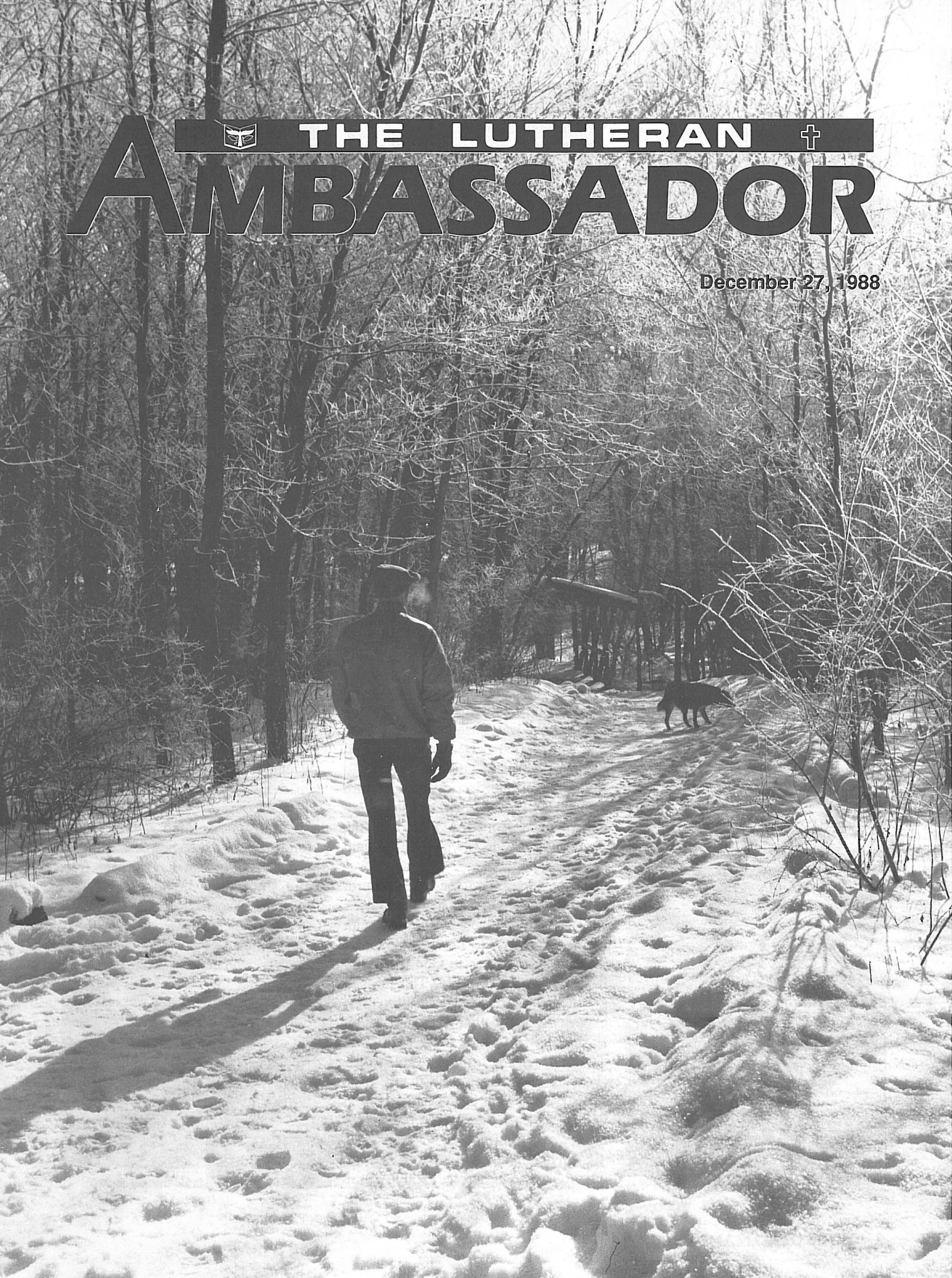


THE LUTHERAN AMBASSADOR

December 27, 1988



LIGHT on the WAY

meditations on God's Word

COVER PHOTO:

Winter Stroll

Dr. Roger C. Huebner, D. D. S.

Volume 26 Number 24

THE LUTHERAN AMBASSADOR

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

Rev. Raynard Huglen, Editor

Rev. Robert Lee, Assistant Editor

Mrs. Wayne Hjermstad, Layout Design

Editorial Board:

Dr. Francis Monseth

Mr. Sheldon Mortrud

Rev. Ralph Tjelta

Subscriptions: \$10.00 per year.

Write to:

The Lutheran Ambassador

3110 E. Medicine Lake Blvd.

Minneapolis, Minnesota 55441

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

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

USPS 588-620 ISSN 0746-3413

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

Text: Romans 6:4: "So we too might walk in newness of life."

That is my desire for the new year, to walk in newness of life. But how can I walk in newness of life in this new year? How can I reflect this newness of life to others? How does the Spirit bring one to newness of life? According to this verse and its context, from where does newness of life come?

Looking backward in the Christian experience, these verses teach that newness of life begins with and is grounded in Christian baptism. There one entered into fellowship with Christ, became His very own child and was made a receiver of all God's gifts of grace. Among these gifts are forgiveness of sins, everlasting life and participation in the Lord's redemption. New spiritual life in Christ began there in that blessed Sacrament. Why? Because the water was so miraculous? No, but rather because the water was and is connected with God's Word and the promise of Jesus contained in the Word to all who believe.

That is the essence, then, of baptism and of newness of life: the Word, the Savior and the gift of faith. So in order to use this Sacrament today unto newness of life, I must be careful to draw not from the water itself but rather from that which is connected with the water, namely, the Word and the Savior. To focus one's attention on the outward element will lead to empty frustration. But to draw from the Word and the Savior will lead to newness of life unto eternal salvation.

These verses also speak of the present and provide insight into the reasons why we as Christians struggle so with newness of life. Why do we often find it necessary to confess to God the sin of lacking in newness of life? This leads to another related question. Why does experience teach that over half of all Lutherans fall from their baptismal covenant? To realize that many remain certainly encourages the Church in its ministry. But what of the majority who fall? What does the Church offer them for newness of life?

In my thinking, the answer to these questions is found in the Parable of the

In newness of life

Sower (Matthew 13:1-23). There we learn that the enemy opposes the work of the Word when it is sown, yes, even as it is sown as the essence of the Sacrament of Baptism. And the enemy opposes the work of the Word after it has been sown. Little by little the covenant is forgotten, prayer is neglected, the Holy Spirit is resisted and one becomes more and more worldly-minded until at last some even fall into coarse and open sins. Whether one remains, then, or falls, the reality of Christian experience is the same. The enemy resists the work of the Word in the heart. And the heart of fallen man, with all of its failings, is all too susceptible to the lures of Satan. The path to newness of life, then, is always the same. It comes only through repentance.

So then I must search my heart again, and constantly. Do I recognize and admit the magnitude of my sins? Will I be awakened to the horror of my sin and the lost condition outside of Christ? Will I penitently throw myself upon the mercy of God in Christ? Will I stand in Him and His finished work of salvation? Will I constantly examine myself against all complacency, carelessness, formalism and sensationalism? Will I be filled with the Spirit and the fruits of the Spirit? Or in the words of Romans 6, who will be my master? To whom will I surrender my will? Will self die and Christ live within? If so, I shall have newness of life.

These verses also speak of the promise and hope of newness of life in the future. "But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life" (v. 22). With that we are ready to enter the new year, with newness of life in Christ.



by Pastor
Ralph Tjelta

II Corinthians 8:3-5

Introduction

Giving to the Lord's work. What is it? Why should a Christian be concerned with it? How should he do it? Are not these a few of the questions that are commonly asked, either verbally or silently, whenever the topic of Christian giving is mentioned in the congregation? This topic is one that with few exceptions brings silence in a Bible study or fellowship group discussing the truths of God's Word. Some are silenced under the conviction that this area of their Christian life has not been yielded to God. But many others who are silent when discussing the topic of Christian giving are so simply because they are not sure of what the Scripture says regarding it. How are we to give? Why are we to give? What are we to give? These are some of the questions that are answered in II Corinthians 8:3-5, which is part of the two chapters (8 and 9) that make up the "classic" New Testament passage on Christian giving.

The occasion of these chapters was the Apostle Paul's desire for the Corinthian believers to participate in giving to a collection for the Jerusalem Christians who were in a situation of poverty. Paul had mentioned this collection in his first letter to these believers (I Cor. 16:1-4) and now about one year had passed and it was apparent that the Corinthians had neglected to complete it (II Cor. 8:10, 11). Hoping to encourage them in completing this offering, Paul shares with the Corinthian believers the example of the giving of the Macedonian churches, with the confident expectation that they would give in the same way.

These principles of Christian giving are the same principles that believers today would do well to understand and apply to their lives, by the grace of God. They are: 1) giving proportionately, 2) giving sacrificially, 3) giving of oneself.

I. Giving Proportionately

II Cor. 8:3a: "For I testify that according to ability...they gave."

The first principle is to give *proportionately*. This answers the often asked question of how we are to give or how much we are to give. The Christian is simply to give in proportion to what he has been given. This type of giving is not new. The Old Testament Israelites were told to bring at the Feast of Tabernacles a gift "in proportion to the way the Lord your God has blessed you" (Deut. 16:17). This practice of

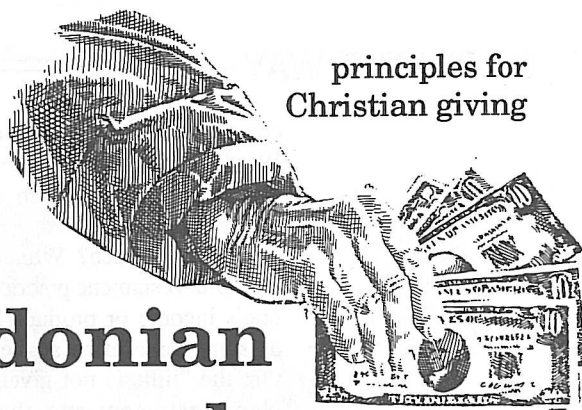
Macedonian believers show the way

proportionate giving continued throughout the years right into the New Testament day as is seen in the book of Acts. When the prophet named Agabus indicated by the Spirit that there would be a great famine all over the world, the Scripture says that "in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea" (Acts 11:29). The Apostle Paul also clearly indicated this principle of giving in his first letter to the believers at Corinth, as he wrote "...let each one of you put aside and save, as he may prosper..." (I Cor. 16:2).

One thing that believers should see in this type of giving is that our God is a fair God. He does not expect the one of little means to give the same amount as the one with greater means. In fact, the measure of a person's gifts is not found in the amount given but rather in what it costs the giver. This is why the widow's two small coins was a far greater gift than the large amounts given by the rich people, in Mk. 12:41-44. Jesus said that she had given all she had to live on, while the rich people gave out of their surplus.

Dear Christian friend, is your giving to the Lord done in a proportionate way or do you simply give out of your surplus? Do you give as God prospers you or do you give Him the "leftovers," that is, whatever you might have left over after you have paid for all your earthly needs and pleasures? I dare say that if all our people and congregations of the AFLC were to give proportionately as God has blessed us, we would not have a problem meeting the needs of the annual budget and, more importantly, we would see these gifts used to bring more souls to Christ and brought into the fellowship of new

principles for
Christian giving



"Giving
to the
Lord's work.
What
is it?"



by Rev.
Brian Pearson
Arlington, S. Dak. ◇

"Do you
give as
God prospers
you or do
you give
Him the
'leftovers'..."

congregations where they can be nurtured in the Word of God. The need is great. Oh, that we would give freely, even as God has so freely given us!

But how much? What about the tithe? Has this Old Testament practice of giving a tenth of one's income or produce been done away with as some have often suggested? While it is true that the "tithe is not given as a directive in the New Testament and that it is very seldom mentioned, it is also true that the tithe is not abolished or done away with. In fact, in one of the few places where the tithe is mentioned in the New Testament, Jesus says that a person does well to tithe and, in fact, should. "You tithe mint and dill and cummin...these are the things you should have done without neglecting the others" (Matt. 23:23). God deserves to be honored in our giving and the tithe is a place to start. May we be careful not to allow the tithe to become a hindrance to greater giving. And, by God's grace, may our tithing be done "not grudgingly or under compulsion; for God loves a cheerful giver" (II Cor. 9:7).

II. Giving Sacrificially

II Cor. 8:3b: "For I testify that...beyond their ability they gave.

The Macedonians gave not only according to their ability (proportionately) but also beyond their ability (sacrificially). They apparently were not very well off themselves, as Paul says that their "abundance of joy and their deep poverty overflowed in the wealth of their liberality" (II Cor. 8:2). How did they do it? They did it only by the grace of God (II Cor. 8:1). It is God's grace working in the heart of the believer that prompts him to give and to give sacrificially. The Macedonians had experienced the grace of God to the extent that they begged to participate in the support of the saints (II Cor. 8:4). They were moved by God in such a way that they looked beyond their poverty and gave willingly, knowing that God would take care of them.

Is this your confidence, dear child of God? For many Christians, giving to the Lord's work is a painful and difficult experience done merely out of a sense of obligation or duty. Needless to say, there is no joy in this. But for many other believers, like the Macedonians, giving to the Lord is an exciting and joyful experience of worship. What is the difference between these two groups? It is quite simple. Those Christians to whom giving is a joy and privilege are those whose hearts have been captured by God and his

grace. God has created within them a hunger for the ministry of the Gospel and out of a heart filled with gratitude they freely give, knowing that God will provide for their needs (Matt. 6:33).

I wonder how many of us really know what it is to give sacrificially, whether it be of our money or time or abilities? "But it costs so much!" you say. Yes, there is a cost in giving sacrificially. After all, it might require us to give up some of the things that we hold so dear. Things such as possessions, entertainments and pleasures. But, friends in Christ, this is a small sacrifice when compared with the result it brings: lost people coming in to the family of God, experiencing forgiveness and cleansing from sin and being transformed into people who love God and desire to share His wonderful Gospel with others! A small sacrifice indeed. And even smaller when compared to the ultimate sacrificial gift God gave in sending His only begotten Son to die on the cross for our sins.

III. Giving of Oneself

II Cor. 8:5: "...but they first gave themselves to the Lord and to us by the will of God."

In addition to giving proportionately and sacrificially, the Macedonians also gave of themselves so that the brethren might be encouraged and more souls might be won for Christ. The Apostle Paul had hoped for the Macedonians' financial support but their giving went beyond that. They gave of their entire lives. The word "first" is used in this verse not in reference to time but priority, meaning that as Christians they gave themselves first to God and then to men. This type of giving is vitally important for the effective and widespread ministry of a local congregation. The giving of financial support to the Lord is wonderful, and God be praised for this. He can use these gifts for His glory. But a congregation that gives only its money and neglects the giving of time and abilities is one that will accomplish very little for eternity. If the pastor is the only one involved in ministry of the Gospel then the congregation is spiritually sick. Every Christian is to be actively involved in the Lord's work of reaching the lost for Christ and building up the brethren in the faith.

The Macedonian believers are a good example of Christians who were actively involved in the ministry. They had been saved by the grace of God and by His grace they were

continued on p. 16

by Pastor M. E. Helland

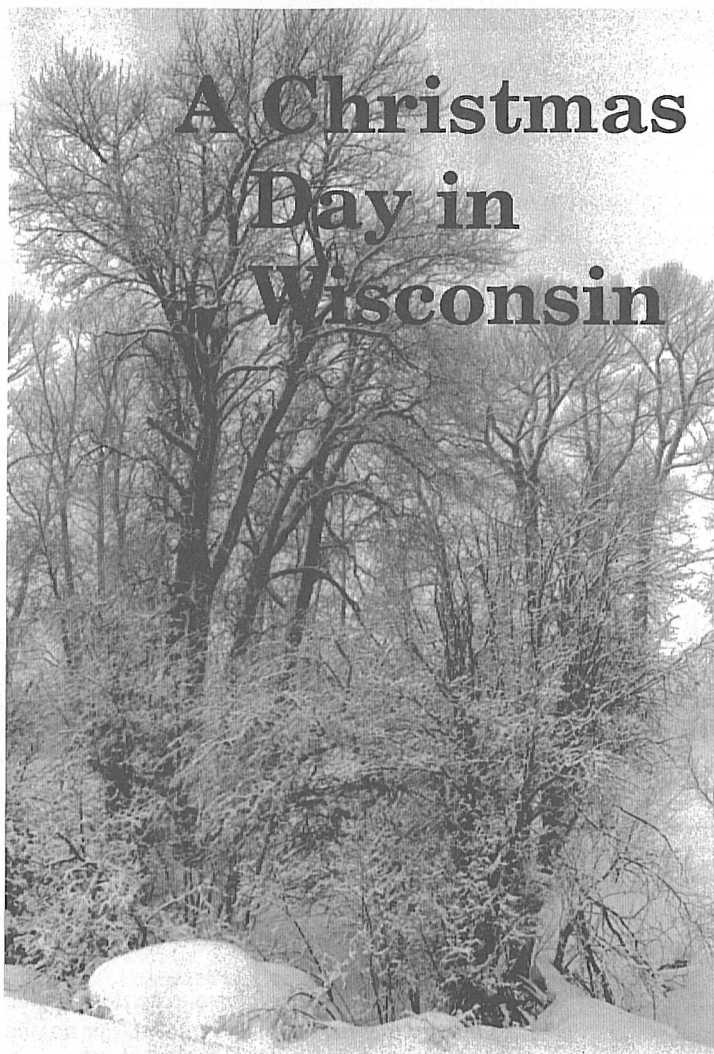
It was Christmas morning and bitterly cold – 20 degrees below zero. I was to have three Christmas services that day – a morning service at 11 o'clock in Moe Lutheran by Clear Lake, an afternoon service at 3 in Amery and a Christmas tree festival in Garfield in the evening.

After Christmas breakfast and a quiet time of meditation over the meaning of the day and memories from childhood years in the old parish back home (in Norway), it seemed wise to first of all go out to the garage to see if old Mr. Ford was in working order for the day's appointments. Yes, it looked like it, even if it was a little stiff and rigid in its members. It would be best to try to start it up a little, I thought, and then I could spread a blanket over it and it could rest a little while before we would be leaving for Moe Church.

But to start an old Ford, that isn't so easy on a winter day. And it became evident very quickly that Mr. Ford would much rather have it quiet today. I cranked and turned the motor all I could, but it was like pulling on a mountain; it availed nothing. Mr. Ford had no desire to start, that was something anyone could see – not a spark of contact.

Ja, ja, I thought, if you won't start in the usual way, then I will have to go to another method. Immediately both the back wheels came up several inches from the ground, while the transmission was set "in high." Then a little more boiling water over the carburetor and then to pull and jerk "the choke" and crank and turn the engine with all the strength one has. Yes, indeed, it sputtered and spit a little. So there was life. A little more pulling in the choke and cranking and to my great joy the motor began to run so slowly. But I will say that it took its time. However, I knew from experience that it would soon carry on well if I only nursed and coddled in the right way. If only things didn't go wrong again when I dropped the back wheels down, and that had happened many times before. We would have to see. Down the back wheels went and back to the pulling and cranking I went. I felt the anxiety in my chest as I kept on trying to start the car. There, I got contact and it started again and it got better and better. But I had to stop it, throw a blanket over it and go and get ready to go to church.

Without any further complications I came to Moe Church where we had a blessed Christmas



service with many people present and a spirit of festivity around us. Even though it was bitterly cold outside, we had it warm and cozy inside in that large country church. And our hearts were warmed even more as the old Christmas songs were sung and the Christmas Gospel was read and proclaimed. I remember the faces even now. Some of the older people have gone to their heavenly home, but the most of them will no doubt again this Christmas be gathering in their church dressed in their Sunday best devoutly to hear the blessed Christmas message which never grows old — and which proclaims an eternal summer, in the midst of winter's icy cold.

The Christmas service in Moe was over, the festival offering taken and the last song sung. The church members, who for the most part were sturdy Telemarkings, paused outside the church very briefly to wish each other a Merry Christmas. I got several invitations to eat Christmas dinner in the neighborhood there, but I had promised to go back to Amery and eat ◇

"...it sputtered
and spit a
little bit.
So there
was life."

dinner with my wife and children. So thank you all the same but I must go and eat dinner at home this time.

Well, all went fine on the way home, mile after mile. But when I came over the slope to the corner where the road swings west to Amery, Mr. Ford was almost empty. What a man did now was so important. I remembered that at one time south of Hannaford, N. Dak., I drove several miles almost without gasoline for the reason that I drove along the edge of the road so that the little gas that was left in the tank got forward to the hole which brought the gas to the motor. I will have to do the same here, I thought. But the bad part was that the road was built in such a way that I had to either drive on the flat top of it or else way down in the ditch. And so I drove until my Ford came to a complete stop.

Yes, if I had known enough to accept the invitation to eat dinner with someone at Moe. Then I would have gotten a little gasoline as well. But now I didn't have it so good. What did it help now to think about lutefisk and melted butter, lefse and flatbrød and all the other kinds of good things? Here the Ford stood and wouldn't move an inch. It also wanted some Christmas peace, that was quite clear. It didn't like this driving and that it should have to be out on Christmas Day.

But, something would have to be done. I was so hungry that my stomach rumbled. For no one should think that a pastor is so holy that he can't be hungry. And then there was also the fact that at 3 o'clock I was to have Christmas service in Amery, and partly in English. So there were both physical and spiritual anxieties in my breast. How was I to get to Amery and how would I be able to get something to eat so that I would be able to preach as I ought? For on Christmas Day people expect to hear a good and powerful sermon. Should I try to get some fuel and food from a parishioner?

Well, I decided to walk from farm to farm, not to get dinner, but if possible to buy a gallon or more of gasoline. But it became discouraging work. For either people were gone visiting at Christmas or else they didn't have any gas to spare. So it got to be quite long and tiring wandering from house to house. I looked at my watch and got more and more anxious.

At last I came to Mr. Holmbeck's farm, where I knocked at the door. Yes, here were people at home. They were seated and eating Christmas dinner. From what I recognized, lutefisk was surely the main dish. Mr. Holmbeck asked me if

I wouldn't join them for dinner, but do you realize that even though I was so Norwegian I again declined to eat dinner away from home on Christmas Day? If I could only get a gallon of gas it would be so nice. Yes, that I could get. But to get a gallon of gas out of Holmbeck's automobile, that became a long story. While I stood and waited for gasoline I began to regret that I hadn't accepted the invitation to eat dinner with the Holmbecks. For I could have eaten a meal fit for a king during the time I stood and shivered and froze and waited to get enough gas in the pail.

But everything comes to an end and so it was also that time. Happy to have gotten hold of a little gasoline, I began my walk back to the main road where the Ford accepted the gas without protest. The gas which I had brought was poured into the tank and then the question was, could I get the old fellow started again? And then there was a struggle. How hard it was to get any sign of life. The icy cold had gone through and through so that it was impossible to get any contact; it was the same no matter how much I turned and cranked the motor and jacked up the back wheels.

But then I got a little hard and rough, even I, and it didn't matter that I was a pastor and it was Christmas Day. I meant that the Ford should start now because even if I didn't have time to go home and eat dinner, I had to get back to town in time to have the afternoon service in Amery. And then I did something which is really dangerous, but something had to be done. I made myself a torch, put it on a steel wire and poured a little gasoline over it and put it in under the carburetor in order to heat up the gas there. then I tried to crank and turn once more. Ah, it was going, to be sure! Oh, how my chest lightened. Now I will be able to arrive in time for the afternoon service after all, I thought. But the gladness didn't last long. Before I knew what had happened the Ford stopped and all the cranking was in vain. It seemed to be entirely dead. What way out was there now? But then a car came from the south. I hailed it and it stopped. Could I get a ride into Amery? Yes, that I could. Right at 3 o'clock we got to the church, where I jumped out and went inside. The people were sitting in their Sunday best and waiting for the pastor. With no further preparation I began the service. We had a beautiful service. I think I preached just as good that time as I had at any time, even if my stomach was lean and empty and I trembled a little in my knees.

"...I began
to regret
that I
hadn't
accepted
the invitation
to eat
dinner..."

An introduction from our president

Why Principles and Practices of Evangelism

In 1987 Dr. Monseth was asked by the AFLC Commission on Evangelism to prepare a statement dealing with our rich biblical heritage in Lutheran evangelism. He presented the material in lecture form to the annual Pastor's Conference last January. All of the pastors of the Association have had access to the material since at least early spring of this year.

Those of you who heard my message to the annual conference, or have subsequently read my message, know that I urged the annual conference to adopt the statement. You are undoubtedly aware that a motion to table the adoption of the report was carried. The concern was expressed that our lay people had not had time to study the statement.

We trust that in this period before the next annual conference, all of you will be able to read and study this statement. Though the length of the statement will require several issues of *The Lutheran Ambassador*, it is the desire of the Commission on Evangelism that the entire statement be printed here.

Some of you may ask, "Why is it necessary for us to be considering such a statement at this time?" It is with grave concern that we view the trends

in evangelism in Lutheranism at large. It is our concern that our AFLC may also be affected by these trends.

We are told that the average American today is 33 years of age. The average Lutheran is 50 years of age. That should be a clear indicator that the Lutheran Church is failing in its outreach, especially to younger people. Too many are content to declare that they are evangelical, and then do nothing to evangelize the lost. Our efforts in evangelism must include the baptized, as statistics reveal that the majority of our baptized children fall from their baptismal covenant. This is borne out in a survey of several Lutheran synods done by Jacob Andreassen and reported in his book *Lutherans and Conversion*.

We must never neglect the opportunities presented to us for evangelism through our Sunday Schools, our Bible Camps and our Luther League activities. Our youth are the future Church.

Many pastors and congregations have recently affiliated with the AFLC. Most of them will testify that one of the major concerns contributing to this withdrawal from their previous affiliation was the lack of emphasis on evangelism and personal commitment to Christ.

I grew up and served as a pastor in

the Lutheran Free Church. The Bible Camps and youth conventions I attended were always times when our youth were challenged concerning their personal relationship to Christ. The need of committing their lives to Christ was stressed.

I studied at the seminary for the Evangelical Lutheran Church in Canada. There was a strong emphasis on evangelism akin to that of the Lutheran Free Church. The majority of the men who graduated from that seminary had a concern for the lost and the need for the unsaved to come to Christ.

I look at the ELC in Canada today and see a drastic change in the emphasis on evangelism. There is a contentment with the administering of the sacraments as sufficient for needy souls.

Why has this happened in Canada? It happened because a few strong voices began to be raised in opposition to challenging the lost to receive Christ. It can happen again unless we will be ready and willing to take a positive stand on our evangelistic heritage.

The argument has been raised that the conference should not adopt such a statement because it would infringe on the freedom of the congregation. Our *Fundamental Principles* make it very clear that a conference decision is never more than a recommendation to the congregations. Our congregations will continue to conduct their own evangelistic services as they have done before. There is no desire to change anything as far as our congregations are concerned.

The adoption of "Principles and Practices of Evangelism" would, however, provide the guidelines for all of the boards and commissions of the AFLC in the vital ministry of evangelism.

We need the statement, "Principles and Practices of Evangelism." I ask for your support when the Commission on Evangelism presents the statement to the Annual Conference in June.

Pastor Richard Snipstead
President, AFLC

At 5 o'clock I ate both dinner and supper with my wife and children. Cozy and warm it was in the parsonage and on the table nothing was lacking of all good things; my better-half was responsible for that. And when the final result is good, then everything is good, the proverb says. The difficulties which I had had that day between Amery and Moe lost their sting in the feeling that I had been able to do the Lord's errands that day and bring true Christmas happiness into many hearts.

— Translated from Norwegian (M. E. Helland, born in 1887, passed away in 1978. In retirement he was a member of New Luther Valley Lutheran Church, McVile, N. Dak., a church to which his wife still belongs even though she now makes her home in Sartel, Minn.)

"The difficulties
which I had
that day...
lost their
sting..."

Serving the Lord

by Mrs. Dennis (Ceta) Rude
Lake Alma, Sask.

To face a new year

This is the last article I will be writing on a regular basis in *The Lutheran Ambassador*. The task has been a privilege, like writing a letter each month to friends.

We have arrived at the year's end. How does one face a new year in a world which has been described by Christian leaders as being out of control? What does one write to encourage fellow Christians who daily hear of shocking news reports that back up this description of the world?

We experience a modern day dilemma. As Christians, we are to let our minds dwell upon the things that are pure, honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, worthy of praise, excellent (from Phil. 4:8). While at the same time we are deluged with horror stories from newspapers, radio and television. It's like walking a spiritual tightrope and I must confess I don't walk the tightrope too well. At times I become bowed down with the sorrow I read and hear about.

As God's people, can we see the evil of the world and just put it out of our minds so that it won't bother us? Are we not to listen at all to the news or read the papers?

Unless we have our heads completely buried in ecclesiastical exercises, we have to face a measure of reality. And the one way to face it is to decide what we can do about it.

We had the series of James Dobson films called "Turn Your Heart Toward Home" in our community. Dr. Dobson told a group of Christians that families are under an all-out attack by Satan and that Christians had better sit on the boards and legislative assemblies that are making decisions that affect our children. Because, he said, others who hold liberal views and whose consciences are not trained by the Word of God are doing just that. They are there where laws are being made and they

are vocal. They do not want censorship of even the most hideous pornography. They do not want the practice of abortion to be hampered by government legislation.

The Bible is clear that whenever an act of God is about to change the headlong course of mankind, Satan makes an all-out attack upon children. When Moses was born, who was to lead his people out of bondage, a decree was issued by the Egyptian king to murder all the male babies of the Hebrews.

When King Herod heard that a child was born who would become the ruler of Israel, he gave orders to murder all the baby boys of the Israelites (in Bethlehem and that region). The very fact that children are under siege today could be an indication that the coming of Jesus is not far away.

Thousands of babies are being put to death before they are born. And showing up in television commentaries and news reports are more and more incidents of the gross mistreatment of children.

In contrast, a friend of mine has seen all of her children and her grandchildren raised and serving the Lord. She said, I plead the blood of Jesus upon them every day. If all the women of the AFLC would plead the blood of Jesus on the children of our communities, of our cities, we could build a hedge as described in Ezekiel 22:30, "And I searched for a man among them who should build up a wall (hedge) and stand in the gap before Me for the land that I should not destroy it; but I found no one" (NAS).

Let us build a hedge of prayer around the children and the families of our nations that they may not be destroyed.

And finally, we can never lose sight of the main reason for the existence of the Church, which is the salvation and nurturing of souls. The greatest service to God is to lead a person to Christ.

People led by the Spirit are not producing or selling pornography. Nor are they murdering, stealing or pushing mind-destroying drugs. Sometimes we get sidetracked away from this central business of the winning of souls.

Here again the real work is done by the Holy Spirit of God and the Holy Spirit moves through prayer. I sometimes think that our cry for revival to begin in ourselves takes the Gospel and directs it inward instead of outward toward a lost world. Let's ask for a moving of God upon those in our communities.

To see souls freed from sin and embracing the Gospel of Jesus through our prayers and our witness would be the quickest way to bring revival to the Church.

Jesus will return soon. Can we sit back comfortably and busily while our communities go lost around us? If we make the effort Jesus will supply the power and the courage needed.

"Why are the nations in an uproar,
And the peoples devising a vain thing?

The kings of the earth take their stand,

And the rulers take council together
and against His anointed;

He who sits in the heavens laughs,
The Lord scoffs at them.

Then He will speak to them in His anger
and terrify them in His fury"

(Psalm 2:1, 2, 4 NAS).

ARC FAMILY CAMP DATES GIVEN

Two weeks of Family Camp will again be held at the Association Retreat Center, Osceola, Wis., in 1989. The first week, July 2-8, will feature Rev. Lyndon Korhonen, Culbertson, Mont., as the evening speaker. In the second week, August 6-12, the evening speaker will be Rev. Steve Lombardo of the AFLC Schools Faculty. More information later.

EDITORIALS

THANK YOU, PASTOR TJELTA

We are sure that all our readers have appreciated not only Pastor Ralph Tjelta's devotional articles in general, but also his emphasis these past six months on Old Testament texts. There is an old saying to the effect that "The New Testament is in the Old (Testament) concealed; the Old is in the New revealed." Pastor Tjelta has interpreted his texts in the light of New Testament revelation.

We all want to thank Pastor Tjelta for the writing he has done in the series "Light on the Way," found on page 2 of every *Ambassador*. He is a teacher in our Schools at Medicine Lake. And like all our faculty members, he is pressed into service to help congregations, some of them Home Mission ones, to get going and keep going until they can secure full-time pastors. Thank you, Pastor Tjelta, for your clear writing and God bless you in your continuing tasks in our church body.

Pastor Tjelta's successor or "after man," as the Norwegians would put it, is Pastor Christian Oswood of Hampden, N. Dak. He has been in the Association a few years now, all of them at Zoar Lutheran, Hampden. Earlier this year he began serving our new congregation at nearby Edmore, Living Word, on a term basis. Before coming to be with us, he was a clergyman of the former American Lutheran Church, serving at Vashon, Wash., Genesee, Ida., and Benson, Jackson and Maynard, Minn. He is a native of Alaska.

Pastor Oswood is a keen student of the Bible and of theology. The two are closely related. We are glad he has consented to be our next writer and his first article will appear next time, on page 2. God bless you in this ministry, Pastor Oswood, as well as in your parish work.

At this time we would also express our appreciation to Mrs. Dennis (Ceta) Rude, Lake Alma, Sask., for her articles in 1988 under the heading "Serving the Lord." We are sure that all our readers have gotten much out of

her illustrations from life and applications for life in her Bible-based sketches. Thank you, Ceta, and we know that you will continue to seek ways in which to serve the Lord.

Replacing Mrs. Rude for the first half of the year will be Betty Sorrels of Seattle, Wash. A retired registered nurse and social worker, and a member of Our Redeemer, Kirkland, Betty Sorrels is not a stranger to *Ambassador* readers for we have published at least three articles by her before.

Her plan is to present a study of the five senses and show how they fulfill God's plan for mankind and further the work and Word of God. We look forward to presenting her first article in the January 24 issue and the others will follow once each month.

THE EVANGELISM PAPER

The Commission on Evangelism has requested that the paper, "Principles and Practices of Evangelism," by Dr. Francis Monseth, dean of our seminary be printed in the *Ambassador*. We are glad to oblige and the first installment appears today.

All those who registered at the 1988 Annual Conference have had access to the paper previously. Some pastors in the church may have acquainted their people with this statement by now. But many haven't yet had the opportunity to read it. It deserves reading and *must* be read by as many as possible before next June.

We are sorry that it will take a number of issues to cover the whole statement, but that is the best we can do.

"Principles and Practices of Evangelism" is one of the most important materials we will ever publish in the *Ambassador*. So much of what happens in and to our church will depend on how we view the Law and the Gospel and the preaching of them.

We think the statement will be adopted next June with little change, if any. If our readers do wish to make any comments about the paper, ask any questions or propose any changes, please feel free to make use of the pages of the *Ambassador* for that purpose.

Personalities

Lay Pastor Rodney Stueland, Roslyn, S. Dak., has accepted a call to serve the Kenyon, Minn., parish (Hauge and Emmanuel), beginning the first of the year. The Kenyon congregations have been served during the interim by **Rev. Wallace Jackson**, who will be returning to Apache Junction, Arizona, where he conducts a growing ministry to the residents of several parks during the winter months.

Rev. Donald Richman, pastor of Emmaus Lutheran Church, Bloom-

ington, Minn., has been accepted on the fellowship clergy roster of the AFLC. He represented "Lutherans for Life" at an international pro-life convention in Germany this fall. His congregation encouraged him to make a side trip to Austria and Hungary to minister to pastors behind the Iron Curtain. A report of that trip will be carried in a later issue of the *Ambassador*.

Rev. Maynard Halvorson, Sandwich, Ill., recently submitted his resignation as pastor of Fox River Lutheran Church, Sheridan, Ill. He will continue to serve the congregation

as they seek a new pastor and is considering a position as visitation pastor in the community where he lives.

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 she held membership.

MINNESOTA

Greenbush

Mrs. Katherine (Katie) Schaller, 98, Nov. 15, United.

by Dr. Francis W. Monseth
Dean, Association Free Lutheran
Theological Seminary

At the request of the Commission on Evangelism of the Association of Free Lutheran Congregations, the following study was prepared for the purpose of clarifying the position of the AFLC on several issues relating to the vital mission of evangelism. There is the earnest concern that the AFLC remain true to its original charter as an evangelical Lutheran church fellowship. The founders of the AFLC were people who considered biblical evangelism the primary mission of the congregation. Amidst the present tendencies toward either Roman sacramentalism or Reformed synergism in the church at large, the AFLC seeks to maintain a truly biblical and truly Lutheran understanding of evangelism. It is convinced that only then can be expected the continuing emergence of the "free and living" congregation, the congregation that is, in the words of Georg Sverdrup, a "flaming evangelizing force."

Our Heritage of Evangelism

The Reformation. As a Lutheran church fellowship, the AFLC traces its theological and historical moorings back to the sixteenth century Reformation. The Lutheran church from its inception has been not only evangelical (Gospel-believing) but evangelistic (Gospel-preaching). In more recent times, we have observed with sadness a decline in concern for evangelism in parts of our Lutheran church. Evangelism departments have been shut down; evangelistic meetings have seemed superfluous to a growing number; free movements have had to cut back on personnel because of fewer invitations to conduct services. All of this has coincided with the attendant fruits of a lower view of Scripture — universalism, secularism, humanism and mysticism. When the full authority of Scripture is diminished by denying

the inerrancy of all of God's Word, the Bible, it is only a matter of time until the cross begins to lose its exclusiveness, things of the world appear more attractive, man becomes the focal point, and God is sought apart from the Word. Biblical evangelism is at last displaced.

Our beloved Lutheran church desperately needs a return to its roots. There is need to remember the circumstances in which the Reformation was born. It was the conversion of a baptized unbeliever, Martin Luther, that ignited the fires of a sweeping evangelistic movement. It was the personal re-discovery of the Gospel that was the true base upon which the Lutheran Church took form. The great themes of the Reformation are understood best in light of evangelism. The Word alone (*Sola Scriptura*) designates the basis and means of evangelism; grace alone (*Sola Gratia*) locates the source of salvation in evangelism; faith alone (*Sola Fide*) identifies how salvation is appropriated in evangelism; the priesthood of all believers specifies who God deigns to employ in evangelism; the primacy of preaching reaffirms a powerful method of evangelism.

Luther thought of himself primarily as an evangelist. Most of his letters carried the reference: "by the grace of God, Evangelist of Wittenburg." Ewald Plass characterizes the preaching of Luther in these words,

"...how unforgettable and irresistible they (his sermons) must have been when delivered by the lively and magnetic evangelist Luther himself, all aglow with the fervor of faith, while his searching eye seemed to penetrate to one's very heart, and his ringing, challenging, pleading voice called one's soul to rise to life and salvation" (Plass, *What Luther Says*).

More than sixteen thousand students enrolled at the University of Wittenburg between 1520 and 1560 and many of them left the school with their hearts on fire for Christ as a result of

the teaching and emphasis of Luther and his co-workers. These students came from England, France, Poland, the Scandinavian countries and the Balkans. By the time of Luther's death in 1546, about half of Germany had been won to the new emphasis upon salvation by grace alone as the basis for spiritual life. A massive evangelistic movement was emerging.

The history of evangelism from the Reformation until the present century is thrilling indeed. The personal biography of Lutheran evangelistic leaders of the past is a tremendous inspiration. The Lutheran church has experienced many thoroughgoing revivals that have resulted in mighty forward surges in evangelistic endeavor. The following names represent some of those whom God has used in a singular way for the advance of the Gospel.

John Arndt (1555-1621), Philip Spener (1635-1705), August Francke (1663-1727), Henry Muhlenberg (1771-1787), Hans Nielson Hauge (1771-1824), Paavo Ruotsalainen (1777-1852), John C. F. Heyer (1793-1873), Lauri Levi Laestadius (1800-1861), C. F. W. Walther (1811-1887), Carl Olof Rosenius (1816-1868), Gisle Johnson (1822-1895), Vilhelm Beck (1829-1901), Georg Sverdrup (1848-1907), Albert Lunde (1877-1939), Ole Hallesby (1879-1961), Walter A. Maier (1893-1950).

Yes, there are many others, some more recent, but, sadly, we must observe that there are not many stalwart evangelistic leaders in our Lutheran church at this hour. There is a tremendous need for many more who will simply allow God to use them as fearless and faithful evangelists — proclaimers — "in season and out of season" — of Law and Gospel in the power and anointing of the Holy Spirit.

The AFLC. The Association of Free Lutheran Congregations has a rich heritage of emphasis on biblical evangelism. Indeed, our "Fundamental

PRACTICES OF EVANGELISM

Principles" identify evangelism as at the very heart of the mission of the Christian congregation.

"The congregation consists of believers who, by using the means of grace and the spiritual gifts as directed by the Word of God, seek salvation and eternal blessedness for themselves and for their fellow men" (*Fundamental Principles*, No. 2).

It is recognized that the membership roll of a local congregation will inevitably include unbelievers and thus there is the continual need for an evangelistic emphasis within the congregation as well as without.

"Members of the organized congregation are not, in every instance believers, and such members often derive false hope from their external connection with the congregation. It is therefore the sacred obligation of the congregation to purify itself by the quickening preaching of the Word of God, by earnest admonition and exhortation, and by expelling the openly sinful and perverse" (*Fundamental Principles*, No. 4).

Evangelism is not viewed as an occasional ministry of a Christian congregation. It is expected that wherever the Holy Spirit is at work through the Word, there will be constant concern for evangelism and revival.

"Every congregation, as well as every individual believer, is constrained by the Spirit of God and by the privileges of Christian love to do good and to work for the salvation of souls and the quickening of spiritual life, as far as its abilities and power permit. Such free spiritual activity is limited neither by parish nor by synodical bounds" (*Fundamental Principles*, No. 12).

When the AFLC was organized in 1962, it presented the following statement as one of its principal reasons for existence:

"The Association seeks, above all, to be a spiritual movement that: ...recognizes that the teaching and preach-

ing of God's Word is the main task of the Church. The Word of God is to be taught and preached in such a way that the saints are built up in faith and unbelievers see their need for salvation" (A Short History of the AFLC, p. 1).

At the first annual conference in 1963, President John Strand underlined the importance of evangelism in his message to the church. "There is need for an evangelistic thrust in our congregations. The Church's main task is evangelism and fellowship" (1963 Annual Report, p. 12). That early conference also went on record in recommending "that each congregation conduct at least one week of evangelistic meetings per year, and that area Bible conferences and youth rallies be conducted" (1963 Report, p. 53).

Over the years, the reports of the various directors of the Evangelism Commission have accented not only the priority of evangelism but also have offered helpful counsel and guidance in regard to the evangelistic efforts of our congregations. These comments can be organized under several headings:

(1) The Content of Evangelism:

(a) "Let us not be so quick to find other ways and methods to prepare our people for service. Let us be *Word-centered* and *Word-dependent*...Our concern is that we are faithful to God's means of grace as we consider evangelism" (1980).

(b) "Scriptural evangelism then is accomplished through the *preaching and living of the Word*" (1979).

(2) The Goal of Evangelism:

(a) "Presenting Jesus Christ in the power of the Holy Spirit that men come to see themselves as *lost*, and *accept Christ* as Savior" (1969).

(b) "Holy Spirit-wrought *repentance* and a living experience of God's grace in Christ" (1972).

(3) The Urgency of Evangelism:

(a) "Not since the apostolic era have the doors for evangelism been as

open as they are today. God has granted us the privilege of serving Him in a *day of unprecedented opportunity*" (1969).

(b) "*Jesus is coming again*, we believe, very soon...Brothers and sisters of the AFLC; let us continue to do the will of God until He comes!" (1981).

(4) Pulpit Evangelism:

(a) "...pray earnestly for God to raise up a *full-time evangelist* in our AFLC" (1966).

(b) "We would like to encourage the congregations to make use of *our young pastors* for evangelistic meetings. We are so prone to work, almost to death, the men we consider good evangelists, and by-pass the rest. God is not dependent upon any special man" (1968).

(c) "Before special meetings, there should be *fervent prayer* for many weeks, cottage prayer meetings in several places, and have the meetings *well advertised*, well in advance, in the *Ambassador*, the local newspapers, over the radio, by phone, and everyone personally inviting friends and neighbors" (1968).

(d) "Our *Fundamental Principles* emphasize the need for 'the quickening preaching of the Word of God.' Such quickening preaching of the Word will lay stress on *conviction of sin*, Holy Spirit-wrought *repentance*, and a living *experience of God's grace* in Christ (1972).

(e) "Let us never lose sight of the fact that it is the quickening preaching of the Word that will cut deep into the heart of many. It is the Word, namely the *Law*, that will expose sin as it cuts and reveals the intentions of man's heart. It is the Word, namely the *Gospel*, that will bring salve to the cut. It is the Word that the Spirit will use to call men to the cleansing blood of Christ. *It is the simple preaching of the Word that will bring to life that which is dead*" (1978).
(To be continued.)

Historical Sketch

A mission historian has written: "Christianity has become the largest world religion only because of the untiring efforts of her missionaries, a factor that has changed the history of the world."

— *Ruth Tucker*

Another historian, Lesslie Newbigin, says: "World Christianity is the result of the great mission expansion of the last two centuries. This expansion, whatever be our attitude toward Christianity, is one of the most notable facts of human history. One of the strangest facts of actual history is the manner in which this event is so constantly ignored or underestimated."

Our Free Lutheran people have had a heart for foreign missions from the inception of our Association. At the first organized conference of the Association of Free Lutheran Congregations in Fargo, N. Dak., in June of 1964, it was decided to begin our missionary outreach by sending two couples to Brazil. At that time I was serving as Missions Director, but it was on our hearts to return to Brazil where we had previously served eight years. Ruby and I and our seven children returned to Brazil in 1964 and the Alvin Grothe family followed a year later.

After visiting various states and areas, we recommended the new city of Campo Mourao, in the center of the state of Parana, and were given permission from the Missions Committee to move there, arriving in November of 1964. An active ministry was begun through evangelism, a bookstore and radio program, and the foundation laid for a future Bible school and seminary. Land for our future school program was purchased about March, 1965, a few months before the Alvin Grothe family arrived in Sao Paulo to begin their training in the Portuguese language. After a year of study there they moved to Campo Mourao and Alvin soon began work on

Twenty-four years of growth in our Brazil Free Lutheran mission

a two-story wooden structure that would house our first Bible school program.

We were in a beautiful area, up on a hill surrounded by jungle trees, only one mile from the city. Our first building had four large rooms downstairs and a series of small ones upstairs. The small rooms served as a men's dorm, while the four rooms on the ground floor were divided into a dean's residence, a classroom, dining room and girls' room. With eight students in attendance, we began in March of 1967. Upon the arrival of George and Helen Knapp and family, we were able to return on furlough; the Grothe family had previously returned because of sickness. Pastor Knapp began the construction of a new wooden building to serve as a girls' dorm; it was a large two-story building that was put to use in 1970.

Both of these original buildings are still in use and now we are constructing two new brick buildings, one to be used as the men's dorm and the other as our new memorial chapel.

Our most recent building effort was supervised by Pastor Connely Dyrud in

1974 when a brick building was put up to house classrooms, dining hall and a small chapel. How happy we are that after this long time without expansion in our building facilities, we will soon dedicate a new men's dorm and a beautiful campus memorial chapel. Pastor Dyrud, in consultation with the national Brazilian Association church leaders and us missionaries, has also had the active supervision of this present construction effort. It has been a great amount of work in addition to his duties as pastor, school dean and treasurer. Our national Church is growing and expanding, as well as our city and state are growing and modernizing. We praise God that we can accompany all this with the expanded facilities and an expanded program in our Bible School and Seminary. You Free Lutheran Association people are rising to the challenge and have made this possible by the grace of God. We know God has blessed and will bless each of you individually and as a church as you obey His Great Commission and, by faith, carry forth His missionary program.

— *by Missionary John Abel*



The Memorial Chapel under construction.

firm foundation

Homecoming '88

"Oh, it's so good to see you! What have you been doing the past few years? Where do you live? How old are your kids now? These and other conversations could be heard as the alumni enjoyed the traditional Friday night service, ice cream sundaes and football game at Homecoming 1988.

Bible School alumni from the past 20 years gathered on the weekend of October 8 to renew friendships, relive memories and repeat the tradition. The atmosphere was nostalgic as the past years were remembered. For many, the years have brought marriage, families and spiritual growth. Mike McC Carlson, a 10-year alumnus, was one such person who was influenced by Bible School. He reflected on how Bible School made him more aware of other people's needs and also showed him the need for personal daily devotions



Members of the Class of '78.

Inter-Term and Summer Institute dates given

The Inter-Term sessions for January will be Jan. 2-13 and 23-27. The annual AFLC Pastors' Conference will be held Jan. 19-21 at the Association Retreat Center, Osceola, Wis.

The Summer Institute of Theology for 1989 will be July 24-Aug. 4 at the Seminary.

Youth retreat scheduled

A youth retreat is scheduled for Dec. 30-31, beginning with supper, at Galilee Lutheran Bible Camp, Lake Bronson, Minn. Rev. Terry Wold, East Grand Forks, Minn., will be the speaker. A group from Association Free Lutheran Bible School will be in attendance.

and prayer. Because of this influence, Mike more fully appreciated the solid Bible teaching and fundamentals the AFLC was founded on. He is thankful to see that the Bible School continues to incorporate this steadfastness in the Bible School curriculum.

For Mike's classmate, Kevin Spading, Bible School provided a foundation in which to discern his future and the world within which we live. Another 10-year alumnus, Julie Halvorson, said that Bible School helped to show her how important it is to spend time with the Lord and to be grounded in the Word so that she can

not only be assured of what she believes but why she believes it. She also shared that about two years ago, she felt she was going nowhere spiritually, so she made a commitment to God to have a quiet time every morning and to write to Him in a notebook. This notebook was very encouraging to her because it showed her little answers to prayer that she never would have noticed. It also made her more aware of how the Lord worked in her life to change her and draw her closer to Him.

We have a solid foundation of Biblical teaching behind us. As Julie's testimony exemplified, our spiritual lives need continual nourishment.

As Paul exhorted the Colossians nearly 2000 years ago, so also do his words apply to us. Colossians 2:6-7 says, "As you therefore have received Christ Jesus, so walk in Him, having been firmly rooted in Him and now being built up and established in Him by your faith, just as you were instructed, and overflowing with gratitude."

— Judy Mayland
and Naomi Halvorson

Let us not misinterpret God's silences. Sometimes they are the best answers to our prayers, as well as the necessary discipline of our faith.

L. S. Keyser

Psalms in the Night

Psalms in the Night" is not intended to be a catchy title, but to help us see what the Christian has in the Psalms. There is something for all of life's situations; a real source of strength, comfort, admonition, assurance, not only for this life but also for the life to come. It is in the center of the Bible, so it should be the center of our lives.

How wonderfully God inspired the writers of His Book, the Bible. It is truly a living Word, the same for all ages. God's Word is truly our great heritage and it shall be forever. We need to pray much for the church that it will remain faithful to God's Word and never become complacent or careless in teaching and preaching God's Word in all its truth and purity. We need to pray this for the church collectively and singly. We need to pray it for ourselves, our families, and for each other that we never doubt God's Word or that we deny it in word, thought or deed.

As we study these Psalms this year, let us do it in this manner:

First — Pray for God's guidance.

Second — Read the portion to be studied.

Third — Think it through.

Fourth — Answer the questions.

Fifth — Apply it personally and share it with family and friends, and at our Bible study sessions.

Sharing and applying the truths of God's Word make it more meaningful and valuable to us. God's Word is relevant to all of life's situations, and its truths are new every day.

The Book of Psalms has been called Israel's Hymnbook and Prayer book. It has been considered the best loved book in the Old Testament and can be used both for private life and in public worship. There are 283 New Testament quotations from the Old Testament, and 116 of these quotations are from the Psalms. Psalms were used at worship in Solomon's Temple, and in Herod's Temple. The Dead Sea Scrolls

contained the Book of Psalms. The present day Jews love and recite the Psalms.

Psalm 2:7 was quoted at the Baptism of Jesus, as recorded in Matthew 3:17. When Christ was on the cross, Psalm 22:1 was quoted, as seen in Matthew 27:46. Psalm 31:5 was upon Christ's lips as He died, as quoted in Luke 23:46.

Paul, in his numerous epistles, recommended the singing of Psalms.

The Book of Psalms has been divided into the following sections:

Book I — Psalms 1-41

Book II — Psalms 42-72

Book III — Psalms 73-89

Book IV — Psalms 90-106

Book V — Psalms 107-150

Notice the use of the word *Selah* in several of the Psalms. It is found seventy-one times in forty Psalms. The meaning of the word is to rest, have an interlude. It often indicates the beginning of a new thought or chapter or paragraph.

Let us be faithful in memorizing the verses suggested for each lesson. Many of them we have already put to memory. We read in Psalm 119:105 that God's "Word is a lamp unto my feet, and a light unto my path." We need God's Word to lead us from day to day.

There are so many key words in the Psalms, such as blessed, trust, faith,

safety, security, protection — the list is endless.

Psalms in the Night

January — Psalm 1

February — Psalm 8

March — Psalm 23

April — Psalm 27

May — Psalm 32

June — Psalm 37

July — Psalm 84

August — Psalm 103

September — Psalm 91

October — Psalm 46

November — Psalm 100

December — Psalm 139

Mrs. Amos (Magdalene) Stolee

Bibliography

The Holy Bible — King James Version.

Halley's Bible Handbook — Henry H. Halley, Zondervan Publishing House.

A Commentary on the Holy Bible — Edited by the R. R. Dummelow, Queen's College, Cambridge.

The Layman's Bible Commentary — The Book of Psalms by Arnold B. Rhodes, John Knox Press.

A WMF luncheon will be held Saturday, Feb. 12, at Medicine Lake Lutheran Church. This is in conjunction with the Mid-Winter Bible Conference held on Feb. 10-12.

Association of Free Lutheran Congregations

3110 East Medicine Lake Boulevard

AFLC Benevolences — February 1 - November 30

FUND	TOTAL BUDGET	REC'D IN NOVEMBER	TOTAL REC'D TO DATE	%* TOTAL
General Fund	\$ 178,997.00	\$13,098.33	\$130,190.79	73
Schools - (AFLTS) . .	99,367.00	11,321.58	65,528.27	66
(AFLBS) . .	156,150.00	25,113.14	101,499.54	65
Home Missions.	317,850.00	30,146.29	180,528.40	57
World Missions.	280,140.00	19,266.63	158,850.10	57
Capital Investment . .	25,000.00	1,017.52	17,423.94	70
TOTALS	\$1,057,504.00	\$99,963.49	\$654,021.04	62
1987 - 1988.	\$1,014,894.00	\$86,121.30	\$641,575.70	63
*Goal 83%				

NEWS OF THE CHURCHES

British Columbia meetings

Living Word Lutheran Church of Vernon and Emmanuel Lutheran Church of Salmon Arm, both in British Columbia, were sponsors of a series of public meetings featuring Pastor David Barnhart, Minneapolis, Minn., Oct. 16-20.

At the meetings held in the Vernon church, Pastor Barnhart addressed questions pertaining to the authority of the Bible, universalism in the light of Christian teaching, the sanctity of life and is homosexuality an alternative lifestyle for Christians? The overall theme for the series was "Won't You Revive Us Again?"

Following the Sunday morning Bible study on "Inerrancy," Pastor Barnhart was driven 35 miles to Salmon Arm for that congregation's morning service. At the Monday through Thursday morning Bible studies the topic was "Spiritual Warfare" with the focus on the book of Nehemiah. On Monday Pastor Barnhart was interviewed by Vernon's radio CJIB promotion manager, Don Weglo, on the popular "Talkback" hour long-long program. Some questions were asked by phone-in callers and Mr. Weglo, who is a Christian, did a great interview. This truly is a wonderful way to have the community hear God's Word through this all-important medium. Then on Tuesday Pastor Barnhart and local pastor Gerald Gettis

were interviewed by Lorne Rosnau, local businessman and president of Living Word, on the half-hour television program "Son of Life." This is an excellent program in which the local Christian groups can share the Gospel.

Some people travelled a great distance, from St. John, B. C., and others from Westbank, Kelowna, Salmon Arm and surrounding towns to come to the services. Many dedicated their lives to God, others sought help in various areas and all who attended were greatly blessed. We thank God for dedicated Christian leaders such as Pastor Barnhart who tell it like it is and stand firm and faithful on God's inerrant Word.

—Mrs. Heather Lyseng
Vernon, B. C.

MEN'S RETREAT HELD

A men's retreat for the Northwestern Minnesota District was held on Dec. 2-3 at Galilee Lutheran Bible Camp, Lake Bronson, Minn. The camp's corporation sponsored the event. Rev. David Molstre, Fargo, N. Dak., was the speaker.

At a board meeting it was decided to purchase new songbooks for the camp. Anyone wishing to contribute to that project may send his donation to Box 323, Newfolden, Minn. 56738.

McIntosh, Minn.

Mt. Carmel Free Lutheran Church of McIntosh, Minn., celebrated 25 years of God's faithfulness and leading on Oct. 23rd. It was a good day of fellowship with each one who returned for the celebration. Former pastors Hubert DeBoer, Orville Olson, and Ralph Rokke, together with several laymen who assisted in the congregational duties over the years, also attended. Greetings were shared by President Snipstead and Pastor Strand. Following the worship service, a catered dinner was served followed by the program and closing festivities. Rev. Thomas Tuura is the present pastor.

Just preceding the anniversary, Oct. 16-20, Lay Pastor Clifford Johnson, Esko, Minn., was the speaker at special meetings in Mt. Carmel and Trinity Lutheran, a rural congregation. The congregations were deeply grateful for the messages Pastor Johnson preached and the nightly attendance averaged 65-70 people.

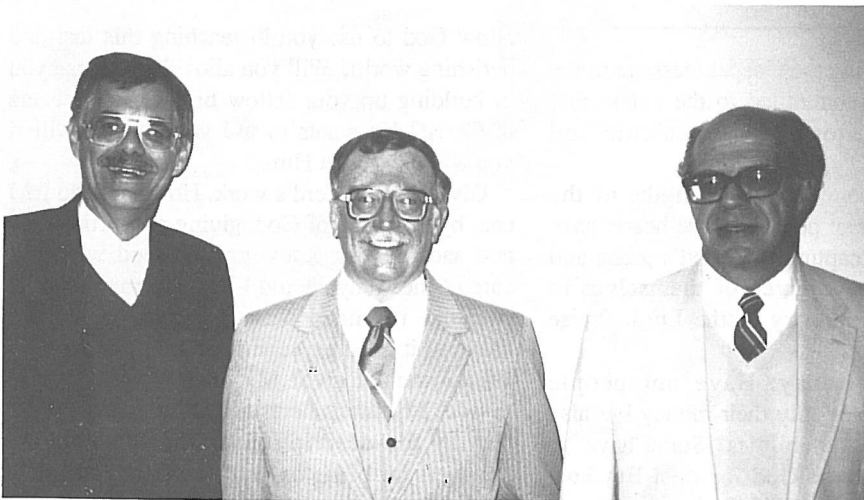
—Corr.

Shakopee, Minn.

Faith Lutheran Church will dedicate their new building on Jan. 8th at 2 p.m. Everyone is welcome.

Winger-Mentor, Minn. parish to divide

The congregations of the Winger-Mentor, Minn., parish voted in October to establish two parishes from the present one. Dovre and Union Lake churches will call a pastor together and the Maple Bay church will be served separately. A recent development in Maple Bay's plans has been the possibility of sharing a pastor with a new congregation that is in the process of being organized at Beltrami, Minn. Rev. Roy Johnson, present pastor of the three churches, has accepted a call to serve a new home mission congregation at Ortonville, Minn., and will be moving there in the spring.



Pastors Gerald Gettis, Vernon; David Barnhart, Mpls, and Ken Appling, Salmon Arm.

First Annual TAALC convention

Let us Rise up and Build (Nehemiah 2:18) was the theme of the first annual convention of The American Association of Lutheran Churches (TAALC), October 27-29, in Bloomington, Minn. The new church body, organized last year by some who withdrew from the Evangelical Lutheran Church in America merger, envisions itself as a fellowship of clergy and laity from three conservative strands of Lutheranism, namely, the orthodox, the evangelical and the charismatic. An observer at the convention stated that an obvious concern there was that the diversity would not become divisive and one speaker emphasized a call to unity as he urged delegates to be orthodox, evangelical *and* charismatic Lutherans, not one or the other.

A total of 165 delegates representing the 49 member-congregations and other groups, plus over 200 registered visitors, gathered in Emmaus Lutheran Church (AFLC) to hear committee reports and make decisions for the future of the new association.

The most controversial issue before the convention was a report from the Higher Education Committee, approved by the Joint Council, recommending the establishment of a "Lutheran House of Studies" at Fuller Seminary, Pasadena, Calif. Strong concerns were expressed by some delegates regarding Fuller's position on the inerrancy of

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

Second-class

Scriptures and the proposal was finally defeated after lengthy discussion and debate.

Then a new resolution was approved, to establish a "seminary-without-walls" for the supervision of the training of TAALC students at other seminaries. A president and a registrar will be called and two centers will be established, including one in the Fuller area, but without an official relationship to the controversial school.

A second center of studies would be established in the central region, probably near the Trinity Seminary, Deerfield, Ill. One of the members of the committee appointed to oversee this program is Rev. Harold Hosch, former AFLC Schools instructor, who more recently has served as Old

Testament professor at the Lutheran Brethren Schools, Fergus Falls, Minn.

One of the highlights of the convention was the Friday evening service, during which twelve "circuit riders" were commissioned as part of a unique plan to minister to small, scattered groups of conservative Lutherans who are not yet numerous enough to organize and call resident pastors.

Representatives of other Lutheran church bodies were welcomed by the convention, including Rev. Don Greven, AFLTS Dean, who greeted the assembly on behalf of the AFLC.

The next convention of TAALC will be held at Moorhead, Minn., in June, 1989.

—R. L. Lee

SHOW THE WAY

committed to carrying the Gospel message to the world. They were committed to the extent that they gave their money, time, talents and abilities.

This has been one of the strengths of the AFLC over the years: people whose hearts have been touched and captured by God's grace and who as a result have given of themselves in every way to the ministry of the Lord. Praise God for this!

But how is it today: Have our people continued to give not only their money but also their time, talents and abilities? Some have, to be sure, and we thank God for this. But how about you, Christian friend? God wants to use more than just your money. He wants to use *you*. Will you allow Him to do this: Will you

allow God to use you in reaching this lost and perishing world? Will you allow Him to use you in building up your fellow brothers and sisters in Christ? He wants to use you and He will if you will simply let Him.

Giving to the Lord's work. How can I do it? I can, by the grace of God, giving proportionately and sacrificially, knowing that God will take care of me. Why should I be concerned with it? Because the need is so great and the Lord deserves it as an expression of love toward Him. What should I give? My money, yes, but also myself. My time, talents and abilities.

May the description of the Macedonian believers be of us as well, as God graciously works in our hearts, capturing them and causing us to yield ourselves as living sacrifices before Him.