

THE LUTHERAN AMBASSADOR

August 14, 1984



Parish Education —
“that we may present every man
complete in Christ.”

Col. 1:28

AT THE MASTER'S FEET



Lay Pastor Gustav Nordvall

Parish Education

"And thou shalt teach them diligently unto thy children" (Deut. 6:7a.) Moses spoke these words to his people, to the family. They would bring guidance to their lives, and even sustenance to the Jewish people through long centuries.

Today, what comes to mind when we think of Parish Education? Curriculum, perhaps, that prescribed course of study in any field of learning, in particular for the church.

In our day and age we have available to us a great variety of study materials, to say nothing of charts, maps and visual aids. We've even been introduced in recent years to audio-visual teaching methods. These are designed to capture and hold the interest of the learner. It is possible to sit in a darkened classroom and be instructed by a lesson projected on a screen while the sound system brings us the voice of the narrator, complete

with background music.

We know that Jesus could hold the attention of 5000 people. He spoke of sheep, harvest, rejoicing over a found lost coin," such simple things. Words like "forthwith" and "immediately" describe his activity, not idleness, sometimes even too busy to eat. Yet He arose early for meditation. Jesus took an active part in the Sabbath service. He seems to view all activities as opportunities. Surely He was and is the Master Teacher. He says, "Whosoever drinketh of the water that I shall give him shall never thirst" (Jn. 4:14).

I made mention of teaching methods that can be used to good advantage to convey the Word of God. But we need to "thirst"! "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Hallesby wrote: "Jesus knew the human heart. He saw its thirst. It is sin that has left this burning thirst." The unsaved and even the Christian, with sin in his life, turns from one thing to another in search of rest. There is no substitute for honesty with God.

I recall an incident some years ago. An official investigating the condition of a certain church asked, "Do you have an adult education program?" "Yes," replied a lady in the audience, "We have Bible studies." "Do all the members participate" came the next query. Without hesitation she answered, "They are available to all." Here is a basic truth. What is available is not always taken advantage of.

When Nehemiah had completed the rebuilding of the walls of Jerusalem, his next work was to restore the spiritual condition of the

people. "All the people gathered themselves together as one man into the street" to hear the reading of the law of God (Neh. 8). What a revival under the scribe Ezra!

Parish education reaches into every area of the congregation. Regular worship includes the sermon, in which the pastor proclaims the Word and expounds on the text. The sermon should have a good balance of Law and Gospel, thus becoming a time of instruction and edification.

Living and Spirit-guided congregations also seek times of fellowship in Bible study.

There are five basic areas of education directed at our youth.

The "released-time program" may not be familiar in some areas. It is a provision of State law whereby children in public schools are released from the classrooms to attend their respective churches for one hour of religious instruction each week.

The Daily Vacation Bible School provides an outreach to area children of all ages, usually running for one week. This is a time of much learning.

At Bible Camps young people gather in natural settings for instruction, recreation and fellowship. It is a highly concentrated program with a strong emphasis on personal evangelism. The young person is involved 24 hours a day with fellow campers, teachers, pastors and counselors. Many make a personal commitment to the Lord during this experience.

The Confirmation classes and the Sunday School are the on-going work in the congregation, throughout the greater part of the year. Here is the long haul of Christian education

Continued on p. 5

THE LUTHERAN AMBASSADOR

USPS 588-620 ISSN 0746-3413

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.

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

Layout design: Mrs. Wayne Hjermstad.
Editorial Board: Mr. Sheldon Mortrud,
Rev. Francis Monseth, Rev. Robert Lee.

Send \$10.00 subscription to the LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn.

Postmaster: Send address changes to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

Volume 22 Number 16

The nurture of children in the faith of their baptism

By Dr. Mary L. Lindquist

During my years in Christian education as Sunday School teacher and superintendent, Bible study leader and AFLC local parish education board member, I have developed strong concern about the topic of this article. I have also learned through discussion with lay persons and pastors that many others share my concern. Christians who have been kept in the grace of their baptismal covenant are troubled when they are given the impression that their experience is an abnormal one and that conversion is the norm for the Christian. At some camps and church schools believing children hear that they must accept Jesus Christ, that they must now be saved.

It is certainly true that it is possible to fall away from the baptismal relationship, and there will be some in our homes and Sunday Schools who are no longer living in the baptismal covenant relationship. The child of God, either adult or child, does not easily fall away from grace, however, since it is God's gracious purpose that His own should be kept. Jesus said to His Father of His own, "I protected them and kept them safe by that name You gave Me" (John 17:12). His name, His saving name revealed in the Gospel, has power to

keep. Being kept in grace, for the adult or the child, like the entrance into faith, is the work of the Holy Spirit. "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him, but the Holy Spirit has called me through the Gospel. . . ." (Luther's explanation to the Third Article of the Creed).

God gives faith through the Word of God, but it is possible for either adult or child to resist God and reject the grace He gives through the Word. Long-term continued resistance of this type, as well as failure to hear the Word and the consequent starvation of the new life, can occur in the child as in the adult. Such children need to be brought back into a right relationship with God, to be converted. But they do not need once more to be born again; they were born again when they were baptized. God has not broken His covenant with them; it stands. It is the child's side of the relationship that has been broken, and it will be restored, again completely by the work of God, when the child ceases resisting God and allows the Word to work repentance and faith in him.

However, the normal experience for the baptized child is to remain in the grace of his baptism. Jesus said, "Your Father in heaven is not willing

that any of these little ones should be lost" (Matthew 18:14). When the new life, born in the child "through the washing of rebirth" (Titus 3:5), is nurtured in home and Sunday School with the Word of God, then continued "renewal by the Holy Spirit" is a reality. I am convinced that such growing up in the grace of baptism is more common among us than is sometimes recognized. Some Christians perhaps even misunderstand their own experience, as I did when I thought my coming to assurance of salvation was a conversion experience.

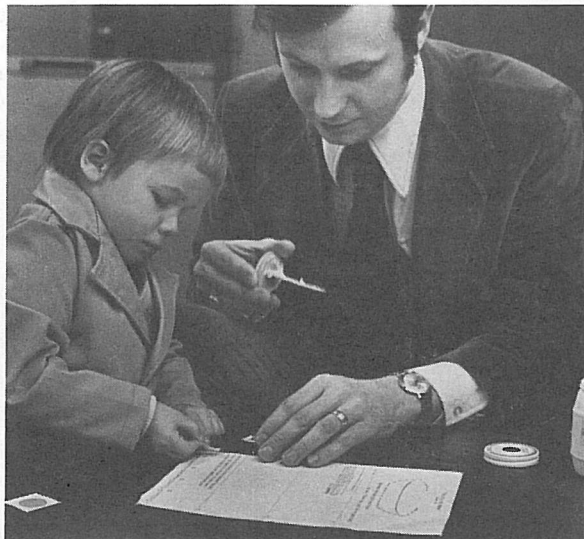
How then shall we teach and guide our children so that they will neither turn away from their baptismal relationship nor have the new life within them die from lack of nourishment, but rather will grow in grace into mature faith? Following are some guidelines based on Lutheran, Biblical doctrine which I trust will be of help to parents, teachers and others involved in Christian education:

First, teach them to trust in the grace of God.

Scripture teaches that salvation is by the work of God's grace. "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God" (Ephesians 2:8). Teach them the objective truths of sin and grace, the Gospel in which they can put their trust. Help them to know that even the faith by which they receive God's gifts of

✠

remaining
in the
covenant



NURTURE . . .

forgiveness and assurance is completely the work of God in them. Lead them to realize that God implanted faith in them when they were baptized and that His work of grace alone keeps that faith alive.

Teach them the Word of God.

Teach the children the Bible itself, since it is God's Word that works faith in the hearts of children as well as adults. Exhortations to believe, sermonizing and attempts to apply the Gospel to their lives will never accomplish what the Word itself can. Tell the Bible story and let it make its own application. Spend the time that might be spent sermonizing and exhorting in helping the children to memorize Bible verses and Catechism. The Bible stories and verses will do their own work in each child's heart. If, then, the new life in any child fails to come to maturity either because he rejects God's grace or because he is living away from Sunday School and church where he can hear the Word, those stories and verses will continue to work and may yet draw him back, perhaps even in later years.

Feed their faith.

Jesus said that even very little children believe in Him (Matthew 18:6). Baptized children believe because faith, i.e. new life, was planted within them through baptism (Titus 3:5). But it is essential that their faith be fed with the Word of God and with the objective Gospel basis of their salvation. Children who are living in baptismal grace will then not become confused. This sort of teaching will do the gracious work of conviction of sin and drawing to Christ even in children who may no longer be living within the baptismal covenant.

Lead them to newness of life through daily repentance.

Believing children as well as those who do not have faith need to be taught the truths of sin and grace. Luther states in his catechism that baptism "signifies that the old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance, and be put to death; and that the new man should daily come forth and rise, to live be-

"At some camps and church schools believing children hear that they must accept Jesus Christ, that they must now be saved."

fore God in righteousness and holiness for ever".

Children from a very young age can and should be led to this experience of daily repentance and forgiveness of sin. These children then will not need to wander away from the relationship of grace nor to become confused about their salvation. They will move naturally from a child's faith to a mature personal faith and assurance. They have no need for a conversion experience because they have never left their baptismal covenant.

Lead them to assurance of salvation.

Children who have the new life within them through baptism and who have then been nurtured with God's Word and led to daily repentance and forgiveness can also be led to personal assurance of salvation. John writes that those "who believe in the name of the Son of God" should know that they have eternal life (I John 5:13). Children who grow up with this knowledge need never leave their baptismal covenant, but will grow in grace unto mature faith.

Dr. Lindquist, a member of the Board of Publications and Parish Education, is a former missionary to Japan and is an Associate Professor of Special Education at the University of North Dakota.

Pastor,

By Rev. Ralph M. Rokke
Minneapolis, Minn.

Board of Publications and Parish Education

"Christ has redeemed me 'with his holy and precious blood'."

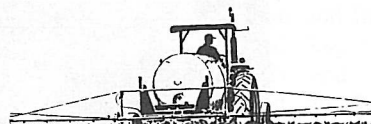
"I won't admit to you how old I was before I realized that the Catechism says that in the Second Article."

A professor of theology made this statement in a class which I recently took. The professor's statement supports an idea which I have long believed. The Catechism is so rich in its theology that we do not understand it all when we study it as confirmation students. Rather it is a treasure which grows in its richness and profundity for us as we mature. As a Christian grows in faith and in life experiences, he is able to appreciate the Catechism more and more.

Martin Luther wrote the Catechism, and yet he said, "I, too, am a doctor and preacher. . . . Yet I cannot master the matter as I desire but must remain a child and pupil of the Catechism and am glad to remain one." (*What Luther Says*, Vol. I p. 124). In other words, for Luther, the content of the Catechism comes from the Word of God and is therefore of divine origin. It had more truth in it than Luther himself could fully understand or explain. Thus Luther remained a student of the Catechism's truths throughout his whole life, and so should we.

I would like to urge as strongly as I possibly can that every pastor of

—Mars A. Dale, *Ten Studies in the Stewardship of the Christian Man*, Augsburg Publishing House.



A farmer and a bishop were walking through vast fields of grain. Finally the former turned to the latter and said, "Bishop, do you mean to tell me that these fields are not my own?"

The bishop replied, "Ask me a hundred years from now."

God has not gone out of business. He is the owner of all things, and He has never relinquished His property rights.

please teach the Catechism

our AFLC use the Catechism in his confirmation classes, and indeed make it the center of confirmation instruction. In surveying pastors about the confirmation materials which they use and in looking at the number of our AFLC parishes which order Catechisms from us, we on the Board of Publications and Parish Education see some evidence that perhaps the Catechism is not being used in some of our AFLC parishes. Let me say frankly that such a situation is disastrous.

It is disastrous from two standpoints. First, young people who are not being taught the Catechism are being deprived of the best of our Lutheran heritage, and, secondly, churches are being deprived of young people in whose lives a sound doctrinal foundation has been laid.

Yes, memorizing the Catechism

may seem too difficult for some and, yes, its content may seem too simple or irrelevant to others. Yet, Pastor, you have absolutely nothing more important that you can do for your young people than to teach them, in love and with personal conviction, the truths of the Catechism. If any Lutheran pastor does not do that, he is unfaithful to his ordination vows and he is a failure, no matter what else he is doing.

Luther said, "If we succeed in keeping up the Catechism and supplying the church with schools and

"I would like to urge as strongly as I possibly can that every pastor of our AFLC use the Catechism in his confirmation classes. . ."

pastors, we live a successful life" (*What Luther Says*, Vol. I p. 126). Notice that Luther puts together keeping up the Catechism and providing faithful pastors for the church. They go together. I believe it with all my heart. If we lose the Catechism in our churches now, then in 20 or 30 years the church will lose faithful pastors.

So again, Pastor, please teach the Catechism to your young people. I close with Luther's own plea. It is mine as well: "Therefore I entreat you all, for God's sake, my dear brethren who are pastors and preachers, to devote yourselves heartily to your office and have pity upon the people who are committed to your charge. Help us to inculcate the Catechism upon them, especially the young" (*What Luther Says*, Vol. I p. 117).

AFLC youth attend leadership training school at Headquarters

Seventy youth and advisors participated in the institute on July 25-29. Lay Pastor Ken Thoreson was the evening speaker. Elective courses were taught by Minneapolis area pastors. AFLBS sponsored the institute with an AAL grant.

MASTER'S FEET . . .

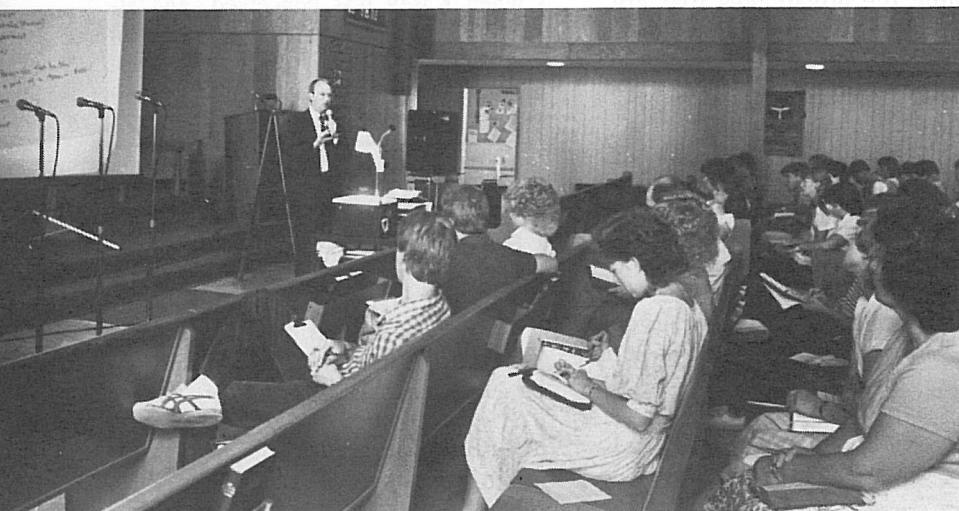
where week by week the student and teacher work to achieve a certain goal of knowledge and spiritual growth. From here comes the "good soil."

Whenever I think of some faithful worker in the church, I usually think of some Sunday School teachers who receive little or no recognition. Often they've worked for the greater part of their lives. Having love for the Lord and love for the souls in their charge,

they continue, as it were, the exhortation of Paul to Timothy, "Preach the word; be instant in season and out of season."

Going back to the opening thought, where Moses exhorts teaching in the homes, you see, Christian parent, you can't pass the Christian education back to the church, Sunday School, pastor or anywhere. You cannot say your child didn't get anything out of this or that program because, you see, God intended his children to be "homegrown." The above church programs are difficult without family support. Children sense what parents believe and are not easily fooled. The atmosphere of your home will determine what the church, etc., can do for your children. A wise Quaker said: "The strongest incentives in the development of the characters of children often come, not from direct and specific instruction, but from the example and from unargued assumptions."

Teacher at home, or at church or school, follow first our Lord into the garden to "watch and pray." Also, "Be not afraid, only believe" (Mk. 5:36)—and act accordingly.



Rev. Richard Anderson, Lake Stevens, Wash., led the session on youth leadership.

a letter to our congregations from the Parish Ed secretary

In my report to the annual conference this year I stated that in 1983 78 Association churches used our Sunday School and/or confirmation materials. In light of the number of congregations in our Association (145) this means that only about 54% of our churches used *any* of our materials.

We need your support! If you are aware of what we have available, won't you and your congregation try our curriculum materials? You will find that a child having "graduated" from our materials has a solid Scriptural base on which to stand and a thorough knowledge and understanding of Luther's Small Catechism.

If you aren't familiar with our materials, please call, write or stop by my office at the AFLC headquarters and discover exactly what Parish Education is all about. We have order blanks and brochures available. I also send out sample materials that can be purchased or returned.

What about the criticisms you've heard regarding the Ambassador Sunday School Series? Although our materials are not colorful like some of the major Sunday School publishers or don't have as many teacher helps, our material is adaptable to any classroom situation and with a little creativity can effectively compete with any of the other materials.

Advantages of the Ambassador Series

1. The teacher uses our materials as a guide. He or she will make the lesson by tailoring the lesson plan to fit his or her individual class. Outside material can be added or methods changed to provide the best lesson possible. Our lesson plans are not rigid and unchangeable.

2. The material basically remains the same year after year. A teacher can improve lessons over the years and collect teacher helps that supplement lessons in the best ways. Other teachers who "inherit" classes will also benefit from previous teachers.

3. This is Lutheran material. If you are using something non-Lutheran, are you teaching doctrines that you don't want taught?

What about revision? We are in the process of thoroughly revising our materials. While we want to continue the advantages that are already present, we want to add more color, pictures and teacher helps. This will obviously add to the appeal of our materials for both children and teachers. Particularly, teachers should find the lessons easier to work with.

I've heard many comments from those of you who are waiting for our new revised materials. You've said that you would love to try them in your classrooms. Great! But revision is also a very long process if we're going to do it right. Again, we need your support! Stand with us while we're revising and use our older materials as well. In this way you'll be experts who will be able to compare the old with the new. Please pray also for volunteers, financial support, and our work in general. We need to know that our congregations are upholding us.

Sincerely in Christ
Renee (Mrs. Phillip) Regnier
Executive Secretary
Parish Education, AFLC

"As long as I have him, he's mine"

by Lee Kleinhans

Kasey stood alone for the first time on his sixth birthday. The next day he died.

As Audrey cradled him in her arms, she cried. "Kasey, you're in God's arms now. You're safe. You're walking. You're talking. You're breathing easily."

On his grave marker are the words: Kasey, Foster son of Kenneth and Audrey Maulke.

Kasey was nearly the fiftieth of the foster children Audrey has nurtured in the past thirty years. Born without an esophagus, Kasey was three months old when Audrey brought him home to Oshkosh from Milwaukee Children's Hospital after surgery that was not as successful as it might have been. He was subject to frequent bouts with pneumonia, and he and Audrey spent many nights together in a rocking chair. He could breathe more easily if she held him. And she would sing to calm him. "His favorite," Audrey recalls with tears in her eyes, "was Children of the Heavenly Father."

"Kasey was non-adoptable. He was grossly retarded. He couldn't speak. He couldn't even sit up for years. His father had been on drugs when Kasey was conceived, and although there wasn't much talk in those days about fetal alcohol problems, that may have been his heritage from his mother."

"Kasey was non-adoptable.

He was grossly retarded.

He couldn't speak."

"I can't tell you how many times we rushed him to the hospital because he couldn't breath," Audrey remembers. When a doctor asked, "Why are you so upset? He's only a foster child," Audrey snapped, "He's mine! As long as I have him, he's mine!" And she had him nearly five years.

Graces and prayers of gratitude



Children should be helped to pray at table and to offer prayers of gratitude for God's blessings and gifts. Pastors, parents, Sunday School teachers, should be painstaking in giving instruction to this end. Teach them to use the rich beautiful vocabulary of thanksgiving found in the Psalter.

Print simple prayers occasionally in the church calendar. Encourage the children to memorize some of the prayers which have been written for them. The following are samples, many others may be added.

Grace at Table

Before we eat the food prepared,
O God, we bow our heads to Thee.
May we from every ill be spared
And for Thy blessings grateful be.

Bless those who for our needs
provide,
That we may happy be.
Bless all who in this home abide
And may we use our strength for
Thee.

In Jesus' name. Amen.

—oOo—

Lord, bless us in our meat and drink,
In what we do and what we think,
So that in our work and play
We may be better for this day.

We thank Thee, Lord, for daily
bread,
The blessings on this table spread,
And pray Thee, Lord, that we may
be
And do whatever pleases Thee.

For Jesus' sake. Amen.

—oOo—

Dear Father in heaven, we owe Thee
everything we have. We thank Thee
for it all, and we will try to do Thy
will. For Jesus' sake. Amen.

For this new morning with its light,
For rest and shelter of the night,
For health and food, for love and
friends,
For everything Thy goodness sends
We thank Thee, Heavenly Father.

Amen.

—oOo—

Father, we thank Thee for the night
And for the pleasant morning light,
For rest and food and loving care
And all that makes the world so fair.
Help us to do the things one should,
To be to others kind and good,
In all we do in work or play,
To grow more loving every day.

Amen.

Offertory Prayer

Our gifts, dear Lord, we bring to
Thee

In token of our love,
For we've received abundantly
Thy mercies from above.
We pray Thy blessing be upon
The offering we have brought,
And bless us, too, that we be strong
To serve Thee as we ought. Amen.

Thanksgiving and Praise

For friends and neighbors do we
pray,

For parents good who every day
Show us their loving care;
For those who lack what we enjoy,
For every needy girl and boy
A blessing, Lord, prepare.
For children far beyond the sea,
For all who do not know of Thee,
Hear, Lord, our humble prayer.

Amen.

—oOo—

Dear Lord Jesus, I try to count
The gifts You've given me:
Sunshine, I begin with,
And hills that face the sea;
And little birds that sit on nests,
And little birds that sing,
and flowers with pretty faces,
And bees a-bumble-ing;
Snow that falls like feathers,
And rain on summer trees,
And animals to play with,
And love in families.
I count them and I name them—
The gifts You've given me.
What can I give, my Father,
Except myself—to Thee?

Amen.

—Guy L. Morrill,
Stewardship Stories,
Harper and Brothers Publishers

(End of a Series)

HE'S MINE . . .

Now she has Linda. Tiny, bright-eyed, red-haired, 17-month-old Linda. She brought her home from the hospital on May 27, 1983, after a gasterostomy. On February 1, 1984—these dates are as etched on Audrey's mind as the birthdays of her own children—Linda had open heart surgery.

She had been born with two holes in her heart, another victim of fetal alcohol problems. I was there all the time she was on the critical list at Milwaukee Children's Hospital," Audrey remembers. "When I went in to see her and to talk to her, the monitor would move." Sharon, Audrey's daughter who is an RN, was with her. "Mom," Sharon said, "Linda knows you're here. She knows she's loved and wanted."

Linda's come along far enough now that they're trying to teach her to eat. But Linda doesn't much care for the process. She's accustomed to having her food poured through the gasterostomy tube. "She plays all sorts of tricks," Audrey laughs. "Sometimes when she knows it's time to eat, she rolls over and pretends to be asleep." Audrey knows the gasterostomy tube well, for Kasey had one, too.

It is not surprising that Linda is developmentally delayed, but if she continues to improve, Audrey will have to give her up for adoption in another year or so. How will she be able to part with her? How can she part with any of them?

"Don't think I haven't cried my eyes out," Audrey replies. "But they're better off. They have to have parents."

When they took their first babies years ago, Audrey and Kenneth sat down with their own six children and told them, "We'll be an island. These babies have mothers who didn't want them or couldn't keep them for some reason. We'll show these babies what love is. Then when the next person gets them, they can give love back. We'll be an island where the baby learns about love."

How did all this begin? "I went into it because of John, our oldest son. John is handicapped. He was injured at birth because of lack of oxy-

gen to his brain. He didn't sit right. He didn't try to talk. He didn't play with toys. I knew something was wrong with him."

She recalls those years on the farm. "Living out in the country whom can a child have contact with so that he can learn? The doctor had told us not to have any more children. So I asked the state if they had any foster children. Well! They brought me three boys, aged seven to thirteen. And John did learn to talk and he did learn to do things with these three boys."

Then the doctor changed his advice: "Why don't you have more children of your own?" So they did. Five more, including twin girls, all by Caesarian section.

"My six kids," she laughs, "still wanted more!" But she could have no more. "Mom," they asked, "why can't we adopt?"

"For the simple reason," she told them, "that I'm too old, and so is Dad."

"Can't we go into foster care?" they persisted.

In three weeks, they had their first baby. He was with them only four weeks. When she came for him, the social worker asked, "Would you take another one tomorrow?"

The next day there were six expectant faces pressed against the social worker's car windows. "I knew then," she told Audrey, "that this was one home I'd never be able to get rid of!"

It wasn't the least bit surprising to hear Audrey say, "It's been strictly a family affair. Kenneth doesn't change diapers, but he does laundry and he scrubs floors, and those things need doing, too. He really likes the kids, and he has more patience than I have."

"The next day there were six expectant faces pressed against the social worker's car windows."

"I think I've had problems," Audrey mused. "And then I look around." Audrey has known the heartache of personal illness (Her parents were told that she wouldn't

The Christian way is way of blood and the fire—the blood of Christ shed in love for all men, and the fire of separation that in every age and clime divides His followers from the world.
Bernhard Christensen
Fire Upon the Earth

live through childhood), of death, divorce and alcoholism in her family. "I'm a firm believer in my God. I don't try to convert people. But I do see that all my babies are baptized." If the parents want the baby baptized into their faith, she arranges that. If not, she has her pastor baptize the child.

First English Lutheran In Oshkosh, Wisconsin, is Audrey's church home. As she talks of the crises in her life, her pastor seems always to be there, to baptize, to pray, to comfort her with her favorite Psalm, the 91st. "Once a year there's something in the church bulletin congratulating foster parents," she says.

She's a member of the parish Music and Worship Committee. "I love to sing. The choir's my one outlet. I solo for weddings and funerals, too. . . ."

Audrey's thoughts return frequently to Kasey. After he died, they had no one for a few months. "I was going bananas! I had my grandchildren—six of them, with a seventh on the way—but that's just not the same thing."

Then came word of Linda, in St. Elizabeth's Hospital in Appleton. "They thought I might not take her. She requires constant care. But I saw this helpless little redhead lying there, doing nothing but crying and fussing. And I had to take her."

Two days after Audrey and I talked, Linda was to have a little foster sister, born just two days earlier. It will be a month or six weeks before her independent adoption is finalized. During that time she will join Linda on Audrey's island. She'll learn to be loved, and to love.

Diaconalogue
Lutheran Deaconess Ass'n, Inc.
Valparaiso, Ind.

editorials

DR. B. M. CHRISTENSEN

You must understand that for those of us who have Lutheran Free Church background, the late Dr. B. M. Christensen was a towering personality. He was president of Augsburg College and Theological Seminary, the schools where some of us got our higher education, including our training as pastors. We knew him also through his writings: his book *Fire Upon the Earth*, articles in *The Lutheran Messenger* and tracts and pamphlets he had written; as a speaker at conferences and Bible camps; and his visits to the congregations both before he became president and afterward.

His passing leaves a large void. He was the last of his generation in LFC leadership.

Dr. Christensen's parents and teachers must have early recognized the intellectual talents of the scholarly lad. He was destined to be a teacher and those who had him as instructor when that was his full-time work were fortunate. When he became president of Augsburg, administrative duties claimed much of his time and he taught very little, for instance, an hour a week for a semester in the seminary, and that occasionally.

He was a man of great memory. He recalled easily former students, church people and others from throughout his lifetime.

He was a man of great ecumenical breadth, more than I could ever be, but he was genuine in that interest. He could appreciate, and feel at home in, the simplest prayer meeting and the highly liturgical Episcopal service.

The disagreements which came before, during and after the merger of the LFC with the American Lutheran Church brought some strain in relationships between some of the people involved. I am glad that the day came when Dr. Christensen could be invited to speak at one of our pastors' conferences. He always felt a real concern for, and took an interest in, the Association of Free Lutheran Congregations. He attended various meetings, while still able to do so, at Medicine Lake and much of his contact was through his good friend and colleague, Dr. Iver Olson.

It is interesting that perhaps the last time he went out to a Sunday worship service it was to Victory in Christ Lutheran in St. Paul in May. The effort involved was huge, badly crippled as he was with arthritis, but both he and his wife commented on the friendliness of Pastor and Mrs. Carlson and the congregation. The worship experience had warmed their hearts.

Of the ten greatest sermons I have heard preached, Dr. Christensen preached three of them. The greatness lay not in the style of delivery, but in the content. He was an "idea" speaker and in beautiful language he could lay out the grand themes of the kingdom of God. That same quality is to be found in his books, especially *Fire Upon the Earth*, which is really a classic, but unfortunately never reached the wide audience it should have.

The first day I arrived at college as a student I went to see him in his office concerning some matter about which we had corresponded. He was friendly and courteous, as he always was to people, even a lowly freshman as I. But during my seven years at Augsburg I had only the formal student-faculty relationship with him. I had healthy respect for my teachers and stood in awe of college-seminary presidents.

But of more recent years I went to visit Dr. and Mrs. Christensen sometimes and I appreciate getting to know them on a more personal level. My last such visit was in his room at Lyngblomsten Home in St. Paul. Mrs. Christensen, his faithful companion, was there, too. This was three weeks and a day before he passed away. We certainly did not know the day or hour of his departure as we chatted pleasantly that afternoon, had coffee and prayer.

Dr. Christensen touched many lives. He touched mine. And his influence was for the good. He was one of those who in a special way, for himself and for others, seek the things that are above, where Christ is seated at the right hand of God, and who, in so doing, becomes a person for others, even as the Lord was.

—Raynard Huglen

AND THIS

Writing of Dr. Christensen as I have prompts me to share this personal note also.

The first national church convention I ever attended was the Annual Conference of the Lutheran Free Church in June, 1938, held in Thief River Falls, Minn. (It would be 12 years until I got to another.) I was there as a boy with my parents a couple of times. The business sessions were held in the rented Trinity Lutheran Church, a much larger building than host Zion Lutheran, two blocks south.

It was at that conference that Dr. Christensen was elected president of Augsburg. His close competitor was Dr. Sverre Norborg, known to some of us. I wish I could say that I remembered his election, but I can't. I doubt I was present at that particular session.

It is of interest that our Rev. A. L. Hokonson was ordained at that conference. I was at that service and believe it was held in the city auditorium. My father was one of the pastors participating in the ordination service. It was the last conference he was to attend. That was 46 years ago.

—Raynard Huglen

WE EXPECT TOO LITTLE

A fine memory we carry away from the 1984 Annual Conference in June is the remarkable appearance by the Hosanna (Children's) Choir at the Sunday morning worship service in Medicine Lake Lutheran Church.

The choir, directed by Mrs. Kenneth Moland, sang the Concordia hymn (No. 362) "Around the Throne of God in Heaven." This is a song that is hardly ever sung by anyone. Right? Yet it is a beautiful, triumphant hymn ♪

EDITORIALS . . .

and the children sang it so well. They ranged in age from the very young to perhaps 12 or so, an age span one might find in many of our children's choirs in the Association.

But the thought came to us as we listened: We don't expect nearly enough of our children when it comes to music in the church. So often we think they can handle only childish choruses or ditties. And if by chance something more is attempted it is often felt that it must have a certain rhythmic style easily learned if it is to be used.

At Medicine Lake we heard a small (in number) children's choir sing as we might expect an older group to do and they sang not only with skill but with enjoyment.

We have sinned in our expectations in children's music in the church. We haven't laid good foundations, generally speaking. It will take leadership to move on to better things, pastoral leadership, organist and choral leadership. It will help, too, if parents will back efforts to challenge children in this regard.

The four area organ workshops to be held this fall are only the first part, we trust, of a program to help our congregations make their ministry of music even more effective than it has been.

APPRECIATION EXPRESSED

This summer's Annual Conference bid farewell, for now, to four men who have served faithfully and well on boards of the church and are prevented by law from continuing in office. Wendell Johnson, Co-ordinating Committee, ten years; Mr. Vernon Russum, World Mission Committee, ten years; Mr. Stanley Holmaas, Board of Trustees, 12 years; and Mr. Walter Lien, Board of Pensions, nine years.

The church just has a great debt of gratitude to these men and others like them who give of their time to serve on boards and committees so that the work entrusted to us can go on. The first three boards mentioned particularly demand a good many meetings a year.

Not only do those men who serve on boards give of their time, they may also make personal financial sacrifices. An illustration of this would be Stanley Holmaas, although we haven't heard him complain. An independent merchant, he has usually had to hire clerical help out of his own pocket in order to get away for board meetings and his attendance record has been good. And this over a period of 12 years. It is this kind of willingness that has made progress possible in the AFLC.

The appreciation of a grateful church goes to these four men. Each could write a book about his experiences over those 9-12 years. God bless you all.

We have some problem with the decision that Walter Lien was not eligible for re-election to the Board of Pensions. Maybe he decided that himself. He served four years of an unexpired term, then a full term, for a total of nine years. The rule is that no one can serve more than two consecutive terms. The intention is two "full terms." We believe the rule was correctly interpreted in Mr. Holmaas' case where he served two years of an unexpired term, then two full terms, for a total of 12 years.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 East Medicine Lake Boulevard Minneapolis, Minn. 55441

BUDGET RECEIPTS February 1-June 30

FUND	TOTAL BUDGET	TOTAL REC'D TO DATE	% of TOTAL*
General Fund	\$ 193,152.00	\$ 68,474.78	35
Schools — AFLTS AFLBS	267,484.00	63,705.48	24
Home Missions	237,739.00	73,400.20	31
World Missions	274,720.00	66,826.69	24
Praise Fund	30,000.00	11,410.53	38
TOTAL	\$1,003,095.00	\$283,817.68	28*
1983-84	\$ 963,916.00	\$227,927.12	24

*Goal 42%

Under that interpretation Mr. Lien could have been re-elected to another five year term.

Let more thought be given to this rule. But anyway, many thanks, Walt.

THE MISSING PART

Vanessa Williams, the ex-Miss America, may have had many good qualities as far as women who enter that kind of contest go. But a sense of moral shame, much less sin, she had not in regard to the flap over the publication of her nude photos, said to be also of a "compromised" nature.

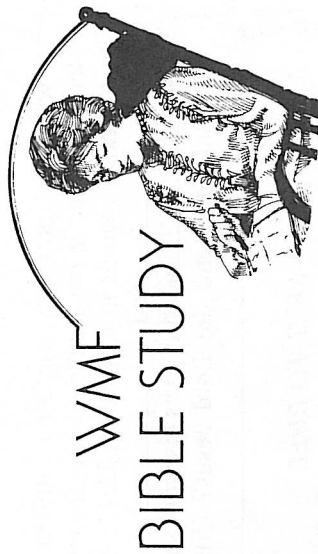
Maybe she would confess to being "young and foolish" for posing for these pictures, as friends and well-wishers were willing to concede on her behalf. But one reads and listens in vain for the confession of having done wrong in posing for nude pictures in the first place.

It is a classic example of the way people so often act in reference to sin and who of us, also as Christians, hasn't some time been guilty? What we mean is that it is common for people not to lament and rue the sin itself, only the embarrassment or shame if the sin is discovered by others, even by one person.

The problem with that is that it reveals a woeful lack of knowledge of what sin really is. It is offense against a holy God. It condemns whether or not another person knows of it—unless there is confession. And where there is honest confession, there is the promise that God will forgive (I John 1:9).

Not until the sinner cries with David of old, "Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight, so that Thou art justified in Thy sentence and blameless in Thy judgement" (Psalm 51:4), is the sinner set free from his sin. Now David did not mean that others were not sinned against by him, but in his penitence he was overwhelmed with the truth that sin is first and ultimately against God's holiness and God's Law.

A person has come a long way when he realizes that. And that way lies deliverance, not in embarrassment because one has been caught in a trespass by someone else.



13. We are all faced with sin and habits that hinder our Christian lives. What does the Lord expect us to do about them? (II Timothy 2:19) _____
14. It is sometimes 'difficult for us to decide what God wants us to do concerning things that are not specifically mentioned in the Bible. Perhaps it would be good for us to ask the following questions and match them with the correct Scripture verses.
- a) Is this the way my Lord wants me _____ I Thessalonians 5:22 to live?
 - b) Will it bring glory to God? _____ II Corinthians 5:10
 - c) Would it appear evil to others? _____ Romans 14:13
 - d) Would this cause others _____ Colossians 1:10 to stumble?
 - e) Can I do this in the Name of _____ Colossians 3:17 the Lord?
 - f) When we appear before Christ, _____ I Corinthians 10:31 will He judge this as good or bad.

ALLOW HIM TO USE YOU

15. When Christ is Lord of your life where should your attention be fixed? Colossians 3:1,2 _____, Hebrews 12:2a _____, Matthew 6:33 _____.
16. a) According to Colossians 3:16, what will enrich your life? _____
b) 1) In relation to yourself? _____
2) In relation to others? _____
3) In relation to God? _____
17. What evidence should there be in my life that I truly know Jesus? (I John 2:6; John 13:15). _____

Today, who is the Lord of your life: self or the Lord Jesus Christ? Just calling Him "Lord" doesn't mean you are allowing Him to be that. You must recognize His right to that place in your life. Is He Lord of your possessions? Your home? Your time? Your talents? Your career? Your business? Have you released your family to Him? Christ Jesus, YOU ARE MY LORD!

Closing Hymn: "Take My life and Let It Be" (*Concordia* #406).

Lesson IX THE "I AM's" OF JESUS

I AM THE LORD John 13:13

Opening Hymn: "Praise to the Lord, the Almighty" (#3 in *Concordia*)

"Lord in the Bible usually refers to God the Father or Jesus Christ. However, it is sometimes used for kings, slave owners, or leaders. Lord is used for someone who has respect, power and authority. Men who were called lord in ancient times had to be obeyed by those under them. Sometimes any person who deserved respect would be called lord. When the word lord is applied to God, it shows that He is the owner and ruler of the whole earth. People who follow Him are to obey and respect Him" (The Family Bible Encyclopedia, Vol. I, by Berkeley and Alvera Mickelsen).

I. I AM THE LORD—SENT BY GOD PROPHESIED

1. Fill in the following verses of prophecy from Isaiah 40:10. "Behold, the _____ God will come with _____ hand, and His _____ shall _____ for Him: behold His _____ is with Him, and His _____ before Him."
- Isaiah 7:14: "Therefore the _____ Himself will give you a _____ : Behold a _____ will be with child and bear a _____, and she will call his name _____" (NASB).

FULFILLED

2. What fulfillment of prophecy do we have in Luke 2:11? (write the entire verse) _____

3. A wonderful prophecy has been fulfilled in part and will be completely fulfilled in the second coming for His own. Fill in the Scripture to our Lord's words in Revelation 22:12: "And, behold, _____ come _____; and my _____ is with _____, to give every _____ according as his work shall be."
4. Why did God send the Lord Jesus? (John 3:16b) _____

II. I AM THE LORD-SENT TO RULE HIS NAME SPEAKS

5. a) Titles give important information about a person. What titles are given to Jesus Christ in the following verses? Acts 2:36 _____
John 13:13 _____
Revelation 19:16 _____
- b) Write in your own words the meaning of the word Lord as it applies to Jesus Christ. _____

HIS LIFE SPEAKS

6. Read Philippians 2:7-11.
- a) Fill in the blanks: "And being found in fashion as a man, He _____ Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly _____ Him, and given Him a name which is above every name" (2:8-9).
- b) Looking at verses 7 and 8, list seven steps in Christ's state of humiliation: 1) _____
2) _____ 3) _____
4) _____ 5) _____
6) _____ 7) _____
- c) How has God exalted Jesus Christ? (vs. 9, 10) _____
- d) According to Revelation 5:11,12, who is giving exaltation to Jesus as Lord and Ruler of all? _____
- e) How will man exalt Jesus (Philippians 2:10,11) _____
7. List six things that the Lord does for us, according to Numbers 6:24-26: _____

III. I AM THE LORD-SENT FOR YOU ALLOW HIM TO TEACH YOU

8. Looking at the "A-B-Cs" of the Gospel, we see why our Lord was sent *for* us.
Fill in the following:
"A _____ have sinned and come short of the glory of God" (Romans 3:23).
"A _____ we like sheep have gone astray" (Isaiah 53:6).
"B _____ the Lamb of God, which taketh away the sin of the world" (John 1:29b).
"B _____ on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).
"C _____ unto me, all ye that labour and are heavy laden, and I will give you rest (Matthew 11:28).
"If we C _____ our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).
9. Tell in your own words what it means to receive Jesus as Lord of your life (Romans 12:1,2). _____
10. Is it possible to know Jesus as Saviour, but not as Lord? _____
Is there a difference? _____
If so, explain what it is. (Luke 6:46) _____
Why should Christ be Lord of your life? (1 Corinthians 6:19,20) _____
- ## ALLOW HIM TO POSSESS YOU
11. Look up the following Scriptures and write in your own words what the verses say about the life that is yielded to the Lord Jesus Christ. Hebrews 10:22,23 _____
Matthew 4:4 _____
II Timothy 2:15,16 _____
Philippians 4:5,6 _____
Philippians 4:13 _____
I Corinthians 15:58 _____
12. As life is yielded to Him, what place should the Lord hold in a believer's life? (Colossians 1:18) _____

The Twenty-Second Annual Convention of the Women's Missionary Federation met at Medicine Lake Lutheran Church (Headquarters) during the Annual Conference of the AFLC on June 20 and 21 with 262 ladies registered. "Give thy sons . . . thy wealth" was the theme for the convention.

The president, Mrs. Grace Syverson of Tioga, N. Dak., conducted the business meeting during which two new officers were elected: Mrs. Harold Erickson as 1st vice-president and Mrs. Esther Larson as secretary.

Mrs. Gerald Knudsvig of Buxton, N. Dak., led in the morning Bible study. Pastor Raynard Huglen brought the

message at the afternoon session. The message at the festival service on Thursday evening was given by Pastor John Abel, presently home on furlough. Mrs. Abel favored the ladies at the Prayer Breakfast on Thursday morning with her warm-hearted message.

The offerings were \$3,824.97 for the Praise Program and \$3,772.38 for the AFLC Schools.

The devotionals, the special music, the fellowship, and the general spirit of the meetings added up to a very blessed time for us as individuals and for our WMF. We say, "Bless the Lord, O my soul."

22nd Annual WMF Convention

Photos by S. Hjermstad



Mrs. James Gerdeen, Mrs. Bernard Nelson, Chassell, Mich.



Mrs. Will Olson, Mrs. Kenneth Moland, Kirkland, Wash.



WMF officers: Miss Judith Wold, Mrs. Robert Lofthus, Mrs. John Strand, Mrs. Grace Syverson.



Miss Elizabeth McC Carlson, Webster, S. Dak., Mrs. Del Palmer, Everett, Wash., Mrs. John Schlenk, Minneapolis, Minn.



Mrs. Earl Skoog, Mrs. Laurel Udden, Minneapolis, Minn.

Suggestions requested

The Board of Trustees of Association Free Lutheran Bible School hereby invites congregations of the Association of Free Lutheran Congregations and individual members of those congregations to submit recommendations for the position of dean of the school.

Prior to the Annual Conference of 1985 the Board and faculty of the Schools will nominate the person who shall be presented to the Conference for election as dean.

Please send all recommendations to Rev. Michael Brandt, Chairman, Board of Trustees, 311 Montgomery, Amery, Wis. 54001.

With our evangelist-youth worker

Rev. Kenneth Pentti, our evangelist-youth worker, is engaging in a busy schedule of appointments as September begins. Remember to bring him before the throne of grace in prayer as he proclaims Law and Gospel to the salvation of souls and the strengthening of believers in Christ. His schedule is as follows:

Arlington, Wash.

Atonement Lutheran Church

Sept. 9-13

Richard Anderson, pastor

Lake Stevens, Wash.

Elim Lutheran Church

Sept. 16-20

Richard Anderson, pastor

Cumberland, Wis.

Section Ten Lutheran Church

Sept. 23-27

Pastoral vacancy

Virginia, Minn.

Good Shepherd Lutheran Church

Sept. 30-Oct. 4

Henry A. E. Johansen, pastor

Faith S. Dak.

Bethel Lutheran Church

Oct. 21-25

Ernest J. Langness, pastor



Letters to the editor

SCHOOLS FOR CHRISTIAN USE

I find myself in opposition to your editorial in the April 10 *Ambassador* ("Better This Way").

Many may agree that prayer cannot be part of an organized, class situation, but it still can be part of a young person's daily schedule. There can be scheduled moments when the building can be used by church organizations or by the youths themselves. Why should we find opposition to the use of public school buildings for the use of our Christian youth?

The idea of schools remaining neutral is impossible. The neutrality means they are making a stand against one particular religion, Christianity. What we have today are schools trying to teach morals and values without reference to and certainly excluding Christianity. We have, in many cases, then, the teaching of situation ethics. We have the disregarding of Christianity as being out-of-date and quite old-fashioned and something to be cast aside. We have, then, the teaching of secular humanism.

Students are not even allowed to send out information about Christianity on the school grounds. I feel all local Christian churches should have this opportunity, headed through

local ministerials and allowed by schools who know their youths' denominational preferences. Look what is happening to the Gideons on this point!

The Hopkins, Minnesota, school board is now being sued for not allowing their students to receive information on Christianity. Two students have filed a law suit there. Why should they not be accorded the right to pass out information about Christ? Do not other students have the right to tell them no?

As it stands now, our Christian students are open for ridicule and opposition because they bring up material based on the Word of God. Should not they be free to bring such up?

One thing near and dear to us is the public school. We need to support them, pray for our Christian teachers in them, and pray that the Lord will give us back the constitutional rights we should have as citizens of the U.S.A..

Let us allow and work for our youths. Prayer is a vital part of our lives. We need to work and to inform people of what is happening. I feel our Christian youths should be able to use the school for prayers.

Rev. Dennis Gray
Spicer, Minn.

Dr. Christensen dies

Dr. Bernhard M. Christensen, 82, president of Augsburg College and Theological Seminary, Minneapolis, Minn., from 1938-62, passed away on July 11 in St. Paul. He had recently made his home at Lyngblomsten Home in that city.

He was Augsburg's fifth president, the third major one, his term of office exceeded only by the two Sverdrups, Georg and George. Among them, the three led Augsburg for a total of 83 years out of the school's 115-year history.

During his tenure, Augsburg's enrollment went from about 400 students to more than 1400. The faculty rose from 60 to over 100. Four buildings were added to the campus: Science Hall, the George Sverdrup Library, Si Melby auditorium-gymnasium and a women's dormitory that was later replaced. In addition, Sverdrup—Oftedal Memorial Hall, a men's dormitory, was under construction when he assumed the presidency.

Bernhard Christensen was born Oct. 21, 1901, at Porterfield, Wis., to Nels and Inger Christensen. He attended Augsburg Academy, College (1922) and Seminary (1925). He earned his Th. M. from Princeton Theological Seminary in 1927 and his Ph. D. from the Hartford Seminary Foundation in 1929. He attended the universities of Berlin and Gottingen in 1927-28 and did postgraduate work at the University of Chicago in 1933 and 1935.

He taught at Oak Grove Lutheran High School in Fargo, N. Dak.,

news of the churches

From Here and There

Pittsburgh, Pa.—Missionary John Abel visited St. Paul's Lutheran on Sunday, Aug. 5. He spoke at the morning worship service and after a noon luncheon showed slides of the work in Brazil. Thomas L. Baker is the pastor of the church.

1925-26, was assistant pastor at Trinity Lutheran Church, Brooklyn, N.Y., 1928-30, and was a professor of philosophy and theology at Augsburg before becoming its president. He was a professor at Luther Theological Seminary in St. Paul after retiring from Augsburg.

He was united in marriage to Gracia Gunderson in 1935. The couple had five daughters.

Dr. Christensen was the author of three books: *Fire Upon the Earth*, *He Who Has No Sword* and *The Inward Pilgrimage*. He served on the Minneapolis Council on Human Relations, established by Mayor Hubert H. Humphrey in 1946, and was the council's chairman from 1948-50.

Survivors include his wife; four daughters: Nadia, Paris, France; Marya Farrell, Rhinelander, Wis.; Mariana Justice, Chicago; and Sonya Steven, St. Paul; seven grandchildren; three brothers and two sisters. A daughter, Naomi, died in 1967.

The funeral service was held at St. Anthony Park Lutheran Church, St. Paul, on Saturday, July 14. The church's pastor officiated. Dr. Alvin Rogness, former president of Luther Seminary, read Scripture at the service. The sermon was delivered by Dr. John Stensvaag, a colleague at Augsburg and Luther and a president of the former Lutheran Free Church. The music at the service consisted of audience hymns. Burial was in Lakewood cemetery in Minneapolis.

Blessed be his memory.

(Ed. note: Please see the editorial "Dr. B. M. Christensen.")

Bessemer, Mich.—The congregational picnic for Our Savior Lutheran Church was held at Ontonagon County Park on Aug. 12. Guest speaker was Missionary John Abel of Brazil.

Stacy, Minn.—The parish family night on Aug. 26 at Sunnyside Lutheran will feature two films: "The Great Dinosaur Mystery" and "The World That Perished." The Christian Education committee selected the films for showing.

Thief River Falls, Minn.—Sunday, July 15, was a day of song at Our Saviour's Lutheran. In the morning the Ambassadors Gospel Team from AFLBS sang their concert at the morning worship service. In the evening the "Ambassadors of Praise" from Fosston, Minn., presented a program of songs and testimonies.

Tioga, N. Dak.—A farewell open house in honor of the Pastor Allen Monson family was held on Sunday, July 8 from 2-4 p.m. A potluck supper was served at 6 o'clock. The Monsons have moved to St. Cloud, Minn., where Pastor Monson is serving the home mission congregation there.

Drummond, Wis.—A Family Awareness Society has been formed in the Mason-Drummond parish. It was organized on June 29. The purpose of the Society is to "support one another as Christian parents raising children in a world that has strayed from God's Word and laws."

Minnewaukan, N. Dak.—The Daily Vacation Bible School for Trinity Lutheran was held last week, Aug. 6-10. Classes were offered to all children from pre-school through last year's 7th and 8th graders. Course study was under the theme "Jesus is My Answer."

Ferndale, Wash.—The film "Christiana" was shown at Triumph Lutheran on July 22. It is the story of a woman who repented of her sins and along with her children encountered many of the difficulties that John Bunyan's Pilgrim did.

No issue August 28

In accordance with our publication schedule listed in our masthead on page 2, there will be no issue of the *Ambassador* published on August 28. We will resume with our September 11 issue. Material for that issue should reach the editor by August 18.

May we take this opportunity to remind you that material for our Christmas *Ambassador* is welcome, original material. Poems, stories, anecdotes, all will be given serious consideration for inclusion in that special number. Such material should reach the editor by November 1. May we hear from you.

ABOUT WMF MATERIAL

Women, please remember that material intended for the Women's Page should be sent directly to Mrs. Wayne (Solveig) Hjermstad, editor of that page. A good deal of material continues to come to my office and it should be going to her. Of course, it is forwarded, but it may mean delay in publication. Please mail directly to her. Her address is:

Mrs. Wayne Hjermstad
16980 Duck Lake Trail
Eden Prairie, Minn. 55344

This applies only to WMF and other Women's Page material.

Thank you.

The Editor

In memoriam

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

SOUTH DAKOTA

Roslyn

Mrs. Clara Stianson, 77, July 14, Saron

MINNESOTA

Spicer

Mrs. Wm. (Hilda) Block, Jr., 59, July 19, Green Lake

Middle River

George M. Severts, 67, July 7, Emmanuel (Holt)

Thief River Falls

Egbert Van de Streek, 91, July 19, Our Saviour's

Attention AFLBS Alumni:
AFLBS Homecoming Oct. 12-14

Banquet tickets must be reserved by Sept. 30.

Sowing the Good Seed

by Pastor Gerald Mundfrom

This article from the July 31 issue will be continued next time.

Laymen to meet

The Northern Minnesota Lutheran Laymen's Society will meet on Sunday, Aug. 19, 2:30 p.m., at Norden Lutheran Church, west of Thief River Falls, Minn., on Hwy. 1. The text for discussion will be Romans 11, continued.

All are welcome.

Art Joppru, Chairman
Joe Jacobson, Secretary

Organ workshop

Under the theme "To Declare His Endless Praise" four workshops for AFLC organists will be held this summer and fall. While they are for organists, others interested are invited: pastors and their wives, assistant organists, substitute organists, etc..

Prof. Stephen Gabrielsen of Augsburg College, Minneapolis, Minn., will be the teacher. Mr. Donald Rodvold, director of music at the Association Schools, is the co-ordinator.

Each workshop will consist of six hours of instruction, demonstration and exploration of music. The focus will be at the novice level and should be useful to all whether "high school pianists or gray-haired faithfuls."

The schedule is this:

Aug. 25—Our Saviour's Lutheran, Thief River Falls, Minn.

Sept. 8—Elim Lutheran, Lake Stevens, Wash.

Sept. 15—St. Paul's Lutheran, Fargo, N. Dak.

Oct. 27—Medicine Lake Lutheran, Minneapolis, Minn.

Please check local announcements for starting times.

The workshop is free to those who participate, thanks to a grant from Aid Association for Lutherans.

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

Second-class postage
paid at Minneapolis, Minn.

055441LUN3110
ASSN OF FREE LUTH CH
3110 E MEDICINE LK BLVD
MPLS MN 55441

AFLC Women's Retreat

September 14-15

Association Retreat Center, Osceola, Wis.
Theme: Love in Action I Cor. 2:9

Speakers: Rev. and Mrs. Michael Brandt

Cost: \$23 from Friday evening to Saturday evening

Sponsored by: Lake Superior District WMF

For more information: Mrs. Reuben Emberson, 117 Erickson Rd., Esko, Minn. 55733
Mrs. Clarence Tuura, 61 Birch Dr., Esko, Minn. 55733

Sunday School Workshop at Grand Forks

The AFLC Department of Parish Education will conduct a workshop for eastern North Dakota and northwestern Minnesota at Trinity Lutheran Church, Grand Forks, N. Dak., on Sunday, Aug. 26, from 2-9 p.m..

The workshop will aim to provide help to Sunday School teachers, superintendents, and Christian education board members in local congregations in their approach to teaching the Word of God and the Catechism and in understanding the use of the Ambassador Sunday School Series (AFLC).

Host pastor Bruce Dalager will lead the opening devotions at 2 o'clock. Following a hymn sing Rev. Ralph Tjelta, chairman of the Board of Publications and Parish Education, and new faculty member of the Association Schools, will discuss the topic "Teaching Sin and Grace through the Ambassador Series." At 4:30 demonstrations of Ambassador Series lessons will be given by Mrs. Renee Regnier, executive secretary of Parish Ed, Primary, and Miss Judith Wold, her predecessor, Intermediate.

Following supper at the church

there will be a demonstration of visual aids, a sharing time and a question and answer period conducted by Dr. Mary Lindquist, board member, and a panel. Group devotions will end the day.

Those who attend are urged to be prepared to share suggestions of activities and teaching aids, especially those that correlate directly with lessons in the Ambassador Series. Actual aids, games and projects which can be brought to the workshop will be particularly helpful.

Trinity Church is located at 3426 Chestnut in south Grand Forks (see the accompanying map).

