

THE LUTHERAN AMBASSADOR

April 4, 1989

**Strength in
remembering**
p. 3

**Intensification
of the abortion
conflict**
p. 5

**Minot welcomes
Annual
Conference**
p. 7

**AFLBS places
3rd in nationals**
p. 8

**India —
an open door?**
p. 13



LIGHT on the WAY

meditations on God's Word

COVER PHOTO

Wayside Chapel

Roger C. Huebner, D. D. S.

Volume 27 Number 7

THE LUTHERAN AMBASSADOR

is published biweekly (except for the first issue of July and the second issue of August) by the Association of Free Lutheran Congregations, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

Rev. Raynard Huglen, Editor

Rev. Robert Lee, Assistant Editor

Mrs. Wayne Hjermstad, Layout Design

Editorial Board:

Dr. Francis Monseth

Mr. Sheldon Mortrud

Rev. Ralph Tjelta

Subscriptions: \$10.00 per year.

Write to:

The Lutheran Ambassador

3110 E. Medicine Lake Blvd.

Minneapolis, Minnesota 55441

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

Second-class postage paid at Minneapolis, Minn., and additional mailing office.

USPS 588-620 ISSN 0746-3413

Postmaster: Send address changes to *The Lutheran Ambassador*, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

In the image of God

So God created man in His own image, in the image of God He created him" (Genesis 1:27).

In these words we find a central truth of the Christian faith, that we were created in the image of God. What does it mean? Does it indicate we were made to be like God? Not at all. To be like God is totally different from being in His image. To be like God is what Satan offered Adam and Even in the fall (Genesis 3:5). It was what God declared man to be after the fall (Genesis 3:22).

To be in God's image means to be filled with God Himself, to have His very nature, His person, in us and controlling us without our in anyway becoming or being God. Think of that! You and I together with all human beings were meant to be indwelt by the Creator. God intended that we be His abode. In I Corinthians 6:19, St. Paul writes, "Do you not know that your body is a temple of the Holy Spirit within you?" and in II Corinthians 6:16, "For we are the temple of the living God; as God said, 'I will live in them'." God never intended that we strive to be like Him, but that we be filled with His fullness.

Wisdom as well as righteousness, sanctification and redemption are not to be attributes we possess apart from God. I Corinthians declares that God made Jesus these things for us. To have Christ within is to have them, to lack Jesus is to be without them. In the same way, Isaiah 12:2 says, "God is my salvation...the Lord God is my strength."

What was the fall into sin? It was when Adam and Eve rebelled, turned their backs on God as their indwelling wholeness and lost the image of God within themselves. They tried to be like God, to copy Him rather than be filled with His very person, controlled by His will. This is the condition in which we are all now born. We enter life self-willed and self-controlled, lacking the indwelling image of God. We are born lost.

How then are we saved? By having God's image restored in us. St Peter

declared that we need to escape the corruption and passion of this world and become partakers of the divine nature (II Peter 1:4). St. John also tells us that we overcome sin, not by striving hard in our own nature, but by having God's nature abiding in us (I John 3:9). God in and through Word and Sacrament labors to destroy our old nature and to again put His nature in us as our only completeness. "I have been crucified with Christ; it is no longer I who live (in me), but Christ who lives in me" (Galatians 2:20). We are to die to ourselves, to our old nature, in Jesus' death, so that He in His resurrection can rise in us as our new nature without becoming us or we Him. As this happens, the image of God can begin to be restored in us. God with all His attributes can again fill us and start to shine through us to others. When people look at us, it is then really Christ in us they are to see. In this life the restoration is never perfect, but we press on to make Jesus' resurrection our own because Jesus has made us His own (Philippians 3:12).

This is what Easter joy is about. Jesus died and rose again to restore in us what was lost in the fall, Himself. Is this happening in us? Is God's very person, His image, filling us, taking control of us? As people look at us, do they see God and His attributes shining through us? Let us be sure by God's power that we day by day turn to Jesus, to His indwelling presence as our new life. May we ever glory in Jesus and put no confidence in ourselves, the flesh.



—by Pastor
Christian Oswood

REMEMBRANCES OF FAITH

So I will always remind you of these things...I think it is right to refresh your memory as long as I live in the tent of this body" (II Peter 1:12, 13).

In our busy world, a world that doesn't allow us much time to reflect and remember, there is a place to refresh our memories in what Jesus has done for us. For many of us, the cross, the blood of Christ and the suffering of Jesus are accepted and believed. We have heard before what Jesus has done for us. Yet, in II Timothy, Paul calls us to remember Jesus and consider again what He has done and continues to do for us.

As Paul writes this letter, he realizes that he is coming to the end of his life (II Timothy 4:6-8). At this point he is in a cold prison, chained like a common criminal. Yet, in this circumstance God inspired Paul to write one last letter to Timothy. It is a letter of encouragement and instruction to a man who was to carry on the message that Jesus is our only hope for eternal life. In this letter, Paul reminds himself and Timothy of the Jesus they serve.

I. Remember the Saving Grace of Jesus (I Timothy 1:5).

As Paul was chained in that cold dungeon, he was reminded of the saving grace of Jesus. In his prison cell, he recalled the sincere faith of Timothy, Eunice and Lois. In being reminded of what Christ had done, Paul drew comfort. For us it could be an uplifting experience to consider the people we know who have had their lives changed by Christ, to consider the friends and relatives who have received hope and peace and eternal life because Jesus had given them faith.

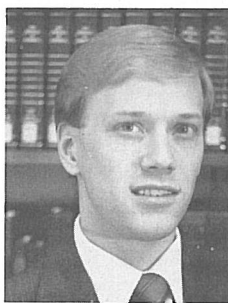
A. Christ in Our Family

Paul's praise was directed to God as he was reminded of the faith of Timothy and of his Christian upbringing. Paul recalled the example of Timothy's mother and grandmother and again gave God the glory that Timothy had a Christian example to follow. It is a tremendous blessing to have Christian parents bringing their children up under teaching of Scripture and the love of God.

The Bible indicates that our leadership and our examples for direction are powerful in their influence. A certain king of Israel is a prime example. This king's name was Jeroboam, the first king of Israel after the division. From his example and leadership, the people of Israel and the succeeding kings were greatly influenced.

Jeroboam, unfortunately, was a very wicked king who erected golden calves as idols and

"In being reminded of what Christ had done, Paul drew comfort."



by Rev.
Mark Molstre
Larimore, N. Dak

encouraged the people to worship these idols instead of the true God (I Kings 12:28-33). For most of Israel's 18 kings, the Bible says they, "did evil in the eyes of the Lord, he did not turn away from the sins of Jeroboam." A consequence of Jeroboam's leadership and example is the sobering verse, "The Israelites persisted in all the sins of Jeroboam" (II Kings 17:22).

B. Christ in us.

As Paul remembered the faith of those he loved, we, too, can remember and be thankful to God for the faith that He gives to the people we love as well. Paul knew he was going to die in a short while and yet he was strengthened as he considered the salvation that Jesus gave to Timothy's mother, Eunice, and his grandmother, Lois, as well as to Timothy. He would see these people again. In the dungeon, there was a remembrance of God's saving grace, a remembrance of Jesus who died on the cross and paid the wages of our sin. Because of Jesus, Paul was reminded of his friends' faith, a faith that would reunite them in heaven.

Look around and consider what God has done in your family, in your friends. Consider the spiritual life around you. Many of us can look in our families and to our friendships and can be reminded of the saving grace of Jesus.

II. Remember to Exercise your Faith.

After Paul spent time thanking God for the faith of Timothy and his mother and grandmother, he now addresses Timothy and encourages him to exercise the faith he has. Paul says to Timothy that God has given him a sincere faith and he has also been given a Christian example to follow. He reminds Timothy to use what God has given him. Timothy had been a Christian for over 15 years and had many enriching experiences. He had been a missionary in other lands and helped to start new churches. He had given direction to the Christian churches and was a faithful worker in the kingdom. Yet, in spite of Timothy's faith, Paul found it necessary to encourage him to exercise his faith, to boldly live what he believed.

Remember the parable of the talents? Jesus told a parable about three servants who were given talents to use while their master went on a journey. After a period of time, the master came back and wanted to know how his servants had used their talents. Two of the servants were diligent in using their talents and were able to

◇

REMEMBRANCES

“Christian,
remember
the saving
grace of
Jesus.”

double their gifts. The master was pleased and rewarded them by giving these two servants even more rewards. But there was one servant who took his talent and buried it. He was afraid and knew that his master was a hard man. So when the master came back, there was no increase to his talent.

Then the master had this to say to that unfaithful servant: “Take the talent from him and give it to the one who has the ten talents. For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him” (Matthew 25:28, 29).

Jesus says to us that the gifts we have been given are not to be neglected. They are to be used and fed and nurtured. God gives us gifts. He gives the gift of faith, as well as other spiritual gifts. Yet the Scripture says that those gifts can be neglected and even rejected (Hebrews 10:26-31).

Another remembrance for us. If you are a Christian, you have been given the gift of faith. That gift of faith can be lost when we forget what Jesus has done for us, when we forget to pray, when we forget the Bible, when we ignore the Spirit’s calling, and when we forget to confess sin and turn away from it. As Paul reminded Timothy to use and develop what gifts God gave him, so, too, does God remind us to use our gifts for His service.

III. Remember God’s Greatness and Do Not Be Afraid.

Paul asks us not to be afraid, not to be timid in our Christianity. Timothy was living in a day that was dangerous for Christians. Beatings, imprisonment, even death, were a fact of life for Christians of that day. In the midst of that difficult time, Timothy was given the message to remember the greatness of God and not to be afraid.

A. Power from God.

In Luke, we read that the Christian has been “clothed with power from on high.” This is part of why we do not need to be afraid. One New Year’s Day, in the Tournament of Roses parade, a beautiful float suddenly sputtered and quit. It was out of gas. The whole parade was held up until someone could get a can of gas. The amusing thing was that this float represented the Standard Oil Company. With its vast oil resources, its truck was out of gas. The Christian, the Bible says, is “clothed with power” (Luke 24:49). Yet at times it seems as though we are living as though we are out of gas.

Paul told Timothy, remember that you have the power of God on your side. It didn’t matter that the Roman Empire was putting Christians in prison. It didn’t matter that Emperor Nero was killing believers in Jesus. No empire and no power can stand against the power of God (Matthew 16:18). History records the fall of the Roman Empire, but Christianity grew and its influence is seen around the world. Christian, remember you have been “clothed with power from on high.”

B. Love from God.

Paul reminds us that God has given us not only power from on high but also a love from on high. We can love our enemies, those who want to hurt us and ridicule our faith. We have this love because it comes from God and is received through Jesus. In II Corinthians 5:14, we read “The love of Christ controls us” (NASB). The believer has this love, a love even for his enemies.

Christian, remember the saving grace of Jesus. Remember Jesus, who has worked among our Christian parents giving us godly leadership and example. Remember that people who have Jesus will never be lost to us. There will be a great heavenly reunion. Remember also that as God has given us the gift of faith, He asks us to exercise our faith, use it and feed it. Finally, remember the great God we serve. Let us not be afraid, for He has given us His power, His love and His self-discipline to equip us in this world.

*the
present*

No! There is no time
which is not great, if only
we have the eyes to see it.
It is folly, absolute folly to
be living in a past however
glorious, shutting our eyes
to the duties and possibili-
ties of the present.

W. Mackintosh Mackay

This is a time of tragic irony for the right-to-life movement — for at the same time prolife activists are courageously escalating their fight for life, events and technology are conspiring to render such efforts moot.

Let me explain.

Last fall Operation Rescue hit the streets and television screens of America. During the last weekend in October, 2,212 prolife supporters were arrested for blocking access to abortion clinics in 32 cities, bringing to 7,000 the number of prolife arrests since the Democratic convention last July.

Why this sudden intensification of prolife commitment? This new willingness to sacrifice?

Some of the urgency may well come from desperation. After all the promises of the Reagan years, prolife forces have few victories to show for all their efforts. Few expect that George Bush will manage to get much of the social agenda that Ronald Reagan could not. Civil disobedience, for some, may vent years of frustration.

But from what I have seen of Operation Rescue, this is not the whole story. Their antiabortion sit-ins are not publicity stunts. They are attempts to save lives based on clear-cut beliefs. Christy Anne Collins, a prolife leader in the Washington area, has been jailed several times. As she describes her motivation, "The fact of the matter is, God said it's a crime to shed innocent blood. I think we have to stop the killing. If we believe that abortion is murder, and I do, then I think we have to act like it is murder and try to stop it."

Some Christian leaders have argued that Operation Rescue shows disrespect for the law. But to say that a law may never be violated under any circumstances is a form of extremism more disturbing than anything done by prolife activists. Certainly one could justly break a "no trespassing" law to save a child drowning in a lake; Operation Rescue, I believe, is the moral equivalent. *Placing the value of a just law against trespassing above the attempted rescue of innocent lives is an inversion of Christian priorities.*

It is a sad commentary that we live in a nation that puts such rescuers in jail. They are the most unlikely of prisoners. They are often intensely religious, both Protestant and Catholic. They have a deep respect for the law, though they value life more. They are nonviolent, but they are not easily intimidated.

These are, in short, the best of citizens — people who would be valued by any government

Abortion clinic obsolescence

—by Charles Colson



under normal circumstances. But they populate our jails. It is a telling question: what kind of society would force its best citizens to violate the law as a matter of conscience?

But just as these principled protesters were indicting a calloused American conscience, events were taking place an ocean away that may soon render their protests impotent altogether.

On October 28, a day that saw a number of Operation Rescue arrests, the French government ordered a pharmaceutical company to resume distribution of RU 486 — the abortion pill. Under pressure from prolife groups, the company had earlier withdrawn it; but France's Socialist government ordered the drug back on the market, asserting that it was the "moral property of women."

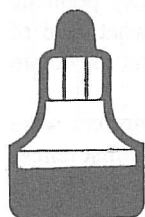
The pill, in effect, causes an early miscarriage. It means that a home abortion could eventually be as close as two tablets and a glass of water. It means fast, effective relief — like Alka Seltzer or Tylenol.

Certainly there are things that can and should be done to restrict the availability of RU 486 in the U. S. Experiments with the drug are already being conducted here, though it will be several years before it could be approved by the Food and Drug Administration. Prolife groups must make it clear to American politicians, health officials, and businessmen that this drug must not be legalized.

But the drug is already in use in China and Thailand. Populous Third World countries have made it clear they will be customers. Because it ◊



Don't
be
sidelined



Many of us remember the fountain pen, the kind that had a rubber bladder in the barrel and a charging lever on the side. When the ink supply ran out, you simply flicked the lever open to purge out any remaining ink and air from the bladder, put the pen point in a bottle of ink, closed the lever and the pen was recharged by the vacuum in the bladder. Some varieties of pens were not without their problems. Many a shirt and even some suits were ink-stained when a pen unexpectedly spouted ink all over fingers, paper and clothes. The late F. B. Meyer, a preacher of the Gospel, commented more than once on the foibles of one of his pens that tended toward leakiness and was sidelined into the inner recesses of his desk drawer. He said, "If that leaky pen could have spoken, it might have asked me, 'Why don't you use me any more?' And my answer would have been, 'Little pen, I would like to, but I cannot, you are not trustworthy'."

Jesus spoke about a trusted steward that was found to be far less than trustworthy and lost his position in the company (Luke 16:1-13). Solomon, in

commenting from personal experience, wrote: "Confidence in an unfaithful man in the time of trouble is like a bad tooth and a foot out of joint" (Proverbs 25:19).

Some cannot be used by God in that they have remained unresponsive to the the command found in I John 3:23, that "we believe on the name of His Son Jesus Christ." Others who have responded in a positive way to that command still remain or have become far less than trustworthy in that ensnaring sin (Hebrews 12:1). Sin has not been dealt with and placed under the cleansing blood of Jesus Christ (I John 1:6-9).

Pens, fountain, ball point and otherwise, must be sidelined when they are no longer trustworthy. But in Christ we need not be sidelined as we turn to Him in living faith, for the promise is: "Therefore if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (II Corinthians 5:17).

—Pastor Henry Johansen
West Central Tribune
Willmar, Minn.

ABORTION

replaces surgery, the drug could easily be used on women who have little or no access to medical care.

And if RU 486 is used this widely, it would be impossible to prevent the creation of a black market. American demand would be high. Columnist Ellen Goodman comments, "Even if the opposition manages a legal ban, the abortion pill will become available. These pills are called in the trade "bathtub" drugs; they are easy to make... Anyone who believes that we could control their importation hasn't checked the cocaine business recently."

Faye Wattleton, president of Planned Parenthood, gloats that "the right-to-life movement has seen its last gasp. If these drugs get to the market, the fight is finally all over."

What response is left to us?

Of course we must fight for legal restrictions. But the effect of any law is bound to be limited, given the size of demand and the extent of legal distribution.

And of course we must continue to protest. But abortion clinics in the future may well be necessary only for the few. How do you intervene to save a life when an abortion is as near as the medicine cabinet?

What RU 486 will eventually mean, I fear, is a dramatic shift in the rules of the abortion battle. It will mean that our fight against abortion will no longer focus on the clinic, the dumpster, the Supreme Court steps. It will be relational and educational: Christians persuasively pressing the point among their peers that a life conceived is precious to God and must not be poisoned by a pill. The struggle will no longer be focused on legislatures and suction machines, but on people and the individual values they hold, the values that create their choices. What it means is changing the hearts and minds of a self-centered, callous generation.

That is a challenge perhaps even more daunting than the threat of a prison cell.

Reprinted from *Christianity Today*,
Feb. 3, 1989, by permission of the author.

WELCOME TO MINOT

Bethel Lutheran Church of Minot, North Dakota, extends a warm welcome to the 27th Annual Conference of the Association of Free Lutheran Congregations. The Conference will be held on the campus of Minot State University from June 14-18. We look forward to a blessed week of fellowship, "and indeed our fellowship is with the Father, and with His Son Jesus Christ" (I John 1:3).

Swain Hall on the campus of MSU (500 University Ave. W.) will be the site for the following events:

1. All conference sessions.
2. Committee meetings.
3. Sunday ordination service.
4. Babysitting
 - a. Provided during all sessions & pastor's banquet.
 - b. Freewill offering goes to Bethel youth for the Luther League Convention.

The Student Union, also located at MSU will provide cafeteria and banquet rooms:

1. Conference meals served on June 14-16.
 - a. Available from 7:15 a.m. - 5:30 p.m..
 - b. Cafeteria located on first floor.
2. WMF luncheon on June 14: *Pre-registration required*, using enclosed form.
3. WMF breakfast on June 15.
4. Pastor's banquet on June 16.

Bethel Lutheran Church (530-22nd Ave. N.W.) is just one mile from MSU and will be the location for the following events:

1. Vacation Bible School and Youth Bible Studies
 - a. Age three through 12th grade.
 - b. June 14-17, from 8:45 a.m. - 12:15 p.m.
 - c. Freewill offering for material received June 16 at VBS.
 - d. *Pre-registration required*, using enclosed form.
2. Meeting place for afternoon activities:
 - a. Age seven through 12th grade.
 - b. June 14-17, from 1:45 p.m. - 4:45 p.m.
3. Sunday Communion Service.

Restaurants in Minot will host the following meals:

1. Home Mission Builders
 - a. June 15 at 12:30 p.m.
 - b. Bonanza (1445 S. Broadway).
2. Schools Corporation Supper
 - a. June 15 at 5:30 p.m.
 - b. Royal Fork Restaurant (1420-24th Ave. S. W.).
3. Missions Corporation Breakfast
 - a. June 16 at 7:00 a.m.
 - b. Roll'N Pin Restaurant (2145 N. Broadway).

Lodging at a dormitory at Minot State University:

1. \$10.50 for one single bed (limited number available) and \$16.00 for two single beds.
2. Bedding, not towels, provided.
3. One men's and one women's bathroom on each floor.
4. *Pre-registration required*, using enclosed form.

27th AFLC Annual Conference June 14 - 18

Lodging in Homes:

1. Limited number available.
2. *Pre-registration required*, using enclosed form.

Lodging at KOA Campground (Highway 52 E.):

1. Call 1-701-839-7400 by June 1.
2. Seven miles from MSU.
3. Mention AFLC or Bethel when reserving a site.
4. \$10 for tent and \$14 for electricity, water and sewer.

Lodging in Motels: Mention AFLC or Bethel when making reservations at the first four motels:

1. Super 8 (1315 N. Broadway)
 - a. Call 1-800-843-1991 by June 1.
 - b. Three blocks from MSU.
 - c. Children 12 and under free.
 - d. Free continental breakfast on weekdays.
 - e. \$25.40 for one bed, two adults; \$27.10 for two beds, two adults.
2. Holiday Inn (2305 N. Broadway)
 - a. Call 1-800-465-4329 by June 1.
 - b. Thirteen blocks from MSU.
 - c. Children 17 and under free.
 - d. Courtesy car to airport and Amtrak depot.
 - e. Restaurant and indoor pool.
 - f. \$40 double room for up to four adults.
3. Select Inn (225-22nd Ave. N.W.)
 - a. Call 1-800-641-1000 by June 1.
 - b. Twelve blocks from MSU.
 - c. Children 12 and under free.
 - d. Free continental breakfast.
 - e. \$25.15 for one bed, two adults; \$27.85 for two beds, two adults.
4. Dakota Inn (2401 W. 2 and 52 Bypass S.)
 - a. Call 1-701-838-2700 by June 1.
 - b. Four miles from MSU.
 - c. Children 17 and under free.
 - d. Indoor pool and free continental breakfast.
 - e. Near Dakota Square Mall.
 - f. \$31.95 for two adults; \$3 for each extra adult.
5. Days Inn (1-800-325-2525).
6. American Inn (1-701-852-5600).
7. Comfort Inn (1-800-228-5150).

If we can be of assistance to you, please call Bethel Lutheran Church at 1-701-852-6492 mornings, Monday through Friday. Thank you for being prompt in mailing in your pre-registration form by *May 15*. Please join us in prayer for God to be glorified in the 1989 AFLC Annual Conference. —The Annual Conference Committee

———— Please use the pre-registration post card. Mail by May 15. ————

AFLBS Conquerors win 3rd place in national tourney

On March 9-11, the AFLBS men's basketball team competed in the National Bible College Athletic Association tourney in Oklahoma City, Oklahoma. The Conquerors won two out of three games to return home with the 3rd place trophy.

After their first victory against Texas' Arlington Baptist Bible College, the Conquerors lost to Hillsdale Lutheran College of Oklahoma City. Coach Wayne Peterson brought his 15-man team back to win the final game against Oklahoma Baptist College. Congratulations to Coach Peterson and the 1989 AFLBS Conquerors!

Dahl and Momerak win All-American

Alyson Momerak, Grafton, N. Dak., and Mark Dahl, Borup, Minn., have been named to the National Bible College Athletic Association's All-American women's and men's basketball teams. The teams were selected on the basis of individual performances for the season.

The Northern Intercollegiate Christian College named Alyson Momerak and her brother Billy to its All-Confer-

ence teams. The NICC regional men's tournament at Minneapolis, named Tom Schierkolk, Brooklyn Park, Minn., to its All-Tournament team.

Congratulations to each athlete!

WHEN TO PRAY

A ship crossing the Atlantic ran into a terrific storm and one of the feminine passengers went to the captain asking, "Captain, is there any danger?" "No, madam," replied the captain, "not yet. The sailors are still swearing, but if they start to pray, put on your life-belt." We still regard religion as something to ward off special danger, but not as a way of life.

Gerald Kennedy

Dates to note

Spring Banquet.....May 6
School Picnic.....May 18
Spring Concert.....May 19
Graduation.....May 20
Fall Quarter Begins.....September 11

*When
its all
stacked up,
can you afford
not to?*

Consider AFLBS

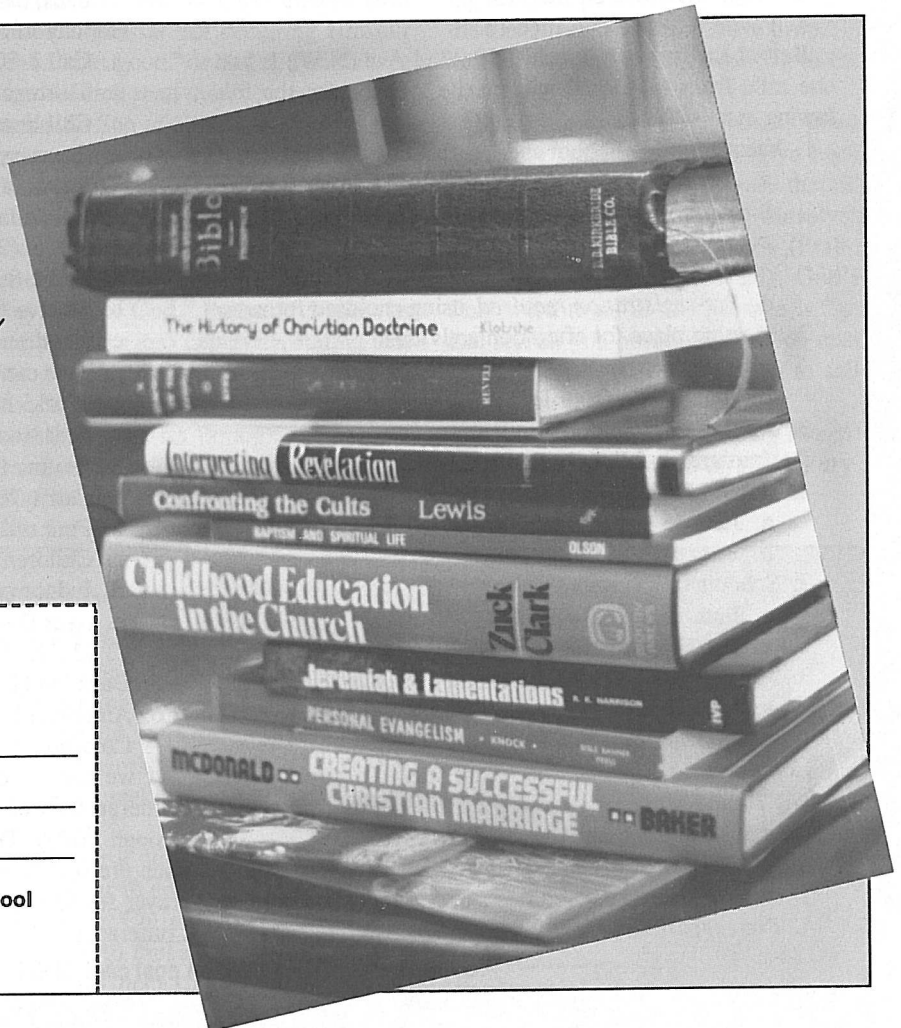
___ Send me the school catalog.

Name _____

Address _____

Zip _____

Association Free Lutheran Bible School
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441



BALLOTING PROCEDURES

In the previous issue (Mar. 21), the Co-ordinating Committee set forth a proposal for voting for the executive officers (president, vice-president and secretary) of the Association of Free Lutheran Congregations at annual conferences. The Committee proposes the use of the "ecclesiastical ballot." We would like to make some comments and do some thinking "out loud."

First, here are pertinent items in our documents pertaining to the election of these officers.

"The officers of the AFLC shall be a president, a vice-president, and a secretary, who shall be chosen from the membership of the AFLC and elected by the Annual Conference. Voting shall be by ballot" (*Rules for Work*, 7).

"The executive officers after having served three (3) consecutive terms can be elected for additional terms only by a three-fourths majority vote" (*Rules for Work*, 7e).

"Nominations for these offices (above) shall be made from the floor and at least two nominations shall be made for each office" (*Order of Business for the Annual Conference*, III, 1).

Now let us look briefly at the two methods under which we have operated in the case of executive officers having served three consecutive terms and are nominated for a fourth term or more, and the new proposal advanced by the Co-ordinating Committee.

Original — An incumbent, failing to get the three-fourths majority on the first ballot, was dropped from further consideration.

1988 — An incumbent, failing to get the three-fourths majority on the first ballot, could be re-nominated with no restriction as to the number of times.

Proposed — an incumbent, nominated on an "ecclesiastical ballot" with at least one other candidate, failing to get the three-fourths majority on the first, or final, ballot, would be ineligible for further consideration.

The use of the ecclesiastical ballot would likely lead to numerous candidates being nominated for an office, and why not? There would be a sifting down through the various ballots until only two are left.

Some questions remain to be asked. If this system is adopted would all elections regarding executive officers be held under this procedure? If so, the elections where the three-term limitation doesn't apply would likely require only a simple majority. The ecclesiastical ballot would necessitate more time, especially if five or six ballots were needed in an election. Where would that time come from? Perhaps now is the time for the AFLC to discontinue conference-wide coffee breaks and simply have the coffee and cookies available away from the conference floor for those who want to get away for a few minutes, as other church conventions provide.

Whatever new proposal is adopted, if any, it must be carefully spelled out. And should it be made a part of one of our

existing documents? That would seem the wisest thing to do. If *Rules for Work* is changed, that would take a year's time to go into effect. *Order of Business* apparently can be amended in one annual meeting.

We haven't been able to find any description of or authority for an ecclesiastical ballot or for a Roman ballot. The latter, if memory serves correctly, is more of a nominating ballot. Some churches, the former American Lutheran Church, for instance, have used that. No nominations are made from the floor, but on the first ballot a delegate writes down any name he wants. Then, over a series of ballots and through agreed upon procedure, voters eventually get down to two candidates. Or the process might end earlier if one person gets a majority of the votes cast among several candidates. That system has an attractiveness also, perhaps especially in a situation where a new president were to be chosen, with no incumbent.

We hope that the *Ambassador* will be receiving some responses to the Co-ordinating Committee's proposal, but for now we wanted to toss these thoughts into the hopper.

COLSON'S ARTICLE

Charles Colson, one-time White House aide, is one of the finest analysts of and commentators on the American way and the late 20th century. And he is a Christian. We wanted to share his article reprinted from *Christianity Today* on the abortion clinic and a startling new development. By now you have already read about the drug RU 486, but you will appreciate Colson's comments on this.

As he says, the abortion drug will get here from Europe, legal or not. We must lay all the impediments in the way that we can. The prospect is not cheering. We have only to realize how successful we are in keeping other illicit drugs from reaching our shores and infiltrating our society. And the use of RU 486 won't be easily noticeable to the public at large.

So much of this matter of seeking abortion, of terminating fetal life, goes back to the "individual values" a person has, as Colson speaks of them. Picketing abortion clinics and blocking the entrance of RU 486 are two things that can be done. But the primary task of Christians and the church is to bring people into fellowship with Jesus Christ and to strengthen the Christian community, which is the church, so that its own members will always choose the right way, which is life. It is in the congregation and in relationship to another believer that a Christian has the strongest influence, and greatest responsibility, although his influence and responsibility certainly go beyond those areas, too.

In the whole abortion matter there is an issue that has been poorly addressed and that is in regard to the woman who has an abortion. If she is a member of a congregation, how does her congregation regard her? She hasn't broken man's law, under the U. S. Constitution, but she has broken God's law.

◇

What's holding you back?

Take a moment to thoroughly read Mark 10:17-22. I've noticed in Scripture that when people came to Jesus seeking eternal life, He didn't make the task seem easy, but, instead, called them to commitment. We find several strict guidelines in Scripture referring to salvation.

First of all, we see that Jesus is the only way (Acts 4:12). Jesus declared, "I am the way...no one comes to the Father, but through Me" (John 14:6). Secondly, we read in Mark 10:15 that God requires us to have a childlike faith. Thirdly, God calls us to follow Him in all circumstances, perhaps even in risk of our own lives (John 21:18-21). In Mark 8:34, Jesus said, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me."

Looking at verse 17 and noticing the manner in which the rich man approached Jesus, we are compelled to believe that he was sincere. He really wanted to know how he could inherit eternal life. He was lacking the assurance of his salvation.

There are too many people who want to believe but lack full assurance. Even greater, however, is the number of people who sincerely believe that they are saved, but are clinging to false objects of security. Often when conversing with different people, I will ask them whether they are Christians. The answers that I receive are often very

interesting. The common answer is, "I'm a good person; I go to church and I've been baptized and confirmed." One person told me that she was a Christian but not a practicing Christian like I was. Sometimes people are offended and answer something like: "Of course, I'm a Christian; I live in a Christian nation, don't I?" Their answers are good and sincere, but I John 5:12 says, "He who has the Son has the life; he who does not have the Son of God does not have the life." The bottom line is that these people need Christ and their assurance has to be based on God's Word.

Notice in verses 18-19 that before Jesus answers the rich man's question, He causes the man to look at himself. "Why do you call me good?" Jesus asked. "No one is good except God alone." Jesus is not declaring Himself to be "not good" or sinful. He realizes that the rich man didn't recognize Him to be the Son of God. Jesus, to the rich man, was only a "Good Teacher." Jesus uses this to point out the man's sin and the sinfulness of mankind as well. Romans 3:23 says, "For all have sinned and (continually) fall short of the glory of God." Psalm 51:5 takes us even further into depravity, stating that we are sinful even from the time of conception.

As we read on through verse 20, it can be observed that the rich man was a typical "good person." He was keep-

ing the Ten Commandments or at least thought he was. Jesus either stops or is stopped by the rich man who is reciting the Commandments before He gets to the one which the rich man lacked. Exodus 20:3, the first Commandment, states, "You shall have no other gods before Me." The rich man's god was his wealth.

James 2:10 warns us, "Whoever keeps the whole law and yet stumbles on one point, he has become guilty of all." In verse 20, Jesus reveals the rich man's god to him. It says that Jesus "felt a love for him." Jesus' thoughts were pleading for the rich man to relinquish his wealth and follow Him. Jesus had so much more to give this man.

Pausing now for self-examination: are there gods in your life that are taking a higher position in your heart than the Lord Jesus? Is there some property that is keeping you from coming to the Lord?

Speaking to the Christian: is there "property" that you need to give back to the Lord? God's Word states that all things are the Lord's, all of ourselves along with our material goods (Psalm 24:1; I Corinthians 6:19-20). God's final word to us in this passage is "go and sell all you possess." The rich man couldn't do it. Are you willing to sell out for the Lord?

*Graig Kveen
Devotional Life Secretary*

EDITORIALS

She has gone through a traumatic experience and there has been some element of physical risk. She can be the object of some compassion, but because a life has been terminated is there a legitimate call for church discipline? It would seem so. It is one thing to castigate the doctor and clinic workers. But there would be no abortions if women were not seeking them. Husbands and fathers bear responsibility also.

More thinking must be done in reference to these concerns. To be consistent, there must not only be efforts to end clinical abortions and to prevent abortion by pill, but Christian congregations must have appropriate response to those who seek and accept the ending of human life within them.

**Some people want to wait until
they make themselves worthy
before they come to Christ. That
is wrong. If you wait until you
are worthy, you will never come
at all.**

L. S. Keyser

PSALMS IN THE NIGHT

WMF BIBLE STUDY

MAY 1989

PSALM 32

Memory Verse: "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. Selah."

(Psalm 32:5)

Purpose of the Psalm: To show the blessedness of forgiveness and trust.

Notice the present tense of the Psalm. Notice the separate sections of the Psalm ending with the word "Selah," which means to pause or rest.

Verse 1 - 4

In verses 1 and 2 are descriptions of wrongdoing, also three descriptions of pardon.

Wrongdoing	Pardon
1. _____	1. _____
2. _____	2. _____
3. _____	3. _____

Define imputeth _____

Define guile _____

Apply it to forgiveness. _____

What did Jesus say of Nathanael, in John 1:47? _____

2. Have we trials and temptations?

Is there trouble anywhere?

We should never be discouraged:

Take it to the Lord in pray'r.

Can we find a friend so faithful,

Who will all our sorrows share?

Jesus knows our ev'ry weakness,

Take it to the Lord in pray'r.

3. Are we weak and heavy laden,

Cumbered with a load of care?

Precious Savior, still our refuge;

Take it to the Lord in pray'r.

Do thy friends despise, forsake thee?

Take it to the Lord in pray'r!

In His arms He'll take and shield thee,

Thou wilt find a solace there.

— Joseph Scriven

In verses 3 and 4, what is the experience of the psalmist when he didn't confess his sins? _____

Is this true for us also? _____ Does not confessing affect us both physically and spiritually? _____

Verse 5

We see the change when man confesses his sins.

What does happen? _____

What should be our reaction? _____

Apply Psalm 3:4 _____

Proverbs 28:13 _____

Can we hide anything from God?

Verses 6 - 7

The psalmist wants everyone to follow his example. How does the psalmist express his confidence in the Lord? _____

In times of floods, calamities? _____

In times of trouble? _____

Who is our hiding place? _____

Verse 8

Who will lead us? _____

How? _____

Verse 9

Why the comparison to animals? _____

Apply Proverbs 26:3 _____

Verse 10

Note the contrast between the wicked and the righteous. Name some sorrows that come to the wicked. _____

What comes to the one who trusts in the Lord? _____

Verse 11

An admonition to be glad, rejoice, shout for joy, all that are upright in heart. Should this be our reaction? _____

See Psalm 64:10 _____

How can we express our real Christian joy? _____

The world cannot offer real Christian joy nor can the world provide it.

—Mrs. Amos Stolee

Hymn #33 (*Concordia*)

What a Friend We Have in Jesus

1. What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Ev'rything to God in pray'r!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Ev'rything to God in pray'r

A new door to India?

Renewed contacts with the Bible Faith Lutheran Church in India have opened a door to the possibility of a resumption of fellowship with the AFLC. Relations were broken two years ago by the Indian church and Rev. B. Rao Dasari organized an independent Lutheran mission in order to channel continued funding for the work there, explaining that his motive was to broaden the base of support.

Rev. Eugene Enderlein, AFLC World Missions Director, has recently received correspondence from two of the BFLC leaders, V. Beneji Raju and D. Satyanadam, informing him that most of the national workers have renounced the authority of Rev. Dasari as director and appealing to the AFLC for help.

Reasons for this action include the charges that the director has registered

much of the church property under his personal ownership and has unrestricted powers over personnel. The leaders also allege that they were misinformed regarding the severing of ties with the AFLC two years ago. A proposed new constitution removes authority from the hands of the director and transfers it to a committee of seven.

The AFLC World Missions Committee, at their February 27th meeting in Minneapolis, voted to send a "love-gift" to India each month until the annual conference can consider the matter in June. A decision was also made to send Rev. Enderlein and one other representative to India so that the situation there can be evaluated.

"Pastor Snipstead and I expect to visit India the first part of May," stated Rev. Enderlein.

R. L. L.

Itinerary for Brazil Missionaries Paul and Becky Abel

Sat., Apr. 8 — Northwestern Minnesota District WMF Rally, Rose Lutheran, Roseau, Minn.

Sun., Apr. 9-Tues., Apr. 11 — Missions Conference, Our Saviour's Lutheran, Thief River Falls, Minn.

Wed., Apr. 12 — McIntosh Lutheran Parish, McIntosh, Minn.

Fri., Apr. 14 — Living Word Lutheran, Eagan, Minn.

Sat., Apr. 15 — Minneapolis District WMF Rally.

Sun., Apr. 16 (a.m.) — Sunnyside Lutheran, Stacy, Minn. (p.m.) — Morgan Ave. Lutheran, Minneapolis, Minn.

Wed., Apr. 19 — Calvary Lutheran, Fergus Falls, Minn.

Sat., Apr. 22 — Western N. Dak. - Eastern Mont. District WMF Rally, Emmanuel Lutheran, Williston, N. Dak.

Sun., Apr. 23 (a.m.) — Faith Lutheran, Brockton, Mont. (a.m.) — Bethel Lutheran, Culbertson, Mont. (p.m.) — Zion Lutheran, Tioga, N. Dak.

Wed., Apr. 26 — Our Savior's Lutheran, Stanley, N. Dak.

Sat., Apr. 29 — South Dakota District WMF Rally, Reva, S. Dak.

Sun., Apr. 30 — Bethel Lutheran, Faith, S. Dak.

(More next time.)

Brazil testimony God was calling

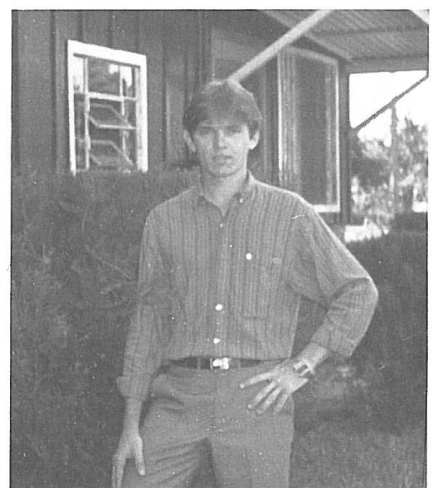
My name is Clerio Tesch and I am from Vitoria, Espirito Santo. I was born in a German colony in the state of Espirito Santo. My parents were members of the Lutheran Confession Church and they were always preoccupied with my education. My mother's desire was that I'd become either a successful businessman or a pastor. We lived on a farm where it was hard to get a good education, so we moved to the city. I finished my studies and graduated with a degree in Administration, and also a year of Credit and Finances.

When I was 15 years old, and active in the church with my parents, I started to think about my spiritual life. I knew that, even though everything seemed to be okay, I didn't have certainty of eternal life and I was afraid of death. I spoke to my cousin about this and he explained the plan of salvation to me; the Holy Spirit convicted me and brought me to salvation. From that time on, I no longer was afraid of

death and my life has changed. I have other plans and ideals. I decided to be serious and have an obligation with God. At about this time we were having problems in our church and a group of us separated and started having our own meetings. After a time we felt it was necessary to have a leader and we invited a pastor from the Association of Free Lutheran Congregations to come to our church.

I started to grow because of this church work and felt that God was calling me to be a minister. At first I didn't want to even think about that possibility, because it is such a serious calling. But I started to pray about it.

I was working with my father in his company of buying and selling fruit and vegetable products. I had many responsibilities in the company, doing the buying and selling and working in the office. The work with my father was enjoyable, but I felt God speaking to me, telling me that He had other
continued on p. 14



Clerio Tesch

from here and there

Amery, Wis. — At the Home Builders meeting on April 1, the tape "Jesus the Family's Savior and Lord" was listened to and discussed. A potluck meal was served first.

Tioga, N. Dak. — Rev. Ralph Rokke, Minneapolis, Minn., was the speaker at special meetings in Zion Lutheran, March 5-8. "Seek Ye First the Kingdom" was the theme for the week.

Ferndale, Wash. — Two giant poplar trees near Triumph Lutheran had to be cut down recently because winds of over 100 miles per hour had loosened the roots and the trees were now felt a hazard. (Ed. note: Delegates who attended the annual conference of the AFLC in Ferndale in 1973 will remember the giant poplars near the church.)

Minneapolis, Minn. — Don Hansen spoke at the service at Nicollet

Care Center on behalf of Faith Lutheran on Feb. 12. Several other members assisted in the service.

Cokato, Minn. — Luther Leaguers from Good Shepherd made a trip to Colonial Church in Edina, Minn., to see the play "The Crucifixion."

Minnewaukan, N. Dak. — Plans are being made to revive the tape ministry at Trinity Lutheran. Tapes would be made of the Sunday services and made available to shut-ins of Trinity and Antiochia Churches.

Thief River Falls, Minn. — A work day was held at the parsonage at 404 Kendall on March 18. Some insulating was done and walls put up in the basement. Rev. and Mrs. Del Palmer and family are now occupying the parsonage.

Dalton, Minn. — Lay Pastor Verle Dean was the speaker at Lutheran Evangelistic Movement meetings in

Zion-Sarpsborg Lutheran, April 2-4. The morning Bible studies for the area conference were held in Evansville.

Ortley, S. Dak. — Bill Pederson is the new president of Ortley Lutheran. The annual meeting was held recently and several new members were received into the congregation which is being served by Pastor William Gregerson of Waubay.

Newfolden, Minn. — The kitchen of Westaker Lutheran is being remodeled and enlarged.

Goodridge, Minn. — Rev. Raynard Huglen spoke about his work as editor of *The Lutheran Ambassador* at family night at Reiner Lutheran in January.

Grafton, N. Dak. — Rev. and Mrs. Paul Abel, home on furlough from Brazil, spent the weekend of Feb. 11-12 at Bethel Lutheran. Mrs. Abel spoke at the Mother-Daughter banquet and Pastor Abel preached at Bethel on Sunday morning and at Aspelund in the afternoon.

Newark, Ill. — A history of the parsonage for West Lisbon Lutheran is being prepared. Pictures and records of ministerial acts performed in the house are being collected.

TESTIMONY

plans for me. When I would talk with my father about my desire to become a pastor, he would say that it was foolish, that everything was going so well for me as a businessman, and that I couldn't leave him as he depended on me very much.

I continued praying that God would open the doors so that I could study at the EBLI (Escola Biblica Luterana Livre) to discover with certainty what God wanted in my life.

In July of 1986, because of the economic changes in Brazil, my father had to sell his company and then bought an ice cream factory. He knew he wouldn't need to depend on me any more. So, even though he invited me to continue working with him, I felt this was the door God had opened for me to be able to study at the Bible School. I spoke to my parents again about the possibility of going to the Bible School. They told me I could go and this made me happy. Now I could do what my Lord was desiring of me and what I was wishing for in my life, and

I would not be disobeying my parents.

In 1987 I studied at the Bible School. It was wonderful and I can say that I learned extraordinary things and God put in my heart the conviction to be a preacher of His Word, to dedicate my life to serve the Lord as a minister.

This year I am in my first year of seminary training. I also work with Pastor Oseias in a newly-formed congregation, Cohapar. There is much work to be done and I spend many afternoons and evenings visiting homes and presenting the Gospel. My goal is to be a minister worthy of God's calling.

In the future I would like to study courses at a university to help me become better equipped to minister to others. I also feel called to missionary work in another country, as God leads.

My verse for these years of seminary is II Timothy 2:15, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

AFLC Women's Retreat

John 15:14 "You are my friends if you do what I command you."

"Friends" is the theme for the Women's Retreat scheduled for May 5 - 7 at the Association Retreat Center at Osceola, Wisc. Plan to be there and receive many blessing through the Word, prayer and the fellowship of your sisters in Christ.

This year we are planning a craft sale with the proceeds going to the ARC. Everyone is welcome to bring their crafts for sale.

The Bible Study will be given by Mrs. Richard (Audrey) Gilmore.

Cost for the weekend is \$40. Offerings will be received to cover all other expenses.

Reservations should be received by April 29. Please send them to: Mrs. Harlan Hjermstad, Route 3, Box 71, Kenyon, Minn. 55946, (507) 824-2326.

The retreat is open to all interested ladies.

NEWS OF THE CHURCHES

Wallace, S. Dak.

A Bike-a-thon involving 34 students and teachers of Calvary Lutheran Sunday School, Wallace, S. Dak., was held Sept. 24, 1988, to teach about working



Rev. Marvin Haara (l) and Mr. Charles Colson at the Prison Fellowship banquet in St. Paul, Minn., on November 18, 1988. Pastor and Mrs. Haara have been serving as Prison Fellowship volunteers for the past four years. Mr. Colson is the director of Prison Fellowship.

Pipestone, Minn.



At their worship service on Sunday, January 8, Christ the King Lutheran Church in Pipestone, Minnesota, celebrated the burning of the mortgage on their building. Christ the King was formed in October, 1983, and became affiliated with the AFLC in February, 1984. Construction of their building began in July of 1985 with dedication in October, 1986. Christ the King presently has a baptized membership of 275. Pastor David Skordahl is shown on the right rear.

together toward a common goal. Participants secured volunteer pledges for each mile they would ride for the 12-mile course. All proceeds were given to Pickerel Lake Bible Camp, the camp facility for South Dakota. \$833.71 was raised and with a matching sum from Lutheran Brotherhood, Lee Freiwald,

L. B. representative, was able to present a check totaling \$1667.42 to Maurice Olson, chairman of Pickerel Lake Bible Camp, on Nov. 27 at Calvary Church. Jim Keller, Calvary Sunday School superintendent reports that it turned out to be a very satisfying project. — *Corr.*

Aberdeen, S. Dak.



Pictured here are the new members received into Grace Lutheran Church, Aberdeen, S. Dak., on Sun., Feb. 26. The baby was baptized at the same service by the church's pastor, Mauritz Lundeen.

Faith, S. Dak.



The newly remodeled sanctuary of Bethel Lutheran Church, Faith, S. Dak., was dedicated in a service on Dec. 11, 1988. The primary construction material is "artbrick," a patented formula of contractor Reed Henschel of Hulett, Wyo. Pictured here are, front row, left to right, Mr. and Mrs. Henschel, Dr. Wayne Sletten, Pastor Todd Klemme and Walter Weichert; and back row, Harold Kilness, Dan Jordan and Earl Maier. The local men are members of the church council.

Personalities

Rev. Larry Haagenson, Grand Forks, N. Dak., has accepted a call from the Buxton-Portland, N. Dak. parish (Ny Stavanger and Valley), where he has been serving as interim pastor for the past several months.

Rev. Marvin Haara, Sacred Heart, Minn., has been serving as the pastor of First English Lutheran Church, Sacred Heart, an independent congregation, since January.

Rev. Jerry Holmaas, Ottawa, Ill., has accepted a call from Maranatha Lutheran Church, Chassell, Mich, having been received through colloquy from the Church of the Lutheran Brethren. He will be included on the fellowship roster when he begins serving the congregation in June.

ARC Board

Add to the list of AFLC boards and committees contained in the Feb. 7 *Ambassador* the Board of the Association Retreat Center, Osceola, Wis. Members are:

Mr. Clifford Seldal, Chairman
605 Fairview Dr.
DeKalb, Ill. 60115

Rev. John Rieth, Vice-Chairman
311 Montgomery
Amery, Wis. 54001

Mr. Allen Anderson,
Secretary/Treasurer.
Rt. 2, Box 37E
Clear Lake, Wis. 54005

Rev. Peter Franz
19 Riverview St.
Mankato, Minn. 56001

Dr. Schiotz dies

Dr. Fredrik A. Schiotz, 87, last president of the former Evangelical Lutheran Church (1954-60) and first president of the American Lutheran Church (1961-71), died on Feb. 25 in Minneapolis, Minn. Mr. Schiotz was a native of Chicago.

He was also president of the Lutheran World Federation from 1963-70.

A parish pastor in Duluth and Moorhead, Minn., and Brooklyn, N. Y., he

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

Second-class

AFLC and TAALC officers meet

A delegation of AFLC leaders met with the executive committee of the American Association of Lutheran Churches on Tuesday, Feb. 28, at the AALC offices in Minneapolis, Minn. Dr. Duane Lindberg, AALC presiding pastor, who had requested the meeting, led the group in prayer and in a get-acquainted time.

A brief survey of AFLC history was presented by President Richard Snipstead and Dr. Lindberg responded with similar remarks, pointing out the many parallels between the origins of the two church bodies.

Specific doctrinal concerns were addressed, including the work of the Holy Spirit and the matter of Christian piety, and both groups sought to clarify their positions and practice in these areas in particular. Future meetings may focus on possibilities for fellowship and cooperation. The main purpose of the gathering was to open communication between the leaders of the two church bodies, in order to avoid misunderstanding and misrepresentation of one another, with the goal of becoming co-workers instead of competitors in the work of the Kingdom.

was executive secretary of the Commission on Younger Churches and Orphaned Missions, 1948-54. He wrote the book *Release*.

Dr. Schiotz is survived by his wife Dagny, a daughter, two sons, two brothers and eight grandchildren.

Representing the AFLC at the meeting, besides Rev. Snipstead, were Dr. Francis Monseth, Rev. Eldon Nelson, Rev. Eugene Enderlein and Rev. Robert Lee. AALC officials present included Dr. Lindberg, Rev. James Minor, Rev. Donald Thorson, Rev. Thomas Aadland, Dr. Chris Barnekov and Mr. Gene Quist. —R. L. L.

Preaching Missions

St. Paul, Minn.

Victory in Christ Lutheran Church
Wayne Hjermstad, pastor
April 16-19

Speaker: Rev. John P. Strand,
Remer, Minn.

Roseau, Minn.

Rose Lutheran Church
Larry V. Severson, pastor
April 16-19

Speaker: Rev. Christian Oswood
Hampden, N. Dak.,

Newfalden, Minn.

Westaker Lutheran Church
LeRoy Flickinger, pastor
April 23-26

Speaker: Rev. Tony Stockman
Brandon, Minn.