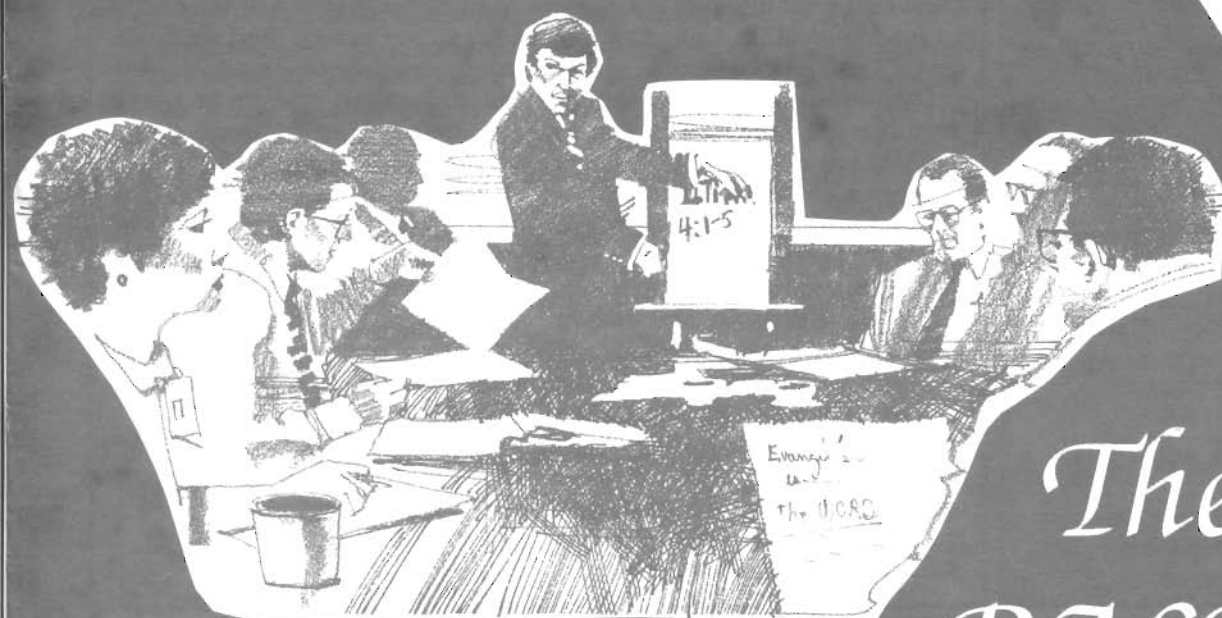




THE LUTHERAN AMBASSADOR

April 27, 1993



The
PASTOR

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CONTENTS

The Pastor as Evangelist	p. 3
Joy in the Parsonage	p. 4
I Like My Pastor	p. 5
My Greatest Joy in the Ministry	p. 6
Where Three Oceans Meet	p. 8

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Light on the Way

More Than Conquerors

In Romans 8 we have:

EMANCIPATION — from the slavery of sin;

EXALTATION — from slavery to being sons in the King and heirs to His throne;

EXPECTATION — of adoption as sons and redemption of our bodies;

EXPLANATION — of how this takes place and the subsequent

EXULTATION — over our "good" fortune!

When Christ's redemption becomes real and personal to us, we are emancipated from sin's slavery. As in marriage, this ends our old associations which are to be treated as dead. Nevertheless, as we learned in chapter 7, though these past sins can be heard knocking on the roofs of their buried caskets seeking to re-enter the life of the living, sometimes their pleadings cause us to give in.

Paul confesses: "I know that nothing good lives in me (that is, in my sinful nature), and sometimes the evil I do not want to do - that I do!" Then Paul concludes with: "Thanks be to God, our Lord Jesus Christ." What a blessed comfort comes in that first verse of chapter 8: "Therefore there is now no condemnation for those who are in Christ Jesus, because through Jesus Christ the Law of the Spirit of Life has set me free from the Law of sin and death." That's emancipation!

Don't think it strange to be beset by temptation just as Paul was. It is not a sign that you are not a Christian nor even a back-slidden one. Who will rescue me? Jesus Christ our Lord!" So what is the Good News? What the Law can't do and what our flesh won't do, God did through Jesus. This washing from sin might be thought of as a constant flushing or cleansing of all those who are living under the faucet of the Holy Spirit.

What is the Christian's attitude toward sin? Do we regret it? Or perhaps do we excuse and maybe even gloat over it? Peter in his second epis-

tle uses an extreme example of Lot. He calls him "righteous" because he was distressed by the filthy lives of the Sodomites. It is clear that he suffered in this life because of compromise. That there are many such sad and compromising Christians today is a tribute to God's grace, but also a sad illustration of lives deprived of God's blessings because of disobedience.

Verses 12-17 tell us that we no longer have any obligation to our buried sins. When we respond to our sinful nature, we restore life and power which if not repented of will ultimately bring death. But if by the power of the Holy Spirit we put to death the misdeeds of the body, we will live. But we must remember the source of that power is not of ourselves.

Verses 18-28 point out that as God's child, we have confident expectations of future glory. We may get discouraged when we look at ourselves, but Paul sums it up very succinctly in verse 18: "I consider that our present sufferings are not worthy to be compared with the glory that will be revealed in us." When we think about that, we take courage. Then we commit ourselves anew to the Holy Spirit who helps us in our weakness (8:26).

Paul then explains how God uses all that happens to us who love Him to work for our benefit. What remains in the chapter is our exultation (8:31-39). If God be for us who can be against us? Who will bring any charge against us whom God has selected? With Him on our side who shall separate us from the love of Christ? No, in all things we are more than conquerors through Him who loved us. Praise His name!



— by Rev.
Lloyd Bjornlie

The Pastor as Evangelist

II Timothy 4:1-5

In this day in which we live, we find that there are many people looking for a cause to cling to. One such cause we hear of is the case of "endangered species." This summer KTIS, at the Crossroads Chapel on the Minnesota State Fairgrounds, interviewed an 87-year-old man who identified himself as an "endangered specie." "Oh, what are you?" they asked. "I am a Lutheran evangelist." We may get a little chuckle from this, but it is a sad commentary on Lutheranism today. How the Lord needs pastors and lay people who are soul winners!

In our text, we first see the urgency of evangelism. It is only when we get God's perspective on life and death that evangelism becomes urgent. To realize we live in the "Presence of God" as believers should create the filial fear of wanting to please my Savior. Moreover, when I consider Judgment Day, it creates an urgency in my evangelism. If there is no judgment, evangelism would be a waste of time. Since the Word is clear that Judgment Day is real, we are compelled by Jesus' love to evangelize.

Second, we need to be reminded that evangelism is offense not defense. My son and I like to play chess. He is getting pretty good defensively, zig-zagging his pawns, but it still allows me to concentrate on offense. As long as he doesn't move to offense, I think I will keep winning. I am afraid, as Christians, we are often content to play defense in our world. We defend our faith when asked, but do not actively share Christ.

Our text exhorts us to preach the Word. That is an imperative in the Greek. We are to be prepared at all times: not only when fishing is good (in season) but also when evangelism seems more like work. Notice the exhortation in regard to attitude: "with great patience." Few things in life happen instantly. I have hunted deer for 23 years, but not until this November 9 at 6:50 a.m. was a real trophy mine. It takes great patience in winning souls.

Third, we need to be aware of the changing world in which you evangelize. Recently I heard about the Russian cosmonaut who, while he was in space, received the shocking news that his country was gone. We live in a time of great change. One change we see is that people do not want sound doctrine today. People want their own desires met and so we see a turning away

from the Truth. It is still our privilege and responsibility to evangelize in our society. According to Philippians 2:14-16a we are to "hold out the word of life" to a dying world.

Fourth, we need to persevere in evangelism. I believe the "But you" in verse 5 is a call to keep being different. The joy of assurance in Christ is to give us a different fragrance than the world. We are to keep our head in all situations, to be self-controlled (Spirit-controlled) in our relationships, ready for the promptings of the spirit of God.

Also we are exhorted to keep enduring hardship. Last June 16 a tornado destroyed our church. On December 24, one section of the walls on our new church blew over. Hardship is not a sign to quit. It is part of living in a sinful, fallen world.

Paul tells Timothy to keep evangelizing. Notice he says, "the work of an evangelist." It is work to learn and study from Scripture to share your faith. I have been greatly helped by the Evangelism Explosion Training. I have found great joy in training people in my congregation how to move from talking about the weather to Jesus. I believe our task as Christians and especially pastors is to diagnose people's soul condition. The two E.E. questions have been so helpful in my own spiritual life: "Have you come to the place in your own spiritual life where if you were to die tonight and would stand before God and He were to ask you, 'Why should I let you into my heaven?'" What would you tell Him? A doctor uses questions to diagnose physical health. A Christian uses questions to diagnose where people are at with Jesus. Thankfully, we have the medicine that can cure a sin-sick soul. Jesus freely forgives sin to all who will receive Him.

John Harper, the newly called pastor of Moody Church in the early 1990s, manifested his Christian character in the sinking of the Titanic. Dr. W.B. Riley related this about his death: "We have the history of John Harper's end from survivors brought to harbor in safety. When the Titanic was struck by the iceberg that drove in her sides and sent the ship to the bottom, John Harper was leaning against the rail, pleading with man to come to Christ. May we be found doing the same when our Lord returns — doing the work of an evangelist."

"It is only when we get God's perspective on life and death that evangelism becomes urgent."



— by Rev.
Lyndon Korhonen
Cokato, Minnesota



JOY

in the Parsonage

It was Easter. Supper was being prepared in the kitchen while children were playing in the living room. At 4:55 p.m. the doorbell rang. Young John went to answer the door. He listened to the caller then replied: "He is not here, He is risen." I quickly arrived at the front door to explain to the puzzled caller that my husband was not yet home from work. I thought about the answer our little two-year-old had given the caller. Was it so strange? After all, it was Easter and the children had been memorizing the Scripture for that season. I realized that it was a blessing to have the joy of the Scriptures a part of their lives and be just as natural as answering the door.

Our parsonage door has been answered a lot! Some have called the parsonage a glass house. Jesus spoke of a city set on a hill to explain how we should let our light shine to bring glory to the Father. Should not all our homes be that light, a glass house reflecting the joy of the Lord? I believe with all my heart that the home of every Christian can be that light; but *only* by God's grace and power!

Paul said that his goal was "that I might know Him." There is no greater place to "know Him" than in the family, including the pastor's

family with its distinct pressures and opportunities. God designed the family within the congregation for the perfecting of the saints, or to help each other become more Christ-like. He brings situations and people into our congregations and neighborhoods to teach us His ways. He blesses us as we yield ourselves to His loving hand. Jesus said that "apart from me you can do nothing." Satan's agenda is to deceive the Christian into thinking that the work of the ministry is done in one's own strength. Jesus called this "sin" and it only leads to discouragement. The parsonage is often singled out by Satan where he delights to rack havoc.

Early in our marriage we decided that we wanted to be wholly committed to the Lord to raise a family in His ways. Psalm 16:11 tells us: "Thou wilt show me the path of life; in thy presence is fullness of joy." We have found there to be many choices: choose to obey the Lord or choose to go our own way. I can well remember the torment involved in balancing the pleasures of sin for a season and the materialism and praise of men that is so attractive versus the humility and servanthood that is pleasing to the Lord. When we choose to follow a committed path of obedience to His Word, then He promises to bless us with His joy. Psalm 63:8 says: "My soul followeth hard after thee." This epitomizes the attitude that the Lord wants from His children. As we do this, His blessing is all in all. Oh yes, we fail, we learn, we seek His faithful forgiveness and we still so often see only as "men" see and not as God sees. We still need to remind ourselves to seek His glory and not our own; to humble ourselves and be concerned more about God's reputations than our own.

As we raise our six children in our "glass house," God provides so many wonderful opportunities to serve in the congregation. Our two oldest sons had the opportunity to serve in Russia for several months last year. We felt joy along with a sense of unworthiness in seeing His hand so clearly at work. That joy is there daily in the parsonage, as the work of the ministry continues. I think of all the prayers on behalf of the pastor's family, the words and deeds of encouragement, the joy of fellowship and the reproofs given in love helping us to see ourselves as others see us. Above all else, what joy occurs in the parsonage when souls repent and come to salvation!

— Shirley Gettis

Vernon, British Columbia

(The author is the wife of Rev. Gerald Gettis, pastor of Living Word Lutheran Church, Vernon, and Emanuel Lutheran Church, Salmon Arm, B. C.)

I Like My Pastor



A five-year-old boy came to church for the first time with his mother. She had told him they were going to God's house. Before the service began, the boy in his wide-eyed curiosity scanned the people milling around in the entrance of the church. Finally his eyes met the eyes of the pastor and a smile was exchanged between them. The child turned to his mother and asked: "Is that God?" People who heard the question chuckled but the pastor froze for a moment under the sobering thought.

We asked three congregations to submit their young people's perspectives of their pastor. The congregations are served by pastors representing all age groups.

"My pastor is an extremely caring, happy, understanding, hard working and intelligent man. He is a good friend to talk to when you need someone to talk to. He listens to every word you say and understands. When he preaches, his words fill the room and fill your heart and make you understand about Jesus. My pastor is the greatest!"

— Age 15 (Arizona)

"One time we went on a walk and he talked to me."

— Age 6 (Minnesota)

"I like pastor because he loves Jesus and makes me want to love him too."

— Age 7 (California)

"I like it when he has us sing energetically in church."

— Age 12 (Minnesota)

"He seems like he is a real person, not just a minister. He takes the youth group places and does fun stuff with us. When he preaches, it seems like he is talking straight at me and not just reciting a speech."

— Age 15 (Arizona)

"I like pastor because he takes the time to teach me how to study and understand the Bible ... Now I can pick up God's Word and read it everyday and when I have questions, which is often, I can give pastor a call. Even if he doesn't know the answer, he'll look it up and call me the next day."

— Age 17 (California)

In our twentieth century evangelism ... men are urged to be saved before they know they are lost, to believe without being convicted of their need. The fruit is picked before it is ripe and, of course, the work is bound to come undone.

If we are to get Holy Spirit fruit, God must prepare the ground. The Holy Spirit must convict of sin before men can truly believe. It is right to tell people to believe — when God has done work in their hearts, but first they must feel their need.

Let us wait until the Spirit of God has done His part before we say: "Believe on the Lord Jesus Christ, and thou shalt be saved," (Acts 16:31). Let us first see the signs of conviction as in the case of the Philipplan jailer. And when their anguish is so deep that they are forced to cry aloud: "What must I do to be saved?" then we will know that they are ready to be exhorted to trust and exercise faith in Christ, but not until then.

— Oswald Smith

— submitted by Orrin Nyhus, Almena, Wisconsin

My Greatest Joy In The Ministry

Just as the Apostle Paul encouraged Timothy to "do the work of an evangelist," today's pastor needs to be encouraged to stay involved in the ministry of evangelism. There are many opportunities for ministry in the congregation, but evangelism deserves top priority.

Evangelism is God's ministry. When I knock on a door of a strange house sometimes I imagine all kinds of terrifying results when the door swings open, but I remember that God has not called me to be an obnoxious salesman trying to fill my daily quota of saved souls. God's desire is for everyone to be "saved and to come to the knowledge of the truth," and I count it a privilege to be allowed to share the Gospel with all who will listen.

Evangelism at its best is saturated with prayer. Some of the most fruitful evangelistic visits have taken place on days when I wanted to hide in my office and read books about evangelism. As the Holy Spirit gently reminded me that evangelism is getting out of the office and meeting people in their circumstances, I obeyed and depended not upon my strength but on the power of the Spirit working through prayer.

Evangelism is hard work. Notice Paul said to do the **work** of an evangelist. It takes dedication and discipline to be a faithful evangelist and

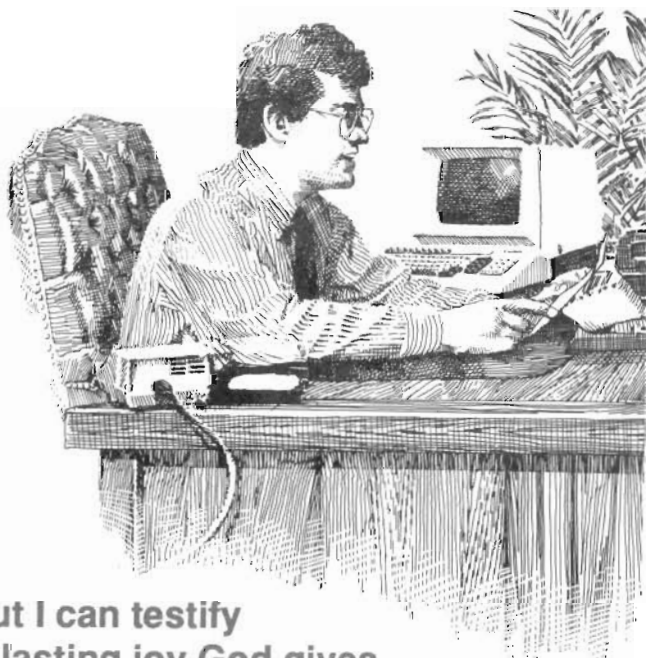
sometimes that means sacrificing personal interests. I sense that is what Paul meant when he wrote, "To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some. And I do all things for the sake of the Gospel, that I may become a fellow-partaker of it," (I Corinthians 9:22-23).

God gives an opportunity every Sunday for evangelism. Every sermon should clearly and strongly show the way of salvation in Christ. Many people will never come to special evangelistic services, so when they walk out the door after worship service on Sunday, they should know what it means to be a sinner, and what Christ has done for them through His death and resurrection.

Evangelistic sermons should focus on the cross. Paul wrote, "For I determined to know nothing among you except Jesus Christ, and Him crucified, and my message and my preaching were not in persuasive word of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God." Preaching Christ crucified is more important than flattering the emotions of the heart of man with flowery words and illustrations that bring tears to eyes.

The greatest joy I have received from ministry has been from staying involved in evangelism. I can't boast of having led hundreds of people to Christ, but I can testify of the lasting joy God gives when one sinner comes to trust Jesus Christ as Savior. And to think that God has invited me to share His message of salvation with the world causes me to stand in holy awe of God's plan and purpose for every Christian.

God is preparing us for a Holy Spirit revival — I sense the need in my life — so let us continue faithfully day by day to stay involved in evangelism, looking for opportunities to share the Gospel, and rejoicing when another sinner is received into God's kingdom.



"... but I can testify of the lasting joy God gives when one sinner comes to trust Jesus Christ as Savior."



— *by Rev. Joel Lohafar*
Ferndale, Washington

Ministering to Pastor's Wives

We, as pastor's wives, are very excited about a new outreach that is in its developmental stages. This past January at the Pastor's Conference at the ARC, the pastor's wives met separately for two workshops. Out of this loving time of friendship and fellowship, there were several who asked: "How can we reach out more effectively to each other as wives, especially including those who are unable to attend the Pastor's Conference or Annual Conference in June?" Many were excited with the idea that we need to try to be more open and available to one another.

Out of this emerged the idea of having a newsletter for pastor's wives within our AFLC and thus, "HeartLines" was born. It will be coming quarterly and our first issue is scheduled to be mailed in April. We will be including all the wives in active parish ministry, seminary faculty and student wives, retired and widowed and our missionary wives. The WMF has graciously offered to cover costs and mailing. Their enthusiastic endorsement means so much.

Our AFLC family has been growing numerically, especially these last years. With the many new faces that are evident, we desire to know each other better. We trust our newsletter will be one way for pastor's wives to stay "in touch" with one another. We have unique needs and special challenges and we need to draw close to each other for mutual encouragement. It is our prayer that Christ's love will flow between us and continually knit us together in Him.

An additional new venture will be happening this year! During the WMF Day at our Annual Conference on Wednesday, June 16, there will be a special hour set aside from 3:45-4:45 p.m. for a Pastor's Wives Fellowship. It will be a time for sharing needs and joyous support. We hope many wives will be able to participate.

The Other Missionaries

Children are your greatest asset on the mission field, was the clear directive from my instructor during missionary candidate orientation when I was a young missionary with the Wycliffe Bible Translators.

What does this concept mean? Have you observed a new family enter a strange new group? Who gets acquainted first? Who goes up most readily to strangers and quickly makes friends? Of course, it's often the child of that new family. Who draws the strange new adults to his side as they exclaim how clever or nice she/he is? Of course, it's the child!

In World Missions we value the children of missionaries greatly! We consider the children of our missionaries to be partners in their dad and mom's ministries. In fact, the happiest missionary families are those in which the children are included in evangelism, visitation, church programs, etc. with their parents. This unites the family and gives joy in reaching out to newcomers and welcoming guests into the home.

Recently, at the conclusion of a three-week period of Pre-Field Orientation for new missionaries, a little five-year-old boy smiled up at the Mission Director and exclaimed, "You know what? **We're** going to be missionaries!" This truly is the philosophy which honors God and puts the highest value on missionary children. Praise be to God for the AFLC's young missionary partners: Tamara, Robi, Melissa and Jonathan Abel (parents are Pastor David and Janet), Ingrid and Daniel Giles (parents are Pastor Dan and Debbie Giles), Johanna, Christina, Andrew and Matthew Abel (parents are Pastor Paul and Becky), Chester Dyrud (son of Pastor Connely and Carolyn), and April Abel (daughter of Pastor Jonathan and Tamba). We look forward with joyful anticipation to Rachel Schierkolk (daughter of Pastor Todd and Barbara) and Josiah Nelson (son of Pastor David and Sarah) joining the mission family soon. We praise the Lord for the wonderful boys and girls who are children of our national pastors and workers in Brazil and Mexico and India.

God bless our missionary children. Some are adults now, some are teens, and some are the "little lambs." Let us be faithful in praying for them.

— Rev. Eugene Enderlein

"... I am reminded of how much the cause of missions is indebted to many who are never themselves permitted to see the mission field — many, it may be, who are unable to give largely of their substance, and who will not be a little surprised in the Great Day to see how much the work has been advanced by their love, their sympathy, and their prayers."

— J. Hudson Taylor

We are extremely privileged to be pastor's wives. We continually seek God's empowering in us for renewal and strengthening as we share with our congregational families. We continually covet your prayers, for we are truly partners in ministry. Let us always uphold and affirm each other in our

various areas of service, for all of us joyfully serve the Lord together.

— "Heartlines" Editorial Board
Barb Skeie, Coordinator
Cheryl Skordahl, layout
Linda Korhonen
Angie Lombardo

A few years ago I came across a dramatic story which I'd never heard before. From material found in "Folkebladet," Norwegian language paper of the former Lutheran Free Church, and other background material, and conversations with someone who lived the story, although too young to remember, I have constructed an account of a young missionary couple answering God's call to serve the

heathen of Madagascar. Their story is a forgotten page of our history, but one that should be preserved. Out of that conviction, it is presented here.



— by Rev.
Raynard Huglen
Newfolden, Minnesota

The year was 1917. The world was at war. When the United States entered the conflict on April 6, it truly became a "world war."

Pastor Jens K. Nygaard sat at a table aboard the ship "City of Athens" in the port of St. Lucia in the West Indies. He wanted to send a letter back to the mission board in Minneapolis. There would be no opportunity to send mail for a few weeks now as the ship headed out to open sea and eventually Cape Town, Africa.

They were a week out of New York, having sailed on July 8. Jens Nygaard felt that they were fortunate to have secured passage on the "City of Athens," which was under the registry of Thomas Cook and Son. For a long time it had seemed impossible, but at the last everything had worked out right for them. He thought of his wife of four months, Marie. She wasn't standing the trip very well so far, but maybe the stop over at St. Lucia would be a help.

What a beautiful spot was St. Lucia, part of the great British empire, although evidences of the former French ownership were all around, among them the dominance of the Roman Catholic Church, with its large cathedral.

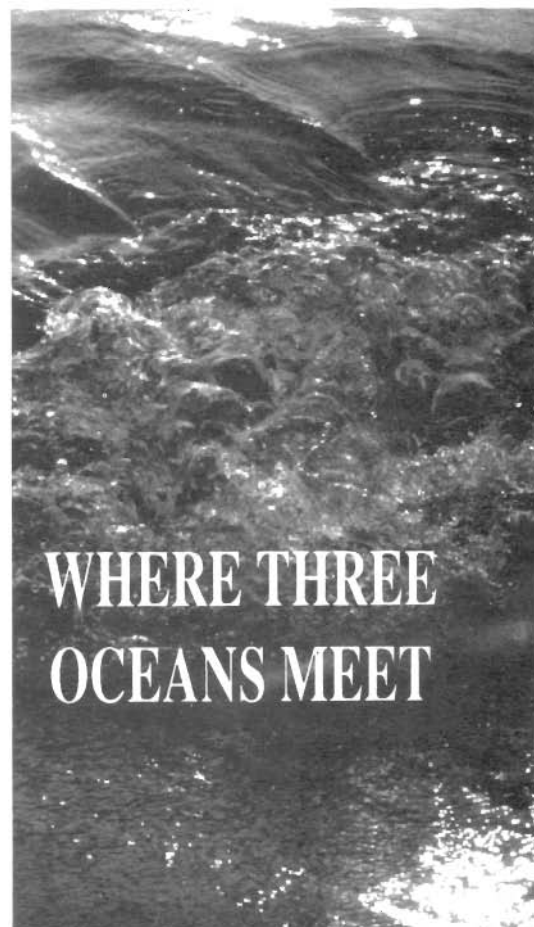
Flowers abounded. All kinds of fruit were available. But out on the streets it had not been a little annoying to be pestered by so many young boys begging for money. One got rather suspicious at hearing time after time their stories about being fatherless.

Through the porthole, open in the hot weather, Jens Nygaard could see the native men carrying coal aboard ship. He had learned that they carried

loads of 250 pounds in these baskets upon their heads. Incredible! And they only received a cent per load. Yet they went about their work all day shouting and laughing.

Jens Nygaard roused himself, but reminiscences caught him. He thought of how he was 28 now and getting out to his life's work. The three years at Augsburg Seminary had been good. The spirit was so warm there and he'd made friendships he was sure would be lifelong. He hadn't gotten any real Christian training at home in Denmark and even though he hadn't come to assurance of salvation until he was a young man, he recalled what a teacher long ago had taught them, "My neighbor is my wife, my children and the negroes of Africa." Interesting how that had stayed with him from childhood and now he was heading for the island of Madagascar as a representative of the Lord Jesus.

And his beautiful wife, Marie, to think that he had found someone from his native land and, more than that, someone who had already been a missionary and was so gifted. Marie had felt the call to missions from childhood; she'd had a Christian home. Several years had been spent in Syria before the missionaries there had been told to leave. She was a nurse; she spoke Arabic and was trained in stenographic typing in German and English, as well Danish. Yes, she was a capable one and would very likely have less trouble than he learning the French and Malagasy languages they would need now. Marie hadn't spent so much time in America — how could she? — but for the last year had been a missionary to immigrants at Ellis Island.



WHERE THREE OCEANS MEET

But he **must** get his letter done. Perhaps tomorrow the "City of Athens" would leave port on that long stretch of open sea and he must post the letter to Pastor Andreas Helland back at Augsburg. The ship carried a number of missionaries among her passengers. There were Pastor and Mrs. David Lovaas and baby daughter, Evelyn, Pastor Kittel Braaten and Sister Caroline Thompson, who was returning to Madagascar after a furlough. They were going out under the new Norwegian Lutheran Church of America, formed only a month ago. He and Marie felt close to these people. They were Scandinavians, too, and would be working in south Madagascar, the same as they. Going on to Bombay, India, for the sake of Christ were Helen C. Robinson and Pastor and Mrs. A. Duckworth and their six children. Precious folks, all of them.

Jens Nygaard wrote the letter back to Minneapolis, closing with these words: "Otherwise (apart from the war), there is no anxiety, naturally. We

are on the errand of the Almighty and not our own. There is security and confidence in this, that when a person goes out under difficulties and to difficulties, that a person isn't his own, but belongs to God and does His errands." There, that took care of that and it felt good to have put some things down on paper for the dear friends of the sending church.

The course to Cape Town was due southeastward. In a few days they crossed the Equator and passed, in time, at not great distance Ascension and St. Helena Islands.

Finally, about three weeks after leaving St. Lucia, on August 10 they were approaching Cape Town. It was exciting to catch the first sight of land. For several hours they could see the mountains back of Cape Town and eventually single out distinctive Table Mountain near the city. The voyage had continued to be hard for Marie and she hadn't enjoyed it very much. Maybe getting on land for a little while before going on to Durban would be a tonic for her, for them all. Perhaps their stop over could include a ride up Table Mountain in an electric car.

You had to say that Cape Town and its harbor were beautiful. Here the currents from three oceans mingle: the South Atlantic, the warm Indian Ocean and the icy Antarctic. And the air wasn't really warm that day, but after all it was still winter in the southern hemisphere.

At a little after three that afternoon, Pastor Braaten was on the deck watching the approach to the new continent. Pastor and Mrs. Lovaas were in their cabin with little Evelyn, now about seven-months-old, writing to the folks back in the U.S. Suddenly the air was rent by a terrific explosion; it seemed like there were two of them. Whatever happened was near the bow, apparently on the left or port side. Later it was learned that a mine had been struck, likely laid by the British themselves.

Thank God, there was no panic among the passengers but we can imagine the commotion and press in the corridors and stairways. People looked out for themselves, but also

assisted others. Family groups worked to see that every member got to the lifeboat stations. A drill had been held so that there was some idea what to do and where to go. Into the seven lifeboats the passengers and crew went. Mr. Braaten and the Lovasses were in No. 3 with the second mate in charge. Jens, Marie, Sister Caroline and the Duckworths were in No. 1 with the first mate.

Attempts were made to row toward shore but they were futile. It was difficult enough to keep the boats headed into the waves to keep them from capsizing. About an hour after they fled the ship the stern of the "City of Athens" rose straight up and then sank beneath the water.

Anxious glances were cast toward Cape Town. Where was help? It began to get dark and the seven boats were spread out over steadily growing waves and the occupants of them lost track of one another except when flares were lit from time to time and revealed a location. There was fear that they might have to spend the night in the little boats, when over the waves a light appeared. A tugboat had been sent out to search for survivors. Later, Pastor Lovaas would write of the feeling they had when they saw that help was on its way: "Our hearts were filled with thanksgiving and praise to Him who has said, 'Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.'"

Here and there the tugboat went, picking up people on each lifeboat. When the Lovaases and Kittel Braaten were picked up they were told that the seventh boat had not yet been found. The Nygaards and Sister Caroline were not accounted for yet. It was now a quarter of eight and fully dark. It wasn't until 10 o'clock that the missing craft was found and it was learned that almost half of those who had been aboard had been lost.

Two lifeless children were brought aboard the tug and their father, more dead than alive, lived only a short time. It was Pastor Duckworth. Others were taken aboard in various states of exhaustion, some unconscious. The Norwegian survivors searched for their

friends, but had to be told that the sea had claimed them.

As the story unfolded it was found out that the seventh boat had capsized four or five times and every time someone was lost in spite of the efforts made to save them. Jens Nygaard disappeared in the first upset. Marie, his wife, was rescued two or three times, but was too weak after the last one to be saved. Sister Caroline was another who did not survive the first capsizing. In one of the first upsets Mrs. Duckworth and her four oldest children all perished.

In all, 19 people drowned as a result of the sinking of the "City of Athens" including four of the Hindu crewmen.

And there the bodies of the servants of God rest, where three oceans meet, until that day when the sea shall give up its dead.

But hear the testimony of Pastor Lovaas as he had described those terrible events: "It was hard to lose our friends and co-workers in the Lord's vineyard. We can't fully realize that they have been taken from us; the whole happening seems to us as a dream. But it is our sure hope that these three (Jens, Marie, Sister Caroline) are now with Him who has said, 'In my Father's house are many mansions — that where I am, shall you also be.' That is our trust in sorrow."

*In all the mysteries of life,
none is greater than why God,
who has called His followers
to go to the ends of the earth
for His sake, has not permitted
them to then take up that work.
But there are some things it is
not for us to know. What we
are sure of is that we are to be
obedient and to come and go
at His beck and call.*

(Evelyn Lovaas, perhaps now the only living survivor of the sinking of the "City of Athens," lives in St. Paul, Minnesota, after a life as a missionary to Madagascar, herself.)

It's District WMF Rally Time!



The Upper Michigan District WMF Rally last fall was treated to a special presentation of the life of Katherine von Bora Luther. Ruth Engman, Chassell, portrayed Mrs. Luther's life in four parts, changing into a different costume each time.

The Comfort of Pruning

Ouch! That hurts! No more — I've had enough! If a branch could talk, this might be what we'd hear it say to the gardener as he cuts away to prune the branch.

You see, the master knows what parts of that branch stunt its growth, hinder its productiveness, and sap its strength. He sees the long range dangers that could result if the branch had its own way. He knows that the temporary pain will produce lasting effectiveness and joy. So the wise vinedresser tenderly cuts and trims to make the branch stronger and more useful for his purposes.

But the branch often has a different view. All he sees is that life is painful and full of setbacks. In fact, he may even compare himself to other branches: "Look at that branch! Why isn't he pruned? Why is it always **me** that has these problems?" He doesn't realize that the master is pruning that branch in a different way and at a different time. The husbandman knows what's best because he sees the whole picture.

Are you that branch? Sometimes I'm like that. Physical problems have often been the way that God has "pruned" my life. Special comfort has come to me again and again from this truth: "... every branch that beareth fruit, he purgeth it, **that it may bring forth more fruit,**" (John 15:2). That's what I want, don't you?

So let's entrust our lives into the loving care of our Heavenly Father. "For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory," (II Corinthians 4:17). He wants to produce eternal fruit through our living connection to Jesus Christ. So be an extension of His life to others, and always remember God's purpose in pruning: **that we might bear more fruit!**

"Yes, Lord — keep pruning!"

— Mrs. Lyndon Korhonen
National WMF President

Needs of the Association Retreat Center

Mattress covers — pillowcase style with zipper on one end. Heavy cotton, cotton-poly blend. Easy on and off, washable. 36 x 80 x 6, actual measurement. (Please add a little to allow easy removal).

Shower curtains — Water resistant fabric. 36 x 81 long. Actual stall 24 x 78. 10-12 grommets across top.

New canister-type vacuums — with power heads.

Pictures — with spiritual emphasis for rooms, hallways and lounges. Hallways — large pictures of Jesus (Jesus with children, knocking, outside the city, or with disciples. Rooms — 8 x 10 pictures or "sayings" verses or quotes.



Roseau, Minnesota — Rose Free Lutheran Cradle Roll. Douglas Erickson, Pastor Larry Severson, Steven Broten, Rachel Erickson, Debbie Wittak, Donna Broten, Isaac Erickson, Amanda Wettak and Benjamin Broten.



Coon Rapids, Minnesota — Maranatha Free Lutheran Cradle Roll. Pictured are Judi Meier with Leah; Sue Gossweiler with Noah and Judy and Scott Johnson with Kayla, Lauren and Bret. Not pictured is Brandon Bentley.

Clergy Worth

I trust that believers and all who wish to be called Christians understand that the ministerial office was instituted of God, not with gold and silver, but with the precious blood and bitter death of his only Son, our Lord Jesus Christ. For from His wounds, (as is shown in the epistles) truly flow the sacraments, and His blood has dearly purchased for mankind the blessing of the ministerial office, the function of which is to preach, baptize, loose, bind, dispense the sacraments, comfort, warn, admonish with God's Word, and do whatever else pertains to the care of souls. Such an office not only promotes temporal life and every secular condition, but it also gives eternal life, releases from death and sin, which is its peculiar and distinguished work; and indeed the world stands and abides only on account of this office, without which it would long since have perished.

... Where the Scriptures are neglected, there the clergy must be worthless.

— Martin Luther

Housing for the 1993 AFLC Annual Conference

June 16-20

DeKalb, Illinois

Rooms will be held until two weeks prior to the conference.

Howard Johnson — 1321 West Lincoln Highway
(815) 756-1451; FAX (815) 756-7260; toll-free 1-800-654-2000

Room type:	1 person	2 person	3 person
1 bed	\$39	\$45	
2 beds	\$40	\$46	\$48
1 king bed	\$44	\$50	
1 king waterbed	\$50	\$56	

There is an 11% tax. Discounts are available to AAA and AARP members. Cribs and rollaway beds are free.

Oxford Inn — 2675 Sycamore Road
(815) 756-3552; FAX (815) 756-8257
Room rates:

\$46 for 1 person; each additional person is \$6 plus tax. Cribs and rollaways at no cost.

Motel 6 — 1116 West Lincoln Highway
(815) 756-3398
Room rates:

1 person, \$24.36; 2 persons, \$31.02; 3 persons, \$37.68; 4 persons, \$44.34.

Days Inn — 1212 West Lincoln Highway
(815) 756-8661; FAX (815) 758-2603
Room rates:
1-4 people, \$45 in all doubles or kings.

DeKalb Motel — 1815 East Lincoln Highway
(815) 756-5411
Room rates:
Single, \$22; two people, \$26; double beds per room, \$30.

Holmes Student Center — A Campus Hotel
(815) 753-1444
Room rates:
1 person, \$37.74, includes tax; 2 persons, \$43.29; 3 persons, \$48.84, limited number of cots available.

Stratford Inn — 355 W. State Street, Sycamore, Illinois 60178
(815) 895-6789
Fax 895-6563
Room rates (Single occupancy.)
1 bed \$39, 2 beds \$52, Extra person \$7 per day
1 queen bed \$52

*Cafeteria style meals are available at the campus of Northern Illinois University and a variety of area restaurants.

* It is expected that there will be camping facilities. Further information will be made available.



Dr. Francis Monseth

Dr. Francis Monseth, Rogers, Minnesota, has received an invitation from the German Evangelical Lutheran Church in Russia and Latvia to be a teacher at a new seminary located in Jurmela, Latvia. This is near the city of Riga. The AFLC Board of Trustees has given the seminary dean

AFLTS Dean to Teach In Latvia

permission to take a sabbatical beginning September 1, 1993 through mid-June of 1994. Arrangements are being made for the ongoing administration of AFLTS during Dr. Monseth's absence. He is also video taping some classes now for use during the next school year.

There are nearly 500 churches in this fellowship with the majority of congregations located in Russia and the remaining ones in Latvia. The new seminary in Jurmela will focus on the training of 250 lay leaders who have previously received no formal training because the church was an underground church when communism governed the region. Dr. Monseth expects to be the anchor professor at the school in Jurmela. He also will likely return to the Academy in Tartu where he taught this last February as well as preach on weekends throughout this evangelical and conservative Lutheran church fellowship.

Dr. Monseth's wife, Ellen, and their son, Benjamin, a junior in high school and Rhoda, a freshman, will also go. They expect to set up only simple and basic housekeeping in the town of Jurmela. Eastern Europe Missions Network is facilitating this teaching ministry. EEMN is based in Minneapolis and AFLC Pastor Don Richman serves as its founder and director. The address is 9330 11th Ave., S., Bloomington, MN 55420; phone 612-888-3510.

Prayer is requested for Dr. Monseth as he studies the German language. He expects to have an interpreter only temporarily. Because of the newly opened doors for the Gospel, spiritual warfare seemingly is intensified. Pray also for the **Gale Melbys** serving in an agricultural ministry near Riga, Latvia.

(For more information, see Dr. Monseth's article on Latvia in the April 13, 1993, *Ambassador*.)

A SPECIAL MEMORIAL DAY OPPORTUNITY

May 28-31

It is free — in exchange for your labor!

Please make reservations!

Join us at the Association Retreat Center. Call (715) 294-2877.



Minot, North Dakota — Bethel Free Lutheran Church sponsors a Wednesday evening children's program called "Adventures." This is patterned after a VBS type ministry and includes outreach to senior citizens in their homes and in nursing homes. Pictured is the group visiting Mr. Oscar Folden at Trinity Nursing Home. Rev. Jerry Moan is standing in the back.

Norway, Illinois — The Cup of Cold Water Ministries, U.S. Center, will be the location for the new Fox Valley School of Ministry expected to begin in the fall of 1993. The school will focus on training lay people to more effectively serve the Lord. Three hour classes, one night each week for six weeks will include: New Testament Survey; Old Testament Survey; Christian Life and Faith; Missions; Counseling and other Bible courses. Classes will be taken for credit and will lead to a Certificate of Christian Studies. Registration will be open to all area adults. Six AFLC pastors in the area will staff the school. They are Scott Gray, Gary Jorgenson, Rob Lewis, Mel Meyer, Mark Olson and Jeff Swanson.

Rev. John Abel, Hitterdal, Minnesota, who has been serving as AFLC evangelist since his retirement as a missionary to Brazil, was released from his position by the Evangelism Commission effective April 1, 1993, due to the lack of funds. Congregations may still contact him personally to schedule special meetings.



Rugby, North Dakota — Hope Free Lutheran Church added nine members to their congregation on February 28. Pictured with the new members is Pastor Henry Mohagen, center back.



Bethany Free Lutheran Church, Bemidji, Minnesota.



Bemidji, Minnesota — Pictured are Rev. Robert Lee, AFLC president, and Pastor and Mrs. Alvin Sather at the installation service on January 31, 1993, for Pastor Sather at Bethany Free Lutheran Church.

Kenyon, Minnesota — Emmanuel Lutheran Church held special meetings

on March 28-April 1, with Rev. Ralph Tjelta as the guest evangelist.

Alan Arneson, senior seminarian from Spicer, Minnesota, accepted a call from the Badger, Minnesota, parish (Badger Creek and Oiland), where he will begin serving in June.

James Molstre, a senior seminarian has accepted the call from Our Saviour's Lutheran Church, Zumbrota, Minnesota. He began serving the congregation on April 11, on a part-time basis and in June will begin full-time ministry.

Rev. Steven Olinger, Camrose, Alberta, Canada, has resigned as pastor of Solid Rock Free Lutheran Church, a Home Mission congregation of the AFLC-Canada. His future plans have not been finalized at this time.

McIntosh, Minnesota — Trinity Lutheran Church hosted their special meetings on April 4-8 with soloist/evangelist Vern Baardson.

Vivian Forsberg, Everett, Washington, plans to return to the Philippines in September for another four years. She had previously retired after 40 years of translation work with Wycliffe Translators. Her desire is to complete the translation of the Old Testament for the Tboli tribe.

Gayle Melby, Winger, Minnesota, left in mid-April to begin an agricultural ministry in Latvia through Eastern Europe Missions Network. The farm needs developing — then it is hoped that it can support a much needed orphanage on its grounds. Mr. Melby, who is joined by his wife during his first two weeks in Latvia, will supervise the planting and expects to remain there through the harvest.

Everett, Washington — Calvary Lutheran has had four funerals during recent months for four special long-time and faithful members: Josie Nelson, 89; Nellie Bredeeson, 83; Gladys Hanson, 92; and Petra Lee, 85.

Eden Prairie, Minnesota — King of Glory Lutheran Church held a series of morning and evening meetings on April 17-21, with Rev. Paul Nash, Wichita Falls, Texas, as the speaker.

Multiply Your Missionary Dollars Through STEER, Inc.

DONOR

- Donates funds for a \$700 UNIT.
- UNIT is then placed with farmer/rancher with whom you become a partner in world missions.
- UNIT can be designated for any one of STEER's member mission organizations. Last year, AFLC World Missions received over \$6,000.
- Unit is protected and guaranteed by STEER's insurance fund.
- UNIT shows an annual rate of gain of 40 to 70 percent.

MISSIONS

- 86 Evangelical Mission Organizations are members of STEER.
- Over four million dollars have been sent to missions since 1957.
- This three-way stewardship plan is designed to teach how we can be workers together with God and the Body of Christ.

FARMER-RANCHER

- STEER will provide the UNIT money to purchase the livestock of your choice. Your contribution will be your feed and care.
- STEER will provide you the UNIT money for any kind of God's Acres Project — 5, 10, 20 or more acres to cover expenses such as gas, seed, fertilizer and chemicals.
- You and your family provide the use of your land, machinery and labor on all God's Acres Projects.
- You and your family can enlarge your giving to world missions by becoming a partner with donors who have given UNITS.

For more information on how to donate a complete Unit or a half Unit or to begin raising animals, contact AFLC World Missions, 3110 East Medicine Lake Boulevard, Minneapolis, MN 55441 or call (612) 545-5631.



Jewell, Iowa — St. Paul's Lutheran Sunday School display the \$100 offering they collected for Brazil's Miriam Infant Home.

Attention All Youth Planning to Attend the Luther League Conv. in Estes Park on June 28- July 3

Send your registration money to Earl Korhonen, 3110 E. Medicine Lake Blvd., Minneapolis, MN 55441, by June 1st. The rest of the convention fee will be paid at Estes Park.

Your Talent is Needed

The AFLBS Alumni Executive Committee is seeking a logo for an alumni sweatshirt/T-shirt. Submit your sketch to: AFLBS Alumni, 3110 E. Medicine Lake Blvd., Minneapolis, MN 55441, by May 28, 1993. For more information call Kari Lane (612) 545-9317.

Association of Free Lutheran Congregations

3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

AFLC Benevolences — February 1 - March 31, 1993

FUND	TOTAL BUDGET	REC'D IN MARCH	TOTAL REC'D TO DATE	% TOTAL
General Fund	\$261,657.00	\$16,371.47	\$39,789.30	15
Schools - (AFLTS) . .	148,620.00	3,783.82	12,121.87	8
(AFLBS) . .	214,230.00	8,670.02	25,513.04	12
Home Missions	292,593.00	16,041.87	43,680.49	15
World Missions	310,000.00	23,928.47	56,490.39	18
Capital Investment . .	50,300.00	1,852.45	3,768.50	7
Parish Education . . .	53,147.00	2,331.10	8,436.95	16
ARC	13,200.00	327.82	1,093.45	8
Chrisn. Acd. Ed. Bd.	4,000.00	96.55	251.83	6
TOTALS	\$1,347,747.00	\$73,403.57	\$191,148.82	14
1992 - 1993	\$1,631,326.00	\$85,155.86	\$144,119.80	8
Goal 17%				

SUBMISSION

There is no end to the list of issues about which church people can debate and disagree. The tragedy is that few of our church fights have much to do with the tasks to which our Master calls us.

What color should the new carpeting be, and where should we purchase it? Any color but mauve ... or brown, or red, or whatever! Do we really need padded pews? You'll never get me into one of those purple choir gowns! Our church has survived for 50 years without air conditioning, and no one has collapsed from the heat yet! I've read my Bible from cover to cover and never found one verse that mentions a gymnasium! Why not send more money to missions instead of wasting it on plumbing?

One will notice that all doctrinal disputes have been deliberately omitted from this list, for the reality is that it is rare indeed for anyone in an average congregation to get riled up about scriptural or confessional differences. Live and let live is the slogan that best describes our tolerant society as far as faith's tenets are concerned. Believe what you wish, this modern generation declares, but don't disagree with my conviction about the color of the dining hall drapes!

The people of God have been called and commissioned to perform a specific task: Go and make disciples of all nations, baptizing them into the name of the Father, Son, and Holy Spirit and teaching them all that He has commanded. This is a calling that will consume our hearts and minds, if rightly followed, leaving us little time for petty personal conflicts. We have too much time if we have enough time to waste our energies on trivial issues that do not count for eternity!

God's Word shows us the way. "... They gave themselves first to the Lord and then to us in keeping with God's will," (II Corinthians 8:5). "Submit to one another out of reverence for Christ," (Ephesians 5:21). The answer to stubbornness and selfishness is submission.

Submission to God begins with the humbling awareness that we come with empty hands. "For by grace are you saved through faith, and this not of yourselves, it is the gift of God," (Ephesians 2:8). It continues as we learn with the apostle to "die daily," (I Corinthians 15:31) to our own righteousness and rightness.

Submission to one another is learned at the feet of Christ, who showed His disciples what it meant to be a servant (John 13:1-17) when He walked upon this earth, and who wants to live His life through His modern disciples today.

Submission is God's answer to the real life, churchly version of "Trivial Pursuit," that saps the strength of His

people in a day that desperately needs to see the reality of Christ-likeness rather than self-centeredness.

Submission is a word for leaders, too ... for stubborn pastors and strong minded church councils, for obstinate WMF officers and outspoken Sunday School superintendents, for ornery choir directors and opinionated organists ... yes, even for editors who always want to have the last word.

Perhaps submission is the word that your congregation needs to hear and obey at this special, troubled time in your life and ministry. Perhaps it is also a personal word to you and to me. He who has an ear, let him hear.

LEGALISM OR THE CHRISTIAN LIFE

Is the AFLC legalistic? May God forbid! Legalism and the Christian life are as different as heaven and hell. The first is a false way of salvation, in which the struggling seeker is encouraged to place his faith in his own futile efforts to win God's favor. The second, on the contrary, is a grace born response to the gift of salvation, working out what God has worked in (Philippians 2:12-13).

It is the details of this response that sometimes divide us. Immature Christians can become obsessed like the Pharisees of old with long lists of "do's and don'ts," and develop a judgmental spirit that dangerously overshadows the Gospel, turning a joyous response into rigid bondage.

The alternative to legalism, however, is not license. Any church that calls the Christian to live a consecrated life is likely to be labeled legalistic by the world, because of a sinful resistance to any standards of conduct at all. Let our freedom in Christ be a witness to the contrary!

It is especially sad when these charges are leveled by believers against one another. Complete agreement is not always possible concerning the activities and amusements in which God's children should participate, and convictions will differ about matters where Scripture is silent. "Who are you to judge someone else's servant?" (Romans 14:4)

There will be some places where I cannot go, some activities from which I must withdraw, and some circumstances when I must say no.

Because of Jesus. Not to become a Christian, but because He is my Savior and Lord.

Homosexual Behavior and Military Service — The Uniform Code of Military Justice (UCMJ) classifies homosexual acts, along with adultery and fornication (carnal knowledge), as criminal acts, punishable under the code. (See Articles 125 and 134). Advocacy of homosexual behavior as an acceptable, alternative life style, and participation in homosexual acts is incompatible with honorable military service and inconsistent with good order and discipline. Because of these considerations Department of Defense Directive 1332.14 precludes service by homosexuals.

The biblical command to express love and compassion to all persons is not defined in terms of sexual preference, and thus includes those who engage in homosexual behavior as well as those with a homosexual orientation. However, the Bible also condemns homosexual acts (along with fornication and adultery) as sinful (Leviticus 18:22, 20:13).

There is a significant and crucial distinction between orientation and behavior. It is homosexual **behavior** which is against God's law, not a tendency, proclivity or orientation toward such behavior. Those who struggle with temptation, but do not engage in homosexual acts, are not under condemnation. Likewise, those who desire to turn from a homosexual life style are to be encouraged. Jesus demonstrated compassion and love in His dealings with those who were entrapped in sexual as well as other sins.

The Commission on Chaplains supports the longstanding Department of Defense policy which bans homosexuals from entering military service and prohibits homosexual behavior by members of the services. The Commission also encourages the services to be consistent in dealing with all forms of sexual sin which are violations of the Uniform Code of Military Justice, so as not to discriminate against any particular group.

Evangelical chaplains will continue to provide compassionate, caring ministry to all service members and their

families regardless of their sexual behavior, or the diseases with which they may be afflicted as a result of sexual promiscuity. Provision of such ministry does not imply condoning of self-destructive behavior. Rather, it is, and must always be, an expression of the love of Christ, who loves the sinner but condemns the sin.

While evangelical chaplains view homosexual behavior as morally and physically destructive, the love of Christ enables them to effectively minister to such individuals. The Commission on Chaplains considers a chaplain's decision regarding the extent of such ministry to be a matter of individual conscience and/or religious belief consistent with the Word of God and will support that chaplain's decision accordingly.

This position paper was prepared by the Commission Resource Board, presented to the Commission on November 30, 1992, and received final approval on January 10, 1993. Copies have been sent to the President, Chairman of the Joint Chiefs of Staff and members of Congress.

Essen, Germany (EP)— Evangelist Billy Graham completed his European crusade from Essen, Germany on March 21, with nearly one million German speaking listeners and an additional 7.2 million others across Europe hearing the Gospel

through the Pro-Christ '93 mission.

"There's never been an opportunity for the gospel like this," said Graham.

"Martin Luther would be thrilled to see so many people listening to the gospel in a language they can understand and see them respond to the invitation of Christ to eternal life," said Wilfred Reuter, pastor at a state church in Hessen-Nassau. "We trust that which was begun with Graham and Pro-Christ '93 will continue to revive our churches — and through our churches, our society."

Irvine, California — Christ College Irvine has begun proceedings to officially become Concordia University, effective July 1. The action was taken in response to the institution's growth and its participation in the Lutheran Church, Missouri Synod's nationwide Concordia University system.

Announcing the plan to students, faculty and staff, President D. Ray Halm said, "Clearly, the time is right for this development. As Concordia University our mission remains constant and sure: we will continue to produce graduates and leaders who possess a strong foundation in the Christian liberal arts, and who are able to witness their faith through word and action."

Christ College held its first classes in 1976 with 36 students; today it has an enrollment of more than 1,400.