are excluded. Our Catechism points out that the "chief thing" are the words: "Given and shed for you for the remission of sins." Therefore, there must be faith in God's Word and the promises Christ gave concerning this Sacrament in order to receive its benefits.

The Lord's Supper is only another way by which the grace of God is brought to us and realization of its benefits is dependent upon the same condition as other Gospel blessings, namely, repentance and faith. Whenever we are brought into contact with the Gospel, in Word or Sacrament, we must appropriate the promises by faith. The promises of grace in the Lord's Supper have been expressed well by Samuel Miller. "Although we always have forgiveness of sins by faith in Jesus Christ, in the Sacrament we are given a special assurance that Christ can, will, and does forgive our sins. Luther says, 'Where there is forgiveness of sins, there are also life and salvation.' So Christ is imparting renewal of all the spiritual powers." Jesus Christ was made incarnate, was

wash away our sins. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He comes" (I Cor. 11:26). The Lord's Supper is also meant to be a manifestation of the bond of union among all true believers. "For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:17). If there is an attitude, a prejudice, an act of betrayal, or anything else that breaks the bond of unity, we are unprepared for communion with Christ and His Church. The words of Jesus in Matthew 5:22-23 apply in terms of the priority of living in a forgiving relationship with one's neighbor before going to the Lord's Table. Finally, the Lord's Supper is to be a communion of the body and blood of Christ (I Cor. 10:16). In and with the bread and the cup we receive the body and blood of Christ, which He gave up in death for us. This is a most intimate fellowship with our Lord.

Because the blessed purposes of the Lord's Supper are not realized by one who comes unworthily, that is, unrepentant, but instead is brought into deeper condemnation, it is well that

---

# editorials

---

## ATTRACTIVE SHORT COURSE

The annual Summer Short Course at our seminary this year has been enhanced by the addition of two guest faculty members, both experts in their fields. We refer to Dr. James Hamre, first week, and Dr. Theodore Radaecke, second week. These two, in addition to AFLC speakers, promise one of the most attractive summer courses ever offered.

Dr. Hamre is a personal friend of the editor from our days at Augsburg and we welcome his coming to share insights about a man dear to Association hearts, Georg Sverdrup.

That is a fine gesture, too, by Lutheran Brotherhood in offering scholarships to those attending the Short Course for one or two weeks. Any monetary assistance will help because costs for travel, lodging and food will be significant.

The Short Courses are offered for lay pastors, laymen and pastors. Often the emphasis has been placed on the first two, but more should be placed on the opportunity for ordained pastors to use it for refreshing and personal growth. Sometimes both pastors and lay pastors may pass up the chance to attend because the time has to come out of vacation time and they would like to spend that with their families in other places.

Practises vary from parish to parish. In some, Short Course attendance must come out of vacation time. Other parishes look upon their pastor's attendance as an investment in his personal enrichment and something they are willing to give to him on their time and maybe expense, too. And if not every year, then every other year or every few years.

It would be good if our parishes took a look at their policies concerning additional study and personal enrichment for their pastors. Perhaps it isn't because he isn't interested that he never goes anywhere, such as to a Seminary Short Course.

observance of the Lord's Supper is not structured so that a person feels pressured to come to the Lord's Table. People should not feel forced to come to Communion but should come out of a sense of need. The exhortation to examine or prove oneself certainly underlines this fact (I Cor. 11:28).

While it is important that there not be unjust or unloving judgment as to

who is "worthy" to commune, realizing that God alone knows the heart, still there should be care that sinful indifference and laxity do not arise. It is a manifestation of love to not only share the blessings of the Lord's Supper but the warning of judgment concerning unworthy participation. The Lord's Supper is intended for those living in repentance and faith and who "discern

## CONFERENCE NEARS

As children, when we played "Hide 'n Seek," we called out the words, "Ready or not, you shall be caught," before we began our search.

We feel almost that way—"Ready or not"—as another annual conference is almost here. There are the good intentions to be well prepared, but often we must go to conference even if we haven't been able to study and pray beforehand as we would have liked.

Last year, when we wrote prior to conference, we foresaw no big decisions to be made. But then the conference up and bought a \$200,000 facility near Osceola, Wis., now known as The Association Retreat Center. So one never knows what will happen, but again this year, from what we know at this moment, no major decisions are likely at Valley City, June 11-15.

However, as our church president, Pastor Snipstead, avers to in his welcome to the 1980 Conference elsewhere in this issue, the question of the financial support of our work will loom large at the Conference. We will face, Pastor Snipstead, declares, "the greatest budget increases we have seen to date."

So this will be an enormously important item to consider. The farm outlook is tight right now and we are an overwhelmingly rural church, and there are factory layoffs as we edge into what we all hope will be only a mild recession. Inflation is hurting us all. But over against that are the needs of an expanding church and this is God's work. Where, then, does faith come in, and obedience?

We do hope that all delegates to Valley City will come showing some indication of having thought about these things and having prayed about them. And what would be wrong about congregations doing some discussing of these challenges at home before their delegates go to conference? We could be standing more at a divide or crossroads than we realize.

Perhaps other ideas about what to look for at the Annual Conference can be shared next time. We may have word from some of our agencies about what to expect then, too. In the meantime, we trust that you are among those who are making prayer to God for the annual gathering which has the purpose of conducting the business of the Association of Free Lutheran Congregations.

the Lord's body," that is, receive the elements according to Christ's promise—"This is My body . . . This is My blood."

(Ed. note: The above article was written in response to some questions and concerns raised by an individual. We trust this article will be of help to other concerned people, too.) †

# EIGHTEENTH ANNUAL CONVENTION WOMEN'S MISSIONARY FEDERATION of the Association of Free Lutheran Congregations

June 11, 1980  
Valley City Lutheran Parish  
Valley City, N. Dak.

---

## *Thursday* **PRAYER BREAKFAST** *For All Ladies*

*Fellowship Leader*  
*Mrs. George Knapp*  
*Brazil, South America*

---

### MORNING SESSION June 11

Registration	9:00-10:00
Prayer Service	9:00-9:30
Leader: Mrs. Rodney Stueland, Buxton, North Dakota	
Prelude	
Singspiration	Leader: Mrs. Tony Davis, Tioga, North Dakota
Devotions	Mrs. Karl Stendal, Tioga, North Dakota
Welcome	Mrs. Eldwyn Van Bruggen, Valley City, North Dakota
Response	Mrs. Eugene Enderlein Thief River Falls, Minnesota
Special Music	Mrs. Curtis Emerson Valley City, North Dakota
Bible Study	Mrs. Harvey Carlson, Grand Forks, North Dakota
Hymn Sing	
Business Meeting	Mrs. Eugene Enderlein
Special Music	Mrs. Paul Bjornson, Mrs. Frank Johnson, Mrs. Ernest Miedema, Valley City, North Dakota
Memorial Service Leader	Mrs. Melvin Walla Fergus Falls, Minnesota
Offering	GENERAL FUND
Announcements	
Closing Prayer	
Table Prayer	

### AFTERNOON SESSION 1:30 p.m.

Prelude	
Singspiration	Leader: Mrs. Tony Davis
Devotions	Mrs. Ralph Peterson, Portland, North Dakota
Special Music	Minnewaukan Parish, Minnewaukan, North Dakota
Unfinished Business	
Special Music	Minnewaukan Parish
Message	Pastor Yeddo Gottel, Campo Mourao, Parana, Brazil
Hymn	
Offering	GENERAL FUND
Greetings	
Comments	
Benediction	

### FESTIVAL SERVICE Thursday Evening June 12

Prelude	
Singspiration	Mrs. Tony Davis
Devotions	Miss Cindy Alpert, Richardton, North Dakota
Solo	Mrs. Donald Olson, Fargo, North Dakota
Message	Rev. David Molstre Dickinson, North Dakota
Duet	Mr. and Mrs. Charles Knapp, Minneapolis, Minnesota
Offertory	CHURCH EXTENSION
Offertory Trio	Zion Trio Tioga, North Dakota
Installation of Officers	Rev. Richard Snipstead, Minneapolis, Minnesota
Presentation of Honorary Membership Pins	
Benediction	Rev. Richard Snipstead



22. Name areas in your life in which it takes courage to openly confess Christ to-day. \_\_\_\_\_

23. What is the victory that will overcome our fears? I John 5:4 \_\_\_\_\_

24. Beginning in v. 44, we have a short but solemn summary of all of Jesus' public testimony to the Jews. It was probably given a day or two after the miracle of the voice from heaven, v. 28—Tuesday, Wednesday or Thursday of the Passion week. When we read, "He cried out," v. 44, I think it means He raised His voice so that all could hear. Now summarize this important message with short sentences, i.e., "He who believes in Jesus believes in God who sent Him," etc.

Someone said to D. L. Moody once, "I don't see how simply believing can change anyone." Moody's answer was quick and simple, "I can explain that in a minute; if someone stuck his head in that door and shouted 'Fire'—if you believed him, you'd change—you'd head for the nearest exit as fast as you could!"

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit" (II Cor. 3:18). Let's behold, and believe what we study, and change!

*We would see Jesus; for the shadows lengthen*

*Across this little landscape of our life;*

*We would see Jesus, our weak faith to strengthen,*

*For the last weariness, the final strife.*

*We would see Jesus, the great rock foundation*

*Whereon our feet were set by sovereign grace;*

*Nor life nor death, with all their agitation,*

*Can thence remove us, if we see His face.*

*We would see Jesus; other lights are paling,*

*Which for long years we have rejoiced to see;*

*The blessings of our pilgrimage are failing;*

*We would not mourn them, for we go to Thee.*

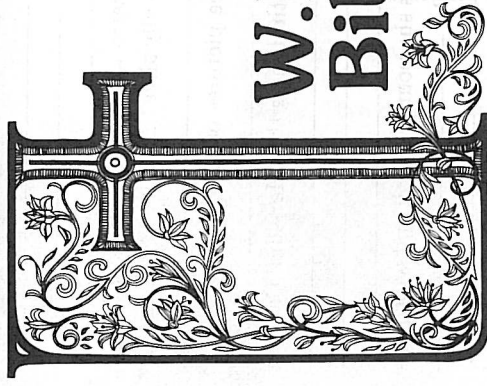
*We would see Jesus; this is all we're needing;*

*Strength, joy, and willingness come with the sight;*

*We would see Jesus, dying, risen, pleading;*

*Then welcome day, and farewell mortal night.*

*Ann Bartlett Warner, 1821-1915*



# W.M.F. Bible Study

## THE GOSPEL OF JOHN

June, 1980

Study assignment: Chapter 12

We have come to the close of Jesus' public ministry. Jesus "no longer continued to walk publicly among the Jews" (11:54). He had passionately pleaded with men to receive Him as the Lamb of God, believe Him—eat His body and drink His blood to have eternal life. He had graciously performed miracles to back up His words and when He raised Lazarus from the dead, the crowd was stirred to anger and plotted to destroy Him. How dreadful! But since they had refused to believe and accept the Light, darkness came upon them and they could only think of evil. In this chapter there are witnesses again to the fact that Jesus is the Son of God. The first portion contains several examples of faith and the last part contains the causes of unbelief and the consequences of it. It concludes with a summary of Jesus' teaching.

Search the Scriptures like people digging for hidden treasures! Let us pray for a genuine heart response to the voice of Jesus. "Hear and your soul shall live!" (Isaiah 55:3, KJV).

### Chapter 12:1-11 THE ANNOINTING AT BETHANY

1. Many months elapsed between chapters 11 and 12. It is now the last week of Jesus' life and He is back at Bethany. Matthew and Mark tell us the supper was given this time in the house of Simon. Martha was serving; maybe she was Simon's wife or hired to be the cateress. This time she served many more (possibly 16, counting the 12 disciples, Jesus, Simon, Mary and Lazarus) than she did earlier, in Luke 10. Then there were only four.—Is there any evidence she was distracted and anxious about many things as she was then?

Is there encouragement for you here? \_\_\_\_\_

2. Do you think some might have thought Lazarus was an optical illusion? \_\_\_\_\_  
What evidence did they have that he was really alive? \_\_\_\_\_

3. Luke 10 and John 11 and 12 give us three pictures of Mary.

a. Where is she found in all three records? \_\_\_\_\_  
b. Mark 14:6, RSV, states this was a beautiful thing that Mary did. Can you think of reasons why it was beautiful? \_\_\_\_\_

c. What might have been her thoughts as she poured the oil and wiped His feet with her hair? Use your imagination. \_\_\_\_\_

4. In contrast to Mary, how would you describe Judas? vs. 4-6. \_\_\_\_\_

5. Judas had already decided against Jesus, v. 4, so naturally his thoughts were negative. Did his words sound somewhat noble? \_\_\_\_\_

6. In v. 9, we read, "The great multitude . . . came, not for Jesus' sake only," but for curiosity. Something to think about: do we worship and serve "For Jesus' sake only" or with some other impure or worldly motive? \_\_\_\_\_

7. Why should they kill Lazarus? v. 10 \_\_\_\_\_

What harm had he done to them? \_\_\_\_\_

What does this teach us about unrepentant people? \_\_\_\_\_

## Chapter 12:12-19 THE TRIUMPHAL ENTRY

8. Here we see Jesus placing Himself in prominence, riding on a colt into Jerusalem at Passover time when all the tribes were assembled. He let the crowds sing—He did not try to stop them. He had before, but why the change now? \_\_\_\_\_

Answer is in vs. 14-16, 23 \_\_\_\_\_

9. Is God's timing always perfect? Eccles. 3:1, 17 \_\_\_\_\_

10. What was happening that bothered the Pharisees? v. 19 \_\_\_\_\_

## Chapter 12:20-26 THE GREEKS

11. What example do the Greeks set for us? v. 21 \_\_\_\_\_

12. We could spend a lot of time on vs. 24-26. In the first place, when Jesus said, "Verily, Verily" (KJV) or "Truly, Truly" (ASV) it means we should sit up and take special notice or examine the words very carefully. As an extra assignment you could go through John and study all the verses where Jesus said "truly, truly." here are just some of them: 1:51; 3:3, 5; 5:24; 6:26, 27; 6:32, 33; 6:53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20, 21, 38; 14:12; 16:20, 23; 21:18. Now examine carefully 24, 25 and write down what is one real secret of a lovely, fruit-bearing Christian. II Cor. 4:10, 11, 12, Rom. 6:5-13 and I Cor. 15:31 will shed more light on Jesus' words. \_\_\_\_\_

13. What is the reward for serving Jesus? \_\_\_\_\_  
Could anything be more wonderful? \_\_\_\_\_

## Chapter 12:27-36 JESUS' LAST PUBLIC OFFER OF HIMSELF

14. Here we see the beginning of Jesus' Gethsemane struggle, "Now is my soul troubled," v. 27. See the progression; first, as man, He shrank from suffering—"save me from this hour." Then He surrendered to the Father's will—"for this purpose I came." Finally He prayed, "Father, glorify Thy Name." Can you compare this to your own suffering? \_\_\_\_\_

15. What does the world say about the cross in relationship to: \_\_\_\_\_

a. the world? v. 31 \_\_\_\_\_

b. the devil? v. 31 \_\_\_\_\_

c. people of all races? v. 32 \_\_\_\_\_

16. What other fitting application could be made to our present world from v. 31? \_\_\_\_\_

17. What warning is given to us in vs. 35, 36? \_\_\_\_\_

## Chapter 12:37-50 WARNING AND SUMMARY OF THE CLAIMS OF JESUS

18. What is the sobering truth in vs. 37, 38? \_\_\_\_\_

19. Why do we need to be concerned about believing? vs. 39-40 \_\_\_\_\_

20. Why did the believing Jews refuse to confes Jesus openly? vs. 42, 43 \_\_\_\_\_

21. How does Jesus feel about this? John 5:44 \_\_\_\_\_

# NOMINATIONS, ELECTIONS BY THE ANNUAL CONFERENCE

## Officers to be elected

\*designates incumbent

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

\*Rev. David C. Molstre,  
Dickinson, N. Dak.

### Secretary (1-year term)

\*Rev. Einar Unseth, Bismarck, N.  
Dak.

Pastor Unseth has served three consecutive terms and if re-nominated must receive a three-fourths majority on the first ballot to be re-elected in 1980.

## Missions Corporation

The Nominating Committee of the Annual Conference will present two (2) names for every vacancy on the Missions Corporation. Nominations may also be made from the floor. The Conference membership will then by secret ballot choose one person for each vacancy, sending the names of those persons to the Corporation for decision at its annual meeting on June 13. Members of the World and Home Mission Boards must come from the membership of the Corporation. Failure to be re-elected to the Corporation while serving on either Board will automatically remove one from membership on that Board.

(The following persons are eligible to attend the annual meeting of the Corporation on June 13.)

\*denotes World Mission Board member.

\*\*denotes Home Mission Board member.

### Terms expire in 1980:

Rev. Trygve F. Dahle, Spicer, Minn.  
Mr. Ronald Willand, Ferndale, Wash.  
Mr. Kenneth Williams, Ishpeming,  
Mich.\*

Mrs. Amos Dyrud, Minneapolis, Minn.  
Mrs. Herbert Presteng, Grafton, N.  
Dak.

## Elections

\*designates incumbent

### Stewardship Board

(5-year term)

\*Rev. Edwin Kjos, Culbertson, Mont.

### Commission on Evangelism

(5-year term)

\*Rev. Trygve F. Dahle, Spicer, Minn.

### Board of Publications and Parish Education

(5-year term)

\*Rev. Ralph Rokke, Minneapolis,  
Minn.

### Youth Board

(5-year term)

\*Rev. Francis Monseth, Minneapolis,  
Minn.

### Board of Pensions

(5-year term)

\*Rev. Jerome Nikunen, Roseau, Minn.

(Elections by respective corporations)

### Co-ordinating Committee

(5-year term)

\*Mr. Clarence Quanbeck, McVile, N.  
Dak.

### Board of Trustees

(5-year term)

\*Rev. Jay Erickson, Minneapolis,  
Minn.

### Board of World Missions

(5-year term)

\*Mr. Eldor Sorkness, Sand Creek, Wis.

### Board of Home Missions

(5-year term)

\*Rev. Herbert Franz, Cloquet, Minn.  
(Pastor Franz has served two full consecutive terms and is not eligible for re-election.)

Mrs. Esther Farrier, Kenyon, Minn.

Rev. Forrest Swenson, Fergus  
Falls, Minn.

Rev. Larry V. Severson, Boscobel,  
Wis.\*\*

Rev. Albert Hautamaki, Minneapolis,  
Minn.

Rev. Frank Miller, Newton, Kans.

### Terms expire in 1981:

Rev. Richard Anderson, Lake  
Stevens, Wash.\*\*

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

Mr. Melvin Gravgaard, Tioga, N. Dak.

Rev. John Rieth, Kalispell, Mont.

Mrs. Aini Myking, Minneapolis, Minn.

Mr. Eldor Sorkness, Sand Creek, Wis.\*

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

Mr. Robert Knutson, McVile, N. Dak.

Rev. Amos Dyrud, Minneapolis,  
Minn.\*

Rev. Dale Mellgren, Kalispell, Mont.

### Term expire in 1982:

Mr. Martin Bjornson, Valley City,  
N. Dak.

Mrs. Reuben Emberson, Esko, Minn.

Rev. Eugene Enderlein, Thief

River Falls, Minn.\*

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

Rev. Edwin Kjos, Culbertson, Mont.

Rev. Merle Knutson, Newfolden,  
Minn.

Mr. Kenneth Nash, Colfax, N. Dak.

Mr. Vernon Russum, Grafton, N.  
Dak.\*

Mrs. Rodney Stueland, Buxton, N.  
Dak.

Miss Judith Wold, Thief River  
Falls, Minn.

### Terms expire in 1983:

Mr. Roger Gabbert, Dickinson, N.  
Dak.

Rev. Einar Unseth, Bismarck, N. Dak.

Mr. Edwin Swanson, Pukwana, N.  
Dak.



---

## Schools Corporation

---

The Nominating Committee of the Annual Conference will present two (2) names for every vacancy on the Schools Corporation. Nominations may also be made from the floor. The Conference membership will then by secret ballot choose one person for each vacancy, sending the names of those persons on to the Corporation for decision at its annual meeting on June 12. Members of the Board of Trustees must come from the membership of the Corporation. Failure to be re-elected to the Corporation while serving on the Board automatically excludes one from further membership on the Board.

(The following persons are eligible to attend the annual meeting of the Corporation on June 12.)

\*denotes Board of Trustees member.

### Terms expire in 1980:

Rev. Michael Brandt, Amery, Wis.\*  
Mr. Kenneth Rolf, McIntosh, Minn.\*  
Mr. Irvin Hodnefield, Radcliffe, Ia.  
Mr. Lawrence Dahlgren, Lake Park, Minn.  
Mr. Arlo Kneeland, Summit, S. Dak.

---

## Missions Corporation . .

Mr. Timothy Korhonen, Esko, Minn.  
Mr. Leland Nelson, Thief River Falls, Minn.  
Mr. Jerome Stulen, Spicer, Minn.  
Rev. Philip Haugen, Minneapolis, Minn.  
Rev. Kenneth Pentti, Ishpeming, Mich.  
Rev. Fred Carlson, Sebeka, Minn.  
Lay Pastor Verle Dean, Spicer, Minn.

### Terms expire in 1984:

Mr. Paul Flaten, Newfolden, Minn.\*\*  
Rev. Julius Hermunsle, Fergus Falls, Minn.  
Mr. John Arlen Johnson, Sacred Heart, Minn.  
Mr. Ed Mathison, Bagley, Minn.  
Rev. Stephen Odegaard, Eugene, Ore.  
Rev. Alvin Grothe, Astoria, Ore.  
Rev. Norman Tenneboe, Eben Jct., Mich.  
Mr. Bernhard Dalager, Wannaska, Minn.  
Rev. William Moberg, Ortley, S. Dak.  
Mr. Owen Myhre, Abercrombie, N. Dak.

Rev. Ralph Rokke, Minneapolis, Minn.  
Mr. Lyle Twite, Cloquet, Minn.  
Mr. Leonard Swanson, Nogales, Ariz.  
Rev. Ragene Hodnefield, Hampden, N. Dak.  
Mr. Arthur Olson, Tioga, N. Dak.

### Terms expire in 1981:

Rev. Terry Olson, Minot, N. Dak.  
Dr. Philip Dyrud, Middle River, Minn.\*  
Mr. Richard Hinderaker, Radcliffe, Ia.  
Mr. Bruce Wolla, Minot, N. Dak.  
Mr. LeRoy Knutson, Newfolden, Minn.  
Mr. Morris Borstad, Tioga, N. Dak.  
Mr. Sherman McCarlson, Webster, S. Dak.  
Mr. Roger Rasmussen, Penhook, Minn.  
Mr. Lester Davidson, Ortley, S. Dak.  
Mr. Allen Hjermstad, Zumbrota, Minn.

### Terms expire in 1982:

Rev. Dennis Gray, Spicer, Minn.\*  
Rev. Jay Erickson, Minneapolis, Minn.\*  
Rev. Francis Monseth, Minneapolis, Minn.  
Mr. John Mundfrom, Minneapolis, Minn.  
Mr. Wayne Pederson, Roseville, Minn.  
Mr. Strom, APO New York  
Rev. Howard Kjos, Roslyn, S. Dak.  
Rev. Orville Olson, Hatton, N. Dak.  
Mr. Howard Johnson, Astoria, Ore.  
Mr. Gerald Anderson, Ishpeming, Mich.

### Terms expire in 1983:

Mr. Stanley Holmaas, Newfolden, Minn.\*  
Mr. Theodore Hanson, Mason, Wis.  
Mr. Arne Berge, Binford, N. Dak.  
Rev. Donald Greven, Radcliffe, Ia.  
Mr. Sheldon Mortrud, Thief River Falls, Minn.  
Rev. Raynard Huglen, Newfolden, Minn.  
Rev. Leslie Galland, Everett, Wash.  
Mr. Ralph Peterson, Portland, N. Dak.  
Mr. David Russum, Grafton, N. Dak.  
Rev. Trygve F. Dahle, Spicer, Minn.

### Terms expire in 1984:

Mr. Raymond Jacobson, Wadena, Minn.\*  
Rev. David C. Molstre, Dickinson, N. Dak.  
Rev. Bruce Dalager, Mentor, Minn.  
Rev. Philip Featherstone, Pukwana, S. Dak.  
Dr. Wayne Sletten, Faith, S. Dak.  
Mr. Donald Carter, Lake Stevens, Wash.  
Mr. Wayne Floan, Fertile, Minn.  
Rev. Rodger Olson, Grafton, N. Dak.  
Rev. Gary Skramstad, Bessemer, Mich.  
Rev. James Fugleberg, Ontonagon, Mich.

---

## Nominations Committee

---

(as elected by the 1979 Annual Conference, membership subject to change)  
Mr. Kenneth Nash, Colfax, N. Dak.  
Mr. Erling Brekke, Antelope, Mont.  
Rev. William Moberg, Ortley, S. Dak.

Mr. Curtis Thompson, Newfolden, Minn.  
Rev. Dennis Gray, Spicer, Minn.  
Rev. Henry Johansen, Virginia, Minn.  
Mr. Clifford Holm, Minneapolis, Minn.  
Rev. James Fugleberg, Ontonagon, Mich.  
Rev. Ted Kennedy, Nogales, Ariz.  
Mr. Howard Johnson, Astoria, Ore.

All committee members are open to suggestions and recommendations concerning nominations to be made at the Annual Conference. They will welcome your help.

---

## With our evangelist

---

Please add this engagement to Evangelist Kenneth Pentti's schedule which appeared in the April 15 issue:  
*Faith S. Dak.*

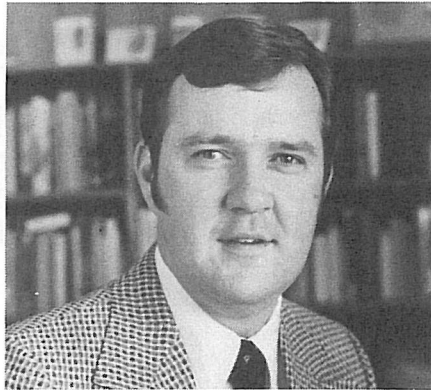
Bethel Lutheran Church  
June 1-6

Ernest J. Langness, pastor

Pray for the evangelism ministry of Pastor Pentti, for there are many to reach in these days.

## Introducing our senior seminarians

### Pastor Curtis Emerson



Greetings to you from Him "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. 1:14).

I was born and raised in a Christian home where my father always tried to lead us unto the Lord through all the good things of the church, Bible study, devotions and prayer. I always considered myself a Christian because of these good things, but at the age of 14, at a Sunday evening service at Soul's Harbor in downtown Minneapolis, I went to the altar and asked Jesus Christ to forgive me and come into me and save me, for himself.

I truly did desire to do what the Lord wanted me to do, but when, at 20 years of age, He called me into the ministry, I said, "Anything but that!" It was at a Bible study when our pastor at that time said that there are men in this room tonight who belong in the ministry of our Lord that I knew in an instant that the Lord had prompted our pastor to say that just for me. After fighting the call for over a year, I finally yielded my life to whatever He wanted for me and the next day I was in the Independent Lutheran Seminary. I was graduated in 1973 and began serving churches in Kasson and Zumbrota, Minnesota, after ordination. From there I moved to Cottonwood, Minnesota, where I served for four years in a small country parish. While serving in this parish God laid upon my heart a strong desire to work with and join the Association of Free Lutheran Congregations. I met with the Co-ordinating Committee and they suggested that I attend the Association Seminary for a year, which I began doing last fall.

I am grateful for the opportunity that God has given me to serve Him in the parish ministry. Truly this is a very important task and I feel a very high calling, that is, the task of serving and ministering unto God's elect peoples. I thank God for "delivering me out of the power of darkness," and may I be used as His instrument to bring others to the Savior also.

## AFLTS summer classes features two guests

The annual Summer Short Course at Association Free Lutheran Seminary, July 28-August 8, will feature two guest lecturers this year.

In the first, week, Dr. James Hamre, professor of religion at Waldorf Junior College (ALC), Forest City, Ia., will give six lectures on Georg Sverdrup, early president of Augsburg Seminary and a founder of the Lutheran Free Church. Dr. Hamre will be publishing a book on Dr. Sverdrup soon.

Dr. Theodore Raedeke, leader of the Key '73 evangelism program in the U. S., will make six presentations on Church Growth in the second week. He is a clergyman of the Lutheran Church-Missouri Synod.

Free Lutheran Seminary faculty will also lecture during the two weeks.

Lutheran Brotherhood, fraternal life insurance company based in Minneapolis, is offering a \$100 scholarship to anyone attending both weeks of the Short Course and \$50 to those who attend one week.

To enroll, please write to Rev. Amos Dyrud, dean, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

Churches,  
Camps,  
Youth,  
serving together

## Youth Ministries Program

Dear Co-workers:

At the 1978 Annual Conference a resolution was adopted calling for the provision of opportunities for young people to work within the parishes of the AFLC. We encourage youth to fulfill their responsibility within their home congregation first of all. At the same time we realize that the Lord may have an area of service for them elsewhere.

The Luther League Federation, in cooperation with the Youth Board, has established a plan for a Youth Ministries Program. The purpose of the program is to provide service opportunities for AFLBS students, graduates, or

youth with equivalent training, within the parishes, camps, etc., of the AFLC. The Youth Ministries Program is designed to aid the parish by compiling applications of youth interested in this type of service and making these available to the parish or organization requesting a worker. It will be the responsibility of the prospective worker to interview the applicants and oversee the work of the youth in their employ. The LLF will request that monthly evaluation reports be completed by the parish board together with the pastor and also by the worker.

The Youth Ministries Program is designed to bring the parishes or organizations seeking laborers and the available youth together. If you have work opportunities available and desire further information, request forms and details which are available from the LLF Secretary.

Sincerely in Christ.  
Rev. Dale A. Mellgren  
LLF President

Address inquiries to Miss Robbin Thompson, Newfolden, Minn. 56738. Pastors desiring parish help for the summer should also contact Miss Thompson.

# Fuller Appropriation

To have this power within the Church does not require another Pentecost, but a fuller appropriation of the pentecostal blessings: the use of the Word of God, so significant for our daily lives, for the sake of learning how to express in our life, what God had made fully known as His program for the salvation of the world. In other words, we need today the *indwelling of the Holy Spirit*, that He may sanctify us wholly, in order that our spirit and soul and body may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ.

Timotheus Lehmann

---

THE LUTHERAN AMBASSADOR  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

---

---

Second-class postage  
paid at Minneapolis, Minn.

---



## Disobedient to parents

II Timothy 3:1-2

"You're not my boss!" Having growled these angry words at her mother, the girl walked away with tears of anger in her eyes. These words were spoken right in front of me in a huge store. The girl rushed up to her mother, who is a clerk in this store, and blurted out, "Mom, someone slashed all the tires on my car with an ice pick." The mother sympathized by replying, "They ought to have their heads chopped off. Parents just don't teach their children anything these days." (That lady's suggestion for dealing with criminals would definitely prevent the offenders from committing crime again, though it would be an extremely drastic measure.) After that mother had expressed her opinion, she told her daughter to go to work anyway. At that point the daughter glared at her mother and growled, "You're not my boss. I'm not going."

I stood there amazed after hearing the way in which that girl spoke to her

mother whom God says she should honor. As I thought about those angry words, the words of II Timothy 3:1-2 came to me: "This also know, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, *disobedient to parents*—." I was reminded of the fact that I was seeing right before my eyes one of the marks of the latter days, namely, *disobedience to parents*. The Bible says that men will be lovers of their own selves. As men come to love themselves more, they will inevitably come to love God and their fellowmen less and less. One person said, "Self-love has many other diseases in it, and so it is hard to cure." According to God's Word, one of these resulting diseases of self-love is disobedience of parents. Children who become lovers of self become concerned mainly with their own happiness, with little concern for the welfare and rights of their parents.

Indeed, this mark of the last days is

extremely prevalent in our nation. A troubled mother commented, "I'd like to take my daughter (an 8th grader) to church with me, but I'd have to carry her in order to get her there and I'm not able to do that." *Disobedience to parents!*

The seriousness of this problem was brought home to me the other day when I received a letter from our Police Department. Our Police Department feels that there is a great need for a Families Anonymous group to help parents of children with serious behavioral problems. An enclosed questionnaire contained such questions as: "Do you feel frustrated in your attempts to control your child?" "Does your child's behavior have you climbing the walls?" Obviously our police officers are seeing that these are days in which children are *disobedient to parents*.

How can this serious problem be prevented? By bringing up our children in the nurture and admonition of the Lord, by teaching them to respect God, and, in turn, their parents, and by leading them to Jesus as their Savior and as the perfect model of One who was obedient to His parents. Then even in the last days our children will be led by "God's Spirit to be *obedient to parents*". Then, instead of growling, "You're not my boss," our children will be given the attitude of the confirmation class student who wrote, "God has given me my parents and their love."