

THE LUTHERAN AMBASSADOR

June 26, 1990



LIGHT on the WAY

meditations on God's Word

COVER PHOTO

St. Basil's Cathedral in
Red Square, Moscow
Roger C. Huebner, D. D. S.

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THE LUTHERAN AMBASSADOR

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A man taking the census came to the door of a lady in a poor section of the city. Among the questions asked was, "How many children do you have?" The lady hesitated, "Let's see, there is Mary, Susie and ..." I don't want the names — give me the number," was the impatient reply. The woman drew herself up to full height, squared her shoulders and with fire in her eyes snapped, "My children are not numbers, they have names."

The lady was right. We do have names. Usually we have at least two names. First, there is our surname. It is the name of the family to which we belong. It is a part of our inheritance. Proverbs 22:1 says, "A good name is to be more desired than great riches." The strength of our nation and of our church has always been the family. A good family will support and strengthen every one who is a part of the group. One of the greatest dangers in this last decade of the 20th century is the break-up of so many families. Let us do all we can to strengthen our family.

All of us also have at least one given name. It identifies us as an individual within the larger family. When we have a tendency to think we are unimportant, we should remember that we are unique in that we have a mission in life that is different from anyone else.

The importance of the name was recognized both in the Old and in the New Testaments. When Abram and his wife Sarai entered into a covenant relationship with God, they were given new names. Abram became Abraham and Sarai became Sarah (Genesis 17). They were to have a son of promise and their descendants were to be as the sands of the sea. God would make them a great nation, the chosen of God. That sense of a special relationship with God has continued even unto this day.

In the New Testament, we have the case of Saul, who, after his conversion, became Paul. The account of his con-

What's in a name?

version is given in the 9th chapter of Acts. The details are familiar. As Saul was going to Damascus to arrest as many Christians as he could find, he was struck blind and the voice of God told him to go to Damascus, not as a conquering ruler, but as a penitent sinner. Not only was his life changed, but also his name. He became Paul, the Apostle to the Gentiles.

But, the greater name of all is that of Jesus. In Acts 4:12, after Peter had been arrested, he said, "And there is salvation in no one else (than Jesus Christ); for there is no other name under heaven that has been given among men by which we must be saved."

After Pentecost and the birth of the Christian Church, the believers were known as the disciples or the people of The Way. Gradually they came to be known as Christians because they were of that great family of believers in Christ. Through all the centuries this has been a good name, for it indicates that we are part of a larger family of believers in Jesus Christ. But the name "Christian" has been often so watered-down that it means practically nothing. To overcome this, many Christians have used terms such as "born-again" Christians or "evangelical" Christians. These terms are unnecessary because if a person is either born again or evangelical, he is a Christian. Let us believe on Christ, commit our lives to Him, and live every day for Jesus. Then the word "Christian" will be restored to its original meaning.



by Pastor
James Asp

The President's Message

To the Twenty-eighth Annual Conference of the Association of Free Lutheran Congregations, assembled at Bloomington, Minnesota, June 13-17, 1990:

Grace and Peace!



It is good for us to be assembled as a church family again. We are here to review the work of the past year and to pray for vision to move forward in the task of the Kingdom-building as God gives us grace and strength.

We want to express our deepest appreciation to our host congregation, Emmaus Lutheran, and to Pastors Richman and Ritter for the invitation to come to Bloomington for the convention. We appreciate all the work that they have done and the fine arrangements that have been made for this conference.

We meet here under the tremendous theme of "Partnership in the Gospel." That is what the work of the Association is all about. It is our purpose to reflect on that "partnership" as we take a closer look at our church body and what has transpired in the year that has been completed.

Conditions About Us

We meet here with the common bond of our faith in Christ to unite us and to give us the sense of security and trust. It is not so in the world about us. The decade of the '80s closed with a series of dramatic events that seemed to give a new optimism to many who have been reaching for liberty. We witnessed the tearing down of the Berlin Wall, a barrier that separated families, friends and loved ones for years. New initiatives for the reduction of nuclear weapons have relieved some of the fears of war.

But there has been a restlessness in the air that has been breaking out all over the world. The prospects of freedom and self-government are seemingly to be denied to some nations for the present.

Many areas of our world continue to suffer from famine, terrorism and political unrest. With our affluence it is difficult for us to even imagine the conditions that many endure in this world.

The newspapers of our own nation are filled with reports of events that should cause us to realize that the number one problem for us is the sin problem. It seems that Satan, realizing that the time is short, has gone all out to wreck lives

and homes. Sin has always been with us, but today there seems to be a shameless, open flaunting of sin. The Christian is called to be a witness to a society that struggles with homosexuality, abortion, child abuse, adultery, kidnapping and rape. The list could go on.

There is a new fear among many of the formerly defiant practitioners of all kinds of sin. It is fear that is there because of the fear of disease and death. It is not a fear of God that leads to repentance. Is it because the church has not been proclaiming the infinite purity and holiness of God that this concept of God is so lacking in our society? Surely we need a revival in our nation, but it must begin with the "Household of God." The solution for the Laodicean church is the solution for us today. It required two things "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:19-20). May our time here even at this conference be a time of repentance and renewing our relationship with Christ.

Our Church

We turn our thoughts to our own church and its work. As we think of "Partnership in the Gospel," we consider first of all that partnership in the work of our local congregations. We hold firm the doctrine that "According to the Word of God, the congregation is the right form of the Kingdom of God on earth." The work can only go on as each member of the congregation is willing to join hands with other members to promote the life and work of the congregation.

However, within the congregation there is another unique relationship which is also a partnership. It is the relationship of the congregation to its pastor. The AFLC concept of the ministry is that of the shepherd-servant. When a congregation calls a pastor, it is looking for a spiritual leader who will not only do the work of the ministry, but who will also be "perfecting the saints for the work of the ministry." That is a vital partnership if a congregation is to be growing and carrying on an effective ministry.

Another of the congregation's responsibilities in this partnership is to care for and provide for the needs of its pastor and family. It has been encouraging to see that the salaries of the pastors have been steadily improving. ◇

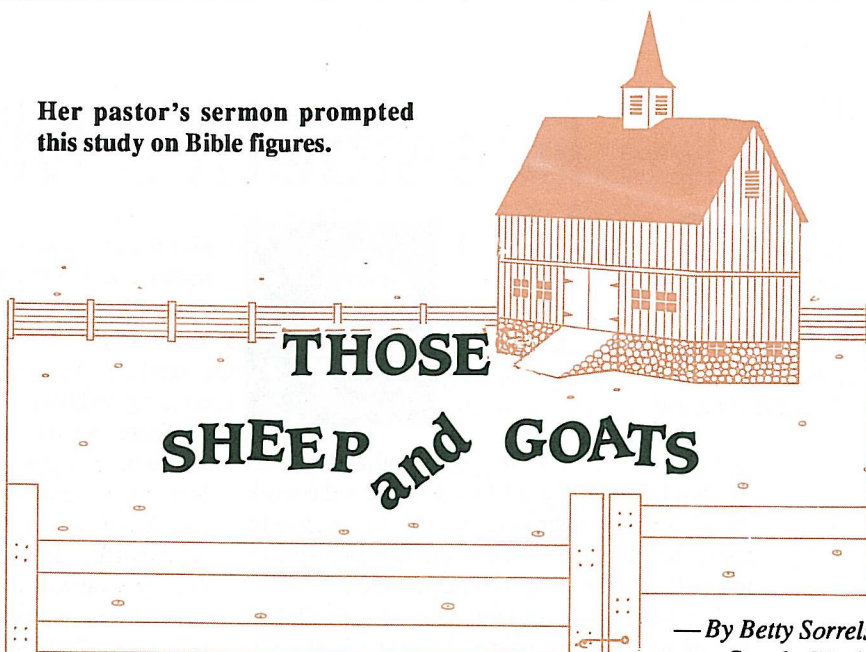
And He shall set the sheep at His right hand, but the goats at the left" (Matthew 25:33).

Christian pastors frequently have used this verse in their sermons to illustrate how wonderful for us that we are His sheep, of His flock and, if we go astray, Jesus will return us to the safety of His fold.

But what do we know about sheep and goats? Early in our study of the Bible, in Genesis 4:2, we learned that Abel must have known about sheep, for "And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a tiller of the ground."

There are no references to goats until we read in Genesis 27:9 that Jacob was told by his mother to "Go to the flock, and fetch me two good kids, that I may prepare from them savory food for your father, such as he loves."

Her pastor's sermon prompted this study on Bible figures.



—By Betty Sorrels
Seattle, Wash.

Furthermore, she used the skins of the goats to deceive Isaac into believing that Jacob was Esau (Genesis 27:16).

Sheep and goat references appear many times, both throughout the Bible and in the history of mankind. Abel,

PRESIDENT'S

In a recent issue of *The Lutheran Ambassador*, we shared a preliminary report of the salary survey that is being conducted among our pastors this year. That report is now completed, and we summarize the findings of this survey. Eighty pastors responded to the survey. This is the best participation we have ever had on a salary survey.

The average cash salary for all pastors reporting is \$23,578. The average salary for pastors in a parsonage is \$20,881. The average salary for pastors with a housing allowance is \$26,714. Forty-three of the pastors reporting are on the AFLC Health Plan. Fifty-seven of the men are participating in the Pension Plan.

I would like to take this opportunity to encourage the Conference to give its approval to the request from our Pension Board to increase the percentages for participation in the Pension Plan.

When the AFLC Pension Plan came into being in 1964, the rate for participation in the plan was 12%. The congregation's share was 8%, with the pastor contributing 4%. For a number of years the Pension Plan made little progress in gaining participation on the part of the pastors. Some felt that the contribution percentage was too high. About ten years ago changes were made in the plan, reducing the rate for participation to 6% - the congregation's share 4% and the pastor's 2%.

The increase in the number of men entering the Pension Plan has been most encouraging. However, the overall feeling has been that the percentages for participation should be raised. It seems like a logical time to increase the percentages to 8% with the new 403B plan being added. If this 2% increase is approved, the pastors will be paying half of the proposed increase, and will thus be paying 40% of the total contribution, rather than 33-1/3%.

Partnership in Outreach

Christ's last challenge to His church was "Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit." The AFLC recognizes that a "partnership" relationship is required to carry out the mandate of that commission. Our *Fundamental Principles* state, "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." "Such assistance consists partly in the mutual sharing of spiritual gifts 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."

(To be continued.)

Moses and David were shepherds. Because a new king was to be chosen, David's life changed when Samuel said to Jesse: "Are all your sons here? And he said, 'There remains yet the youngest (David), but behold, he is keeping the sheep.'...And the Lord said, 'Arise, anoint him; for this is he'" (I Samuel 16:11, 12).

Sheep were used for peace offerings (I Kings 8:63) and sacrifices (II Chronicles 15:11). Job's flocks were restored to him double. "So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses" (Job 42:12 KJV).

In Psalm 95:7, there is a parallel in sheep needing shepherds as God's people need a leader and a protector. We Christians are His flock. "For He is our God, and we are the people of His pasture, and the sheep of His land." But Isaiah reminds us, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on Him the iniquity of us all" (Isaiah 53:6). Ezekiel, however, reminds us, "For thus says the Lord God, 'Behold, I, myself will search for my sheep, and I will seek them out'" (Ezekiel 34:11).

Most of Ezekiel 34 is devoted to talk about sheep, goats and shepherding. God talks about the shepherds of Israel misusing their people and how they scattered them. God, however, as the Good Shepherd, will gather the dispersed and injured flock.

In the New Testament, Jesus referred many times to His followers as being His sheep and requiring a shepherd and the need for Him to search for the lost ones. "...the sheep hear his voice, and he calls his own sheep by name...for they know his voice" (John 10:3,4).

Since the Sunday School days of our early childhood, we've loved that beautiful passage of Matthew 18:12, 13: "If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the hills and go in search of the one that went astray? And if he finds it, truly I say to you, he rejoices over it more than over

**"In the New Testament,
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the ninety-nine that never went astray."

Goats, too, were important for Yahweh's people. Throughout Leviticus rules and regulations appear concerning the use of this animal. The goat was presented as a sin offering. Our present-day use of a scapegoat had its origin in Leviticus 16:22.

It was permissible to eat both goats and sheep, along with the ox, roebuck and the antelope (Deuteronomy 14:4). In Proverbs 27:26, we find the worth of both sheep and goats: "The lambs will provide your clothing, and the goats the price of a field. There will be enough goats' milk for your food, for the food of your household, and maintenance for your maidens."

The Great Judgment found in Matthew 25:32, 33 provided the inspiration for me to research, sort and share the findings with you. "Before Him will be gathered all the nations, and He will separate them from one another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at his left."

What do we know about sheep and goats? Some things we know in general — sheep are grazers and goats are browsers. Both animals played important roles for Yahweh's people, and even today, Dorothy Patent states in her book, *The Sheep Book*, "Sheep are among the more useful animals raised by human beings. They provide both meat and wool."

Like antelope, camel, deer, giraffe and cattle, sheep are ruminants. Some are short-haired and some long-haired. They belong to the genus *Ovis* (Sanskrit *Avis* = to guard). There is a range of wild types, which covers those from the islands of Corsica in the Mediterranean to the eastern slopes of the Himalayas, Siberia and western North America, south to Mexico.

The domesticated sheep, *Ovum*

aries, are raised for milk, Roquefort cheese, meat, wool with its perfect fiber to make excellent insulation, skins, lanolin for a cosmetic base, fat for candles, and for beasts of burden in some countries, such as Tibet and India.

In the American Dairy Goat Association's publication, *Dairy Goats*, goats of the genus *Capra* are felt to be one of the first domesticated animals in western Asia. The goat is thought to have descended from the species of wild ones found in Asia Minor, Persia and other nearby countries. A reference to the use of mohair from goats can be found in the Bible at the time of Moses when he told the children of Israel to bring white silk and goats' wool in order to weave cloths for the Tabernacle. Zeus, the Greek God, was supposedly nursed and mothered by a goat named Amalthaea.

Goats were probably among the first animals domesticated by man, relates M. E. Ensminger in *Animal Science*. They, with sheep, were driven by the farmers of ancient Egypt over the damp fields of the Nile Valley to trample the seed into the soil.

Goats cruise and nibble, eating a variety of plants, weeds, shrubbery and tree tops. The herd is led by the herd-queen. When domesticated, these animals provide mankind with milk, cheese, butter, mohair and leather. Also, the skins can be used to carry water and wine. The goat is a greater producer of milk per size than the cow.

Both sheep and goats are members of the family *Bovidae* with the characteristics of being ruminants, having hollow and non-deciduous unbranched horns, and nearly universal in the presence of a gall bladder (M. E. Ensminger, *Animal Science*). A few distinguishing features between the sheep (*Ovis*) and the goat (*Capra*) are that sheep have foot glands, and when domesticated are completely dependent upon mankind, needing shepherding, for they are helpless in emergencies.

Goats, however, have the presence of a beard, an absence of foot glands, a strong smell in the buck, more intelligence, and possess a greater ability to ◇

fight and fend for themselves. Both animals can be contained in the same pastoral area.

Because of the arts, in both ancient and modern times, we know that the sheep and the goat have been of primary importance in man's myths, art and music, and especially in his religion.

Manuscripts as early as 4000 B. C. disclose that the residents of *Uruk*, an ancient Sumerian metropolis, had 31 ideograms (pictures representing a thought) for our word *sheep*. Not only did these symbols indicate the age, sex and size of a particular sheep, they also identified its type and noted whether it was raised for meat or milk (Lavine, S. and S., *Wonders of Sheep*).

According to Wilfrid Bronson, in his book, *Goats*, the ancient Egyptians living in the city of Mendes had a goat god by the name of Ba. One of the many gods of the ancient Greeks was the half-goat kid called Pan. He had a human head and a human body and arms but a goat's hind legs. There were horns on his head, his ears were pointed and he had a beard and a goat's short tail. He was the special god of flocks and shepherds.

Along with his certainly godly powers, it is said Pan was mischievous and liked to jump out from behind bushes and frighten people; from this came our word *panic*.

Much art has used the theme and concept of the shepherd. We know from the Bible that the shepherds were the first to know of Jesus' birth in a manger in Bethlehem. Van der Gaes used this knowledge in his picture "Adoration of the Shepherds;" Leralles in his "Arrival of the Shepherds;" and Soord in his "The Lost Sheep." There are many more besides these examples.

In music, too, there is the motive of the shepherd, for D. W. F. Guion composed a piano solo, "Sheep and Goat;" H. A. Mackinnon, "Sheep and Lamb;" and Johann Sebastian Bach, a cantata, "Sheep May Safely Graze."

Since early times the lamb has been used as symbol of purity. With the advent of Christianity, the lamb symbol was applied to Jesus. He is referred

My call to seminary

Jim Haga



I first felt the call into the ministry within about one month after the King of Glory came into my heart at age 26. I remember sitting on my couch at home, my heart warmed with the love of Jesus, just knowing inside that I should be one that would be preaching to others about the Lord. About three years later, I went to Concordia Seminary in St. Louis (Missouri Synod) and had a bad experience. I left there with a broken heart, thinking that I had not heard the call of God correctly.

I spent a number of years serving the Lord at church at various positions. Somehow I ended up being friends with a Baptist pastor in my home town. He asked me one time if I would preach the Sunday night service. I consented, and in the basement of that small Baptist church, the Lord again confirmed His call on my life to preach His Word. I really struggled with this, because I told the Lord, "I've already

pursued that career and it didn't work out!" I continued to preach at the Baptist church on Sunday night and serve in a Missouri Synod church. Many of the people in the Baptist church wanted me to be a Baptist pastor, which I really wrestled with. My Lutheran beliefs, especially in the area of the Sacraments and the means of grace kept me from doing this.

I then joined a Free Lutheran Church near my home town, and they asked me to preach on numerous occasions. I was preaching Wednesday nights during Lent, and those dear people would ask me, "Are you going to go to the Seminary?" I would push my cookie around and try and find an excuse. Through the prayers and encouragement of these people, I applied and came to the Seminary. My call was confirmed through the members of the Body of Christ. Since I have come to the Seminary, several people have been blessed through the ministry of the Word through me. The ministry is a high and holy calling, even though there are times when the devil seems to be on a direct assault against me. But I am convinced that, "I thank Christ Jesus our Lord, who had both enabled me for that he counted me faithful, putting me into the ministry" (I Tim. 1:12).

to as the Lamb of God. Christian religious writing and Christian art also link the lamb to innocence. This is why the lamb is frequently carved on infants' tombstones.

At Christmas time we sing Natham Tate and Johan Creeger's hymn, "While Shepherds Watched Their Flocks by Night," or J. W. Meinhold's "Tender Shepherd Thou Has Stilled." And how thrilled we are when the congregation sings Dorothy Ann Trupp and Henry Smart's hymn:

*Savior, like a shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us;
For our use Thy folds prepare.
Blessed Jesus, blessed Jesus,
Thou hast bought us, Thine we are.*

If we then follow our singing with reading the 23rd Psalm and again review Matthew 25:33, we should rejoice that we are His sheep in His flock and that we have been chosen to follow Him — our Shepherd.

James Molstre



A call from the Lord" conjures up images of God speaking directly, or sending an angel to tell me that I am to go into the ministry. Actually God called me into seminary while I was a sophomore in high school. I had been struggling especially that year because my dad had just moved our family to Dickinson, N. Dak. to serve a home mission congregation. Being new in town I had no friends

and ended up spending much time in God's Word. In my Bible studies I often came upon passages like the one found in Romans 10:14, 15, "...How can they hear without someone preaching to them and how can they preach unless they are sent..." I believe through these verses and others God was calling me into the ministry.

But I wanted to be sure God was calling me into the ministry. My father gave me the advice that if I could do anything else and have peace, I should do that. After graduating from college with a degree in education, I taught 11th grade history for two years, but I never had the peace that God wanted me to be in teaching. I realized that the only place that I could find peace with God was in seminary.

When God finally convinced me to go to seminary, I was living with my wife Kristin and son Jordon in Idaho Falls, Idaho. I couldn't afford a realtor so I put my house up for sale in the newspaper. Within days it was sold. I put my car up for sale and within a week it was sold. Through these circumstances and others God was confirming to me His call into the ministry.

Throughout this first year of seminary God has continued to confirm His call for me to be in seminary. I marvel at the way God has provided for me financially, spiritually, and physically. It has been such a blessing this year to study at a seminary where I know both the students and faculty love the Lord with all their heart.

Jim Johnson



I was working for a newspaper in South Florida when I began to sense God's call to go to seminary.

Ever since I committed my life to Jesus as a teenager, I had wondered what a "call" was. Was it a voice? A thunderclap like Martin Luther's? An embossed invitation? A pastor assured me, "No, it comes as you read the Word." He told me not to listen for voices, but to let God speak in daily devotions, in weekly Bible study, in sermons, in Scripture lessons on Sunday, wherever I heard the Word.

After Linda and I were married in 1987, I went into newspaper reporting, and trusted the Lord would guide us in the way He wanted us to go. That's when things began to change. Maybe my heart was more open — I don't know — but I remember sitting with Linda in our little Missouri Synod Church in Miami (where I was completing a short-term internship as a

sportswriter), listening to a sermon from Ezekiel 33. "Now as for you, son of man, I have appointed you a watchman for the house of Israel," said verse 7. "So you will hear a message from My mouth, and give them warning from Me." It was nothing dramatic, but something began to stick. Another Sunday it was the Old Testament lesson, Isaiah 43:1-2. "Do not fear, for I have redeemed you; I have called you by name; you are Mine! When you pass through the waters, I will be with you." Hmm. I heard a missionary from Brazil bring a message from Isaiah 6:8: "Whom shall I send..."

For the first time I began thinking to myself, "I wonder if this is what a call is?" At the same time, I recall sitting in front of the Video Display Terminal in the office, tapping out another (seemed like my 500th) story about college football, thinking, "Couldn't someone else be doing this?" Hours in the office seemed to creep. God began to change Linda's heart, too. Earlier, she had made a solitary request of the Lord: "Don't let me be a pastor's wife." The Word began melting both of our hearts. When my internship ended, we came home to Minneapolis, arranged for an interview with the seminary board, and pondered a job offer to a favorite newspaper in Iowa.

Because we were expecting and were without medical insurance, I wondered if working for two years and delaying seminary might help pad our savings account. Linda and I continued to pray — and waited for the Lord to direct us through Scripture.

During family devotions, John 4:35 came up. I stared and stared at words that tore into my heart. The Scripture passage read: "Do you not say, 'There are yet four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest." I couldn't avoid those words. Linda felt the same in her heart, and we knew: there would be no waiting. I remember the solemn feeling that took over as I picked up the phone, dialed the number, thanked the editor for the offer, but...I'd be going to seminary. "Then that's the right decision," I remember him saying. I hung up the phone and hid the tears from Linda.

The seminary board approved me to start classes the next semester — and two years later, I smile as I say, it's an honor to attend the best seminary in the country. Evangelical teachers. Classmates with hearts after Jesus. And no more college football stories. The hours speed by. This is the place for me.

from a pastor's study

ABOVE AVERAGE

Often when people are asked how they are doing in their walk with the Lord, they quickly think, "Now I don't want to be called a fanatic, nor do I want to be called a pagan," so the reply is, "Oh, about average."

Someone has defined average to be "the best of the worst, and the worst of the best." That is not a very complimentary definition, especially when John reminds us that, "...as He is, so are we in their world."¹ Peter teaches us in the context of the imminent return of Jesus Christ that His goal for us is to be "without spot, and blameless."² Yet, all too often we settle for being average Christians. While we often rejoice in the victories of believers and enjoy the fellowship of the saints, we sit in our rockers content with being average. We like to be comfortable! Holiness of life is not compatible with our incarnate laziness! Neither is holiness automatic, or easy. If it were, there would be no need of the command, "Be holy, for I am holy."³

How does it happen that we become average? By comparison. We perceive weaknesses in the lives of others. We say, "Well, I don't do that!" We feel good about our lifestyle, having forgotten the warnings of Scripture, "...for in whatever you judge another you condemn yourself; for you who judge do the same things."⁴ We display a definite lack of wisdom in comparing ourselves with others.⁵

We also become average Christians,

by making some compromises in the so-called "gray areas" of life. When confronted with an activity that raises doubts in us, we reason, "Others do this, and they are good Christians, so why can't I?" A friend of mine was playing on a college hockey team. After practice the players would go to a local "watering hole" for a round or two of booze. Being a Christian, my friend purposed not to consume alcohol. Yet, because he enjoyed the fellowship of his teammates, he went with them. He usually had a soft drink which was served in the same type of a glass as mixed drinks. Because of this compromise a young person who had a high regard for my friend suffered spiritual damage. In the context of care for the weaker Christian, Paul said that he would not do anything that would cause offense or weaken another believer.⁶ So often, perhaps because of the bombardment of the world through various media, we forget the seriousness of sin. We become average. Like my friend, we begin to lose our usefulness!

An average Christian is useless and unacceptable to God. Jesus had John write to a whole church that had become lukewarm. They had a dead faith. They were not on fire for the Lord, nor were they cold toward Him. They were average! He said that they were nauseating to Him.⁷

An average Christian is also useless to the world. Jesus said that we are to be the salt of the world, but if we have lost our flavor, our saltiness, our effectiveness is gone.⁸ Anything else than total dedication is unacceptable to God. Jesus said the first table of the Law means that we must love God with all our heart, soul, mind and strength. He said that the second table is "You shall love your neighbor as yourself."⁹ Jesus reprimanded the first of the seven Asia Minor churches by saying, "Nevertheless I have this against you, that you have left your first love." He commanded them to repent and return lest he take away their light,¹⁰ which I understand to include their light of understanding as

well as the light of their testimony to their city. God was not satisfied with their average relationship to Him. Should we be anything less than above average?

Paul recognized the danger of sitting back and resting on past accomplishments. After he recounted his ethnic as well as religious heritage, he said that all that is rubbish. In fact, he used a stronger word that the Authorized Versions translates "dung."¹¹ Paul wanted to be above average, and he was. He said, "I press toward the goal for the prize of the upward call of God in Christ Jesus."¹² At the end of life's journey, he said, "I have fought the good fight, I have finished the race, I have kept the faith."¹³ The same Triune God is yearning to empower us to be above-average Christians. It all begins by becoming a member of God's family through living faith in the finished work of Jesus Christ, who "was put to death for our trespasses and raised for our justification."¹⁴ Start at that point with the Lord. Then be an above-average Christian, through the power of the indwelling Holy Spirit.¹⁵

Footnotes: (All KJV) ¹I John 4:17b; ²I Peter 3:14; ³I Peter 1:16; ⁴Romans 2:1b; ⁵II Corinthians 10:12; ⁶Romans 14:21; ⁷Rev. 3:15, 16; ⁸Matthew 5:13; ⁹Mark 12:30, 31; ¹⁰Revelation 2:4, 5; ¹¹Philippians 3:8-8; ¹²Philippians 3:14; ¹³II Timothy 4:7; ¹⁴Romans 4:25; ¹⁵Romans 8:11.

**If the love of Christ
on Calvary will not
melt men's hearts, then
the thunderings and
lightnings of Sinai must
be resorted to before
mercy can be offered.**

A. W. Knock

THANK YOU, PASTOR ASP

When we finished reading Pastor Asp's devotional in this issue (page 2), we came close to adding a brief Editor's Note simply stating "Amen!" It would have referred particularly to his last paragraph dealing with hyphenating the name Christian. We, too, would like to see that name again come to mean what it should.

Pastor Asp's articles these past six months have presented practical Christianity and we are sure that our readers have appreciated that. While he is very much aware of the devices of the enemy of our souls, he is an advocate of optimism in the Christian life because of the great resources available to live that life. That spirit is needed in our world in a greater way.

Pastor Asp is much in demand as a speaker as people hear his clear and thoughtful messages. He continues as interim pastor at St. Paul's in Fargo, N. Dak.

Thank you for your articles, Pastor Asp. May the Lord bless you and your good wife Anna as you find ways to serve Him also in retirement.

Our new writer of the "Light on the Way" series will be Pastor Mark Bateson of Colfax, Wis. He has had a couple of articles in the *Ambassador*, although not for some time. He is a young man who takes interest in church history and has written some good things on that subject.

At present he is in his first parish, Faith Lutheran of Running Valley, Colfax. He certainly lives in a beautiful part of the country and we welcome him as our new writer. May the Lord bless you, Pastor Bateson, as you write for us.

ARTICLE XI

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 compulsion, or lay any burden upon the individual congregation, but have the right only to make recommendations to, and requests of, congregations and individuals" (*The Fundamental Principles*).

In this Principle we come face to face with the relationship between the congregation and the annual conference of the AFLC. In language as clear as it can be, it is established that the local congregation or church is not bound by any action taken by a conference. The congregation will do as it pleases, guided by its own constitution and subservience to the Word of God and the Holy Spirit.

At the same time, the conference has a right to make recommendations and requests. It is to be hoped that representatives who gather from AFLC churches also seek the Spirit's leading and arrive at decisions about the common work (missions, schools, administration, etc.) which are pleasing to God and lend themselves to the support of the local congregations. But the local churches are free to accept or reject the conference actions.

A study of annual conference resolutions will show the great care taken to couch them as recommendations. In fact, so far have resolutions committees sometimes gone that resolutions from the conference initiating action have been stated as requests of, or suggestions to, a board, when they really should have been directives. But in everything sent on to the congregation, they go as recommendations, suggestions or requests.

The common work we have is dependent upon the good will and support of the congregations. If they support the work, it will prosper. And this has been and is the case. This support has come not because it is coerced, but freely and willingly, on the part of the people first and then also as groups, as congregations.

◇

OUR PRESIDENT WRITES

OUR SUMMER NEEDS

God's encouragement to the nation Israel as they journeyed in the wilderness was "Ye have seen what I did...and how I bare you on eagles' wings, and brought you unto Myself" (Ex. 19:4).

As a church body, the AFLC has seen the marvelous provision of God down through the years. God has blessed. There have been times of struggle, but our needs have always been met.

God has been with us through another annual conference. There was surely evidence of God's blessing and direction for our AFLC. God has a purpose and a work for our AFLC to do. There will be the difficulties that must be overcome in many situations. But God will be faithful.

One of the greatest times of struggle for our AFLC has been during the summer months. Contributions fall off, but

the work has to go on. The bills are there and payroll must be met. But the funds are not there to take care of these obligations. This situation has been true for the AFLC since its beginning. The substantially larger budgets of recent years has made the problem more acute each year.

A general appeal went out to our people early in June. We are thankful for the response of many of our people and congregations who have given an extra gift to the AFLC to help us through the "slim times." We still have needs, and some of our departments are again faced with the prospect of borrowing to meet present obligations.

Will you pray about these needs? Perhaps you are one who has thought about a special gift for the work of the AFLC but have not sent it in. Would you do so now? We thank you for your support and assistance at this time.

—Pastor Richard Snipstead

School year begins at EBLL

Fifteen students were greeted on the campus of EBLL (Escola Biblica Luterana Livre) on Mar. 5. Three returning seminarians, two in their final year of studies, and 11 first-year Bible School students arrived from Vitoria, Foz Iguacu, Curitiba and Campo Mourao.

Pastor Carlos Eduardo Figueira and his wife Marilea are new additions to the EBLL faculty, increasing the number of national teachers on staff. They came from Vitoria, where they formerly worked with Pastor and Mrs. David (Janet) Abel. Besides teaching at EBLL, Pastor Figueira also serves on the pastoral staff at Central Church.

All students are active in our local

AFLC congregations during their first year of Bible School studies. They serve as youth leaders, Sunday School teachers, Children's Club leaders, musicians, and participate in visitation.

Bible School not only includes times of study and service, but also of sincere fellowship with fellow students. Morning chapels and daily dorm devotions are important times of sharing. Friendships are formed among students that last for many years.

Please remember the faculty and student body of EBLL as they dedicate this school year to service and study of the Word of God.

—Sarah Jane Skramstad



The Student Work Fund provides financial assistance for students in need. Nearly all participate in this program to help pay for school costs. By working two hours per day on campus, students eliminate the need for hiring outside help to work on the campus.

EDITORIALS

It can be seen that it is important that agencies, committees, officers, etc., do their work well, inform the people fully, seeking their input and good will, so that they will know it is being done in a God-pleasing way and will support it financially in a wholehearted way.

Officers of the Association are not over the local congregations but are as servants. They cannot dictate to the congregations or impose themselves on them. But they come to help them at their request and to use their offices for the good of the local churches.

Remember India relief

Help is still needed for the victims of the cyclone which devastated areas of Andhra Pradesh state in India, off the Bay of Bengal. The AFLC-assisted mission work is in the affected area. Members of the Bible Faith Lutheran Church, including all pastors, have lost their homes. Many churches were destroyed.

While none of our people lost their lives, the suffering materially is great. Please try to help in this crisis. Send gifts marked for India Relief to the AFLC World Mission Office, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

God bless you.



Teachers and students become acquainted over a delicious BBQ meal at the Annual Faculty/Student Fellowship Dinner, hosted by Missionaries Connely and Carolyn Dyrud.



Whether it be homework for Christian Education, Old Testament Survey, or Memorization Class, the library is a favorite study spot for students of the Bible School and Seminary.

A trip to the nation's capital



— By Raynard Huglen, Editor

It was my privilege for the second time in four years to attend the biennial Washington Insight Briefing sponsored by the National Association of Evangelicals in late April. By general invitation people are invited to spend a few days getting a look inside government, by hearing some members of that government and seeing some of the places where government takes place.

Perhaps the highlight of this year's conference was the evening our group of some 75 persons walked the few blocks to the U. S. Capitol where we spent an hour or so in the Great Rotunda and Statuary Hall. We were there alone, with a few security personnel, and a staff member of NAE pointed out the religious significance of the great paintings in the Rotunda and the religious principles of some of those whose statues are in the Hall. The Hall was the first home of the House of Representatives in the Capitol and among those who served there was Abraham Lincoln.

The keynote address at the Quality Hotel, headquarters of the Briefing, was given by Sen. William Armstrong of Colorado, who will retire when his present term expires. Known as an avowed Christian in the halls of Congress, Mr. Armstrong spoke of these times as being a moment of crisis. Material blessings abound, but there are many moral problems. He expressed dismay that President Bush had invited (12) homosexuals to the White House to witness the signing of the Hate Crimes Statistics Act on April 23. This was the first time, he said, that they had been given such recognition, and he felt it was wrong that their aberrant behavior and sin should be accepted in such a way. The senator abhors persecution of homosexuals, but draws

the line on their insistence on being a legitimate lifestyle.

In a question and answer period, Sen. Armstrong revealed that he thinks abortion will one day be outlawed. Why? Because people who study the issue almost always move to the human rights side.

Another example of Christians in government is Kay James, a black, and Assistant Secretary in the Department of Health and Human Services. She expressed her need of prayer support in her work. Dr. Louis Sullivan, the Secretary, she said, has made initiatives in bio-medical research, strengthening the American family and access to health care. As to the latter, she stated that he stresses personal responsibility in regard to health, but the media don't pick up on that.

Ms. James called her agency the fourth largest government in the world. It has a budget of 427 billion dollars a year and serves 127 million people. Included under HHS are Social Security, Public Health Service, Family Support Administration and Health Care Financing.

In reference to the abortion controversy, Ms. James told us that when she was born her mother already had four children under 10, her husband was alcoholic and didn't support the family emotionally or financially. Here in the eyes of some was a clear case of justification for abortion, but the Under Secretary was glad for the gift of life she had been given.

On the Wednesday afternoon of our week, we had a briefing at the Old Executive Office Building, part of the White House Complex. The Oval Office is between this building and the White House. We heard remarks by Douglas Wead, Special Assistant to the President, Sen. Mark Hatfield of Oregon, introducing John Frohmyer, Director, National Endowment for the Arts, Governor John Sununu, the President's Chief of Staff, Robert M. Gates, Deputy National Security Advisor, and Gene McNary, Commissioner, Immigration and Naturalization Service. Mr. Sununu talked about the President's positions on child care, drugs and crime, and education.

Another interesting venue for a series of presentations was the Dean Acheson Auditorium at the State Department the following afternoon. Speaking to us were Arthur (Gene) Dewey, on refugees; Hume Horan, on the Middle East; and Clyde Taylor, on Latin American. Mr. Taylor is the son of a former leader of NAE. Mr. Dewey informed us that there are 13-14 million refugees in the world today. ◇



Interior of Christ Episcopal Church, Alexandria, Va., the church of George Washington and Robert E. Lee. The Washington family pew was to the left of the picture.

WASHINGTON

A stimulating talk was given that evening by Dr. George S. Weigel, president of Ethics and Public Policy Center, a "think tank." He called the abortion debate the greatest civil issue of our times. The majority of Americans agree that abortion should not be contraception. The facts show, he said, that abortions due to rape, incest or the health of the mother are only one percent of the 1.6 million abortions in the U. S. each year. Dr. Weigel charged the Congress with being corrupt and bloated. Unless there is serious reform, checks and balances will be lost. We need citizen legislatures, he affirmed, not career ones.

As to abortion, drugs and other problems, Dr. Weigel said, "On Mondays, Wednesdays and Fridays, I am pessimistic. On Tuesdays, Thursdays and Saturdays, I am optimistic."

Congressman Charles Stenholm of Texas (a Will Rogers look-alike, if I ever saw one) addressed us at our final session following our last breakfast together. He is co-author of the Shaw-Stenholm bill on child care. He predicted that a child care bill will be enacted, but not until the President vetoes what is likely to come before him in the first go-round. But out of that will come a compromise. Cong. Stenholm feels that the eventual law must recognize these points: 1) parents, localities and states make better decisions than federal government; 2) it must not be biased against stay-at-home parents; 3) it must not be biased against any provider; 4) it must not establish new bureaucracies; and 5) the greatest need must have the greatest help (funds are not unlimited). He said that he believes a voucher system is the best solution.

While we heard other speakers, too, not to be omitted are presentations by Sen. John McCain of Arizona, a prisoner of war in North Viet-Nam for six and one-half years, and Dr. Richard Halverson, chaplain of the U. S. Senate. The latter said that the more we try to bring the Gospel in man's language, the more we dilute it. He meant, the more we try to do it in modern ways. Dr. Halverson, a native of Pingree, N.

Dak., sounded some note of pessimism when he said that the evangelical community is badly infected by secularism. His pessimism was evident, too, when he noted that five great evangelistic movements have arisen in the last five decades, including the Billy Graham Evangelistic Movement (he had great admiration for Billy Graham), and yet what has happened to our culture? he asked. The decrease in morality is epidemic. Apparently evangelism with all its visibility has not been the influence it should be, the chaplain concluded.

In a personal note, Dr. Halverson said that he ministers to senators on both sides of the aisle. He has friends on both sides. And so it hurts him when he learns that this one or that one is targeted for removal from the Senate.

I've already indicated that our hotel was near the Capitol. I was mildly surprised to find out that my roommate during the Briefing was the new president of the NAE, Dr. B. Edgar Johnson, now of Nampa, Ida. For the past 26 years he has been General Secretary of the Church of the Nazarene, head quartered at Kansas City, Mo. He is leaving that post as soon as his successor is named. Dr. Johnson and I enjoyed good fellowship. Among some information he shared about his church is that almost every local church has a Sunday night service year round.

Washington is a very expensive city to live in or visit. The great Union Station was just a walk of several minutes away and in the lower level has many ethnic-type stands where lunches and meals can be secured somewhat reasonably. It's also an interesting place to go.

On Sunday morning, because of rain, I took a cab the several blocks to Trinity First Lutheran Church. It is a relatively small church and its location

isn't favorable for growth. I was told the congregation is recognized both by the Evangelical Lutheran Church in America and the Lutheran Church-Missouri Synod. The new pastor coming this summer is of the LC-MS. A strange situation. The pastor spoke on the Emmaus road text from Luke 24 to the audience of about 60 persons. I ran back to the hotel through the still falling rain.

On my first day in Washington I visited my brother-in-law's cousin, Norton Strommen, in one of the Department of Agriculture buildings. He is chief meteorologist for the Department and comes from Wisconsin. He was leaving on the weekend for Geneva. Some of our readers may have heard him on radio farm report shows, as I have.

I spent some extra time in the city and this trip gave me the chance to get into most of the Smithsonian Institution buildings. I spent several hours in all of them put together. So much to see, so little time. Somehow the two things that impressed me most were the steam locomotive and tender in American History and the mock-up of a blue whale in Natural History. Both are over 90 feet long, the latter one of God's great creatures.

The three buildings of the Library of Congress were of interest. And one afternoon I walked back to my hotel through the Capitol underground and had coffee and pie in the Senate cafeteria. I got to see the Viet Nam Memorial again. The mass of names on the wall is almost bewildering and it wasn't until I neared the end of it and stooped down to read a note attached to a single-flower vase that the emotional impact struck me. The note was from a sister of one of the dead. Her personal feelings told it all. Nearby it is the Lincoln Memorial, always gripping.

On a tour which took us across the Potomac, I saw for the first time the Iwo Jima Memorial. Sculpted in bronze are Ira Hayes and those other brave men raising the American flag on Suribachi. It can't be right for people to burn the flag when men have risked their lives to raise it up as the



Dr. B. Edgar Johnson

"Workers well equipped..."

AFLC Youth Leadership Conference July 16-20

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

"Do your best to present yourself to God as one approved, a workman who does need to be ashamed and who correctly handles the word of truth." II Timothy 2:15.

symbol of free society. I was also out to Mt. Vernon, George Washington's country home. What a grand view of the Potomac Valley from the front side! A tour of Arlington Cemetery showed the graves of the Kennedys, Richard E. Byrd and Bernt Balchen, the Antarctic explorers, Generals Omar Bradley and Lyman Lemnitzer, Joe Louis, the "Brown Bomber," and others. Our tour group watched the always impressive changing of the guard at the Tomb of the Unknown Soldier.

Washington is a city of contrasts. In different places one may be only a block away from some dismal streets and I walked in some depressed area (in the daytime). Did I see any evidence of Washington's drug problem? Not that I know of for sure, but it must have been near at hand.

When one sees all the great government buildings, one realizes that we have a lot of government in our U. S.

At Sunday noon as I finished my dinner at my hotel, who should walk by but Arlo Kneeland, Summit, S. Dak. He had come to town early for an R. E. A. meeting. We had the opportunity then and later for a nice visit. Arlo was one of my "bosses," as a member of the Coordinating Committee, from which he has had to retire due to term limitation.

I am grateful for the opportunity to make this trip to our nation's capital. I feel that I know Washington much better now after three visits.

What to bring: Bible, notepaper, bedding, towels, personal items, recreation clothes, dress clothes, *and a teachable heart.*

Please do not bring: Walkmans, radios, tape players, CDs etc. Thank You.

REMEMBER OUR AFLC FAMILY CAMPS

Association Retreat Center
Osceola, Wis.

First Week: July 1 - 7

Faculty: Rev. Peter Franz and
Rev. Philip Haugen

Second Week: August 5 - 11

Faculty: Rev. Robert Rieth and
Rev. Robert L. Lee.

Galilee Bible Camp
Lake Bronson, Minn.

July 8 - 14

Faculty: Rev. Craig Wentzel and
Rev. James Asp

Wilderness Camp
Lake Park, Minn.

July 18 - 22

Faculty: Rev. Terry Olson and
Rev. Wendell Johnson

Classes for children at all these camps.
Reasonable rates.

Schedule

Monday, July 16

3:00 Registration begins

5:30 Supper

7:30 Evening Service

Tuesday - Thursday, July 17 - 19

7:30 Breakfast

8:15 - 9:45 Dr. Monseth

10:00 - 10:50 Workshops

11:00 - 11:50 Rev. Tjelta

Noon Lunch

1:00 - 1:45 Small Group Discussions

2:00 - 5:00 Recreation Activities

5:30 Supper

7:00 Prayer

7:30 Evening Service

9:00 Afterglow

Friday, July 20

7:30 Breakfast

8:15 - 9:45 Dr. Monseth

10:00-10:50 Small Group Discussions

11:00 - 11:50 General Assembly

Noon Lunch

Speakers

Rev. Kenneth Moland — Evening Speaker — Pastor of Redeemer Lutheran Church, Kirkland, Washington.

Dr. Francis Monseth — "Inerrancy of Scripture" — Dean of Free Lutheran Seminary.

Rev. Ralph Tjelta — "How to Lead a Bible Study" — Professor at Free Lutheran Seminary.

Workshop Leaders

Rev. Dennis Gray — "Peer Counseling" — AFLC Youth Resources Director.

Rev. Tom Olson — "What is Worship?" — Pastor of Section Ten Lutheran Church, Cumberland, Wisconsin.

Rev. Keith Quanbeck — "Owning Your Own Youth Group" — Pastor of First Lutheran Church, Camarillo, California.

Recreation

Bob Halvorson — Director of Youth, Emmaus Lutheran Church, Bloomington, Minnesota.

Note: Please plan your group extra curricular activities around (not during) the conference.

Spring rally review

The Eastern S. Dak. District WMF rally was held on April 21, at Grace Lutheran Church, Bruce, S. Dak. The theme was, "Then Comes Spring...A New Beginning." Isaiah 40:8 was the theme verse for the day which began at 1 p.m.

Mrs. Donald Ritsman, Volga, S. Dak. spoke on, "The Christian Response to Pornography." Judy Rentsch led the singing and Annette Lohafer shared about the Alpha Center in Sioux Falls. Special music groups from Pukwana, Arlington, Freeman and Bruce, shared throughout the afternoon. Ladies from Tabor Lutheran, Webster, had a reading for the program.

The Eastern N. Dak. District WMF held their Spring Rally on May 5, at New Luther Valley Church, McVile, N. Dak. The theme was, "Lead Me In Thy Truth and Teach Me," Psalm 25:5 was the theme verse and "All the Way My Savior Leads Me" was selected as the theme song.

Mrs. Lois Oscarson, Abercrombie, led the morning Bible study and during the afternoon session, spoke on the Lord's working in our lives as she demonstrated how a quilt is made.

The Cradle Roll report was especially interesting. Fourteen WMF's reported thirty-three new enrollees since the 1989 Fall Rally. One hundred thirty ladies attended the rally.

Drummond Free Lutheran Church hosted the Lake Superior District WMF Rally on May 12, 1990. Mrs. Rachel Tuura led the morning Bible study on the theme from John 21:17. "Feed My Sheep." Rev. Harris Van-Someren spoke during the afternoon. Musical numbers and readings and a time of sharing completed the day's program.

The Spring Rally of the West Coast District was held on March 2 at Elim Lutheran Church in Lake Stevens, Wash. The theme was "Give Yourself Fully to the Work" from I Cor. 15:58.

Cheri Larson, Marilyn Carter, Barbara Moland and Lola Lindell provided a musical opening for the rally.

Mrs. Doug Reitsch, Spokane, gave the morning Bible Study. She said we shouldn't be trying to be superior, but what we do for the Lord should be superior.

Loretta Grothe, Astoria, led the prayer service and Adeline Haugen, Lake Stevens, conducted the Memorial Service.

Dr. Francis Monseth, Dean of the Seminary spoke in the afternoon on giving ourselves fully to the work. He also shared about the work of seminary interns.

Lola Lindell, Ferndale, and Pat Tuengel, Lake Stevens were elected president and treasurer.

News bits

Minneapolis - Ellen Stamps, one-time companion of Corrie Ten Boom, spoke at the Mothers and Others event at Faith Lutheran on May 3. She told some of the experiences of Miss Ten Boom during the war and her life afterward.

Stanley, N. Dak. - A Mother-Daughter Tea was held at Our Savior's Free Lutheran Church, on May 11. Mrs. Jerry Moan, Minot, shared on "God's Patterns" for daughters, mothers and grandmothers. Special music and lunch filled the evening for seventy-five ladies.

A history making event

On April 28, 1990, history was made. The park at the Washington Monument in Washington, D. C., and the surrounding areas held the largest rally in the 200-year history of the park. Approximately 600,000 pro-lifers gathered for the Rally For Life, '90, coming from every state in the nation. Our theme came from Congressman Henry Hyde, "Now is the time to be counted." We came to show our elected officials in Washington and the media that America is pro-life. The media, stunned by the crowd's size, immediately began reporting low figures. When it was announced that CNN was reporting 60,000 in attendance, immediate chanting began, "Tell the truth! Tell the truth!" One person's sign read, "Liberal Media, Public Enemy #1."

As an official volunteer at one of the registration booths for four hours before the rally actually began, I can attest to the massive size of the crowd. The waves of people arriving began before 8:00 a.m. and showed no signs of stopping when I left my booth at 1:00 p.m.

Among the speakers were Dr. John Wilke of National Right to Life, President George Bush, Vice-President Dan Quayle, Dr. James Dobson, Gary Bauer of the D.C.-based Family Research Council, Beverly LaHay of Concerned Women for America, as well as several state and government officials and some celebrities.

Dobson and Bauer compared our fight to the debate between Steven Douglas and Abraham Lincoln and the ensuing Civil War, stressing that this battle, too, would be won, but the

Personalities

New address of Rev. Dennis Gray, Youth Resources Director, is 845 Old Ridge Road, Greenbush, Minn. 56726. His home telephone number is 218-782-2246. The church office phone number is 782-2249.

Women's Missionary Federation

In memoriam gifts

Joseph E. Miller, San Francisco, Calif.
Irene Sateren, McVile, N. Dak.
Arne Haarstad, Wahpeton, N. Dak.
LeVern Jorgenson, Tioga, N. Dak.
Delmar Peterson, Tioga, N. Dak.
Erma Olafson, Roseau, Minn.
Ella Hulst, McIntosh, Minn.
Louise Schaller, Greenbush, Minn.

*Blessed are
those who die
in the Lord*



women of America were going to have to win it. Dan Quayle told us that in the District of Columbia, abortions outnumber births. He said, "Are unborn children disposable? Not now, not ever...You have been voices against the night...The worst years are behind us. The conscience of this country, because of you, is stirring."

It is not enough to believe that abortion is wrong. It is time to stop cursing the darkness and light a candle. We must stand up and be counted.

— Susan Bartholomew
Glenwood, Minn.

(Ed. Note: The figure of 60,000 for the rally was lower than any I'd heard previously. The highest has been 850,000. The pro-life conservative *National Catholic Register* of May 27 has an article by staff writer Mary Meehan. She says that Captain Hugh Irwin of the Park Police estimated the crowd at 200,000 and he felt that was "high-side." National Right to Life Committee spokeswoman Nancy Myers by May 4 called the attendance "in excess of 350,000." Perhaps the Lord only knows just how many were at the great rally that day.)

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.

MINNESOTA

Greenbush

Harry Hostvedt, 72, May 9, Oiland.

REV. G. L. HALMRAST

Pastor Gustav Halmrast, 93, a frequent visitor to Association meetings in the early years of the AFLC, passed away on Apr. 28 in Moorhead, Minn., where he and his wife lived in retirement.

He and the late Rev. R. L. Larson were guiding forces in the Word Alone movement which was active at the time of the merger which formed the American Lutheran Church in 1961, pointing out disturbing trends in theology. Pastor Larson later became a pas-

Western N. Dak.-Eastern Mont.

Stanley, N. Dak. — On Sun., May 13, the following were received as members of Our Savior's Lutheran: Olga Arneson, Cliff Bakke, Harriet Erickson, Alice Hagen, Ervin and Alice Larson, Myrtle Lokken, and Rick and Gladys Meiers, Lee, Moriah, and Luke. We pray that God would use our congregation to lead them in a closer walk with Him and that they would share with us the talents He has given them to help build up the body of Christ to the glory of God.

— Corr.

S. Dak.-Nebraska

Canton, S. Dak. — Redeemer Lutheran plans a mid-summer Vacation Bible School and it will be held July 9-13.

Northwestern Minnesota

Salol, Minn. — Norland Lutheran celebrated its 50th anniversary on Sun., June 10.

Lake Superior

Mason, Wis. — "Let's Follow Jesus" was the theme of the Vacation Bible School at Our Savior's Lutheran, June 18-22. A program for the congregation was held on the last evening.

Minneapolis

Minneapolis, Minn. — On the day following Medicine Lake Lutheran's 25th anniversary (May 20), the Plymouth City Council gave approval to the church's plans to build a church at Zachary Lane and Old County Road 9. It is hoped that construction can begin yet this summer or in the fall.



Rev. Gary Skramstad was installed as pastor of Elim Lutheran Church of rural Osakis, Minn., on Apr. 25. Elim is an independent Lutheran congregation. Pictured, left to right, are Pastor Skramstad, AFLC President Richard Snipstead, and elders Loren Fiskness and Gerhard Sampson.

tor in the AFLC; Pastor Halmrast went on to teach New Testament in the Lutheran Brethren Seminary in Fergus Falls, Minn.

Born Jan. 1, 1897, at DeLamere, N. Dak., he was a graduate of Park Region College, Fergus Falls; Concordia College, Moorhead, Minn., B. A.; and Luther Seminary, St. Paul, Minn., B. Th. and M. Th. He served Evangelical Lutheran parishes at Flasher, Carington and New Rockford, and Edinburg, N. Dak., and Grygla and Mentor, Minn.

Pastor Halmrast is survived by his wife Edith (Wehlander); a son, Luther; a daughter, Elna Johanson; and seven grandchildren. Burial was at DeLamere.

Blessed be his memory.

(Ed. note: As the obituary notes, Pastor Halmrast was at many meetings of the AFLC in earlier years: annual conferences, Bible conferences, Bible camps. A good theologian, he was an encourager of our work. He knew what it was to stand as a minority, but he bore it all with grace.)

CHURCH NEWS

Northern Michigan

Eben Jct. — Pastor and Mrs. Charles Knapp and family of Ontonagon, Mich., presented the Family Night program at Calvary Lutheran on June 10. Two Paraguayan harps were used in the service.

Illinois

Ottawa, Ill. — Freedom and St. Petrie congregations are sponsoring four Saturday evening family fellowships this summer called "New Light '90." In the remaining two concerts which are held in Shabonna Park, southeast of Earlville and southwest of Leland, Pat and Cathi Riley will appear on July 14 and Judy Dagraedt on July 28. Recreation will be a part of each evening also.

Kisi people in Liberia to receive complete Bible

Lutheran Bible Translators (LBT) has accepted the invitation to help with work on the Old Testament in the Kisi language of Liberia, West Africa. This will help provide the whole Bible for the Kisi people since translation work on the New Testament was finished last year by LBT. The Kisi New Testament is now being published by the United Bible Societies.

The Kisi people live in northern Liberia near the border with Sierra Leone. There are nearly 100,000 Kisi in Liberia and Sierra Leone. Kisi is one of more than 30 languages spoken in Liberia.

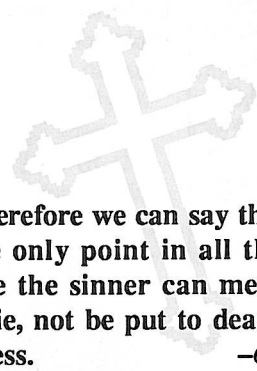
Bible translation and literacy work among the Kisi people began in the early 1970s. LBT missionaries Larry and Mae Johnson, working with Kisi translator Tennyson Amara, completed work on the New Testament last spring. Tennyson Amara will now serve as head translator for the Old Testament. Former missionaries Norm and Shirley Jaschen helped establish a successful literacy program which stretched across the border to reach Kisi villages in Sierra Leone.

Church planting work is currently being carried out among the Kisi peo-

THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.
Minneapolis, Minnesota 55441

Second-Class



Therefore we can say that the cross
is the only point in all the universe
where the sinner can meet God and
not die, not be put to death by God's
holiness.

—O. Hallesby

ple by a variety of Christian churches and mission groups. Twenty per cent of the Kisi people are Christian. About 10 % are Muslim and 70% practice traditional religions.

(Note: Two children of the Larry Johnsons have graduated from AFLBS, Tanya and Cameron. A third child was a junior there this past year. A daughter of the Jaschens, Cindy, also graduated from AFLBS.)

Full camper hook-ups at Lake Bronson now

Ten full hook-ups (water, sewer, electric) for campers are now available at Galilee Bible Camp, Lake Bronson, Minn. The previous electrical outlets continue to be available as before.

Anyone desiring to reserve one of the full hook-ups for Family Camp, July 8-14, call Curtis Thompson, Newfolden, Minn., at 218-874-7945. The charge will be minimal.

Seattle LBI gets new president

Dr. Trygve Skarsten, who was professor of Church History at Trinity Lutheran Theological Seminary (ELCA) in Columbus, O., has been named new president of Lutheran Bible Institute of Seattle, succeeding Dr. C. Jack Eichhorst. He begins his service in July.

A native of Brooklyn, Dr. Skarsten received his Bachelor of Arts degree from Wagner College, Staten Island, N. Y., and his Bachelor of Theology degree from Luther Seminary, St. Paul, Minn. His Doctor of Philosophy degree is from the University of Chicago. He was ordained in 1954 and served pastorates in New Jersey, Arizona and Illinois.

Dr. Skarsten has done various writing. In 1983 the *Ambassador* reprinted his paper, "Evangelizing the Baptized," in three installments.