



THE LUTHERAN



# AMBASSADOR

March 6, 1990





# LIGHT on the WAY

## meditations on God's Word

### COVER PHOTO

by Roger C. Huebner, D. D. S.  
Austin, Minnesota

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### THE LUTHERAN AMBASSADOR

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### Hebrews 12:1, 2

**T**herefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God."

We often think of the Lenten season as a time of sorrow. The awful suffering of Christ is emphasized. We look again at His betrayal, trial and crucifixion with concern and compassion. Then we see again that it is our sins that nailed Him to the cross. No wonder it is a time of self-examination and sorrow.

When the biblical teaching of salvation by faith in Christ alone was replaced with the teaching of salvation partly by works, people began to try to appease God. This was especially prominent in the Lenten season. They thought it would help to do all kinds of good works and refrain from evil during Lent. Originally, the death and resurrection of Christ was remembered with a 40-hour time of fasting and praying. Gradually the period was lengthened to 40 days (excluding Sundays).

So Lent became a hard and joyless time. By the time of the Reformation, it was a time filled with minute regulations designed to make a person unhappy.

When Martin Luther came under conviction of sin and sought peace with God, he denied himself everything that would give him pleasure, thinking that this would give him peace. But it didn't work that way. The more he tried, the more he saw the depth of sin within. No amount of self-inflicted punishment could pay for a single sin. But, thank God, Jesus paid it all. I Peter 2:24 says that He bore our sins in His body on the cross.

## The Joy of Lent

II Corinthians 5:15 says that He died for all. Ephesians 1:7 tells us that in Him we have redemption through His blood.

The key to understanding this is seen in our text today. It says that it was for the joy that was set before Him that He endured the cross. All the suffering and humiliation took place. That resulted in His death. But He knew that there was victory long before it happened. It reminds me of a basketball game we attended. It was a close game all the way. For a while it looked as though we were going to lose, but with extra effort the game was won.

A few days later we were invited to watch the game on video tape. Now I enjoyed the game — I could relax because I knew the outcome. That made all the difference.

It is something like that with our Lenten observance. We can meditate on the suffering of Christ. We can consider again His arrest, trial and crucifixion. But through it all we know that Christ is victorious.

The sorrow of the crucifixion was tempered by the joy of the sure knowledge of His victory.

So when you celebrate the Lenten Season this year, do it with joy. Remind yourself that Christ won the victory. Then claim it for yourself. That will fill you with a deep joy and peace.



Pastor  
James Asp



# To pass the Cup

Out of His death, life

In the movie, "Indiana Jones and the Last Crusade," Indiana Jones, archeologist and adventurer, sets out with the help of his father, Dr. Jones, in pursuit of the "Holy Grail," the cup in medieval legend used by Christ at the Last Supper and subsequently the object of many chivalrous quests. The Nazis seek it, too, for whoever drinks of it is granted eternal life. Indy's father is gravely injured in his pursuit of the Grail. His only hope for life is if Indiana can get the Grail and have his father drink from it. Through a terrible trial of tests, Indy manages to get the cup. He passes the cup to his father who drinks of it is miraculously restored to health.

The legendary Holy Grail was a cup of life. But there was another cup of Christ. But it was not a cup of life. It was a cup of death. The agony of soul that Jesus faced in the Gethsemane garden was whether to drink of this dregs of death or to pass the cup. To die under the curse of sin: who would want to do that? In to this "Agony" Jesus took with Him the three who had been with Him at the "Ecstasy," the Transfiguration, and there He wrestled, oh, not like the fake pro wrestling bouts on TV, whose outcome is decided before the course of the meet... but *real* wrestling...wrestling with the Father's will. The passing of the cup looked so attractive...so easy. As we look at Christ's agony of soul in Gethsemane, we will see certain things about our Savior as He wrestled with His Father's will regarding the passing of the cup.

**"No one  
wants  
to die  
at 33."**



by Pastor  
Lynn J. Wilson-  
Roslyn, S. Dak.

## I. The Suffering of Christ

Our Gospel lesson is Matthew 26:36-46. The first thing we see about the agony of Jesus' soul in Gethsemane is the *suffering* of Christ. Jesus had taken His disciples to "a place called Gethsemane." Gethsemane, which means "olive-press," was a garden of olives at the foot of the Mt. of Olives. "Sit here while I go yonder and pray," He tells them. "And taking with Him Peter and the two sons of Zebedee, He began to be sorrowful and troubled." The two sons of Zebedee were James and John. The word for sorrowful is a very strong one in the Greek, the language the New Testament was first written in. It means "pain, grieve, injure, be sad, sorrowful or distressed, weep." The same can be said for the next word, "troubled," which means "distressed." And our Savior began to be sorrowful, pained, grieved, sad, distressed ...troubled. It implies a shrinking from some trouble that nevertheless can not be escaped. And is it any wonder that He was troubled? No one wants to die at 33. No one wants to face the cross.

When faced with this tortuous and terminal tree, the passing of the cup appeared so attractive! Jesus' agony was not acting: this was real suffering! Question #179 in *Luther's Small Catechism Explained* asks: "When was the suffering of Christ greatest?" The answer: "In the night before His death, and on Good Friday, when He was delivered into the hands of His enemies, and was bound, beaten, scourged, crowned with thorns, and finally nailed to the cross." Luke's account of the same story shows that our Savior suffered so severely He sweat beads of blood.

The Lord next utters this suffering out loud: "Then He said to them, 'My soul is very sorrowful, even to death; remain here, and watch with Me.' And going a little farther He fell on His face and prayed, 'My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt.'" The suffering of Christ is revealed by His attitude. From the first word through the last word of this prayer, though enduring tremendous suffering, Christ submits to the Father's will.

## II. The Solitariness of Christ

The second thing we see about the agony of Jesus' soul in Gethsemane is the *solitariness* of Christ. After He had just returned from such an agonizing prayer, He finds three of His dearest friends *fast asleep*. How alone He must have felt! How many times have we not been comforted in our burdens by the belief that we were not alone? Had He asked so much of them? Was staying awake for one hour with their Master ◇





and Lord asking too much of them? 'Twas the night before his death! He had clearly shown them that in the meal that they had last eaten, the Last Supper. And yet He found them asleep.

"'Twas the night before His death and all through the garden, not a person was stirring, not even a disciple.

"The disciples were all snuggled with dreams in their head, that soon this suffering would be over, and they could all go to bed."

Could not they have encouraged Him to drink of this bitter broth of death by their presence? And yet Jesus found Himself facing this question that affected the salvation of the whole world: whether or not to pass the cup...alone.

"It was alone the Saviour prayed  
in dark Gethsemane,

Alone He drained the bitter cup  
and suffered there for me.

Alone, Alone, He bore it all alone.

He gave Himself to save His own,  
He suffered, bled and died alone."

(Ben H. Price)

Christ's agony of soul in Gethsemane was a solitary one. To Him alone was left the decision: whether to drink of this cup of death...or to pass the cup.

### III. The Steadfastness of Christ

Again, Jesus goes to pray. The third and final thing we see about the agony of Jesus' soul in Gethsemane is the *steadfastness* of Christ.

Having earnestly sought God's will, it becomes more clear to Him than ever that the cross is a necessity. He must be delivered into the hands of the chief priests and scribes. He must be condemned to death. He must be delivered to the Gentiles to be mocked and scourged. He must go to Golgotha just as surely as He has gone to Gethsemane. He must be raised on the third day. He must drink of this cup of death. *He must not pass the cup.*

Is it any different for us? Is it not through dying that *we* find life? Is it not through dying to self that we live to the Savior? "Ye must be born again!" Jesus says (John 3:3), and it is through faith in Him that we are! "He who believes in Me, though he dies, yet shall he live." It is in dying to self, to our old sin-filled natures that hold up our works as a crown and mock the cross, that we are born again. But all of this would have been for nought if Jesus had passed the cup. Even when faced with the cross, His will was to do the Father's will. Even when sweating drops of blood, His will was to do the Father's will. Even when being betrayed into the hands of sinners, His will was to do the Father's will. Even when being kissed by the lips of His betrayer, His will was to do the Father's will. And because of that, I am saved. I am saved. My Master did not pass the cup. He drank of this horrible cup of death and wrath on my behalf and for the world as a whole. And because of that I shall live forever in a Paradise prepared for me above.

There is one other film I want to mention to you. In Ron Howard's (best known as little "Opie" from "Mayberry, RFD") film "Cocoon", a group of older people are offered eternal life by aliens who have come to earth, if these older people will return with them to their planet. A grandfather tells his teary-eyed grandson why he and grandma are going to accept that offer: "It's a place where you never get sick, never get older, and you never die" (*TV Guide*, Jan. 20-26, 1990). There *is* such a place. But it is not the haven of the aliens, but the heaven of the Almighty.

I am simply arguing that the *cup* be raised again, at the center of our hearts as well as the center of our churches! I am recovering the claim that the search for the Holy Grail end and the rejoicing in the cup that Christ drank of begin. I'm going to a place where you never get sick, never get older, and you never die. And I'm going there because my Master did not pass the cup. Oh thank You, thank You, thank You, that You did not pass the cup, but drank it...for me. Amen.

**"...it becomes  
more clear to  
Him than ever  
that the cross  
is necessity."**



A paper prepared by Dr. Monseth for a course in Studies in American Lutheranism at Concordia Theological Seminary, 1973. It will be printed here in four parts.

As the names of Krauth and Jacobs among the English speaking Lutheran theologians, and that of Walther among the German, so that of Sverdrup among the Norwegian occupies first rank.<sup>1</sup> This is the favorable assessment of a contemporary of Georg Sverdrup made in 1890 at a high point in his career as a Norwegian-American Lutheran theologian. Some later church historians were to question this high evaluation of Sverdrup's status within Norwegian-American Lutheranism but most agree with James Hamre who credits the man with being the "foremost leader of what might be called an 'Americanization' group or thrust" among Norwegian Lutherans<sup>2</sup> and with E. L. Fevold who says Sverdrup is to be numbered among "the ablest theologians produced by Norwegian-American Lutheranism."<sup>3</sup>

Georg Sverdrup was born December 16, 1849, into a family well-known in the land of Norway. The observation has been made that the Sverdrup family was "one of Norway's most illustrious families."<sup>4</sup> The family was "noted for its devotion to democratic principles and its opposition to aristocratic privilege."<sup>5</sup> It had been a Sverdrup who was the leader in the first Norwegian Storting (Congress) which gave Norway its independence in 1814.

Georg's father was a clergyman and for many years a member of the Storting; his uncle Johan was for a generation the leader of the political liberals in the Storting and later was to be prime minister of Norway from 1884 to 1889. One of Georg's brothers was also to become a member of the Storting.<sup>6</sup> The place of Georg's birth was Balestrand near Bergen, Norway, where his father served as parish pastor for 22 years. It was at Balestrand that Georg's father, Harald Ulrik, prepared an edition of the catechism which has been widely used also in Norwegian-American Lutheranism.

# GEORG SVERDRUP

## champion of the free congregation

*Sverdrup: The Student.* Young Georg was given careful training in the parsonage at Balestrand by his father and by the assistant pastor in the parish, Fredrik Schiørn. The strong influence of Schiørn is reflected in the character and later interests of Georg. The roots of Sverdrup's opposition to the state church are traceable to this early mentor. Sverdrup wrote in 1886 that he recalled Schiørn's agony over the lack of similarity between the Norwegian state church and the church

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

presented in the pages of Scripture. "It was for him," Sverdrup said, "a daily torture of his conscience to be a pastor in the state church whenever he thought how little it corresponded to the picture of the church found in God's Word."

continued on p. 8



*Georg Sverdrup*



# Stephen Mundfrom

Osceola, Wisconsin  
Son of Pastor and Mrs.

Gerald F. Mundfrom

Married to Joanne Lee  
Home Congregation:

Faith Lutheran Church  
Minneapolis, Minnesota  
Ralph Rokke, pastor

Graduated from AFLBS and Moorhead State University,  
Moorhead, Minnesota

**Special Interests:** reading, fishing, woodworking.

**Personal Testimony:** I was born and raised in a Christian home where God was honored and His Word taught. I came to saving faith through Baptism and God has kept me in that



faith through His Word. I received conscious assurance of salvation at a youth retreat in northern Minnesota while in junior high. God began to lead me to seminary while I was in high school, but it was during Bible school that I became convinced that God wanted me to attend seminary. God has encouraged me especially toward the ministry with the words of I Thessalonians 5:24, "Faithful is He who calls you, and He also will bring it to pass."

**Seminary Experience:** While in seminary I have come to a deep appreciation of the heritage we have as biblical Lutherans. Our ancestors were committed to the Lutheran faith because they were first and foremost students of God's Word. The faith they found in that Word centuries ago continues to be vital, alive and applicable to me as a twentieth century Christian. I count it a great privilege to be given the opportunity of life long grace in Christ Jesus. I interned under Dale Mellgren at Zion Lutheran Church in Tioga, N. Dak. I was privileged to witness firsthand the power of God's Word and the warmth of true Christian love. I look forward with joy to sharing in the ministry of the Gospel in an AFLC congregation.

# Steven Olinger

Ferndale, Washington

Son of Mrs. and Mrs. John Olinger

Married to Kathryn Blomquist

Children: Michael, 15, Christopher, 12

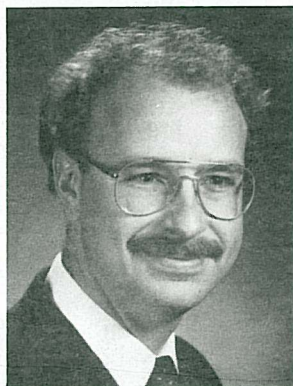
Home congregation: Triumph Lutheran  
Church, Ferndale, Washington,

James Fugleberg, pastor

Graduated from Western Washington  
State University, Bellingham

**Special interests:** scuba diving, camping,  
hunting and bowling

**Personal Testimony:** I was raised in a home by parents who loved me very much, yet there was little time for the things of God. It was my grandmother who saw to it that I was taken to Sunday School and attended church. As a young boy "Granny" would take me to listen to the preacher who read from the "Big Book" and told stories about God that would make me feel good. I can remember as a boy back then at the age of 5 or 6 wanting to help others just like that man called "Pastor." The Lord laid this desire on me



again at age 14. Yet this was something I didn't quite understand and I had not yet come to know the one who was calling. It was not until high school that through a home Bible study I asked Jesus to be my Savior. But I was rocky soil and soon fell into temptation. Praise be to God that He is faithful and was willing to work up the stony field of my heart; when later at 23 he replanted His Word in my heart, it was this time (by His grace) in good soil! In that year I was baptized and God began to nurture me through His Word and His servant, Pastor Ronald Knutson. For his love and patience with me I am eternally grateful. "He who began a good work in you will perfect it until the day of Christ Jesus" (Philippians 1:6).

**Seminary Experience:** God in His mercy saw fit to send me to a seminary where the Word of God is given its proper place in our lives — the only source of faith and living. I was saved through the Word of God and in seminary God has taught me and encouraged me through His Word, as it has been our primary source of study. I have found our instructors and my classmates to be men who take Paul's words to heart, "For I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes" (Romans 1:16). God has brought me into the last year of seminary training and He has sent my family and me to Salmon Arm, British Columbia. There I am serving Emmanuel Lutheran Church as an intern pastor under Pastor Gerald Gettis. God has and is teaching me much through Pastor Gettis and the brothers and sisters of Emmanuel. I am very thankful for your love, patience, encouragement and prayers. As the seminary years draw to a close, I look forward with great excitement to being used by God in His Church. "Here am I. Send me!" (Isaiah 6:8).



# Lloyd Quanbeck

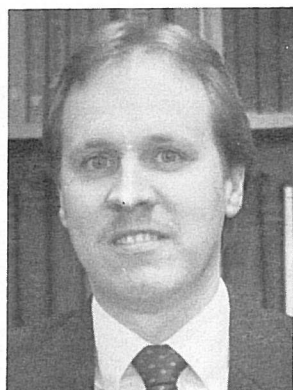
McVile, North Dakota  
Son of Mr. and Mrs.  
Marvin Quanbeck  
Married to Jean Swanson  
Child: Matthew, 3 months  
Home congregation:

New Luther Valley Lutheran,  
McVile, N. Dakota  
Wesley Langaas, pastor

Graduate of: Association Free Lutheran Lutheran Bible  
School and Moorhead State University, Moorhead,  
Minnesota

**Special interests:** camping, gardening, cross-country skiing

**Personal Testimony:** I am very thankful for a godly heritage. Christian parents and the good Bible teaching of my home congregation were very instrumental in bringing me



to personal faith in Christ during my confirmation years. At that time I found great comfort from God's Word in the promise of I John 1:9 that, "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." I still find real comfort in that verse and over the years God has developed in me a strong confidence in His Word.

**Seminary Experience:** As I started seminary, I chose as theme verses for my studies Psalm 119:133 and 169, "Establish my footsteps in Thy Word, and do not let any iniquity have dominion over me. Let my cry come before Thee, O Lord; give me understand according to Thy Word." It has been a rich blessing to study under good teaching and to grow in understanding of God's Word at AFLTS.

During my seminary years I have had various opportunities for ministry in local congregations, as well as in college campus fellowship groups. My internship was at Maranatha Lutheran in Chassell, Mich., under Dr. James Gerdeen. God used my internship year and a summer experience with a Home Mission congregation in Sioux Falls, S. Dak., to instill in me a vision for the potential of the ministry of the Word through the local congregation. Jean and I look forward to being a part of that wherever God will lead us in the future.

## 1990 AFLTS GRADUATES last of two parts

# James Winter

Son of the late Edwin and  
Mabel Winter of  
Coronach,  
Saskatchewan

Married to Lorene Bergen

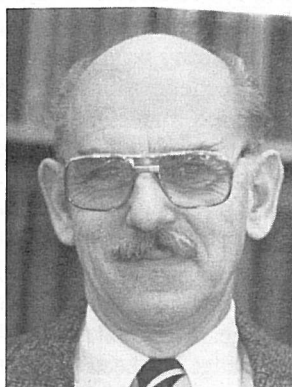
Children: Ann, David, Sonja, Eldon

Home congregation: Bethlehem Evangelical  
Lutheran (AFLC), Calgary, Alberta.

Graduate of University of Saskatchewan, Saskatoon

**Special interests:** music, art, literature, woodworking

**Personal Testimony:** I grew up in a very good home, and I am thankful to my parents for the principles they believed in and lived by. However, I did not come to really understand or believe the Gospel as a child. It was through the Scriptures that a young man shared with me on a train that the Holy Spirit convicted me of sin and revealed to me that it was for me that Jesus Christ had died on the cross, that He alone could make me God's child again. It was after this that I became acquainted with the Lutheran church. A small



group in my hometown were beginning a new congregation and it seemed to me that I should identify with them. It was in that setting (in the former ELC) that I came to believe God was calling me to serve in the ministry of the Gospel. However, when I went to the seminary in Saskatoon, I was greatly disillusioned by the liberalism and complacent attitudes that had by then taken control. Also, it was at that time that the ELC was swallowed up in one of the unionism movements that were in progress in the early '60s. As a young and idealistic believer I was unable to survive those conditions and ended up leaving the Lutheran church, attempting to find fellowship in other denominations. Even though there is much that is to be credited to those groups I associated with, there was always something lacking. Becoming associated with the AFLC has been like coming home, as here I find the same solid, biblical teachings and also the warm fellowship that I knew long ago in the former ELC. My experience at AFLTS has been what I had looked for and did not find as a young person.

My wife and family and many Christian friends have given me both encouragement and practical support and I am very grateful for that but I know that My Lord, who loved me and gave Himself for me, is the One who has made it possible for me to spend this "time apart." I thank and praise Him for His love that does not end and His truth that does not change and pray that He will continue to lead me in the days to come.



Entering the Nissen Cathedral School in Christiana at the age of thirteen, Sverdrup graduated with highest honors, in 1865.<sup>8</sup> That same year, Sverdrup later recalled,

"I became a student at the University of Norway. After studying philosophy and theology for six years, partly at the University of Norway and partly in Germany (Erlangen), I graduated from the Theological School of said University in 1871. After that time I engaged in educational work at Christiania, continuing at the same time theological and linguistic studies, until the spring of 1873, when I went to Paris, France, where I spent seven months studying Semitic languages and the monumental history of Egypt and Assyria in its relation to Old Testament history and theology."<sup>9</sup>

Sverdrup felt particularly indebted to the well-known Old Testament exegete, Carl Paul Caspari\* for stimulating him in the study of the Old Testament and Semitic languages at the University. Owing largely to his influence and aided by a scholarship, Sverdrup had gone to Paris for the specific purpose of studying the Semitic languages. Another major influence during Sverdrup's studies at the University was the systematic dogmatician, Gisle Johnson. Goth Caspari and Johnson were leaders in the restoration of Lutheran confessionalism and of a national revival of religion usually referred to as the Johnsonian Awakening.

The Johnsonian Awakening was one of three major religious movements in Norway which exerted profound effect upon Sverdrup in the formulating of his convictions and emphasis. Its major thesis was that "Christianity is something to be experienced rather than a set of doctrines to be demonstrated."<sup>10</sup> While acknowledging his debt to most aspects of the Johnsonian Awakening, Sverdrup was later critical of what he considered to be Johnson's ambiguous position on lay participation in preaching.

Another movement which left a real impact upon Norwegian religious life

## HOME MISSIONS



### Coon Rapids, Minnesota

Maranatha Free Lutheran congregation began meeting in July, 1988, in the Northtown Mall in Blaine, a northern suburb of Minneapolis. Over the months that followed a core of people of various ages and backgrounds began to solidify. All were looking for a biblical and evangelical Lutheran fellowship. Since those first few months, God has richly blessed us. We now are leasing our own facilities at 9758 University Ave. N. in Coon Rapids, and the Lord has blessed us in so many ways! A number of people in our fellowship have made and/or donated material gifts including an altar, pulpit and baptismal font, altar picture of Christ, organ, Christian and U.S. flags, and

altar furnishings. Last summer volunteers from the congregation started a weekly Kids' Club with a total of over 30 neighborhood children attending. We now have started a men's prayer fellowship, a WMF, midweek Bible studies and confirmation classes, and a family night fellowship. We average 40-50 each Sunday with someone new coming to visit nearly every week. We will have our first series of evangelistic meetings March 11-14 with Pastor Wendell Johnson speaking. Please remember us in prayer and visit us when you are in the Twin Cities. Sunday services are at 9:00 a.m. We are served presently by Pastor Donald Greven, dean of AFLBS. — *Corr.*

and exerted no small influence upon Sverdrup was the Haugean Revival. Through Hans Nielsen Hauge had been dead for many years at the time of Sverdrup, the followers of this well-known lay-evangelist continued to adhere to and promote his interpretation of Lutheran orthodoxy against a

**"Sverdrup felt more akin to the Haugean Revival than he did to the Johnsonian..."**

pietistic background. Sverdrup felt more akin to the Haugean Revival than he did the Johnsonian and spoke of it as a "true Christian awakening."<sup>11</sup>

A third factor in helping to mold Sverdrup's thought was known as the Church Reform Movement. It has been described as "the expression of a growing desire for a greater degree of independence on the part of the church as over against the state so that the church would have more freedom to regulate its own affairs."<sup>12</sup> In an essay written in 1886, Sverdrup says that this movement did not only seek religious freedom in the lessening of government control upon the Norwegian Church

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## MINISTRY OF PRESENCE

**A**t the funeral, the pastor spoke of the deceased as a faithful member, one who attended the services and other functions of the congregation regularly and who volunteered to do the little odd jobs that needed doing around the church property. The pastor then used the term "ministry of presence" in reference to the one who was now deceased.

What a striking expression! Yet every pastor knows the value of those people who are faithful in attendance and faithfully doing their part so that a congregation can carry on and fulfill its mission. And he thanks God for them. In large congregations one individual is not as noticeable as in the generally smaller congregations the AFLC has. But in the latter the presence or absence of even one person can mean much.

Some members are more gifted than others. They may have two or five talents. They may be musical, able to give talks or talk up meetings, have gifts of leadership or hospitality. Others may not be able to do much more than to come, but that is a contribution to the whole also. It is an encouragement to everyone else.

The story is told of a southwestern North Dakota man whose first name was Enos. He was a quiet but faithful person with the handicap of a harelip. In those early days he would walk miles to attend Christian fellowship meetings of Bible study and prayer. As people thought back on it, they

couldn't remember that Enos ever spoke up in these meetings. But he was there. In his will he left \$500 to his congregation. The congregation decided to buy a bell for their church. In the years afterward the bell called people to worship and reminded those who knew Enos of that silent saint, one who ministered by his presence.

There is a time to speak and a time to speak up. Some do this more easily than others. Public sharing can be a blessing both to the one who listens as well as the one who speaks. But there are some Christians who must make their greatest impact in other ways and for some it is in the ministry of support and presence. They can be counted on to be there and to take what part they can even though it is usually in the background.

One church member took it upon himself to attend the funerals in his church, every one of them. He was a voice of caring in the congregation, showing that the bereaved family was important and the church cares; the deceased was important and worthy of his presence. If hundreds attend a funeral service, one person more or less doesn't seem to matter, but if only a few come, one person is very important.

We all would like some day to do big things for the Lord. It will be granted some to do more than others. But in a sense, the ministry of presence — being someone to count on being there — is vitally important to everything else that

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## OUR PRESIDENT WRITES

### AFLC NOW OVER 200 CONGREGATIONS

**O**n September 24, 1989, services were begun at Murrieta, Calif. The 200th congregation of the AFLC had its beginning. Dr. Orville Hiepler laid the groundwork for the new congregation which serves the Temecula, Murrieta and Rancho California areas. The work is the newest project under AFLC Home Missions.

About 120 people attended that first service, which included many visitors and family and friends of the Hieplers. As services have continued, attendance has been around 60 people. The congregation has called its first full-time pastor. Pastor and Mrs. David Skordahl (formerly of Pipestone, Minn.) will begin their ministry there in March.

Another Home Mission congregation in the Southern California area is Shepherd of the Valley Lutheran Church at Palmdale. This congregation was begun on March 19, 1989. Pastor and Mrs. David Molstre have served that congregation since early last fall. This congregation was 197th on our congregational roster.

Both of these Home Mission congregations are expected to become self-supporting in a short period of time. They are located in rapidly-growing areas and number many unchurched families.

Another interesting statistic is that Shepherd of the Valley Lutheran of Palmdale gave \$3,000.00 to Missions in the first five months of its existence. The investment made to bring these new congregations into being will soon be returned to the AFLC many-fold.

We have said that we are over 200 in total congregations. Another congregation in Illinois recently voted to affiliate with the AFLC. Inquiries continue to come to our office from interested congregations and pastors. In this new year we will see the AFLC expand its outreach into new areas of our nation. God continues to challenge us to increase our vision.

We desire to see continued growth in our AFLC. That is not simply for the sake of numbers. Congregations are made up of people. Each person that comes within the doors of our churches is a candidate for either heaven or hell. We are glad for each established congregation that makes a choice to be a part of our fellowship. The greatest growth and challenge for us in the AFLC will be through our Home Mission effort. May the love of Christ constrain us to be faithful in the opportunities that come to us.

— Pastor Richard Snipstead



## EDITORIALS

goes on. And it's something that isn't dependent on one talent or many, but can be exercised by anyone blessed with some health and strength.

Will you and I minister by our presence and doing other things, too, as we are able, but beginning with that?

### ARTICLE III

**A**ccording 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" (AFLC *Fundamental Principles*).

The first Christian congregation was the one at Jerusalem. There the news of the crucifixion and resurrection of Jesus first came. It was upon the believers that the Holy Spirit came, marking what some call the birth of the Christian Church. And as we quoted Georg Sverdrup last time, "That first congregation in Jerusalem was both the whole Christian Church and it was the only local congregation. That day the one was neither larger nor wider in extent than the other."

As the message of Jesus Christ crucified and risen was brought from place to place, there were those who believed in Him and were saved. They were drawn together by their common faith into a fellowship group which became another local church or congregation.

Article III speaks of the plain fact that those fellowships (churches) needed organization. While the New Testament doesn't give a lot of information on the subject, there is some. In a problem situation in Jerusalem (Acts 6), the congregation chose seven men to be in charge of the daily distri-

bution of food, while others devoted themselves more particularly to the ministration of the Word. The former became the forerunners of those whom we today call trustees, the latter, deacons.

That "the elders" from the church at Ephesus came to meet the Jerusalem-bound Paul at Miletus indicates that the congregation had leaders. Overseers (or bishops), deacons and elders are mentioned in reference to local congregations.

Paul speaks of the need for order in the church services: "All things should be done decently and in order" (I Cor. 14:40). All must be done for edifying or building up the body of believers. It was the same in regard to the meal which preceded the Lord's Supper in the church at Corinth (I Cor. 11). There was to be order and consideration for others.

In the absence of very much specific direction in the New Testament about the organization of a congregation, it is safest to proceed under the democratic form of one man, one vote. Of course, all must be under the authority of the Spirit of God. Each member must have a real concern for the others who help to make up the local body of believers.

As to the worship service itself, Sverdrup says that the New Testament pictures neither high church formality on the one hand or a lack of order and lifting up of self on the other.

Here is an interesting quotation from Sverdrup about the ideal congregation: "A well organized and unified congregation is fully able to do its work. For organization is, after all, each man and each woman at his or her post and at his or her work." There will be the opportunity to speak further of the responsibility of individual members of a congregation later in this series.



Michele Dawson



Keri Lane

## Luther League Gospel Team

The third Luther League Gospel team will be "on the road" starting in June. The four members will begin a period of training at Grace in DeKalb, Ill. Pastor Dennis Gray and Pastor Mark Olson will be the team trainers with the team beginning its ministry in Bruce, S. Dak., during the first week of June.

Team members will be Michele Dawson, Chillicothe, Ill., Kari Lane,

Moorhead, Minn., Andrew Webster, St. Cloud, Minn., and Jeff Dahl, Baxter, Minn.

Michele is a college sophomore who has attended our AFLC Bible School in Minneapolis. She is a member of Our Savior's Lutheran in Chillicothe, where Pastor Richard Long serves. She is presently the director of a puppet team ministry for 5th and 6th graders. She is a piano player, sings alto or soprano and is an education major attending ICC.

Kari is a college junior at Moorhead State University, Moorhead. She graduated from our AFLC Bible School and is a member of Zion Lutheran in Willmar, Minn., where Pastor Henry Johansen serves. Kari was involved in the choral club and various Gospel teams while she attended AFLBS. She also went to Mexico in the summer of 1987 as part of the FLY (Free Lutheran

Youth) team for that summer. She is currently involved in Business Administration courses at Moorhead State.

Next month, we will meet the men on the team.

The 1990 Gospel team will be in the parish, congregation or district for six days. Four of the days the team will be presenting Bible Studies on Luther League planning and purpose, unity and fellowship, outreach and creation science.

A related activity will be planned by the local group. This activity should help people start visitation programs, soul-winning programs and the like.

The AFLC gives \$50.00 to each team member for each week involved in ministry. Also, the parish, congregation or district will be asked to pay mileage to the driver and may want to take an offering to go toward the AFLC for youth work.



18. Look at some instances in the Old Testament where obedience seemed totally ridiculous if orders were to be followed. Why did it seem ridiculous?

Gen. 6:13, 22 \_\_\_\_\_

Gen. 22 \_\_\_\_\_

Ex. 14:21 \_\_\_\_\_

Josh. 6:1-20 \_\_\_\_\_

I Kgs. 17:8-16 \_\_\_\_\_

Do you know of any modern-day examples where obedience seemed far-fetched?

*Obedience to God's command in those O. T. times was rewarded with success. Again, look over the victories won because of the obedience in the above.*

*Do you believe, do you have faith that God can be trusted to give the victory today, too, as we respond in obedience to whatever call or task He lays before us?*

19. What was needed to carry out God's plan? Heb. 11:1 \_\_\_\_\_

20. What does Paul have to say about carrying out God's plan?

II Cor. 10:3-4 \_\_\_\_\_

What results did Paul experience? II Cor. 10:5 \_\_\_\_\_

Are the weapons that were available to Paul available today? \_\_\_\_\_

Is there a pre-requisite for their use? \_\_\_\_\_

An acrostic for *faith* is: *Forsaking All I Trust Him.*

Are there any areas in which you are not trusting Him?

*Prayer: Lord, I believe, help mine unbelief. Help me to be willing to forsake all and fully trust You. Oh, that I would so love You that I would be willingly obedient to You! Amen.*

I Cor. 1:7 (NAS): "So that you are not lacking in any gift, awaiting eagerly the revelation of the Lord Jesus Christ."

—Lois Oscarson

# L I V I N G for J E S U S

"Striving to please Him in all That I do."

## OBEDIENCE

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WMF BIBLE STUDY

APRIL, 1990

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Psalms 119:33-35 (NIV)

"Teach me, O Lord, to follow Your decrees; then I will keep them to the end. Give me understanding, and I will keep Your law and obey it with all my heart. Direct me in the path of Your commands, for there I find delight."

1. Psalm 119 is a psalm all about God's Word. Study Ps. 119:1-8. If possible, study several translations. In each verse, give the word or words which refer to The Word. Example: V. 1. Law, laws.

v. 2 \_\_\_\_\_ v. 6 \_\_\_\_\_

v. 3 \_\_\_\_\_ v. 7 \_\_\_\_\_

v. 4 \_\_\_\_\_ v. 8 \_\_\_\_\_

v. 5 \_\_\_\_\_

2. In those same eight verses, look for words that imply obedience.

v. 1 \_\_\_\_\_ v. 5 \_\_\_\_\_

v. 2 \_\_\_\_\_ v. 6 \_\_\_\_\_

v. 3 \_\_\_\_\_ v. 7 \_\_\_\_\_

v. 4 \_\_\_\_\_ v. 8 \_\_\_\_\_

3. What is said about those who obey, who walk, who follow the Word? (v. 1) \_\_\_\_\_

Can you think of a more rewarding promise than that? \_\_\_\_\_



Knowing that God blesses those who obey His Word should truly result in praising God for His undeserved favor. It is His approval that ought to be desired.

4. Yet, what often happens? Jn. 12:43 \_\_\_\_\_  
When that happens, what should it cause us to do? \_\_\_\_\_
5. Go through the same verses (Ps. 119:1-8) and personalize them. Turn them into a prayer for yourself. (Use your notebook.) Ask for His help and guidance to personalize it and to put it into practice.

“The golden rule for understanding spiritually is not intellect but obedience. . . spiritual darkness comes because of something I do not intend to obey.”

Oswald Chambers

6. How often do we read God's Word, clearly stating what needs to be done, yet we read and ignore. Is that why many Christians today are not bearing fruit?
7. What did Paul express in Acts 20:24? \_\_\_\_\_
8. What was Mary's response, in Luke 1:38? \_\_\_\_\_
9. What goes hand in hand with obedience? Is 1:19 \_\_\_\_\_
10. What is one excuse people use for not obeying? \_\_\_\_\_  
How did it come about? Gen. 3:10 \_\_\_\_\_  
\_\_\_\_\_

Please turn to *Luther's Small Catechism Explained* and review the questions on the First Table of the Law, pages 7-10, questions 18-37.

“The *fear* of God is the soul of godliness” (Unknown). The Catechism explains: There are two ways to fear God. One is slavish fear. God is feared because of punishment. An unsaved person would rightfully have this dread. The second type of fear is child-like — when we love God so dearly that we wish to do nothing against His will. This type of fear or awe or reverence is a holy fear — a fear that motivates us to live a life of faith.

11. What should be our reason for obedience? Jn. 14:21 \_\_\_\_\_

12. A lawyer asked Jesus, “Master, which is the greatest commandment in the law?” What was Jesus' reply? Matt. 22:37 \_\_\_\_\_

Take note of what Jesus goes on to say, in Matt. 22:38-39.

If we heed the first, will the other follow? Why or why not? \_\_\_\_\_  
For further insight, read I Jn. 2:3-6, 9-11.  
Do these commands overwhelm you? \_\_\_\_\_ Why or why not? \_\_\_\_\_

13. Scripture warns against legalism. Note what is said in the following:

Rom. 6:14 \_\_\_\_\_

Rom 7:6 \_\_\_\_\_

Gal. 5:2 \_\_\_\_\_

14. Are there any areas in which you are legalistic? Consider your culture, heritage, upbringing. Is it easier to detect legalism in someone else's life than in your own? \_\_\_\_\_

“We are acceptable with God not because of what we have obeyed, or because we have promised to give up things, but because of the death of Christ, and in no other way.”

(Oswald Chambers, *My Utmost for His Highest*)

“One great cause of the feebleness of much Christian living is that it is more under law than under grace.”

(Andrew Murray, *The Believer's Life of Obedience*)

15. Complete the following statement based on Phil. 3:8-9.

My obedience will be based on \_\_\_\_\_.

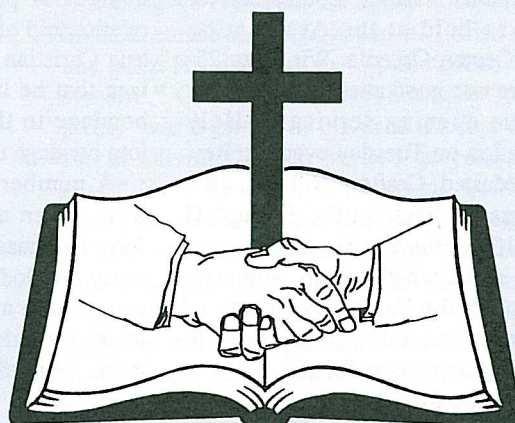
16. What is your definition of obedience? \_\_\_\_\_

17. We as parents and grandparents are given instructions, guidelines in Deut. 11:18-21. What are the instructions? Are many families doing this today? \_\_\_\_\_  
\_\_\_\_\_



*Come to the . . .*

**1990 AFLC  
Annual Conference  
June 13-17, 1990  
Bloomington, Minnesota**



**Partnership in the Gospel**

Philippians 1:3-4

Emmaus Lutheran Church is pleased to be the host for the 1990 AFLC Annual Conference. We have chosen the area's most economical but excellent facilities; the Days Inn and Bloomington Kennedy High School. Both facilities are air conditioned and have the space needed to hold our meetings and worship services in a growing AFLC. All activities will be at Days Inn except for the evening worship services which will be at Bloomington Kennedy, and Sunday Communion which will be at Emmaus. We invite you to Bloomington to participate in the conference and to enjoy Minneapolis/St Paul Metropolitan area.



Days Inn Indoor Courtyard

Days Inn/Airport  
8401 Cedar Ave South  
Bloomington Minnesota 55420

- Is located near the Minneapolis/St. Paul International Airport
- Has 125 rooms reserved for the AFLC
- Is fully air conditioned
- Has meeting facilities for 800
- Has a pool, sauna, and whirlpool

*Advance reservations will be required. Look for additional information and registration forms in the March 20, 1990 Ambassador and in the WMF Newsletter.*



# ARC hosts annual Pastors' Conference

The annual Pastors' Conference for 1990 was held at the Association Retreat Center, Osceola, Wis., Jan. 25-27. There was good attendance.

At the opening service of Holy Communion on Tuesday evening, Rev. Harold Masted, Grafton, N. Dak., used the theme "A Trustworthy Saying" (I Tim. 1:15). Jesus Christ came to save sinners, a fact which would ultimately glorify God the Father. The death of Jesus, the God-man, had power to accomplish atonement for sin.

Rev. John Skeie, Morris, Ill., was the liturgist. The Seminary Chorus sang three songs.

Three Bible studies were given during the conference by Rev. Ralph Tjelta, AFLC Schools faculty. His basic text was II Tim. 2:24-26 in speaking of the Lord's servant, but he also went to the Old Testament for a

number of passages illustrating the relationship of the servant to God. The true Christian servant is one who realizes that he has been delivered from bondage to the world and has come into bondage to Jesus Christ.

A number of individual lectures were given at the conference. Rev. Jerry Holmaas, Chassell, Mich., gave a study on God as a God of mercy and compassion and pointed out how that theme runs also through the Old Testament. He used Ex. 34:6, 7 as a key passage.

Mr. James Olson, Erskine, Minn., talked about "Ministry to the Aged." He said that 1.4 million Americans are in nursing homes. The elderly are willing to listen to the claims of Christ. Mr. Olson challenged the pastors to find some way to minister to the elderly.

On Wednesday afternoon Pastor John H. Abel, interim evangelist for the AFLC, showed a film "Mobilizing the Laity for Evangelism." It was prepared for Evangelism Explosion.

Mr. Terry Hemsworth of New Hope Center, Minneapolis, Minn., spoke on "Ministering to the Alcoholic." He shared some of his experiences in dealing with drinkers. He said that he never tries to give advice, but to lay out options and offer encouragement to those seeking help.

Substituting for Rev. Marvin Haara on another topic was Rev. Kenneth Sortedahl, who told about his work with Peniel, a home for troubled young people. He asserted that Jesus is the answer to the sin problem which is the root of all problems.

At the banquet on Wednesday night, Rev. Vince Will, Springfield, Mo., gave a personal talk about events in his life and God's working through them.

A pastors' quartet consisting of Jerry Moan, Francis Monseth, Gary Jorgenson and Terry Olson sang three songs, accompanied by John Skeie.

The traditional ice cream social followed later in the evening.

The morning prayer times were led by Rev. Peter Bergstedt, Stacy, Minn., and Rev. Wesley Johanson, Pukwana, S. Dak.

Two sessions were held for the few pastors' wives in attendance, both led by Mrs. John (Ruby) Abel, on furlough from Brazil.



## 2,000 hearts

We are grateful for the leading of God in our plans to construct a new Administration Building. Many workers have already volunteered to present the need of this new building to our congregations and to challenge everyone of us to give liberally over and above our normal giving to the ongoing ministries of our AFLC and the local congregations. But, we need more workers! Pray that this need might be met.

What a blessing it is to already be receiving gifts and pledges! Many have already given generously. Thank you! We are praying that God will move in the hearts of 2,000 AFLC members to give as God has blessed. Would you join us in this prayer?

Let us, above all, even in this project, pray that the wonderful Name of Jesus would be glorified!

—Clifford E. Johnson  
Director

## Personalities

Rev. David Skordahl, who has served Christ the King Lutheran in Pipestone, Minn., for some years, has resigned in order to accept a call to serve a new Home Mission congregation in the Murrieta, Calif., area. He is beginning his work there this month.

Rev. Dennis Gray, pastor at Grace Lutheran Church, DeKalb, Ill., since 1984, has resigned in order to accept a call to United Lutheran, Greenbush, Minn. He will not begin his duties there until mid-summer. Pastor Gray will continue to serve as AFLC Youth Resources Director and asks that all correspondence be sent to him at DeKalb until further notice.

## Deaths of two pastors noted

Rev. C. M. Hanson, founder of Good News for Israel, passed away on Jan. 6 at age 87. He was a member of Emmaus Lutheran Church, Bloomington, Minn., and his funeral was held there on Jan. 9, conducted by Pastors Donald Richman, James Ritter, Floyd Lien and Kearney Fransten.

Pastor Richman used Jer. 15:16 as the text for the funeral sermon. The soloists were Judy Schulte and Cindy Richman. Burial was in Lakewood Cemetery, Minneapolis.

C. M. Hanson is survived by two sons, one brother, two sisters, seven grandchildren and four great-grandchildren.

Clarence M. Hanson was born Oct. 9, 1902, at Spicer, Minn., to Rev. and Mrs. Simon E. Hanson, of the Hauge's Synod. C. M. Hanson's whole ministry was evidence of his upbringing and heritage.

A graduate of Augustana College, Sioux Falls, S. Dak., and Luther Seminary, St. Paul, Minn., C. M. Hanson served old Evangelical Lutheran



## A pastor's farewell message to his people

To Pastor Del (Palmer), Pastor Don (Balmer), and the Dear Members and Friends of Our Saviour's Lutheran Church, Reiner Church, and Emmanuel Church:

I will be in heaven with my Lord and Savior Jesus Christ when you read this. Vi and I would have found it very hard to face these extremely difficult days without the love and kindness you have shown us. You have helped make the "rough places smooth and the crooked paths straight." I thank the Lord for the six and one-half beautiful years of service I had with you. I counted it a privilege. I love you all very much. I look forward to meeting you in heaven some day and to shake your hand again. Thank you and God bless you.

*My love to all of you,  
Art*

(Ed. note: Lay Pastor J. A. Grimstad went to be with the Lord on January 3. He had left this beautiful message to be published in the next parish paper.)

Church parishes in Morris (Bethlehem), Ill., St. Paul (East Immanuel), Thompson and Estherville, Ia., and Minneapolis (Bethany), Minn. He was an evangelist of his church from 1940-42 and in 1952 began his work as the first executive secretary of Zion Society for Israel.

His wife, the former Evelyn M. Seleen, to whom he was married in 1928, passed away Nov. 17, 1985.

**Rev. Olaf Helland**, 83, who once served Green Lake Lutheran, Spicer, Minn., and Calvary Lutheran, Everett, Wash., passed away Dec. 29, 1989.

He was born June 21, 1906, at Ambrose, N. Dak., to Mr. and Mrs. Peter Helland. He was a graduate of Augsburg College and Theological Seminary, Minneapolis, the latter in 1935. In addition to Spicer and Everett, he served Lutheran Free Church parishes at Battle Lake, Minn. and

## from here and there Northwestern Minnesota

**Newfolden, Minn.** — The Westaker Ladies Aid held a Valentine party in the church parlors on Feb. 13. Each lady was to bring a Valentine.

**Thief River Falls, Minn.** — Plans for the Mission Conference at Our Saviour's Lutheran are complete. It will be held Mar. 8-11.

## Minneapolis

**Cokato, Minn.** — Roy Hope, singing evangelist, presented a concert at Good Shepherd Lutheran on Thurs., Feb. 15.

**St. Paul, Minn.** — Rev. Wayne Hjermstad of Victory in Christ Lutheran has been teaching a class in Refor-

## In Memoriam

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

### MINNESOTA

#### Thief River Falls

**Mabel T. Aas**, 92, Dec. 23, Our Saviour's.

#### Winger

**Morris Olson**, 74, Jan. 13, Dovre. (Mr. Olson was the father of Pastor Terry Olson, Valley City, N. Dak.)

**Oscar Mattson**, 81, Jan. 25, Dovre.

**Louise Gulbranson**, 85, Jan. 29, Union Lake.

#### McIntosh

**Mrs. Bert (Bertha) Haagenson**, 84, Feb. 5, Mt. Carmel.

**Seattle (Lakeridge), Wash.** He was a chaplain in the U. S. Air Force from 1942-45 and for the NATO forces at Oslo, Norway, from 1952 and on. Later he was on the staff of California Lutheran University, Thousand Oaks, retiring in 1971.

Pastor Helland was married to Esther I. Hovland in 1937.

Blessed be the memory of these two pastors.

mation Church History at AFLBS this winter. The classes concluded on Feb. 16.

**Cumberland, Wis.** — Rev. Craig Johnson, Astoria, Ore., spoke at special meetings in Section Ten Lutheran, Jan. 26-28. He had attended the Pastors' Conference at Osceola, Wis., that same week.

## West Coast

**Camarillo, Calif.** — "The Vision of the Cross" is the theme of the Lenten midweek services at First Lutheran. A team from Lutheran Bible Institute of California is to present the service on Mar. 28.

## Preaching missions

### Tioga, N. Dak.

Zion Lutheran Church

Dale Mellgren, pastor

Mar. 9-11

Rev. Philip Haugen, AFLC Schools, speaker.

### Newfolden, Minn.

Westaker Lutheran Church

LeRoy Flickinger, pastor

Apr. 1-4

Rev. Christian Oswood, Minneapolis, Minn., speaker.

### St. Paul, Minn.

Victory in Christ Lutheran Church

Wayne A. Hjermstad, pastor

Apr. 22-24

Rev. John Rieth, Amery, Wis., speaker.

### Cokato, Minn.

Good Shepherd Lutheran Church

Ralph Tjelta, pastor

Apr. 22-26

Rev. Elden Nelson, Minneapolis, Minn., speaker.

## AMBASSADOR PUBLICATIONS

Due to a lack of funds, the Board of Parish Education has not been able to make available the adult study book, *Pillars of Truth* by A. W. Knock, as originally planned. We apologize for this delay and regret any problems it may have caused. As soon as the printing of this book can be completed back orders will be filled.

*The Board of Parish Education*



but it also sought the freedom of the congregation.<sup>13</sup> Sverdrup's family took an active part in this movement in Norway. It is the considered opinion that echoes of the Church Reform Movement were heard in America, particularly in the church body known as the Conference "where Georg Sverdrup and Sven Oftedal championed the idea of 'a free congregation'".<sup>14</sup>

*Sverdrup: The Norwegian-American Churchman.* It would seem that a most notable theological career awaited Georg Sverdrup in his native land of Norway. His intellectual attainments, his passion for church reform, his devotion to the rights of the people, the name "Sverdrup," would seem to have together propelled him to a place of leadership in Norwegian religious life. This is why his eventual coming to America to cast his lot with the Norwegian immigrants is looked upon by observers as involving great sacrifice and the spirit of unselfishness on his part, though having arrived in America he never himself made such intimations.<sup>15</sup>

Though Sverdrup and his close friend, Sven Oftedal, had agreed while they were studying in Paris in 1873 that he would follow Oftedal to America if Augsburg Seminary would also request his services, the decision to actually lay aside the promising future in the church life of Norway seemed so new and so abrupt when he actually received a call to Augsburg the following year. Something of the struggle that Sverdrup went through in answering this call is seen in his affirmative response communicated to Oftedal: "I have offered up my Isaac; I will come."<sup>16</sup> Shortly before his departure for America in the summer of 1874, Sverdrup married Cathrine Elisabeth Heiberg, and they, together with another young couple, the Sven Rud Gunnersens, who were to work side by side with them at Augsburg for some years, set sail for the new country.

At a welcoming reception in Minneapolis for the Sverdrups and Gunnersens held a few days after their arrival in August, 1874, Sverdrup responded to the greetings with clear expression as to the nature of the task that he saw before him and, in retrospect, his words appear prophetic:

"We stand here filled with the conviction that we are in more than one

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Second-class

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sense in the land of the future, because this is the land of freedom. We are convinced that the Norwegian people here have a great and glorious calling, this namely, to declare the truth that freedom is not without God, but in God; to bear witness that freedom and Christianity are not two things but one. In order that the Norwegian people shall make this calling a reality wherever it is found in the world, abroad and at home, for this we work, for this we live. We know that in this work we will encounter opposition, strife, and hatred, but through it all is our strength and power that it is the Almighty Lord, not man, who has called us to the work."<sup>17</sup>

It was not in haste or in ignorance that Sverdrup had selected to be a member of that part of Norwegian-American Lutheranism which sponsored Augsburg Seminary and which was called the Norwegian-Danish Lutheran Conference. He was well aware of the position of "the Conference" within American Lutheranism before coming to this country. This is evident in his words

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**"It was not in haste or  
ignorance that Sverdrup had  
selected to be a member  
of that part of Norwegian-  
American Lutheranism  
which sponsored  
Augsburg Seminary..."**

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spoken shortly after arrival in which he expresses his rationale for becoming part of the Conference and in which he surveys what he believes to be a distressing scene in Lutheranism in America: "We saw also that this church group in whose midst we stand tonight (the Conference), had with a clear vision seen the true remedy against the distress. For by founding its theological training school it had expressed the great and logical principle that the Norwegian people in America also in this respect must become able to take care of themselves."<sup>18</sup> Sverdrup saw the Conference as occupying a midway position between two Norwegian church bodies which he believed were not effectively helping the people assume responsibility in governing their own affairs in the congregation, namely, the Norwegian Synod and the Eilsen Synod.

(To be continued.)

\*Birgitte Swenson, step-grandmother of Corliss Swenson of Zoar Lutheran Church, Hatton, N. Dak., worked as a domestic in the Caspari home for 17 years. Because of her long service she was understandably looked upon as a daughter. Birgitte is buried in the Swenson family plot between Northwood and Hatton.

NOTE: Readers who are interested in pursuing any or all of the footnotes contained in Dr. Monseth's article are invited to write to him for further information. He may be reached at 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.