

# THE LUTHERAN AMBASSADOR

August 7, 1990



**Stavanger Lutheran Church**  
**Garden City, Iowa**  
**100 years of service**



# LIGHT on the WAY

## meditations on God's Word

Volume 28 Number 15

### THE LUTHERAN AMBASSADOR

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**W**e are deeply concerned about our young people today as we consider the many pressures that they face — pressures such as the rising tide of secular humanism, peer pressure, a whole array of cults and eastern religions, the homosexual movement, new age philosophies, and the growing anti-Christian spirit of our age. What are the effects of these worldly pressures on our young people? One effect seems to be rebellion against authority. Throughout our country a lack of respect for authority is growing among young people (and adults). The apostle Paul prophesies in II Timothy 3:2 that in the last days children will be disobedient to their parents.

Can our children be kept from the corruptive influences of our age? Can they be won for Christ and become His committed disciples? The Word of God gives us a resounding yes to these questions. With God all things are indeed possible. In spite of all the pressures and difficulties our young people face today, they can be won for our Lord Jesus Christ. And what more important task is there in regard to the life of our children?

In Deut. 6:6-7, we find the classic Old Testament passage on teaching children the Word of God. In this passage Moses gives us the what, the how, the where and the when of Christian teaching in the home.

What are we to teach our children? We are to teach them the Word of God, Holy Scriptures. "You shall teach them (the Word) diligently to your children" (Deut. 6:7a).

How are we to teach our children the Word of God? In order to teach our children the Word of God we need to first be right with God by faith in Jesus and we need to get the Word into our own hearts. "And these words which I command you today shall be in your heart" (Deut. 6:6). We cannot teach the Word to our children if it is not already in our own heart. As parents we need to take time to read, meditate upon and learn God's Word. Our children's spiri-

tual well-being depends on it. As we get the Word of God in our hearts, we must teach it diligently to our children.

Where, then, should we teach our children? Moses tells that we are to teach them in "the home" and "in the way." The home is the place where children should receive most of their Bible teaching. The church should never be allowed to replace Bible teaching in the home by the parents. It is rather to be a supplement and back-up for the home. As we teach in the home, we are also to teach our children the Word "in the way" — that is, wherever we may be.

When do we teach our children the Word? Moses tells us that we are to teach them every day when we sit in our house, when we walk by the way, when we lie down and when we rise up (Deut. 6:7).

As we teach our children the Word of God, we must also pray with them and for them. It is important for parents to pray with their children and teach them how to pray. As we pray with our children we must pray much for them that they will follow the Lord and walk in His ways. How our children need our constant prayers today.

God is calling us to practice the family altar. He is calling us to teach our children in the home and to pray with them and for them. As we continue faithfully in the practice of the family altar we will experience results! Our children will be reached for Jesus and they will become His disciples. To God be the glory.



—by Rev.  
Mark R. Bateson



## Learning from the masters

**M**usic teaches. Teaching is the impartation of knowledge, the communication of content from one person to another. Music communicates to the whole person: physical, mental, emotional and spiritual. Because of this it has been demonstrated that music is an excellent educational tool. We remember things better when they are set to music.

The things of God can be taught with music. According to Colossians 3:16 (NASB), "Let the word of Christ richly dwell within you; with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God." We see here that we are to use music to communicate to others the word of Christ. If His word is dwelling richly within us, then certainly we will be singing a song of praise to the One who surrounds us with "songs of deliverance" (Psalm 32:7). When we lift up songs of praise, there will be a wonderful result, according to Psalm 40:3: "And He put a new song in my mouth, a song of praise to our God; many will see and fear, and will trust in the Lord."

In order for our songs to bring people to faith in Jesus Christ, they must be communicating the right message; they must be teaching the right lesson. The Board of Parish Education of the AFLC is seeking to promote the teaching of the "right lesson" through Scripturally-sound Sunday School material, true to the Bible and to the Lutheran understanding of Biblical teaching. Part of this is the use of music in the most appropriate manner for the purpose of parish education. There are two main facets to the purpose of music in parish education. One is instruction in truth. Music will bring the word of God forth and so God's Word must be accurately taught in the songs, as well as in the Sunday school lesson. The other is training in worship. The primary use of music in the church setting is worship, and it is important that the music used be an appropriate vehicle for worship.

The musical heritage of Christianity is very rich and the Lutheran heritage especially has produced a tremendous amount of music which not only is Scriptural and worshipful, but of the highest musical quality as well. Martin Luther himself was a fine musician and he wrote a number of hymns. We know best his "A Mighty Fortress is Our God," which he wrote using the lute, a forerunner of our guitar. Luther placed music next to theology in importance and a Roman Catholic priest of his time said, "Martin



Luther condemned more souls with his singing than with his preaching." This comment reflects the fact that the Lutheran church became known as the "singing church" and certainly this priest was in error regarding the spiritual results of the content of Luther's hymns!

The theological and musical heritage of Luther shines most brightly in the music of Johan Sebastian Bach, regarded by many as the greatest musician who ever lived. He was born in Eisenach, the same city near which Luther translated the Bible into German, in 1685. Over 1000 of his compositions have come down to us, and of that number nearly three-fourths were written to be performed at Christian worship services. Often Bach wrote on his manuscripts the initials for the Latin phrase "Soli Deo Gloria", which means, "to God alone be glory." He conscientiously sought to give glory to God through his music and never realized in his own lifetime how great his music really was. It has been said that "if there had not been a Luther, there would not have been a Bach." It is the richness and beauty of the true Gospel of Christ that inspired Bach to write such wonderful music. While working for various churches as organist, composer and cantor, he wrote chorale preludes for organ and cantatas based upon chorales. Most of the great Lutheran chorales we know, such as "A Mighty Fortress" and "Wake! Awake!", are subjects of cantatas by Bach. Music historians talk about a "secular period" in Bach's life, when he worked as the court composer to the prince of Cothen. He did not write music for the church there because it was a Calvinistic area and the church looked down on music in the church. It is hard to imagine Bach thinking of his compositions of the time as "secular," however, because he continued to compose for the glory of God. During this time he wrote his principle instrumental compositions, such as the *Brandenburg Concertos*, and *Six Suites for Unaccompanied Cello*, which are well-known to all of us who play cello.

Among Bach's crowning works are the *Passion According to St. John* and *Passion According to St. Matthew*. These works proceed through the story of Christ's crucifixion in much

—By Michael Peterson  
Minnewaukan,  
N. Dak.

**"The things  
of God can  
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with music."**

*The material on these first pages has been supplied by the Board of Publications. The August Ambassador for some years has had a special emphasis on Parish Education.*



# Christendom's treasure:

## Luther's

### Small Catechism

—By H. E. Wisløff

**N**ext to the Bible there is scarcely any book as well known as *Luther's Small Catechism*. It has now been translated into 145 languages and dialects and is read in all parts of the world.

Here in Norway the children become acquainted with it very early in school and in due time have to study it from cover to cover. It contains all the learning of childhood and has helped to give the rising generation the right outlook on true Christianity. In a masterful way it says in summary all that a person needs to know for life and salvation.

There is scarcely anything that can match what *Luther's Small Catechism* has meant for our people. Even in barren and dark times in the church people were able, under the *Catechism's* instruction, to find out about "the way to salvation." The dead rationalists among the clergy had a concern for education and drilled the children in the *Catechism* and Pontoppidan's *Explanation*. In that way they had a part in leading in the right way and when God sent the springtime of awakening over the land the spiritual groundwork for it lay exactly in the *Catechism* instruction which had been given.

It has also been indicated that Hans Nielsen Hauge himself tells that when he came to different places "I directed them to the *Catechism*." In a marvelous way Hauge managed to make the *Catechism* living for those with whom he talked. A single little word could be enough for people to be awakened and begin to seek God, because they had learned about God before.

What is it that has given this popular little book such a unique influence upon life? For *Luther's Small Catechism* is undying.

In our church also, as acknowledged, it is one of our confessions or symbols and undoubtedly the best known of them.

It was in the year 1529 that Luther produced his two *Catechisms*: the *Large Catechism*, which was especially for teachers, and the *Small Catechism*, which was meant for the rest of the people.

Luther expected much, hoped for much from that little book. He himself rated it above the rest of his books. "I should gladly see all my books come to nothing because I acknowledge none as lawfully my book except possibly 'On the Bondage of the Will' and 'the *Catechism*,'" he says. He himself used his *Catechism* diligently "both as



a mirror to show sin and as a guide for prayer." "I pray the *Catechism*," he says in several places.

Originally, the *Catechism* came out as posters or leaflets in 1529. But already in that same year these leaflets were collected in book form and contained the five chief pieces or "parts," which they were later called: the Commandments, the Apostles' Creed, the Lord's Prayer, and the Sacraments of Baptism and of the Altar. In 1531 he added a sixth chief part: on penance and confession. This last was later removed from several *Catechisms* — so among other things by us. On the other hand, we have that part in our confessional writings. We find it there between the fourth and fifth parts: "In what way the common people shall be taught to confess their sins."

## MUSIC

the same vein as Handel's *Messiah* tells the story of redemption. This past spring I heard an excellent performance of *St. John's Passion* in St. Paul, Minn. The conductor gave a pre-performance lecture in which he made an interesting comment about the historical context. He pointed out that Bach had sympathies with two different schools of thought within Lutheranism: Orthodoxy, which emphasized correctness of doctrine, and Pietism, which emphasized personal experience of spiritual life. This is reflected in the arrangement of the composition. There

are the narrative sections of the piece, which follow verbatim the text of the Gospel, and the choruses, which are expressions of personal reflection on the Passion story, designed to pull at one's heartstrings. Though the conductor's comments were insightful, I think he understated the Biblical content of the choruses themselves. Read the words to the opening chorale of *St. John's Passion*:

Lord, our Master,  
Whose glory fills the whole earth,  
Show us by Your Passion



The *Catechism* became a people's book. And it was that both in name and in reality. Luther wrote it for pastors and parents. His original title for the book was "A Little Handbook. Dr. Martin Luther's little catechism for pastors and preachers in general." Each part in the *Catechism* has a new heading: "How a head of family shall teach those of his household." It was also thought useable as a devotional book for the family and servants gathered at the family altar.

Luther worked with his *Catechism* for many years. Even beginning in 1518 he preached a series of sermons on the *Catechism* in which he went over the main truths of the Christian faith point by point. Through this work it became clear to him that what the people needed was a concise presentation of the Christian faith. He saw how poor the knowledge of Christian teaching was among the common people. Schools for the ordinary people had not become common. For many of them it had become necessary for godparents to take care of the Christian training of children. Especially they felt that they should learn the Three Articles of the Creed and the Lord's Prayer. But this instruction wasn't concentrated enough.

The thought of producing a catechism wasn't something that only occupied Luther. Several attempts were made in the Middle Ages and around 1500 the work accelerated rapidly. Special attention followed the catechism which "the Bohemian brethren" produced. In the time just before Luther put out his *Catechisms*

no less than 30 different catechisms came out in seven years (1522-29).

But also here Luther's work indicated something entirely new. In his masterful fashion he was able to put out something which all could understand. It also lent itself excellently for memorizing. The brief and concise explanations struck right at people's lives and spiritual need...

Yes, the more one reads and studies *Luther's Small Catechism*, the more he understands that here is something classic and unique. It goes without saying that all in it isn't equally good. The weakest without doubt are the explanations of the petitions of the Lord's Prayer. The greatest, undoubtedly, is his explanation of the Three Articles of the Creed and especially the explanation of the Second Article. "That is the most beautiful composition which a great artist has ever written in the German language," and "that is possibly the foremost piece in Christendom's classical literature next to the Bible" (Søderblom). One can read Luther's explanation over and over again, and always realize that here we are at the center, the core, of all true, living Christianity.

Many are they who in their deepest need found joy in reading the words: "Who has redeemed me, a lost and condemned creature, bought me and freed me from all sins, from death, and from the power of the devil; not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death; in order that I might be His own."

Or we think about that classic

statement at the beginning of the explanation to the Third Article: "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, enlightened me with His gifts, and sanctified and preserved me in the true faith." Can it be said better?

**These short, concise Catechism texts were understood by the common people. They understood clearly what God's will was and they knew clearly the way to God. Here were both the Law and Gospel set forth simply so that the fool need not err therein.**

Here was doctrine in pocket form. Here was a book for ordinary people about Christian truth. Here the simple could meet God Himself...

For over 400 years the *Catechism* has done its quiet work in the people. It has something to do also in coming generations and in coming days. Its content is of lasting worth because it is so deeply anchored in that Word which endures when heaven and earth pass away.

But just because it is such a treasure, it must not be hidden and shoved aside. More than ever it must today again become a book of the people.

We need to use the *Catechism* now. It deserves a central place in personal Christian life. Many of us probably can recite it from memory — at least we once could do that. Take it out again! Read it over again with short intervals. We never get beyond it.

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that You, the true eternal  
Son of God,  
triumph  
even in the deepest humiliation.

The lyrics certainly are poetic and emotionally stirring and the musical setting is one of the most majestic composed by Bach, but certainly we can see that solid Biblical truth is being communicated here and this is true for the other choruses as well. Here we see Bach, God's musical servant, using music to teach God's Word. Content and style are united together to

impress the truth of the Gospel upon the whole person. When we listen we are moved to listen attentively and reflectively, and we are made ready to receive the message of God's Word.

The *St. Matthew's Passion* is much more well-known than the *St. John's Passion*. It is noted for its use of the familiar "Passion Chorale", as well as the chorale tune to which we sing "O Bread of Life from Heaven." Historically it is noted for its importance to another Lutheran composer, Felix Mendelssohn. Bach had largely been forgotten until 1829, ◇



**“It takes care and discernment to keep the quiet moments in worship from becoming dreary and to keep the livelier moments from becoming raucous.”**

when twenty-year-old Mendelssohn directed a widely successful performance of the *St. Matthew's Passion* on the centennial of its composition. Mendelssohn was born into a famous Jewish family, but his father, a man of little religious conviction, joined the Lutheran church so that his children would not live with the socio-economic handicap of not being “Christian.” Felix was a keenly religious young man, but the Lutheran church at the time was already being affected by liberal teachings, and for a while he leaned toward the Catholic church, which seemed more “spiritual” to him. It was through *St. Matthew's Passion*, however, that he first saw the true light of the Gospel and the true spirituality of biblical Lutheranism.

Mendelssohn's discovery of biblical Christianity was reflected in several of his compositions. For the tercentenary of the Augsburg Confession he wrote his “Reformation” symphony, in which he worked in familiar themes such as the “Dresden Amen” and the tune to “A Mighty Fortress”, which is the main theme of the last movement. He wrote two biblical oratorios, *St. Paul* and *Elijah*. In each of these two oratorios Mendelssohn is very faithful to the biblical text and thus seeks to teach God's Word accurately through his music. *St. Paul* has been criticized as having “dramatic flaws.” For example, some analysts feel that having a second hero, Stephen, in the first part of the work detracts from the focus on Paul. Also, many say that dramatic impact is lost because the oratorio does not end in Paul's martyrdom. On these two points Mendelssohn shows his concern for biblical accuracy over “poetic license.” He includes Stephen because the Bible includes Stephen and he does not include the martyrdom because the Bible does not. He also shows an interesting type of reverence in his depiction of Christ speaking to Saul on the Damascus road. He felt that musical and visual art were closely related, and he wanted to avoid making any kind of musical “graven image” of God. For the voice of Christ he uses a four-part women's chorus. Evidently he felt that this was distant enough from any common conception of God and wanted to avoid making a man imitate God's voice. It has been noted that the scene is given a more supernatural feel because of this.

In these three Lutheran musicians, Luther, Bach and Mendelssohn, we see illustrations of the skillful matching of biblical content with appropriate music for conveying that content. As a result, each composer became a musical teacher. As biblical Lutherans, we are heirs of

this great heritage and we should show our thanks to God for this by following the same principles. Close attention should be paid to the content of all hymns and songs used. There are many musical settings of Psalms and other portions of Scripture that have been written both in times past and in modern times. Many hymns have been written expressing God's truth accurately and with artistic excellence.

The musical style used should be appropriate for the message and for the setting. Many Christians today find this to be a challenge. We are torn between traditional musical styles and modern styles of “contemporary” music. Great controversy and divisions have developed among Christians over what kinds of music are appropriate for Christian worship and instruction. How are we to discern what musical style is most appropriate? We should ask three main questions of the music. First, is it conducive to our purpose? The purpose of Parish Education is to teach God's truth and train in worship. Worship includes praise and reverence, and worship is not the same as entertainment. Some kinds of music promote worship, some do not. There is a great deal of music which is perfectly suited for good entertainment and yet not conducive to worship. There should always be a place for quiet reverence in worship. There should also be times of happy celebration in music, opportunities to literally “make a joyful noise unto the Lord.” It takes care and discernment to keep the quiet moments in worship from becoming dreary and to keep the livelier moments from becoming raucous. The Spirit's presence is required and His discernment is needed for us to choose the best music.

Second, does the choice of musical style show consideration for everyone present? Colossians 3:16 was quoted near the beginning of this article and the verses immediately preceding speak of “bearing with one another,” putting on “love...the perfect bond of unity.” Music is a fellowship thing. We sing together before God. It should be a unifying force that draws us closer, not only to God, but to each other as fellow members of the body of Christ. In I Corinthians 8, Paul established an important biblical principle. If you have no problem eating meat offered to idols, but your Christian brother or sister does have a problem, then you must show consideration by not eating the meat. Likewise, those who may sincerely be able to worship using a contemporary musical idiom must be considerate of those who cannot. If we do not show love in this way we may very literally become “a noisy gong and a clanging cymbal!”





Rev. Donald Richman

## Annual Conference sermons

### Opening Service

All evening services of the 28th Annual Conference, June 13-17, were held in the auditorium of the John F. Kennedy High School in Bloomington, Minn. A large crowd was present at the opening service in the spacious building. Rev. Leslie Galland, Eden Prairie, Minn., chairman of the AFLC Co-ordinating Committee, was the liturgist.

In a departure from tradition this year, both host pastors (of Emmaus Lutheran), were preachers at Conference services, Rev. Donald Richman at the opening service and Rev. James Ritter at the service of Holy Communion.

Pastor Richman spoke on the Conference text, Phil. 1:3-6, and the Conference theme, "Partnership in the Gospel," to which he added "Partners

in Grace." He expressed thanks to the audience for their partnership in the Gospel. The Gospel is to declare and preach Jesus, Who died and is risen, Who reconciles people to God and is the Redeemer.

Pastor Richman contrasted the "maintenance mentality" with "mission mentality" in the church and said that we can get so comfortable in our own groups that we don't care to have new people come into our churches. And the same can happen on the church-wide level.

He spoke of his vision that each member of the audience bring some other person to Christ during the next year and that each congregation start a daughter congregation in five to seven years. Then by 2000, the AFLC could grow to 500 congregations and by 2010 to 1,000.

The Emmaus senior pastor then talked about being partakers in grace. Paul said that he held the Philippian believers in his heart. God held Paul in His heart. Each person needs someone who will hold him in his heart. There is also the grace of discipline and devotion, as well as living grace for

victorious living. Pastor Richman spoke of the need for pray-ers and also of the need of having the prisoner spirit, in which one isn't controlled by circumstances, but uses circumstances to advance the Gospel. Paul, as an example, witnessed to his jailers and won some.

### Laymen's Service

Mr. Lloyd Carlson, Minneapolis, Minn., led the Laymen's Service on Friday night. The message was brought by Dr. Donald Priebe, Fargo, N. Dak., who has just retired from a teaching career, the last 20-some years at North Dakota State University in Fargo.

His topic was "Religious or Christian?" He stated that religion is a system of beliefs and which can vary widely and some seem very strange to us. Christianity, on the other hand, is belief in Jesus Christ as Savior and Lord. He gave some examples of things done in the name of religion, but which aren't right.

Dr. Priebe asserted that any religion not focused on Christ isn't Christian. We are saved by trusting in Christ. The work of salvation is His, not ours.

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Third, is it consistent with our heritage? Much modern music seems to make a major effort to rebel against the music of the past. It seems that the contemporary music most appropriate for worship is that which builds upon our rich heritage and does not abandon it. I personally have enjoyed much folk-inspired worship music, for example, which seems to be contemporary without dishonoring tradition. I have been disturbed by a sentiment expressed by some advocates of modern "worship songs": "Hymns were right for another time, but not for ours. We can't relate to them." Our whole society has lost contact with the past and the Church seems to be doing the same thing. Can't we show our unity with believers now in glory by taking their hymns and making them ours as well? There is a place for new songs of praise and worship in new styles, but can't we follow in the footsteps of Luther, Bach and

Mendelssohn, and build upon what they have done? God is honored when we seek to glorify Him above all in our worship music and not just to entertain ourselves. Let us honor God with worship music of the highest quality. Let us not neglect the riches of our musical heritage. When we seek to be more modern, let's do it in a spirit of humility and forbearance, not of rebellion. We should keep these things in mind, most of all in Parish Education, because music teaches.

For further reading: *A Gift of Music* by Jane Stuart Smith and Betty Carlson.

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from a  
pastor's study

## POTENTIAL

**W**ebster defines potential as something that can, but has not yet, come into being.

We have a pair of mourning doves that have developed a liking for our back yard. Last year they set up house-keeping in our apple tree with a resulting increase in the dove population. Doris and I had mixed feelings about their nesting site this year. We were elated because they had chosen to trust us even more by choosing to rear their young in a lilac bush near our back door. We enjoyed the proximity of the nest, watching the comings and goings of the male as he provided his bride with tidbits while she attended to her domestic duties. We were sad because we had to postpone the pruning of the lilacs if we were to honor God's interest in their potential.<sup>1</sup> Sad, too, in that while doves do not build walls or roofs, they had chosen a nest site with faulty foundations. They had built on a crossing of two branches. When a storm did come, as they always do sooner or later, the results were disastrous. "Great was the fall of it."<sup>2</sup> Hind-sight is nearly always 20/20; we could have shored up their faulty foundation by wiring the branches together.

A recent TV newscast dealt with the increase of violence in our nation. Predictions are that violence will increase, that the 1990s will get meaner. A visiting missionary family spoke of violence in the country of their ministry. They told of having a hard time telling the difference between firecrackers and the chatter of automatic weapons. Violence is the predictable result when God's moral laws are set aside.

In the July-August issue of *Decision*, Mr. Graham's lead article deals with today's drug culture and the corruption of moral values. There is escapism from reality by means of mind-altering substances. The conscience is so seared by the heat of sin that those involved no longer hear the voice of Divine guidance. Some do not even wish to know the difference between right and wrong. Today's entertainment media champions a lifestyle where sin is the norm. A popular magazine recently carried an article that spoke of Hollywood's blasphemous attack on biblical values. Then we invite the abominable into our home at the flick of a switch and chortle over the antics of those who attack our Savior and His Word. That which nailed our Lord to the cross has become commonplace in our midst. Our hearts are hard. We no longer weep over those who are lost, even those in our own families.

Ezekiel was given a vision of God's judgment upon those who no longer grieved over the sins of Jerusalem. It is hard to read that even the little children were not spared.<sup>3</sup> Their potential was lost because sin was commonplace not only in the city, but even in the temple of the Lord! Our greatest resource that God has given us, our children, are in danger of eternal loss. The Bible tells of a city of violence that had great potential, and that God was concerned about the 120,000 who did not know their right hand from their left.<sup>4</sup> These children of Nineveh saw the profound effect of God's Word upon their elders, how they heeded His prophet in repentance and humility.<sup>5</sup> They, too, with their elders, turned to the Lord and judgment was stayed for nearly a century and a half.

We are told that we need not be like those of God's lesser creation who have no understanding.<sup>6</sup> Our doves could not discern the faulty foundations of their nest. While we had seen the error of their ways, we had failed our summer guests by not making the needed reinforcements. As a result, their potential was lost in the storm.

—By Henry Johansen  
Willmar, Minn.

When one becomes a member of God's family through living faith in Christ, by God's grace, we have a firm foundation on which to build our house of faith.<sup>7</sup> We also begin to see how we can help each other in our walk with the Lord, even to help prevent disaster before the storms of life come. It has been said that the church is only one generation away from extinction. Our children need to be trained in the Way, brought to a saving knowledge of Jesus Christ and then shown how to build on that firm foundation. They are the ones who must carry on the work of the evangelist for Jesus Christ. We must not lose our potential!

<sup>1</sup>Deut. 22:6; <sup>2</sup>Matt. 7:26-27; <sup>3</sup>Ezk. 9:1-10; <sup>4</sup>Jonah 4:11; <sup>5</sup>Jonah 3:5-9; <sup>6</sup>Ps. 32:9; <sup>7</sup>I Cor. 3:11.

## TREASURE

Use it also for a while as a daily devotional book. Do as Luther did: pray it. He used it, as mentioned before, both as a mirror of the Law and as prayer suggestion.

In that time when one shall no longer study at school — least of all the *Catechism* — one can work at memorizing the *Catechism* text at home. It is very unfortunate that memorization is disappearing from the schools. And so the home must take up the task. Try to do that seriously. Have both the older and younger read these short concise statements aloud until all can recite them. Children take with them out into life something of eternal life if they learn the *Catechism* by heart.

And use the *Catechism* in the fellowship meetings in the homes. Sharing about the Bible has again become common in many places. We report that with much joy. Use the *Catechism* as the foundation for such sharing, too. Take it piece by piece. The one who leads can use Pontoppidan's matchless explanation, "Sannhet til gudfrykighet" (Inndremisjonsforlaget 1949) as a teacher's aid. Sharing on this basis will be greatly fruitful. One won't be

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## FAITHFUL SERVANTS

This may be a first for the Association, but we aren't sure. Maybe some day all these facts will be on a computer and available for easy reference. We refer to the fact that four men completed two consecutive terms on AFLC boards and could not be re-elected. There may never have been that many at one time before.

Pastor Robert Lee was on the Stewardship Board, Pastor Rodger Olson served two terms on the Board of Trustees, Mr. Arlo Kneeland was on the Co-ordinating Committee and Mr. Kenneth Nash served on the World Missions Committee.

From a distance and unless one has served on a board it is hard to really appreciate the time and effort involved in the service such as these men, faithful servants, have rendered. The church's thanks goes to them.

Mr. Kneeland had previously served for some time on the Stewardship Board. Pastor Lee was once on the Board of Trustees, has been the secretary of the church and is currently its vice-president, so he will continue to be very actively involved. Pastor Olson is a former member of the Youth Board. These men, then, know the working of our fellowship from more than one angle.

Let us be grateful for all who work in a way such as this. The church fellowship could not function if it weren't for those willing and able to serve on boards and committees. They are often the unsung, but we mustn't take them for granted and today we want to take note of these four men who have discharged their duties so well.

## CONFERENCE REFLECTIONS

Last time we made some general remarks about the Annual Conference in June, expressing appreciation to our hosts and describing the Conference as a good one.

Today we want to express some opinions on decisions and happenings at the recent Conference and they are presented for your consideration — for what they are worth.

### President's Re-election

Rev. Richard Snipstead was returned to office for another

three-year term (his fifth) handily. The result of the voting, a 84.3% majority, is tremendous. What U. S. president or Canadian prime minister wouldn't relish such an outcome?

Anyway, Pastor Snipstead must be greatly encouraged to know that he has such overwhelming support from the people of the church. He was re-elected by delegates, but they come from the churches.

The job of president isn't an easy one. Only Pastor John Strand among us knows just what the position entails and he served in a different time. Nothing stays quite the same. Presidents take part in the ceremonial events (dedications, anniversaries, etc.) and they are pleasant. They also hear about the problems of the congregations and pastors and that is the tough part.

Pray for Pastor Snipstead as he enters his new term on Oct. 1 and bear him up in prayer each day. This will strengthen him for the tasks ahead even as he is buoyed up by the great vote of confidence at the Annual Conference.

### We Stand Corrected

The Conference adopted the ecclesiastical ballot for this and future conferences. It is explained on pages 14 and 15 of the July 10th *Ambassador*.

It is in agreement with the procedure presented a year ago. Our interpretation on page 7 of the May 15th *Ambassador* in connection with the balloting for the executive officers of the AFLC was incorrect. We stand corrected.

We thought the incumbent candidates, after three terms had to be dropped after the second ballot. That is not so. He or she can remain until the final ballot, but must win by a 75% majority then.

We continue to hope that matters such as this will be incorporated into the proper documents of the AFLC by prescribed procedure.

### Home Missions Congregations

Thanks should be given to the pastor who brought before the Conference on Friday morning the matter of Home Mission-assisted congregations using the word "Lutheran" ◇

## OUR PRESIDENT WRITES

### LEGAL DEFENSE

On June 7 a summons was served on the Association Mission Corporation and on Rev. Eugene Enderlein, Director of the World Missions Committee, by Mr. Earl Singh, attorney for Rev. B. Rao Dasari. The complaint listed six counts of interference with contractual business relations, and one count of interference with prospective advantage, one count of misrepresentation, one count of fraud, two counts of defamation.

Mr. Singh is seeking an injunction to prevent the AFLC from sending funds to India to support the workers who have severed their relationship with Rev. Dasari. He is also demanding "for each count, individually or collectively in excess of \$50,000."

The Association has sought to resolve the India issues peaceably. We have on file two letters directed to the board which supports Pastor Dasari where we have pleaded for a third party to mediate the disagreement. These requests have been rejected.

The Association feels that we have no choice but to defend ourselves. It means that funds that should go for Kingdom work will need to be used for our defense. The Annual Conference, meeting in Minneapolis in June, approved a resolution to set up a legal fund to help cover the legal costs. Contributions were made toward this fund at the Conference. We need your continued prayers and gifts toward this legal fund.

—Pastor Richard Snipstead



## EDITORIALS

in their name. Here was a subject that *had* to come before the delegates and almost didn't. It should be a question of concern to people of the church that congregations receiving Home Missions support identify themselves as Lutheran in their name.

As to whether or not Home Mission congregations can be told to do certain things, we come down on the side of those who say that can be done. The congregations are oftentimes new, at least to the AFLC, and should be looking for direction. It should be alright to require some things of them. There needs to be wisdom to know what should be required and what only suggested. Parents will know about that from dealing with their children. There are different ways, too, of informing someone as to what is required. One approach may alienate, another bring cooperation.

And, of course, it is to be hoped that self-supporting congregations in the AFLC will be proud to always identify themselves as Lutheran, too.

### **Doubling Our Size**

The AFLC, through a Conference resolution, now has the goal of more than doubling in size in less than ten years. It is a lofty goal, a marvelous goal, but is it realistic? There's that matter of faith again.

There are some Association congregations which will easily mother (or father?) at least one church in this decade. Churches in large enough cities ought to be able to do that.

It is a different matter in rural areas unless some totally unforeseen demographics take place. Some of our congregations aren't even going to make it to the 21st century, let alone give birth to another church so that there will be two where before there was only one.

A good many of our congregations are in areas of declining population. The outlook for growth isn't good. You never know what might happen, but that remains to be seen. But all members must have concern for the spread of AFLC congregations, because of what they stand for, and support that effort through gifts and prayers.

### **Headquarters Fund Drive**

Has the fund drive for building a headquarters building at Medicine Lake been a success? Yes and no. Every gift and every pledge is a plus. The beginning has been made. That's the positive side.

The negative side is that we didn't get further toward the goal of \$650,000 in the first big push. Additional gifts may come harder, but we hope not. The Conference heard that 116 congregations had responded, with an average of four contributors per church. Close to \$150,000 had been received and pledged at Conference time. This leaves a lot of people yet to be heard from.

Hindsight is always better than foresight. Psychologically, it would have been good if last winter's pastors' conference could have been held at Medicine Lake so that pastors could have seen anew the crowded office conditions. It would be good if the conferences were sometimes held at the seminary as they once were so that the pastors can get

the pulse of the work going on at the schools and headquarters. At the Annual Conference it would have been good if all the delegates could have been out at Medicine Lake for a tour of the campus to see firsthand why the headquarters building is needed, as it is.

### **Corporations Nominations**

Exercising great freedom, which they had, the Nominating Committee for the Annual Conference chose to decline to nominate seven members of the Missions Corporation and five members of the Schools Corporation for re-election. None of them were nominated from the floor either.

It was all perfectly legal, but it has been general practice to re-nominate the incumbents and there have to be as many new nominees so that the Conference and Corporations can make their choices from them. That seems the fairer way.

A number of former Board of Trustees and Mission Committee members were lost in this way this year.

### **Reading Resolutions**

For the first time committee resolutions were not all read through first before proceeding to adopt them paragraph by paragraph. Some people chafed at the double reading of the resolutions, but we weren't among them.

The drawback with the arrangement under which we operated this year is that now there is even less time than before to get familiar with what the resolutions are. They are passed out and action on them begins at once. In most cases it doesn't matter a great deal, but in those few cases a matter is large enough that more time is needed to let something sink in and to know which way to go.

The AFLC may be unique in not making conference resolutions available earlier than it does. As we said, many times it doesn't make any difference, but sometimes it does.

Reading the resolutions through first did give a little more lead time.

A case in point. However it was brought up first at the Conference, the idea of hiring a stewardship director came before the delegates, and the whole church, rather suddenly. Not judging the merits of that position now, we just wish these things wouldn't come up without advance warning.

### **Miscellaneous**

Finally, some odds and ends.

The business report was better. Mr. Elden Enstad's summary gave the delegates a better idea of the AFLC's situation.

We don't know what the answer is or what the problem is, but the resolutions on Schools were disposed of in 11 minutes. Maybe there isn't any problem, but, at any rate, we don't have much to talk about concerning our Schools.

Should there be any time limit on speakers from the floor? Some of the speeches get a little long. What about someone speaking twice on the same issue? Our conferences tend to be quite free and easy-going. Maybe that's the way we like them.

A lay pastor brought up the matter of the status of lay pastor, presumably as to whether they fit in with the ordained pastors or laity in committee memberships. The Co-ordinating Committee is going to seek even further clarification on the point.



24. Identify the blessings that result from this type of giving?

- II Cor. 9:6 \_\_\_\_\_
- II Cor. 9:12-13 \_\_\_\_\_
- II Cor. 9:14 \_\_\_\_\_

II Cor. 9:15: "Thanks be unto God for His unspeakable (indescribable, inexpressible) gift!"

Lord, help us to remember...  
"A steward is one who owns nothing,  
yet is responsible for everything"  
(*Daily Walk*, Jan. 12, 1989).

\*\*\*\*\*

For extra insight on giving, each day this month read a chapter in Proverbs. In your notebook, record verses that have to do with giving, money, wealth.

\*\*\*\*\*

Sing the Doxology!

—Lois Oscarson

"This is the pathway of blessing for me."

# STEWARDSHIP

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WMF BIBLE STUDY

SEPTEMBER, 1990

\*\*\*\*\*

If available, read July 8th in *My Utmost for His Highest* by Oswald Chambers.

Romans 12:1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

1. Why would the above verses be a good choice for a lesson on stewardship?

2. How are we to be transformed?

3. What is the dictionary definition of a steward?

"Stewardship is the use of God-given resources for the accomplishment of God-given goals" (Ron Blue, *Master Your Money*, p. 23).

4. We are called to be stewards in every area of our Christian life. What areas are given in the following verses?

Ps. 90:12 \_\_\_\_\_

II Cor. 8:1-3 \_\_\_\_\_

I Pet. 4:10 \_\_\_\_\_

5. What is required of a steward? I Cor. 4:2. \_\_\_\_\_

## Stewardship of Time

6. What is involved in our stewardship of time at home?

# LIVING for JESUS



Jer. 15:16 \_\_\_\_\_  
Ps. 46:10 \_\_\_\_\_  
Matt. 6:6 \_\_\_\_\_  
Deut. 6:5-7 \_\_\_\_\_

What is involved in stewardship of time in church?

Ex. 20:8 \_\_\_\_\_  
Heb. 10:25 \_\_\_\_\_  
Rom. 12:6 \_\_\_\_\_

What is involved in stewardship of time in my community? Give some specific suggestions.

### Stewardship of Talents

This employs the use of our talents and spiritual gifts. One lesson (May) was devoted to *encouragement* and the use of spiritual gifts. If you have time, review that lesson.

### Stewardship of Treasures

Ask yourself this very personal question — Do I really want to *know and do His will* in regard to my money and possessions?

Read I Chronicles 29:10-19.

7. What does v. 11 say about the ownership of wealth?

8. What is said in v. 12 about wealth?

9. What does it say about giving? v. 14

10. Throughout this passage of I Chron. 29:10-19, what is the attitude of David as he is praying?

11. With what attitude were the gifts given? v. 17

12. What does David pray for the people? v. 18

Read II Corinthians 8 and 9.

13. In 8:1, to whom is Paul speaking? \_\_\_\_\_ and whom is he talking about? \_\_\_\_\_

14. *How* did the Macedonian people give? v. 2

1. They gave \_\_\_\_\_
  2. They gave \_\_\_\_\_
  3. They gave \_\_\_\_\_
- What was the result? \_\_\_\_\_

15. According to v. 3, how did they give? What could this type of giving be called?

16. In 8:5 lies the *key*! What did they do first? Why would this be the key to stewardship?

17. Summarize 8:3-5, beginning with verse 5.

1. They gave (v. 5) \_\_\_\_\_
2. They gave (v. 3) \_\_\_\_\_
3. They gave (v. 4) \_\_\_\_\_

18. In what areas did the Corinthian believers excel? 8:7 \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.

19. In what grace were they lacking? v. 7

20. What *supreme* example of giving is found in 8:9?

21. What principle about giving is taught in 9:6?

22. In 9:7, who is to give? \_\_\_\_\_ How? \_\_\_\_\_ and with what attitude? \_\_\_\_\_

23. In 9:8, what is said of God?

Do you believe those truths? (Your personal answer.)

In what ways do you or could you act on those truths? (Your personal answer.) Take note of the word *all*. (KJ has three, NIV has four.)

all \_\_\_\_\_  
all \_\_\_\_\_ (all \_\_\_\_\_)  
all \_\_\_\_\_

What results in your life? 9:8 \_\_\_\_\_



## SERMONS

A pastors' chorus sang at the service. A time for testimonies was given and a good number took part.

### Youth Service

Saturday night at Conference is traditionally given over to a youth service and that was done again this year with Mark Johnson, a vice-president of the Luther League Federation, as leader.

Rev. Michael Brandt, Cloquet, Minn., was the speaker and he greeted his audience with Ps. 139:17, 18, reminding everyone that God thinks about us, He loves us and gave His Son for us.

His text was I Tim. 1:2. Paul called young Timothy a true child of God. He had a sincere faith. Insincerity prevails in our day. Absalom, son of David, is an example of someone who gave a false impression. Idols lure us to ungodly paths.

Pastor Brandt stated that Timothy was also strong in the grace of God. Abide in the grace of God's Word, the Cloquet pastor urged. Get into the Word so that it can get into you. To this end private devotions are essential.

Flee the enemies of grace, Pastor Brandt exhorted his audience. Instead of wrangling about evil, flee from every part of it, including that found in advertising. He gave some examples of godly young people like Timothy — Joseph, David, Naaman's servant girl, the Virgin Mary — before encouraging everyone to allow the glory of God to take the central part of their lives.

### Communion Service

The Holy Communion Service was held at Emmaus Lutheran with Rev. Paul Nash, Warroad, Minn., as liturgist.

The sermon was preached by Pastor Ritter on the topic "Never Ashamed," Rom. 1:1-17. In his introduction he asked, "Has the 'it's-not-my-fault' syndrome come to the local church?" Are we accountable for proclaiming the Gospel? As believers, we are. The Gospel proclamation mustn't be put on the back burner.

Pastor Ritter went on to show three ways in which God builds and strengthens the ministry of the Gospel in our lives. 1) We are to value our



Rev. and Mrs. Erwin Brandt, Sioux Falls, S. Dak.



Missionary David Abel, Brazil.



Mr. Arlo Kneeland, Summit, S. Dak., and Mr. Don Hanson, Mpls.

privileged relationship in Christ. God's love stooped down to man. That is grace. 2.) We are to value our purposeful fellowship with other believers. Paul expressed thanks for other believers and prayed for them. We should converse with others about the Lord. Paul would. 3) Take personal responsibility for the Gospel. Paul said, "I am eager to preach the Gospel." Preaching isn't only done from a pulpit, but it is to be done throughout the week by word and life.

Pastor Ritter quoted Samuel Shoemaker's gripping poem, "I Stay Near the Door."

### Ordination Sermon

For the second year in a row, an annual conference ended on the Sunday morning and as an ordination service. Rev. David Barnhart, senior pastor of Living Word Lutheran Church, Eagan, where the service was held, was the liturgist. The preacher was Rev. John Skeie, Morris, Ill., giving the inspirational charge to the five young men being set apart for God's service.

Pastor Skeie recalled that it was 30 years since he was ordained and that the text used that day was Col. 1:28, 29. These verses tell us four things needed for ministry. 1) Him, that is, Jesus, we proclaim. We exalt Jesus. 2) We are to warn people. Both Law and Gospel are to be preached. 3) Teach. This must be done in all godly wisdom. 4) Present every person mature in Christ. Seek to develop churches which are mature in Christ.

From II Cor. 4, Pastor Skeie mentioned ten things set forth by the great Apostle. 1) Preach the Word. 2) Proclaim it urgently at all times. 3) Reprove when needed. 4) Rebuke. Speak up against sin. 5) Exhort by encouragement; be gentle shepherds. 6) Be patient. Let God do His work in His way. 7) Be true and faithful teachers. 8) Be sober, be awake, be alive. Don't become cold and indifferent. 10) Do the work of an evangelist.

The Illinois pastor also listed five things given by the senior pastor of Moody Memorial Church in Chicago, 1) Praying is greater than preaching. 2) Preaching and teaching are more important than administration. 3) Family is more important than the congregation. 4) Commitment is more important than competition and success. 5) Love for the Lord is more important than abilities and talents.

Here are two decisions of the 1990 Annual Conference you should note:

1) The subscription price of *The Lutheran Ambassador* has been raised to \$11.00 (former price — \$10.00).

2) The contribution to the Pension Plan has been raised from 4% to 5% for the congregations and from 2% to 3% for the pastors (based on salary).

Both of these increases take effect on October 1.





Mrs. Lois Oscarson, Wahpeton, N. Dak., led the morning Bible study at the WMF Convention.



Missionaries George and Helen Knapp were presented with a retirement gift by Mrs. Karen Knudsvig, Executive Secretary.



Mrs. Steve Lombardo, Minneapolis, led the singing. WMF officers shown are: Mrs. Karen Knudsvig, Mrs. Aini Myking and Mrs. Linda Korhonen.



Mrs. Robert Giles, Tucson, Ariz., center, enjoyed one of the wonderful benefits of the Convention—meeting new friends and experiencing encouraging fellowship.

## CAMPUS NEWS

### Summer Teams

From British Columbia down the Pacific Coast to Southern California and east to Illinois and the Atlantic, one can find an AFLBS Summer Team. Of course there are the numerous concerts, VBS weeks and camps in the Midwest where teams have worked or will work.

Listed below are the 1990 Summer Teams:

#### AMBASSADORS

Blair Johnson, Amery, Wis.  
Scott Erickson, Badger, Minn.  
Stephanie Ptacek, Brooklyn Park, Minn.  
Tina Cherney, Arlington, Wash.  
Jamie Hedlund, Roseau, Minn.

#### MAJESTY

Matthew Greven, Plymouth, Minn.

Nathan Monseth, Rogers, Minn.  
Robin Folsland, Oldham, S. Dak.  
Shelly Hagen, Dickinson, N. Dak.  
Elke Thom, Brazil

#### BARNABAS

Jay Robertson, Menomonie, Wis.  
Steve Kruse, Burnsville, Minn.  
Teri Olson, Reva, S. Dak.  
Amy Lee, Helmar, Ill.

#### CALIFORNIA TEAM

(This team is sponsored by First Lutheran Church, Camarillo.)  
Aaron Quanbeck, McVile, N. Dak.  
Aric Christopherson, Amery, Wis.  
Adam Lee, Helmar, Ill.  
Julie Skordahl, Pipestone, Minn.  
Megan Hoff, Fergus Falls, Minn.

### Fall Quarter

On September 10, nearly fifty Seniors are expected to return to AFLBS. They will be joined by more than fifty Juniors already accepted. Applications continue to be considered.

When AFLTS opens its doors next month, four or more Juniors will begin their seminary studies. These men will join four Middlers, three Seniors and two, one year special students. The seminary has eight interns serving in parishes this year.

Both schools will continue using part time faculty to fill the vacancy caused by Rev. Robert Lee's return to the parish ministry last January.



# WMF REPORT of the Twenty-eighth Annual Convention

Approximately 325 registered for the convention held in the Days Inn, Bloomington, Minn., hosted by the Emmaus Lutheran Church, June 13.

"Building Together in the Lord" was our theme with Romans 12:4-5 as the text. Theme song was "Hark, The Voice of Jesus Calling."

The program was led by WMF President, Mrs. Lyndon Korhonen.

Our day began with a prayer service in which Mrs. Michael Brandt encouraged us to keep a prayer journal, to persevere in prayer and especially pray for missions. Prelude and offertory were played by the Amery Bell Choir, Amery, Wis. Devotions were led in the morning by Mrs. John Skeie and in the afternoon by Mrs. Harris Van Someren. Special music was a trio from Northwestern Minnesota District and a trio from King of Glory Lutheran, Eden Prairie, Minn.

Our Bible study was given by Mrs. Lois Oscarson, Wahpeton, N. Dak., from Romans 12:1-9. She used quilt pieces and quilting as her object lesson. All pieces were triangles. All points upward, looking to Jesus. Each little piece we do does make a difference and variety makes a beautiful whole. Each one of us is created differently, with a variety of ministries. Our goal is to "build together in the Lord." We need to be a chain of prayer warriors.

The Memorial Service leader was Mrs. Burton Boyum, Kenyon, Minn.

The Wednesday offerings were given to My Missionary for a Day and Thursday evening to the WMF General Fund.

Rev. and Mrs. George Knapp took us through their 31 years on the mission field with slides and an interview by their daughter Carol. We thanked them for serving so faithfully with a gift of money.

Thursday evening Mission Festival Service was at Kennedy High School. Our speaker, Rev. Herbert Franz, chairman of the Home Missions Committee, challenged us from Matthew 9:35-38. Lift up your eyes and look; Lift up your heart and pray; Lift up your hands and give; Lift up your feet and go. We are to pray forth laborers and bring the tidings Jesus died for you.

Mrs. Steve Lombardo was our song leader. Special music was a joint choir from Minnesota Valley Lutheran, Living Word Lutheran and Faith Lutheran, all Twin City congregations.

A trio, Rev. Jim Fugleberg, Mrs. Steve Lombardo and Mrs. Kenneth Moland, and the group "One Voice" from Emmaus Lutheran provided special music.

The Samuel Flores family was introduced. Mrs. Flores presented us with a beautiful hand-embroidered tablecloth from the WMF in Mexico.

Many women gathered for the Ladies Breakfast Thursday morning. On the program were Mrs. Tim Skramstad, Carol Knapp, Jane Nelson and Melissa Kruse along with many who shared informally.

During the business meeting a budget of \$88,000.00 was approved. The first vice-president, Mrs. Alvin Grothe, and the secretary, Mrs. Albin Haugen, were reelected.

We thank everyone who participated in our program and for each one who came. We give thanks to God for the many blessings we received. We pray each one will be BUILDING TOGETHER IN THE LORD.

*Secretary, Carol Haugen*

## In memoriam

Key: The name of the town was 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.

### MICHIGAN

Ishpeming

**Mr. Onni Jarvinen**, 79, July 1, Hope.

### MINNESOTA

Thief River Falls

**Mr. Ingvald Rokke**, 93, July 3, Bethania, Newfolden. (Mr. Rokke was the father of Ralph and Philip Rokke, AFLC pastors. A third son, David, is an ELCA pastor.)

Viking

**Mrs. Palma Broten**, 95, July 13, Alma, Argyle. (Mrs. Broten was a sister of the Windahl Brothers, Rev. Arnold and William.)

### NORTH DAKOTA

Hatton

**Mrs. Nels (Martha) Jodock**, 85, July 14, Zoar.

### MRS. HATTIE MOHN DIED

Mrs. Hattie Mohn, Everett, Wash., went to be with the Lord on July 3 at age 105. She had been pictured in the June 12th *Ambassador* as possibly the oldest AFLC member (Calvary Lutheran).

Born Nov. 7, 1884, in Lake Lillian, Minn., in 1904 she was married to Rev. Christopher Mohn. The couple served churches in Minnesota and Washington.

She is survived by one son, Einar, Cupertino, Calif.; two daughters, Ruth, Mrs. Ralph Peterson, Issaquah, Wash., and Helen, Mrs. Loren Henderson, Cupertino; nine grandchildren and 13 great-grandchildren.

Hattie Mohn's funeral was conducted by Rev. David Hinrichs.

Blessed be her memory.

### NO AMBASSADOR AUGUST 21

There will be no *Ambassador* on Aug. 21. Our next issue will be dated Sept. 4. As stated in the masthead on page 2, the second issue of August is omitted.

*The Editor*



## OMISSION

The obituary for Rev. Joseph Melby in the May 29th *Ambassador* should have contained this list of survivors: his wife Esther, Stanwood, Wash.; two daughters, Naomi Melby, Camano Island, Wash., and Faythe (Becky), Mrs. Michael Oberg, Silverdale, Wash.; two granddaughters; one brother, Ralph Melby, Dalton, Minn.; and many nieces and nephews. He was preceded in death by two brothers and three sisters.

Pastor Melby passed away on Mar. 3 at age 96.

## Garden City church notes centennial

On Sun., June 3, Stavanger Lutheran Church of Garden City, Ia., celebrated 100 years of work and fellowship. A morning worship service was held at 9 o'clock and an afternoon program at 2. Theme for the occasion was "Which Way from Here?" (Josh. 24:15) and the theme song was "To God Be the Glory." Rev. Joel Rolf is pastor of the congregation.

Mr. Howard Severseike greeted the assembled congregation in the morning. Rev. Richard Snipstead, president of the Association of Free Lutheran Congregations, gave the opening prayer and made some remarks. Several former pastors brought messages and greetings during the morning and afternoon services.

### Brief History

The roots of Stavanger Lutheran date back to 1890 and earlier in meetings which were held among Norwegians in homes and other places in the community. In Sept., 1892, a group called Stavanger Union Church decided to buy a vacant Friends church. That church was moved to the present location in 1903 and has served the congregation continuously since. It was redecorated in 1956 and new pews were installed.

The congregation was organized in Dec., 1893, under the name (in English) Stavanger Evangelical Norwegian Lutheran Free Congregation. The constitution was translated into English in 1960. Stavanger joined the Hauge Synod in 1895. The Sunday School and Vacation Bible School

## THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.  
Minneapolis, Minnesota 55441

Second-Class

## Important notice

were started in 1894, with the Ladies Aid or "kvindeforening" coming in 1899. The younger women later began their own organization called the Busy Bee Society, and that became the Dorcas Society in time.

From July, 1895, Stavanger was part of a four-point parish with Nazareth (Salem), Our Savior's and Bethany, until 1954 when Our Savior's, Radcliffe, and Stavanger formed a parish. Stavanger withdrew from the American Lutheran Church in 1968 and remained independent until last year when they joined the AFLC. They received pastoral service from AFLC pastors serving Salem Lutheran, Radcliffe, from 1965 and on and continue to do so.

Pastors of Stavanger over the years have been: O. P. Svingen, 1891-95; S. O. Heidal, 1895-1908; T. J. Knutson, 1908-15; J. J. Lee, 1916-23; B. K. Barstad, 1923-38; A. H. Rholl, 1938-43; P. L. Mork, 1944-51; A. I. Kvamme, 1952-56; Clair Jennings, 1957-63; J. G. Erickson, 1965-68; Kenneth L. Anderson, 1968-72; Terry Olson, 1973-78; Donald Greven, 1978-83; Marlyn Kruse, 1983-88; and Joel Rolf, 1989--.

Interim pastors have been: L. L. Masted, H. N. Bakke, T. J. Alvestad, Everett Nelson, Lyle Aahdahl, Alvin Larson, Karl Stendal, Hiram Jacobson, Pernie Pederson and Steve Borwick.

All *Lutheran Ambassador* material mailed after August 24th should be sent to:

Editor

The *Lutheran Ambassador*  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

## TREASURE

beating the air then, but will learn what true Christianity is.

But above all: Don't use the *Catechism* as a textbook. *Live it!* It is first and foremost a book for life. It is a guide for the way. The one who lives according to it won't be led astray.

*Luther's Small Catechism* is one of Christendom's treasures and certainly one of its greatest. There is something of a holy inspiration over it. It isn't a treatise of argument; it is a book of life with a spirit of concern for people who will grasp eternal life.

— Translated from Norwegian

(Ed note: I had begun to translate the above article before receiving the news that the Board of Publications and Parish Education had printed *Luther's Small Catechism* and was offering it for sale at a charge of 50 cents, *Lutheran Ambassador*, May 29. What is presented here is a shortened version of the article by the late beloved Norwegian theologian and devotional writer, H. E. Wisløff. Readers should remember that the book written about here does not contain the Explanation of the *Catechism*, but that, too, is worthy of much use by people of all ages, also devotionally.)