

THE LUTHERAN AMBASSADOR

February 6, 1990



Who are our heroes?

LIGHT on the WAY

meditations on God's Word

COVER PHOTO

Footbridge in Austin, Minnesota
Roger C. Huebner, D. D. S.

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When I was a boy our heroes came from two sources. There were the heroes of the Bible. We never tired of looking at the picture of Daniel in the lion's den. There was Daniel in the center of the picture praying to the Lord while the hungry lions circled around him but unable to attack because God was with him. Our ambition was to be like him.

Then there were the heroes of our country. I received my elementary education in a one-room school in northern Minnesota. In my mind I can still picture what it was like. In the back was the water pail with its community dipper. Then there were four rows of desks with the small ones toward the front. It seems I couldn't wait until I could move back to a bigger desk. In the front was the teacher's desk on a raised platform. Above the blackboard behind the teacher's desk was a chart of maps. On the right was a picture of George Washington with his powdered wig and a painful expression on his face. To the left was Abraham Lincoln with his sad, rugged face. These were our heroes. With Washington came the lesson about telling the truth. When the cherry tree was cut down and George Washington was asked if he did it, he replied, "I cannot tell a lie. I did it." We knew that we were to tell the truth.

I remember also the picture in our history book of Washington in full general's uniform on his knees in the snow praying for his men at Valley Forge. I remember also the lessons from the life of Lincoln. He was called "Honest Abe" because he walked several miles to return a few pennies he had inadvertently overcharged a customer.

These were our heroes. I am sure that they were not as perfect as we pictured them. They had their faults. But we didn't dwell on anything like that. All we knew was that here were people to inspire us to higher ideals. It is not the same today. The heroes are not known for their godliness. In fact many of them are known for their unfaithfulness and wild abandonment

to sin. The results are disastrous. Many a young person has been led into sin by following the pattern of life of his hero.

The Bible, however, does not either puff up or trample down its heroes. It tells it as it is. In fact, many of the heroes mentioned in Hebrews 11 were very weak in many respects. They often had to be rebuked and corrected by the Lord. But they had one thing in common. They were men and women of faith. They trusted in the Lord and He used them. That is the comforting truth for today. God takes us as we are and by His power changes and transforms us into instruments for God's use.

Our greatest hero must be Christ. The Bible insists that He is the perfect Son of God. In spite of every effort to find some flaw in Him, He stands stainless and perfect. He said to those who accused Him, "Which of you can convict Me of sin?" The answer is obvious — no one has been able to find sin in Him. Because of that fact He could be our sin-bearer. This is stated clearly in II Corinthians 5:21. This states clearly that Jesus was far more than a hero. He was our sin-bearer. Therefore, we have perfect standing in Christ.

As we celebrate "President's Day" during February, let us remember to pray for our President and all in authority. Paul stated this clearly in his letter to the Romans. Here in the 13th chapter, he states that we are to be subject to authorities. As citizens we will loyally support our government even though we don't always agree with its decisions. That is, unless they do things directly against the clear teaching of the Word.

Let us pray for our country.



Pastor
James Asp

PROUD or ASHAMED of the Gospel?

—by Pastor Peter H. Bergstedt
Stacy, Minn.

For I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek" (Rom. 1:16).

What caused that little area of the British Isles called Wales to be almost crime-free, to have empty jails and a town with one court case for the entire year? What has provided the highest personal freedoms and blessedness for individuals and nations alike? What alone delivers the sinner from sin, death, hell and the devil and provides salvation, peace, joy and eternal life? The Gospel! The Gospel is the most valuable gift given to mankind. God gives us His Son, Jesus, in the Gospel. In Him we receive forgiveness of our sins, the righteousness of Christ and the assurance of eternal life. You can know the message of the Gospel. You can trust the power of the Gospel. You can share the love of the Gospel.

When a nation wins a war, newspapers, radio and TV headline the news with celebration and rejoicing. The "Gospel" is the "good news" declared with rejoicing. God wants us to know the message of the Gospel, for we shall know the truth and the truth will make us free. Luther said, "If you ask: What is the Gospel? no better answer can be given than these words of the New Testament: Christ gave His body and shed His blood for us for the forgiveness of sins. this alone is to be preached to Christians, impressed upon them and faithfully commended to them for constant meditation.

Who enjoys food the most? Certainly "hunger makes a good cook." Who appreciates medicine? The well have no need of a physician or his medicine. The Gospel is for the person who recognizes his sinfulness and complete inability to satisfy the righteous demands of God. The Gospel is much more than information or a message to a spiritually helpless and dying sinner. We need to hear the meaning of the cross and the risen Savior. But the Gospel is also the power of God to work salvation in us. Apostle Paul explains, "And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God" (I Cor. 2:4-5). "For the kingdom of God does not con-

The most
valuable
gift

"You can trust
the power of
the Gospel...
You can share
the love of the
Gospel."

sist in words, but in power (I Cor. 4:20). "For our Gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction" (I Thess. 1:5). Human reason and effort would desire to take the Gospel as some type of formula or solution that man can use to save himself or build his own ladder to heaven. We are not saved by our own will, decision or effort, but, rather, the Gospel contains the power within itself to create faith and deliver us from sin and spiritual death. The Gospel is not only the purest and most wonderful truth and message, it is also the power that forgives sins, and creates faith within us.

Martin Luther explains to us in his sermon on the Nineteenth Sunday after Trinity how the Gospel is given to us personally.

"This is done, in the first place, in holy Baptism. There we have the command to baptize in the name of the Father and of the Son and of the Holy Ghost. And in addition to this command we have the promise: 'He that believeth and is baptized shall be saved.'

"But you say, Baptism is just water. That is true, but it is not mere water; God's Word is with it. Again, when you go to your pastor, who has the special office to this end, or to any other Christian, and ask for comfort and absolution, and he tells you: In God's stead I declare unto you the forgiveness of all your sins through Christ, you may be sure that your sins are really forgiven through such external word; for Baptism and the Word will not deceive you.

"This doctrine has not been preached in the papacy and is not taught by any papistic priest to this day. Therefore thank God for this grace, and learn that God will forgive sins. But how? In no other way than we here read, 'that He has given such power unto men.' So Christ here makes use of this power, and commands that it henceforth be used in the churches to the end of time, and that repentance and forgiveness of sins be preached in His name.

"Thus every one should seek forgiveness of sins among men, and nowhere else. Here alone it can be found; for the Lord Jesus promises, Matt. 18: 'Verily, I say unto you, whatsoever ye shall loose here on earth shall be loosed in heaven.' And again, John 20: 'Whosoever sins ye remit, they are remitted unto them' God will

PROUD or ASHAMED

not permit every one to build a flight of steps or a ladder of his own into heaven; that He will attend to Himself.

"Therefore, if you have forgiveness of sins, go and be baptized, if you are not baptized already. And if you are baptized, remember the promises of God then made, and be not unbelieving. Again, go and be reconciled to your neighbor, and then come and ask for absolution. And when you hear the assurance of the forgiveness of your sins in Christ's name, believe it and you will truly have it. Then go also to the holy Sacrament and receive the body and blood of Christ. Do all this to the end that you may be certain that this precious treasure is meant for you and is yours for your enjoyment.

"We should therefore not despise Baptism, Absolution, the preaching of the Gospel and the Sacrament of the Altar, but use them for the purpose of seeking and finding forgiveness of sins thereby. For this purpose God has called your pastor, your parents, and every Christian around you, and has put His Word into their mouths, that you may receive comfort and forgiveness of sins through them. And though the words of absolution are spoken by them, it is not their word, but the Word of God. Hence we ought not to despise it, but firmly rely on it.

"...the Gospel contains the 'power within itself to create faith..."



The Bergstedt Family

"The Son of man has authority on earth to forgive sins." No sin is named, no sin is excluded.

—F. Hammarsten

"Therefore when a servant of the Church baptizes a child, after the command of Christ, you hear a man speak, who in his person is a sinner like yourself, yet he is acting according to the command of God. And when he says: I baptize thee in the name of the Father, etc. then hear and receive these words as though God had spoken them. So when your sins are forgiven in absolution, do not doubt that God Himself has done it. He Himself decides then and there that you shall be loosed from your sins.

"To be well informed concerning these things is of great importance." (*Sermons on the Gospels*, Martin Luther. Translated by M. Loy. 1869.)

Romans 1:16 says, "for everyone believing." The Gospel provides salvation, but not everyone believes or will receive. Rejecting Christ and His Gospel is the greatest sin. Luther said, "On the Last Day hell will punish ingratitude for the preaching of the Gospel, for bodily calamities are not worthy to punish that sin."

Jesus said, "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."

Rejoice in the precious Gospel given for our salvation and joyfully we share it with the whole world.

Biographical Sketch

Peter H. Bergstedt, son of the late Rev. Sakrie Bergstedt and Mrs. Aili Bergstedt was born Aug. 1, 1945, in Duluth, Minn. He was graduated from Esko, Minn., High School in 1963.

He attended the University of Minnesota, Duluth, from 1963 to 1966. He served in the US Army from 1967 to 1969.

He married the former Joyce Marie Somero of Woodland, Calif., Aug. 31, 1968. They have six children, Sarah, Beth, Heidi, Anne, Nathan and Rachel.

Peter Bergstedt was graduated from Portland, Ore., State University in 1971 with a Bachelor of Science Degree in psychology. He attended Inter-Lutheran Theological Seminary from 1978 to 1981. He was graduated with a Master of Divinity Degree.

He was the pastor of Eastwood Apostolic Lutheran Church, Negaunee, Mich., 1982-89.

Pastor Bergstedt was received on the Fellowship Roster of the AFLC last year and was called to serve Sunnyside Lutheran Church, Stacy, Minn., where he now serves.

Some Practical Suggestions in Maintaining Mental Health

There are some wise, practical things which the Christian can do in order to maintain his mental health as he perseveres in the Christian warfare. Following are four such suggestions.

One, we do well to remain as debt-free as possible. This is not always possible, since we live in a society which has made credit a way of life. However, to owe someone a debt, to have to make regular monthly payments, does enslave us to a degree. Rain or shine, those payments have to be made. They can become a worry and put a strain on our mental health, especially if some added, unexpected expense puts a demand on our limited income. "*Owe no man anything...*" (Rom. 13:8a).

Two, we do well to have as clean and orderly a life as possible. To have everything orderly and clean around you is far more relaxing than to live in a mess and not know where things are that will be needed. Orderliness will help you to face with greater confidence the work and responsibilities expected of you.

However, we can go overboard in this and feel that everything has to be so perfect that we hardly dare live in our own home or workplace for fear of messing it up. We need to strike a balance here. It is good to be orderly but not enslaved to orderliness.

Three, we do well to avoid procrastination. We carry in the back of our mind a list of things which we know we should do, or must do, sooner or later. And when we have completed a task we are able to erase that task from our mind, and be relieved of part of its work-load and then be able to forget about it. This releases a certain amount of strain on our mental health.

We talk about overwork causing a heart attack. But within the mind of the man who overworks is a long list of unfinished work

which is pressuring him, enslaving him and driving him to work beyond his capacity. the root of the problem is not overwork but taking on too much work.

Some people seem to be able to live and work under the pressure of a heavy work-load. However, to ever carry an overload of unfinished work in the back of our mind does not do anything for our mental health and can be a form of slavery. Some people claim they can work better under pressure. But it is a known fact that any kind of pressure over a long period of time can be damaging to health. It is rather sad, I fear, when we have to rely on pressure to inspire us to get going. What is apt to happen when we get in the habit of relying on pressure to motivate us is that when not pressured we become so relaxed (consciously or unconsciously) that we don't want to think about the work that demands our attention. We become like the horse which is constantly being whipped in order to get it to go. The horse becomes so dependent upon the whipping that it doesn't go unless whipped. We can become so dependent on pressure to get us to work (all out of habit) that we have difficulty making ourselves work unless under pressure.

As pastors, we can put the Holy Spirit under pressure in enlightening us on a text we are to preach by not giving Him time to teach us. This can cause our sermons to be shallow, unenlightening and unchallenging. I am convinced when preparing a sermon that we need a quiet time, free from cares that demand our immediate attention, and which is long enough for the Holy Spirit to properly teach us and inspire us. Surely, early in the week, when not surrounded by week-end pressures, is a better time than later in the week.

We never know when we will have to face some crisis situation. If at such a time we are free from the pressure of other immediate responsibilities we could have taken care of earlier, we will be better able to cope with the crisis situation and not be burdened with an added heavy load.

Four, we should not be idle. Idleness is damaging to our mental health and is closely related to procrastination. We need a purpose in life in order to see some worth in ourselves.

When we become physically idle our mind becomes idle. Only our mind does not stop thinking. It is like a car when shifted into neutral and just idling. It is still running but it isn't pulling any load or going anywhere. The idle mind has to find something to occupy itself. If it can't be taken up with planning and

"...to ever carry an overload of unfinished work in the back of our mind...can be a form of slavery."

—By Rev.
Gerald F. Mundfrom
Osceola, Wis.

A TESTIMONY

I was converted in 1957. The call for full-time service came to me in 1959 and in February, 1960, the Lord took me into full-time service. As I kept on serving the Lord for a decade, there was a kind of dissatisfaction growing in me. There was a lack of fruitfulness in my life. Some who came to the Lord were going back to their old way of life and in my own life I was increasingly made conscious of the lack of Christlike character. The Lord showed me His promise in John 15:16, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it to you." I said, "I lack this kind of promised fruitfulness." I was trying to live like Jesus and I was doing my best to serve the Lord. The Lord showed me that true fruitfulness is from Him and true Christlikeness is by Him. I have to let go and let God take over my living and my serving. This is when I understood the meaning of Galatians 2:20 and Romans 6. I realized that I was trying

rest in service

—By P. C. Verghese
Missionary in India

to do what the Lord had already done, that is, putting my old sin nature to death and living in the newness of life and serving Him in the freshness of His Spirit.

"I discovered that the death of Christ was not only a death for sin but also a death to sin. Since I am baptized into Christ, when I was born again, by the Holy Spirit, I am also baptized into His death and resurrection. If this is true, then I am dead since Jesus my Representative died and I am risen, since Jesus my Lord rose from the dead. Therefore, I reckoned to be dead to sin and alive unto the Lord. I let go and let God have all of my being —

spirit, soul and body. From then on I started to live by the faith of the Son of God Who loved me and gave Himself for me.

"Life became different from that time. It was no longer that I was trying to live like Jesus, but Jesus my Lord Himself was living in me. It was no longer I who was trying to do God's work but the Lord doing His work in and through me. There was new liberty in preaching, there was new motivation in serving and there was a victory over sin and temptations. The Lord had started His work in me to conform me to His likeness and character. There was a *new release of the Holy Spirit* in

SUGGESTIONS

carrying out our work or some worthwhile life plan, it is apt to be taken up in needless worry or something worse. Idleness leads to boredom, which can lead to sin, for the lack of excitement.

The mind tires even as the body tires. The mind also tires when idling, as described above. And if the mind works, using its energy in useless thinking, while the body is idle, the mind will tire while the body is still full of unspent energy. This can cause a feeling of fatigue when the body is not fatigued. It may cause a tired feeling and sleeplessness. It is good when the mind and body can tire together and rest together, which is conducive to both mental and physical health.

It is needful that we be occupied with worthwhile activity. We are not to waste our time and will be held accountable to God for how we spend our time. We need to find a balance between idleness and being too busy and under constant pressure.

It is good to have a work plan as we begin our day and then to follow that plan. However, do not make your plan so rigid that it won't accommodate little emergencies or whatever demands your attention on the spur of the moment. It should not be so rigid that you can't enjoy God's gifts of sunshine and flowers to brighten your day, or so rigid that you can't take time for a bit of fellowship with a neighbor, a friend or even a stranger who happens to cross your path. Beware you don't set your goals too high for a given day. It is good for the mental health to plan for some fun or wholesome recreation.

And it is most important to plan to take time to sit at Jesus' feet and learn of Him or, in other words, to read and study our Bibles. We need to use some of our time to listen to what God has to say to us. And as we read and study God's Word we need also to take time to meditate on that Word and to pray. It is important that we take time to take care of our soul needs as well

and through me. The service of God, instead of tiring me, began to excite me and I found that the Lord started to bless His Word in a new way to those who heard, under the unction of His Spirit. Now Rom. 12:1-2 is my daily experience. Praise be to the Lord! It is now no more trying but trusting the Lord to be and to do. From that time I was never again what I used to be. He is still working on me and when I see Him I know for sure that I will become like Him. The Lord bless you."

P. C. Verghese is a native of India with a Christian heritage. He has traveled twice in the United States with Jonathan Maraj, a converted Hindu, and has visited several of our AFLC congregations. Verghese and Maraj travel all over India ministering primarily to university students.

For ten long years Verghese tried to serve the Lord in his own strength. Then the Lord was able to reveal to him through the Holy Spirit and the Word that not only did Jesus die for him but also that he had died with Jesus. At that moment Verghese left his wilderness wanderings of going in circles for the Lord and entered into the land of His glorious promises. A

"It was no longer
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completely new dimension came into his life. It was life on a higher plain, a life of rest in service, instead of never-ending struggle. How does anyone explain such a change? It is a miracle of the Lord available only for those who see the great need, become dissatisfied with the self-life cloaked in religious garb, and thirst for God. "If anyone thirst let him come (keep coming) to Me and drink (keep drinking), "The work of God is to believe in Him whom He has sent."

Come, My Soul, Thy Suit Prepare

Come, my soul, thy suit prepare,
Jesus loves to answer prayer:
He Himself has bid thee pray
Therefore will not say thee nay.

Thou art coming to a King;
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much.

With my burdens I begin;
Lord, remove this load of sin;
Let Thy blood for sinners spilt
Set my conscience free from guilt.

While I am a pilgrim here,
Let Thy love my spirit cheer:
Be my Guide, my Guard, my
Friend,

Lead me to my journey's end.

John Newton
(*The Junior Hymnal*)

as our bodily needs. Too often no such plans are made and time slips away and our soul is neglected. A study of God's Word will also help us to know how to best plan and spend our time.

Before leaving this topic on persevering in the Christian warfare permit me to say one more thing about stress.

We usually think of stress as damaging to mental health, and much of what has been said in this series of articles suggests ways of avoiding stress in order to maintain our place in the war against sin and evil. But there is that about stress which is good and helpful. Christians will mature through stress, but the non-Christian, too, gains a certain type of maturity through stress.

When we were small children it did not take much to make us cry. But as we grew up in a world of much stress, we learned to cope. Or suppose you had been greatly sheltered all your life and never had to worry or be concerned about anything. But then suddenly you had to face life on your own and meet this world with all its

stresses. You would be unprepared and likely panic.

Stress to our emotional or mental make-up is what physical exertion is to our physical body. Exercise or exertion can strengthen us. But overexertion will tear down our body and cause it to burn out, break down or suffer severe aftereffects.

Stress will strengthen our immunity against poor mental health, but too much stress, or too much of the wrong kind of stress for which we are not conditioned, can be damaging to our mental health.

(This concludes the series of articles on this topic. Note: For more information on this subject, Pastor Mundfrom's book *The Depressed Christian*, is recommended. It can be ordered from Mercy and Truth Publishers, Route 1, Box 503, Osceola, Wisconsin 54020. The cost is \$2.50 plus postage.)

(Previous articles may be found in *Ambassadors* for Oct. 17, Oct. 31 and Nov. 28, 1989.)

Christ Lutheran, Wichita Falls, Texas

Christ Lutheran had its beginning with the vision of several dedicated Christian people who felt God's leading to begin a church in a rural community known as Arrowhead Ranch Estates, a housing development near Wichita Falls, Tex. Beginning with a Bible study meeting at the local fire station the group very quickly began moving forward with the vision for a new congregation. As an independent Lutheran group they began holding regular worship services and in 1984 organized as "Christ Lutheran Church." In 1985 they began to be regularly served by interim Pastor Ray Ballman, a Missouri Synod minister, until a full-time pastor could be called. In 1986 the group affiliated with the AFLC.

Christ Lutheran received a gift of property from the developer for the housing area and in 1986 began to plan a church building. Construction began in 1987 with first services in the new building late that year. The congregation decided from the outset that they would not go deeply in debt for a building project, but have instead paid for completion as they could. Last Sunday, January 21, they held their dedication service, with the building nearly completed except for painting and some interior finishing work.

The vision of Christ Lutheran was from the beginning, and remains today, a vision for people. Through canvassing and personal invitations, the group has grown from its charter group (in 1986/87) of 26 to a present membership of 42. Average worship attendance from June, 1989, to November grew from 24 to 43 and the group experienced a very rich blessing at the recent Christmas Eve candlelight service, with over 85 in attendance. Community visitors are often present with Christ Lutheran, something that they are thankful to the Lord for! As Christ Lutheran continues as an AFLC congregation, they desire the prayers of sister congregations, that God will con-

tinue to bless the outreach into not only the Arrowhead area, but surrounding communities as well.

In February of 1989 the congregation called its first full-time pastor, Michael Crowell, a 1989 AFLTS graduate. In June, he and his wife Lori and their two children, Jeremy and Melissa, arrived to begin their ministry with Christ Lutheran. Since that time their family has grown as well, with the birth of their son Adrian in September. As the Crowells have become acquainted with the area, they have time and again been impressed with the dedication of the "people of vision" who began the congregation and who have since become affiliated with

Christ Lutheran. Texas is indeed deserving of its reputation for hospitality and friendliness and they have found it a joy to be with God's people there.

As the congregation continues to look for God's leading and the Spirit's empowerment, the future indeed looks good! There is much work to be done, many doors to knock on, many needs to be met, and there is indeed a faithful God to see that it gets done. Christ Lutheran looks forward expectantly to the future, praying for sister congregations in Texas and confident that God will empower them to "go forth" with the message of the Gospel.

—Pastor Michael Crowell

St. Matthew Lutheran Church, Mountain Home, Ark.



'Twas four weeks before Christmas, when all through the church, our first Sunday School Christmas Program was now in the works. The children were all dazzled with questions galore, with visions of costumes, a manger, a star, an angel among the top four.

Seven days before Christmas we were all excited as visions of our program danced in our heads.

Fifty-six people gathered at the chapel of Good Samaritan on that Christmas Eve night. Carols and Scrip-

ture rang out with delight. The children performed exceptionally well and our message rang out clear as a bell.

We wish all of you a blessed 1990 and invite you to join us if you are ever in our area.

St. Matthew Lutheran Church, AFLC, Good Samaritan Chapel, Turnage Road (Just off of Hwy. 5 South) Mountain Home, Ark. 72653. Information: 1-501-425-9258.

Ruth H. Clark
Sunday School Teacher

THE FUNDAMENTAL PRINCIPLES

Any congregation in the Association of Free Lutheran Congregations bows in allegiance to the Word of God and the Spirit of God. All matters are judged by the Word.

Further, each congregation subscribes to the three great ecumenical Creeds (Apostles', Nicene and Athanasian), the Unaltered *Augsburg Confession* and *Luther's Small Catechism*. It is the subscription to the latter two that make it unashamedly Lutheran. Finally, the local church confesses that it holds to the *Fundamental Principles* of the AFLC. It is concerning the latter that we write now and in a succeeding series of articles.

The *Fundamental Principles* were written by a committee chaired by Dr. Georg Sverdrup, president of Augsburg Seminary in Minneapolis, Minn. The committee was charged in 1896 to draw up a set of principles by which a fellowship of free congregations could live and work. The "Fundamental Principles" prepared were approved with a few slight changes in June, 1897, when the Lutheran Free Church was formed. They most certainly reveal the strong influence of Dr. Sverdrup.

When the AFLC was formed as a continuation of the LFC, if not in official name, the *Principles* were taken along, indeed were the standard which went before the founding congregations.

In the editorial which follows, and in succeeding issues, we will take a look at these *Principles* and what they mean, giving some quotations from Dr. Sverdrup as found in his

Collected Works (*Skifter i Udvalg*) and where he explained more fully what the committee had written.

And so we look at the first one.

PRINCIPLE NO. 1

No. 1 — According to the Word of God, the congregation is the right form of the kingdom of God on earth."

The word "church" in our English Bibles is the Greek word "ecclesia," with the emphasis on the letter "i." It has two parts: *ek* — out, and *kaleo* — to call. Ecclesia means, then, people called out to assembly. The Christian connotation of the word is a beautiful one, of people called out from the world, of people called to worship of God and for service to Him and to others.

There is no separate Greek word for "congregation" and yet the word congregation is very similar in meaning to the Greek *ecclesia*. But in English usage, the word church is mostly used to translate it.

In the Norwegian language, while there is the word "kirke" (church), the Greek word *ecclesia* is usually translated as *menighet*. Most of us who have some knowledge of Norwegian think of congregation when we hear the word *menighet*, not church. So it is interesting to find that in a Norwegian Bible, at least in the older ones, Jesus says, "On this rock I will build My *menighet*" (Matt. 16:18). We can perhaps all agree that in that particular place Jesus had not only the local church in mind, but the largest manifestation of the fellowship of His followers, the Holy Christian Church. Yet in the Norwegian the word *menighet* is used.

In Principle No. 1, we are saying, and in accordance with

◇

OUR PRESIDENT WRITES

STEWARDSHIP — CHRISTIANITY LIVED RESPONSIBLY

Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For He chose us in Him before the creation of the world to be holy and blameless in His sight. In love He predestined us to be adopted as sons through Jesus Christ, in accordance with His pleasure and will...in order that we, who were the first to hope in Christ, might be for the praise of His glory" (Eph. 1:3-4, 12).

I am sure that we have all heard someone make the complaint that the church is always talking about money. Perhaps it is for this reason that some pastors are reluctant to speak about money.

We are all constantly preoccupied with money. We cannot get along without it. Ours is a money culture. Money becomes a measuring rod of everything. Hospitals, schools and all areas of commerce can not go on without money. It is

the most indispensable of all the tools we have.

The acquiring and use of money, even for a Christian, is related to motives and purposes and character. The proper handling of money is an essential part of religion. The New Testament has a good deal to say about getting and spending money.

Eph. 1:12, from our text, places the challenge before us as believers that our lives might be lived for the praise of His glory. That does not exempt us from the use of our money for the praise of His glory.

In the parables of the Pounds, the Talents and the Unjust Steward, Jesus centers on the use of money. He did not disapprove of its possession. God has blessed each of us with material possessions. It is the use or misuse of this trust that will bring God's favor or disfavor. We are stewards. Our Christianity must be lived responsibly.

As I write this article, we are one-third of the way

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EDITORIALS

the Word of God, that the church, and we mean the local congregation, is the right form or organization for God's people on earth. We are saying that the New Testament doesn't say anything about the larger "organization" of Christians, it only speaks about the local situation.

Let us hear what Sverdrup said on this point: "We mean that there isn't any talk in the New Testament about any bishopric over or in more than one congregation or anything about any papacy, or anything about any department of ecclesiastical affairs or anything about any church rule or council or synod. There is a congregation at each place where there are Christians and that congregation has its elders or bishops; but there is no church rule over others of any nature."

This doesn't mean that no organization among local churches or congregations could evolve. It must needs be that such happens. We think that some of the organizations which have come to be haven't been good, but that's not for us to go into here. Larger church organizations may evolve, but the local church is *always* of the first importance and it is free to determine its own affairs under the Word of God and the Holy Spirit.

The local congregation is, ultimately, "where it's at." It is "the right form of the kingdom of God on earth."

PASTOR J. A. GRIMSTAD

The ministry was a second vocation for J. A. Grimstad, who passed away on January 3 at Thief River Falls, Minn. In fact, he was well past retirement age when he became a lay assistant at Our Saviour's Lutheran there. He had been a lay preacher long before that, but this was his first full employ-

ment in the church. He had had a long career as a public educator and perhaps that's why we had a little difficulty in thinking of him as "pastor." Mostly we just called him "Art."

Art must have been an exemplary schoolman. He would have had the best interests of his students and teachers at heart. He would have been fair and impartial in all his dealings, for that was his outlook as a Christian.

I had heard of Art Grimstad, the lay preacher, several years before I met him. When he began his work at Our Saviour's Lutheran he began attending the district pastoral meetings. He was an inspiration to those of us younger than he. In fact, we were blessed to have a number of those older men at that time. He is the third to leave us by death.

Art was alert, interested, optimistic, positive, an encourager. He had a ready smile and met people well. He was a gifted speaker, precise and intelligent in his delivery and sermon content, always evangelical.

As a youth, Art had attended Rosedale Lutheran (now called Faith) in Minneapolis. He and I used to mention names of people we knew of or had known in Lutheran Free Church history, for that was the affiliation of Rosedale in earlier years. And we were both graduates of the same college, Augsburg.

Art Grimstad knew for some time that he had cancer. He had been told that he wouldn't live to see the new year, although he did by some three days. He testified to his wife and friends that he longed for the day of his departure to the Lord. He knew in whom he believed.

I am thankful to have known this fine Christian gentleman over these recent years. The impact of his life was positive on all who knew him. Blessed be his memory.

—Raynard Huglen

through January. This is the last month for ingathering for the AFLC for this fiscal year. We are keeping a close watch on the daily receipts. How good it is to be able to state that the General Fund has reached its budget goal. We have instructed that the General Fund will not be credited with any of the undesignated funds for the remainder of the year. It is our desire that all of the areas of the work might have their needs met. I am also a realist. I look at the Home Mission Fund. It was at only 54% on the December 31 report. To reach its goal, Home Missions must receive over \$180,000 in January. We have a great God, but I have before me the track record of our giving for the last 11 years. I have a deep concern for Home Missions and all the other areas of the work where the budgets may not be met.

If Stewardship is Christianity lived responsibly, then we have to draw a conclusion from either one of two possibilities. Either the Annual Conference was not acting responsibly in approving budgets that our people could not meet or our people have not responded responsibly with their giving.

We are now into February and a new fiscal year. We are looking at a budget increase of almost 12% in the budget goals for this year. Was our conference last June acting in

the will of God in approving this budget? If it was, the response must be yours and mine. I have no doubt that with the growth and blessing the AFLC has experienced in recent years, the budget is within our ability to attain.

What a power for good our money can be. It may not be possible for you to go as a missionary to Brazil, but you can make it possible for others to go and remain there. You may not have the gift of going out to establish a new congregation where people desire a Free Lutheran Church, but you can make it possible for someone else to do so. You may not have the gift or the calling to be a pastor to a flock of believers in a congregation, but you can give the support that will make it possible for our seminary to train that pastor. You may not be able to get away for a year or two of intensive study of God's Word, but you can make it possible for many young people to have that privilege. You may not be able to write Sunday School materials, but you can provide the means so that those with the capabilities can provide them for our Church. We could go on and on.

I leave you with the thought, "Stewardship is Christianity lived responsibly."

Pastor Richard Snipstead

I Cor. 1:9a

Gen. 1:1

Rev. 4:8d

Matt. 19:17

I Jn. 3:1

As you look over the many attributes, is it possible to find a hymn for each verse?

This month, in your time of devotion, sing at least one song of praise each day.

As a family project, look for words that describe God (His qualities, attributes and character). See how long a list you can develop. Those who are old enough to use a Bible can write down Scripture references.

You can also make up games. For example, one person could begin by giving one attribute. The next person repeats the first attribute and adds another, etc. Once a person forgets one, he is out of the game.

—Lois Oscarson

L I V I N G f o r J E S U S

“O JESUS, LORD AND SAVIOR”

WMF BIBLE STUDY MARCH, 1990

The hymn reads:

“O for a thousand tongues to sing
My dear Redeemer’s praise,
The glories of my God and King,
The triumphs of His grace.”

(Charles Wesley)

*Lord, forgive me for the times I have sung this
song and have failed to use the one tongue that
You have given me to praise You. Open the
eyes of my understanding that I may begin to
glimpse Your glory and that out of that
revelation would flow praises to your holy
name. Amen.*

1. What is the meaning of praise? Use a
dictionary. _____

What are we told to do in Ps. 29:2? _____

Ps. 150:2? _____

2. What is the meaning of worship? _____

How are we to worship? _____

Jn. 4:23 _____

The Book of Psalms is filled with praise. The Psalms serve as an excellent source to lead and guide us as we praise God.

3. What does David declare in Ps. 61:5? _____
Should this verse be an example for you? _____ Why? _____

To properly praise and worship God, we need to see who God is. As we see Him in His greatness and glory and focus on Him, that strengthens us for the task ahead.

For the purpose of this Bible study, I would like to refer to God's characteristics or attributes as *fact promises*. When we say that God is holy, that is fact but it is also a promise that He will always be holy. God never changes. So a fact promise is really a name, an attribute, a fact, a certain truth about God.

If we focus on who God is and meditate on these fact promises, then God will be glorified. This is indeed *praise*.

Reference	Fact Promise (List a name, an attribute, a fact, a certain truth about God.)	Response (What should be our response to that fact? What difference does this fact make in my life?)
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Jn. 3:16 _____

Jn. 14:6 1. _____
2. _____
3. _____

Is. 42:8 _____

Gal. 4:6 _____

I Jn. 2:1b _____

Heb. 4:13a
(NIV) _____

Matt. 19:26c _____

I Pet. 5:7 _____

Ps. 147:3 _____

Mal. 3:6a
and
Ps. 33:11 (NIV) _____

Rev. 22:13
and
Deut. 33:27a _____

Ps. 32:8 _____

Jer. 3:12b _____

Matt. 1:23 _____

The following verses list multiple qualities.

Is. 9:6 _____

I Tim. 1:17 _____

Ps. 18:2 (NIV) _____

Lee leaves teaching position, returns to parish ministry



After ten years of teaching at the AFLC Schools, Rev. Robert Lee is back in the parish ministry. He will be missed.

His former colleagues had this to say:

"Students knew he had time to listen and to talk. They knew he was interested in each one personally."

"I'll miss his dry sense of humor and those times when he burst into song as he walked down a corridor or across the parking lot."

"He knew the AFLC so completely and was able to impart that to the students."

"He encouraged the future pastors with his emphasis on the efficiency of God's Word to equip a pastor to counsel effectively."

"Pastor Lee's great love for history caused many skeptical students to become enthused about historical studies."

"He is a man who is very sensitive to the needs of people. He will continue to have a ministry of encouragement here on campus, though I'll miss his friendship and counsel."

"His aggressive development of the AFLC archives will continue to benefit us."

As pastor of Helmar Lutheran Church, Newark, Illinois, Pastor Lee will not miss correcting tests. Nor will he miss the poorly ventilated low-ceiling Bible School classrooms and the lack of seminary classrooms. He will always enjoy the memories of "the unity in Christ and in the ministry that we experienced among our faculty and staff."

Pastor Lee carries with him a continued concern for the future of the Schools. "I believe we need to 'pray out' more men for the seminary. At a time when the AFLC has been experiencing dramatic growth, our seminary enrollment has been holding its own at best," commented Lee. Also, as new congregations become better acquainted with the Bible School, it, too, should see growth. He would love to see the day when the AFLBS could have more faculty, then classes could be divided into smaller groups to allow for more personal interaction.

Pastor Lee's return to the parish ministry is not a change of vocation, but simply another opportunity to serve the Lord as a pastor. He believes, "Seminary professors need to be pastors first of all, and I have continued to be a pastor in a special way these past ten years." Luke 6:40 and 17:10 were selected as his special verses when he accepted the call to the Schools in 1979. In reflecting on these past years, these verses again came to mind. Thoughtfully, he concluded, "All glory to God!"

—S. Hjermstad



(Ed. note: The following is an excerpt from an interview.)

Pastor Donald Greven, how will the new Administration Building help the Bible School?

Even though AFLBS will not benefit directly by having any space in the new Administration Building, there are two reasons why this new building will be of help to AFLBS.

First, AFLBS is a part of the AFLC and that which benefits all the other areas of our common work and ministry is a benefit to us. As a member of the AFLC, I am glad to be a part of helping the General Fund, Home and World Missions, and Parish Education build adequate office space. Their need is certainly genuine and their need is our need! To me that is what Christian fellowship is all about.

Second, AFLBS will benefit because the new building will free up at least six rooms in the Bible School buildings that are now being used for other things. For example, three rooms in the Bible School are now being used for offices and storage for Parish Education and the General Fund. While we

are happy to help out in a time of need, we also realize that AFLBS is growing. For the past five years, enrollment at AFLBS has been on the increase. We foresee that in the next few years, we will need every available room in our buildings for the Bible School work itself. As all other departments are moved into the new Administration Building, our Bible School and Seminary faculty will be able to be centrally located in the church building, freeing even more space in the Bible School for expansion. The Bible School will

always have need of a chapel and dining hall and our present facilities in the church building are certainly adequate for that.

God has richly blessed our AFLC with a wide and varied mission and ministry. I trust that each of us will search our own hearts and then joyously and sacrificially give of what God has blessed us with, to meet both the current needs in each area and to also rise up and build, all to his glory.

(Pastor Greven is the dean of Association Free Lutheran Bible School.)

ATTENTION: HAM OPERATORS

I want to inform amateur radio operators in the AFLC about Blessings for Obedience World Missionary Radio Network, Box 2315, Midland, Texas 79702. The Net control operator is Kelly Coleman, AA5ID.

I was talking to Missionary John Abel, call letters PY5ZAZ, about the Net today and was very happy to hear about the operation of the Radio Network.

This Network would provide a meeting place for any amateur radio operator in the AFLC and a way of talking to Pastor Abel when he goes to Brazil in May, 1990.

Ham operators in the AFLC could provide telephone patch for missionaries to any one in the U.S.A. This Net may be able to provide free amateur radio equipment, antennas and study materials so that missionaries may obtain a license to get on the air. AFLC missionaries any place in the world could be contacted if they had a license to operate equipment.

Radio schedule: Sunday — 28.400 Mhz 1900 to 2100 UTC or 1:00 p.m. to 3:00 p.m. CST; 21.330 Mhz 2100 to 2300 UTC or 3:00 p.m. to 5:00 p.m. CST; Tuesday and Thursday — 14.320 Mhz 0200 to 0500 UTC or 8:00 p.m. to 11:00 p.m. CST.

Please check in on the Network. this would be a great way for communication to any missionary. Maybe in a few years an amateur radio station could be on the air from every AFLC missionary location.

A number of people in the AFLC have expressed interest in an amateur radio mission network. If you check in on the Network, please indicate to AA5ID that you are in the AFLC so I could compose a list of operators. A list of active ham operators in the AFLC could be published.

*Donald Schroeder, KØFUP
Rt. 1, Box 343
Harwood, N. Dak. 58042*

(Mr. Schroeder is a member of St. Paul's Lutheran Church in Fargo, N. Dak.)

GRATEFUL APPRECIATION

A grateful thank you to all the people of the Association of Free Lutheran Congregations and others who have supported me and my five children after my wife Virginia and our unborn child were killed in a car wreck, June 14, last year, on her way to Minot for the annual convention of the Women's Missionary Federation.

A thank you to those who came to shake my hand and extend sympathy; a thank you to those who sent gifts, including money, and a special thank you for your prayers, as many have been answered and God is giving us the strength we need to continue in His work. It has certainly helped me to be in the family of God in our church, in the Association and in the Gideons.

Thank you each and every one. My family is thankful that Virginia and I accepted Christ into our hearts.

*Gerald C. Miller
Rt. 3, Box 263*

Williston, N. Dak. 58801

(The Miller children are Gerard, 13, Arthur, 10, Vincent, 7, Luke, 4, and Valora, 2. Mr. Miller and children are members of Emmanuel Lutheran Church in Williston.)

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 held membership.

WISCONSIN

Boscobel

Hubert Ashmore, 79, Dec. 28, Trinity.

MINNESOTA

Greenbush

Henry Langaas, 94, Jan. 6, Bethlehem. (Mr. Langaas was the father of Rev. Wesley Langaas, McVille, N. Dak.).

PERSONALITIES

Rev. David Hinrichs, who served briefly as pastor at First Lutheran, Camarillo, Calif., is now the pastor of Calvary Lutheran Church, Everett, Wash.

Lay Pastor Grimstad passes away

Funeral services for J. A. Grimstad, lay pastor at Our Saviour's Lutheran Church, Thief River Falls, Minn., and Reiner Lutheran Church, Goodridge, who passed away at the age of 81 on Jan. 3, were held at Our Saviour's on Sat., Jan. 6, with Rev. Del Palmer officiating.

Greetings were brought by Rev. Leslie Galland, Eden Prairie, Minn., a nephew, and Mr. Dean Seaver, LeSueur, Minn., a son-in-law. Wanda Vigness was the organist. Miss Solveig Swenson sang two solos, "It Will Be Worth It All" and "Be Still, My Soul." Mrs. Galland sang "My Jesus, I Love Thee." Audience hymns were "Great Is Thy Faithfulness" and "There's a Wideness in God's Mercy."

Pastor Palmer spoke on the two Scripture selections chosen by Mr. Grimstad for the occasion, Luke 19:10 and Psalm 103:1-17.

Honorary pallbearers were Philip Grothe, Eugene Nesland, Melvin Swenson, Jim Johnson, Walter Netteberg, Paul Tangquest, Donald Lerud, Mauritz Scholin and Reuben Wold. Active pallbearers were Eugene Bergh, Phil Erickson, Clem Erickson, Bruce Galland, Mark Erickson and Reggie Galland. Interment was in Faith Lutheran Cemetery, Mentor, Minn.

J. Arthur Grimstad was born Oct. 1, 1908, in Newport, Minn., the son of Anton and Helmine (Gorvick) Grimstad. He grew up in Minneapolis, Minn., attended public school and

COMMITMENT

A few people who believe something, no matter how evil it may be, will always overwhelm a majority which is merely drifting.

Gerald Kennedy

from here and there

graduated from Augsburg College in Minneapolis with a B. A. degree and from the University of Minnesota with an M. A. degree in secondary education.

On June 10, 1933, he was united in marriage to Viola Galland at Mentor. He taught and served as principal at the high school in Cyrus, Minn., and taught at the high school in St. James, Minn. From 1943 until his retirement in 1972, he was a secondary school administrator at Waseca and Benson, both in Minnesota. During those years he was an active member of the Central Minnesota Education Association and Minnesota Association of Secondary School Principals. He was president of the Central MEA from 1961-63 and served several years on the board of directors of the MEA.

At the time of his retirement he and his wife moved to Thief River Falls and joined Our Saviour's Lutheran. He did lay preaching in the area. In 1983 he was called to be the assistant pastor of Our Saviour's, working with Pastor Galland and later with Pastor Palmer. He continued in that capacity until his death from cancer, last preaching in November.

He is survived by his wife; one son, Jason, Wadena, Minn.; Ruth, Mrs., Dean C. Seaver, LeSueur, and Judith, Mrs. Tom Ebright, Glenview, Ill.; five grandchildren; four great-grandchildren; and two sisters, Agnes, Mrs. Joe Gines, Sunnyvale, Calif., and Helen, Mrs. Ed Lewis, Winter Springs, Fla.

He was preceded in death by one brother, Frank.

Blessed be his memory.

(See the editorial "Pastor J. A. Grimstad" on page 10.)

Minneapolis District Men's Retreat March 3 - 5 ARC, Osceola, Wis.

Please register by Feb. 28, with:
Rev. Les Galland
17850 Duck Lake Tr.,
Eden Prairie, Minn. 55344
(612) 934-1708 or the ARC

Eastern N. Dak.

Grand Forks, N. Dak. — The following were received into membership at Trinity Lutheran last Dec. 10: Maurice and Ruth Gjernes, Gerald and Arla Kuster, Linda and Lori, Bob and Nancy Maxwell and children, Arlette Moen, Jamie and Nathan, and Wayne and Norma Petsinger.

Minnewaukan, N. Dak. — Christmas carolling at Trinity Lutheran was followed by a potluck supper at the parsonage, hosted by Pastor and Mrs. Philip Rokke.

W. N. Dak. — Neb.

Tioga, N. Dak. — Zion Lutheran hosted the District pastors' and wives' meeting on Mon. Jan. 8.

S. Dak. - Neb.

Canton, S. Dak. — In the Redeemer Free News for January: "Be sure if God sends you on stony paths, He will provide you with strong shoes."

Bruce, S. Dak. — The Luther League at Grace Lutheran had a bowling party on Jan. 28 and that was followed by a pizza supper.

N. W. Minnesota

Badger, Minn. — Pastor Martin Christensen attended the last week of the Inter-Term at the Seminary, Jan. 29 - Feb. 2.

Greenbush, Minn. — Leaguers from United Lutheran presented the program at Our Saviour's Lutheran in Thief River Falls, Minn., on Jan. 21.

S. W. Central Minnesota

Dalton, Minn. — Pastor and Mrs. Merle Fagerberg took three weeks of vacation during January. Pastor Martin Horn of the Twin Cities conducted the Sunday morning services in the parish during their absence.

Minneapolis

Minneapolis, Minn. — Mr. and Mrs. Brenton (Kathleen) Niemela became members of Morgan Avenue Lutheran on Dec. 3.

"The Spirit-filled Christian" has been the subject of the studies at the midweek services at Medicine Lake Lutheran this winter. Lenten services

begin on Ash Wednesday, Feb. 28.

A puppet show entitled "Jesus, My Shepherd" was given on Sun., Jan. 7, as Sunday School began again at Faith Lutheran after the Christmas recess.

N. Michigan

Eben Jct., Mich. — After a potluck dinner on Jan. 21 following the worship service, Calvary Lutheran held its annual meeting.

West Coast

Kalispell, Mont. — Rev. David Barnhart, Eagan, Minn., was the evangelist at meetings at Faith Lutheran, Jan. 28-30, and at Stillwater Lutheran, rural Kalispell, Jan. 31-Feb. 2.

Illinois

Morris, Ill. — Henri and Patti Kristofferson, missionaries to Peru, spoke at the Mission Aid for Bethlehem Lutheran on Jan. 11. Patti is the daughter of the Ralph Morris.

BIBLE CONFERENCE IN S. DAK.

The South Dakota-Nebraska District Bible Conference will be held at Grace Lutheran Church, Bruce, S. Dak., February 15-18. The speaker is Dr. Francis Monseth. Evening sessions will begin at 7:30, Thur. - Sat. evenings. Morning sessions will begin at 10 on Fri. and Sat. The conference will end with Sunday morning worship and a potluck meal will be shared.

Everyone is invited. Lodging is available at Brookings in several motels, located ten miles from Bruce. You are encouraged to prayerfully uphold this conference. The theme verse is Isaiah 40:8.

You may contact Pastor Joel Lohafer, if you have questions. His address is Box 367, Bruce, S. Dak. 57220. Telephone: 605-627-5450.

AFLBS Alumni Basketball, Volleyball Tournament March 16 - 18

**Campus Days
for Juniors and Seniors
in High School, March 23 - 25**

Fundamental Principles of the Association of Free Lutheran Congregations

(Guiding Principles of the Lutheran Free Church since 1897)

1. According to the Word of God, the congregation is the right form of the Kingdom of God on earth.
2. 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.
3. According to the New Testament, the congregation needs an external organization with membership roll, election of officers, stated times and places for its gatherings, and other similar provisions.
4. 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.
5. The congregation directs its own affairs, subject to the authority of the Word and the Spirit of God, and acknowledges no other ecclesiastical authority or government above itself.
6. A free congregation esteems and cherishes all the spiritual gifts which the Lord gives for its edification, and seeks to stimulate and encourage their use.
7. A free congregation gladly accepts the mutual assistance which congregations can give one another in the work for the advancement of the Kingdom of God.
8. Such assistance consists partly in the mutual sharings of spiritual gifts among the congregations through conferences, exchange visits, lay activities, etc., whereby congregations are mutually edified, and partly in the voluntary and Spirit-prompted cooperation of congregations for the accomplishing of such tasks as exceed the ability of the individual congregation.
9. Among such tasks may be mentioned specifically the training of pastors, distribution of Bibles and other Christian literature, home missions, foreign missions, Jewish missions, deaconess homes, children's homes and other work of mercy.
10. Free congregations have no right to demand that other congregations shall submit to their opinion, will, judgment, or decision; therefore, domination by a majority of congregations over a minority is to be rejected.
11. Agencies found desirable for conducting the joint activities of congregations, such as conferences, committees, officers, etc., cannot in a Lutheran Free Church, impose any obligations or restrictions, exert any compulsions, or lay any burden upon the individual congregation, but have the right only to make recommendations to, and requests of, congregations and individuals.
12. Every free 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.