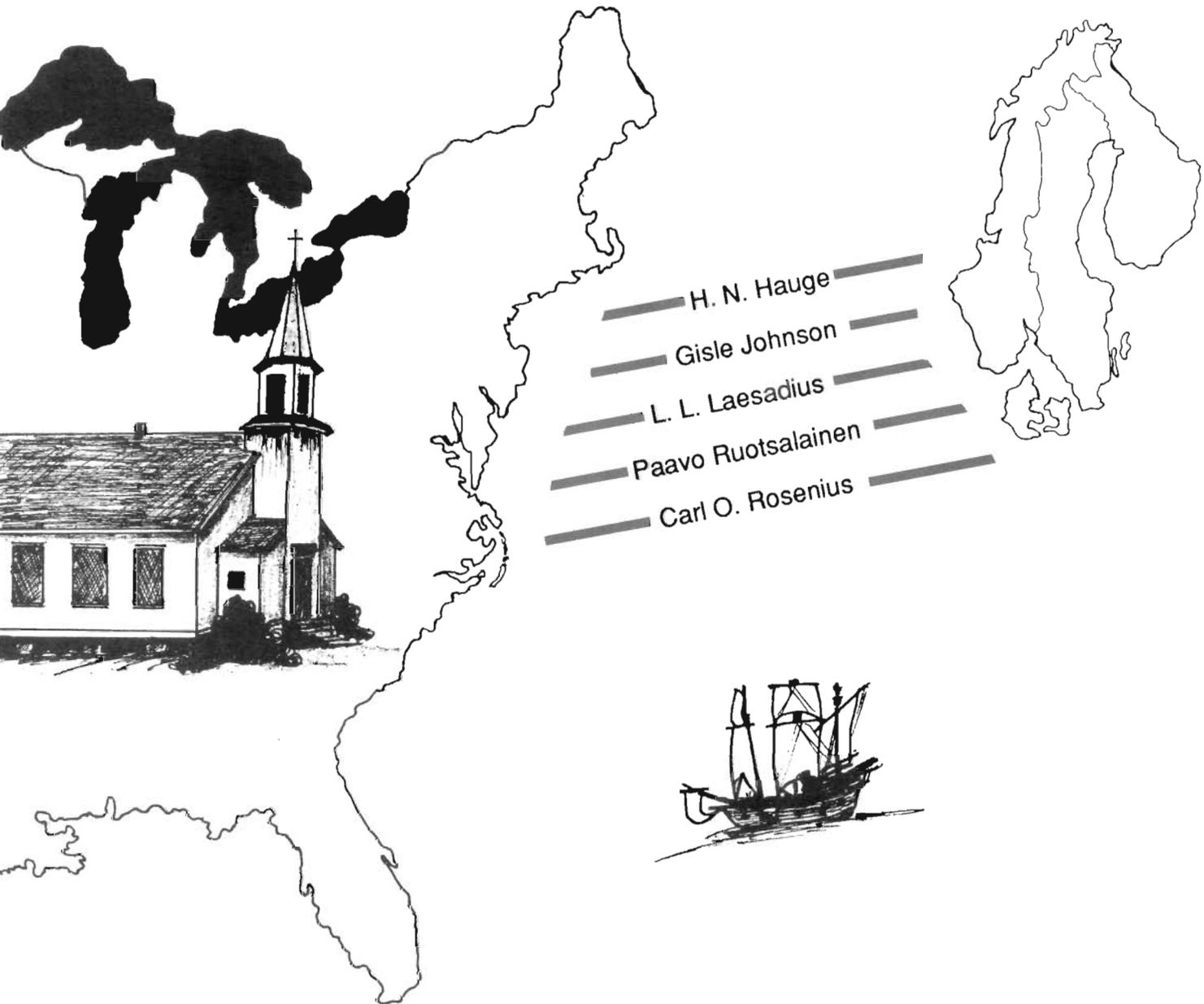


# Our Heritage



THE LUTHERAN  
AMBASSADOR

October 27, 1992



# THE LUTHERAN AMBASSADOR

October 27, 1992 • Vol. 30, No. 20

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## Our Heritage Of Faith

*God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them (II Corinthians 5:19 KJV).*

**W**e have an unchanging Gospel that meets the needs of our changing world. Jesus, in the Gospel of John, spoke of Himself as the "Bread of Life." In this sermon Jesus presented Himself in the form of a riddle. That riddle confused the doubters but confirmed the faith of the believers (John 6).

Jesus, in His unchanging Gospel, offers the Christian assurance of salvation. Assurance that we have right now eternal life!

We pastors often meet people who "hope" they have eternal life when they are asked about their faith. There are also those who become angry and insist that it is presumption to claim to have eternal life now. They will be quick to add that no one can know till death. Then there are those who accuse the Christian of thinking he is better than anyone else because he believes he has assurance of his salvation. They wonder how we "rate."

Jesus made quite a point of this matter of assurance in John 6. Jesus wants us to know in the here and now that eternal life is ours in the perfect work of Christ on Calvary. Jesus makes this statement: "All that the Father giveth to me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

In this verse we also realize it is God working through His Word to begin the process of salvation in the heart of man. There is an old hymn that expresses this theology very simply:

"I sought the Lord, and afterward I knew

He moved my soul to seek Him, seeking me

It was not I that found, O Savior true;

No, I was found of Thee."

Later, in that same chapter, Jesus went on to speak of the Father's will when He said: "And this is the Father's will which hath sent me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day ... And this is the will of Him that sent Me, that every one that seeth the Son, and believeth in Him, may have everlasting life and I will raise Him up on the last day" (John 6:39-40).

Later, Jesus promises: "Verily, verily I say unto you, He that believeth on Me hath everlasting life" (John 6:47). Finally we read these words of our Lord: "As the living Father hath sent Me, and I live by the Father; he that eateth Me even him shall live my Me."

So then we have this wonderful heritage of the Gospel of Salvation. If you have come to Jesus in repentance and believe on Jesus Christ, our Lord Himself says that you have eternal life. What Jesus says you can believe. Take Him at His Word which is the way, the truth and the life for you.



— by Rev.  
Larry Severson

# LUTHERAN REVIVAL LEADERS

## Gisle Johnson 1822-1894

Finding an inspiring teacher of theology can be troublesome, finding one who is also a challenging preacher and capable of leading a national revival and channeling it toward a sound, substantial maturity by instituting organizations to continue the work is next to impossible. Yet, for a short time in the middle of the last century, one person achieved that next to impossibility. Largely as a result of his efforts, more than a century later, Norway still has perhaps one of the highest percentages of believing Christians within its national state Lutheran church. Several living Lutheran movements in North America, including the Association of Free Lutheran Congregations, can trace some of their roots to the leadership of Gisle Kristian Johnson.

Despite the appearance of the name, Gisle Johnson had Icelandic forebears. Among his ancestors were the tempestuous chronicler of the Norwegian kings, Snorri Sturlason, and a Reformation bishop of Skálholt by the name of Gisle Johnson. More immediate sires included a grandfather, Gisle Johnson, who served a number of churches in southern Norway, and was remembered for his stubborn determination and thunderous preaching. Professor Johnson's own father, Georg Daniel Barth Johnson, did not himself enter the ministry, preferring instead to pursue engineering and leaving several new roads as his legacy to Norwegian nineteenth century posterity. Nevertheless, he passed on to his son a strong, unwavering faith in the Lord.

Gisle Johnson went on with the mentorship of a brilliant scholarly and spiritual teacher at Kristiansand's Grammar School, Christian Thistedal, to study theology during 1840-46 at the University of Christiania, as Oslo was then called. Thistedal provided a solid, confessionally-based Lutheran foundation for Johnson that stood him

"... this little man was not the kind of charismatic leader we like to think of as indispensable for a revival."

in good stead as he advanced through his studies and later, a year-long tour of the theological centers of Europe. This was his only trip outside his country's borders. In the face of Grundtvigian and modernistic theologies, Gisle Johnson maintained a resolute faith in the teachings of Luther as expressed in the unaltered Augsburg Confession. This gave him the quiet confidence and competence as a theologian that attracted the administration of the University and led to his appointment as lecturer in 1849. Just three years later, he was in the midst of a revival sweeping through the capital and the country.

Professor Johnson was a small, reticent, shy man with little drama or creativity about him. His biographer, Godvin Ousland, provides eyewitness descriptions by contemporaries that suggest that this little man was not the kind of charismatic leader we like to think of as indispensable for a revival. His lectures and sermons went straight to the point, with few illustrations or stories to captivate the listener. This was, instead, a man with restrained but insistent message, speaking straight to the hearts of his listeners: "Be not weary of paying heed to the Word that has begun to throw light within your darkness, that that darkness may not again overwhelm the light and your end be worse than your beginning!" And yet, despite his shyness and reticence, this was a man who tirelessly, through the few short years of his labor as a leader of the revival, fought to establish *den norske Indremisjon*, the Norwegian Inner Mission. This was a movement within the church to establish and nurture the new converts. He also encouraged the creation of *Lutherstiftelsen*, the Luther Foundation, as a source of information and good reading. Both still exist today as influential organizations within the Norwegian Church.

Among Gisle Johnson's students at the University of Christiania were two who went on to become leaders of church movements in the United States. One, Ulrik Vilhelm Koren, caught the strength of his teacher's confessional and ecclesiastical foundation, and led the Norwegian Synod to become, for a time, the strongest and largest of the Norwegian immigrant churches. This synod eventually merged into the Evangelical Lutheran Church, forming one of the nuclei of the American Lutheran Church from 1960, and the Evangelical ◇

## Lars Levi Laestadius 1800-1860

### The Background of Lars Levi Laestadius.

Laestadius was born in 1800 in the village of Jakkvik in the Arejeplog parish in the western part of Swedish Lapland. Both of his parents came from a long standing ministerial family. His mother had been deeply influenced by member of the Pietistic-Moravian awakening known as "the Readers." (So called because of their diligent reading of Luther's books.) Laestadius originally intended to be a botanist because of his intense interest in that field. But for economic reasons he was unable to pursue his studies in that field and, thus, entered the ministry. One year after his ordination (1825), he was sent to Arjeplog, but the next year he moved to Kaaresuvanto, the northernmost parish of Swedish Lapland, on the Finnish border.

While in that parish, the Lord began to awaken the conscience of Laestadius. "In 1831 he became dangerously ill and was afraid he would die. The sins of his youth and the sins of neglect in his ministerial work began to burden his conscience. Another more powerful awakening came in 1839, when his dearest son, Levi, died. Three years later he was afflicted with a lung ailment, and fearing death his conscience refused to give him rest. During this period of unrest, Laestadius would wander about on the tundra struggling with his guilt. The winter of 1844, was a turning point in his life. Dr. Saarnivaara gives the following description in his book "The History of the Laestadian Movement:"

"... Laestadius was sent to the Osele district of Lapland. There he met a group of people who belonged to the "Readers." A girl name Maria came to him and told him her spiritual history. She had

long sought for salvation and peace, traveling great distances in her anguish. She had come to the Nora parish and there opened her heart to Pastor Brandell, who had helped her to find peace through faith in Christ. The simple testimony of Maria and her talk of the Redeemer and His grace were like a message from heaven to the burdened soul of Laestadius. His eyes were turned in faith to see Him who had shed His blood for the atonement of his sins. The sun of grace began to shine into his heart and he experienced the foretaste of heaven."

### The Change in Laestadius' Ministry

A new power was evident in his preaching as he candidly and relentlessly called people to repentance. Immorality, drunkenness, thievery and many other displays of civil misconduct were rampant. Almost without exception in Laestadius' sermons, we find numerous rebukes, warnings and urgings to repentance from drinking, adultery, and thievery along with varying forms of self-righteousness and "death faith."

### The Spreading Influence of Laestadianism

Laestadius was forced to move from Kaaresuvanto to Pajala because of his growing family and economic difficulties. Although Laestadius met increasing opposition at Pajala, the movement continued to spread during his lifetime to neighboring parishes in Sweden, Finland, and Norway through converts who spoke to friends and neighbors of what they themselves had received and through the work of lay preachers, who were sent by Laestadius. The parishes and area were so large it was impossible for one man to minister to the needs of the people. This need was met by the use of lay preachers who delivered sermons prepared by him. Gradually these lay readers began to preach, and in a few decades these lay preachers became the chief agency in the expansion of the awakening.

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## JOHNSON



Lutheran Church in America in 1988. The other student was Georg Sverdrup, who grasped more of his teacher's evangelical (in its original Scriptural and true Lutheran sense!) emphasis and became the founder of the Lutheran Free Church, out of which grew the Association of Free Lutheran Congregations.

— by Dr. Johan Koren  
Detroit, Michigan

*Pastor Johan Koren graduated from the Association Free Lutheran Theological Seminary in 1983, and served Our Savior Free Lutheran Church in Bessemer, Michigan, until 1988. At that time, sensing the Lord's leading in other directions, Pastor Koren moved to Ann Arbor, Michigan, and began a master's degree in library and information studies. Receiving the AMLS in December, 1986, he decided to continue his studies and pursue his doctorate, which was completed in May, 1992. Dr. Koren is currently a lecturer in Library Science at Wayne State University in Detroit.*

### Confession and Forgiveness

Laestadius understood the Bible passage from I John 1:9 "If we confess our sins, He is faithful and just to forgive us our sins ..." to mean that sins should not be confessed to God alone, but also before men. He followed the teaching of Luther from his Small Catechism where he states that "before God we should acknowledge ourselves guilty of all manner of sins ... To the pastor we should confess only those sins which we know and feel in our hearts." While this public confession was effective in crushing human pride, awakening the consciences of others, and creating a close fellowship between saved sinners, it was not good for the children to hear the sins of adults and the unawakened sometimes reviled the Christians because of the sins they had confessed. So public confession was discontinued, except in the case of overt publicly known sins, and private confession became more prominent.

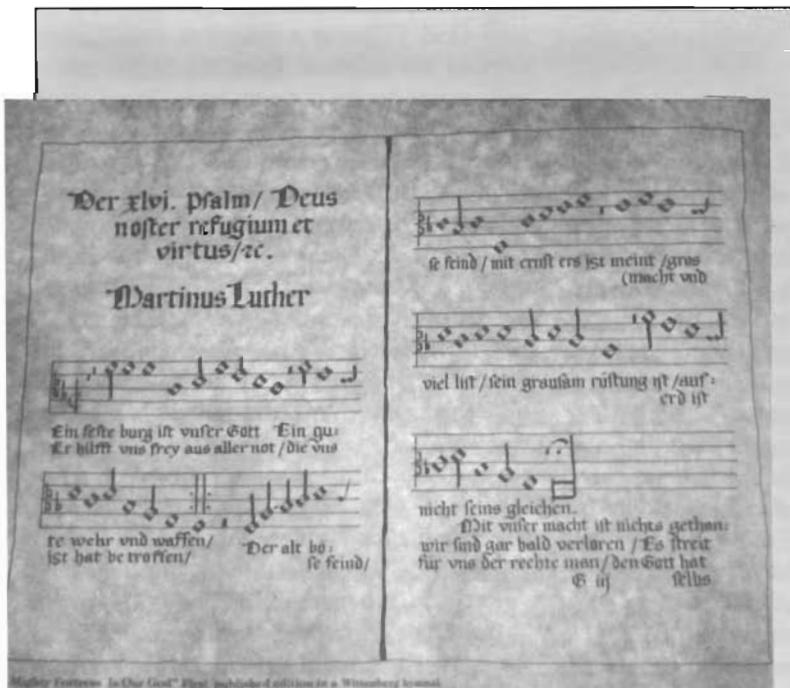
For several years, Laestadius and his fellow workers consoled alarmed souls with passages from the Word of God showing how Christ had paid their sin-debt and encouraging them to believe in grace and forgiveness in Christ. In

1853 when Juhani Raattama began to orally declare to penitent sinners the forgiveness of sins, and the sin-stricken souls were set free from their guilt, Laestadius approved. He realized that the power of the keys was not given merely to the ordained clergy but is a function of the priesthood of all believers.

#### The Close of Laestadius' Life

As Laestadius' life came to a close, the work was carried out by his disciples for the most part. He had made himself practically unnecessary by the time he was to lay down the sword of the Word. Laestadius lingered for several months in 1860, stricken with a severe stomach ailment, possibly cancer. He is reported to have said: "The Savior comes with open arms to take me. Guests from heaven are coming to fetch me," shortly before being taken to glory on February 21, 1861.

— by Rev. Wayne Juntunen  
Grafton, North Dakota



"A Mighty Fortress Is Our God"

First published edition in a Wittenberg hymnal.

### Paavo Ruotsalainen 1777-1852

Paavo was a troubled young man. Not that there was anything wrong with him physically or mentally (though he often thought he was losing his mind). He was a spiritual problem. He knew God's Law, having read the Scriptures, the gift of a godly uncle. While he knew of the redemption in Christ, heavy conviction of sin brought a morbid fear of dying and entering eternal loss. Some called him "Addled Paavo." Even children took up the mocking refrain.

The young Finlander sought comfort in the preaching of one Juhana Martikainen, a revival preacher in the awakenist movement of that day, only to leave with a heavier burden of sin. In contrast, Lustig's teaching, and lighthearted treatment of sin and forgiveness offended him. Why was his life like this? Why was he different? Why couldn't he enjoy the pleasures of youth like his peers? His contemplation led him to envy those who were truly awakened! They knew! They had the witness and seal of the Holy Spirit. Paavo read his Bible. He prayed and tried to live by its teachings. He sorrowed over the sins revealed by his conscience. He

asked forgiveness. He battled with impure thoughts. His open Bible was by his bed. From thence he went to work, to visit others as well as to the church services in Savojarvi, and to the Bible he returned, laboring under the constant judgment of the Lord. The promises of grace escaped him.

He heard about Jakob Hogman, a blacksmith in fall of Juvaskyla who was an unusual Christian, able to help a seeking soul to peace with God. He threw some essentials and food into his birch bark day pack and set out from Savojarvi unannounced.

Finally, humbled and tired, he saw Hogman's shop and home near the lake, in the center of a rocky field. Smoke billowed out from the chimney, the bellows wheezed and the charcoal hissed and spit on the forge.

Could a man, unschooled in theology, making utensils and tools of steel for agriculture and home answer his questions? Paavo sat in the doorway alternately staring at the road just traveled then at the dusky figure, first heating, then bending, shaping white hot steel, the ring of the hammer and anvil violating his ears.

"You are a stranger. Where are you from?"

"Matters of the soul set me on my way," replied Paavo. "I had to come. I couldn't find peace any nearer."

"Really? Isn't God the same at your home as here?"

"O yes, the same. But I don't know Him. I am not able to become one of His own."

"Don't know, can't find. You do not receive because you have not sought the living God with a sincere heart. Fear and lack of peace are the hallmark of the partly awakened." The smith continued, "You can search the world over and not have the grace of God. Many come to inquire about the way to heaven, though the bottom of their hearts are as yet, untouched."

Paavo knew that he was one of those, half awakened, who did not know the exceeding sinfulness of sin. He was beginning to understand. The burden was heavy. He almost fainted. Jakob brought him to his home. He asked his daughter, Reeta, to prepare a meal for their guest and to sing one of Bunyan's songs. The evening conversation returned to Paavo's spiritual quest. Jakob listened without comment to the whole matter. All was laid out.

"So your uncle gave you a Bible. Surely you have read it often. It is a hidden Word. Many eagerly read it and remain in darkness and death with no sorrow for sin. Most hope to get to heaven, but the way is unknown."

Paavo identified with this as the blacksmith continued: "When your mind is heavy, your conscience without peace, then you must find help." Paavo began to shudder. He was speechless. Finally he quieted down. "These are the works of the Lord, though too many, unrecognized. You have received God's call, and the awakening of His grace. One thing is lacking, the correct, inner awareness of Christ. When that is missing, then everything is missing. Peace, light and the witness of the Spirit. Surely you know who the Helper is, though in your soul the help is unknown. Your struggles have stripped you, all has been removed that stood in the way, so that you may receive the things of the Lord."

"But how can I know Christ?" Paavo plaintively asked.

"You cannot know Him by your own strength. Be still before Him who knows all. Relate all your circumstances to Him. This far you can go, and no further."

"But I have done this! I have cried out to God on bended knee." Paavo broke down again.

"Yes, you have prayed. Then you have leaped ahead to grab the sacred things of God. You have come away empty handed. You have returned to your hopelessness. Your relationship with God, spoiled by your own work and clumsy prayer." Jacob related his own conversion, how he had labored like Paavo, without peace with God. "This is a matter in which man's devices are helpless. Even the best intended repentances are but our own labor. Prayer is useless because we add conditions to it. Christ alone is the sinner's help. He is all you need. Do not doubt nor be slavish. Receive that which is offered. When everything seems empty, then wait for God's timing and His grace even if it means loneliness of soul."

Paavo's spiritual thirst was beginning to be quenched. Each sentence gave new life, new understanding. It seemed as if he had been healed from a terminal illness, and he was.

"Remember, young man, to renew your relationship daily with the living God. Hard times will come, they always do. Sin will seem paramount, but do not fear, your soul is in God's hands."

You can move from the throne of judgment to the throne of grace. This is a great privilege, the privilege of a child of God which you have received."

Paavo returned to Savojarvi. Along the way God led him to help an aged man to the same assurance of salvation which he now had! He became the acknowledged leader of the revival which swept Finland from end to end. He

"It is a hidden word. Many eagerly read it and remain in darkness and death with no sorrow for sin."

**Carl Olof Rosenius  
1816-1868**

It is easy for us to blame the humanistic and secular trends that surround us for the eclipse of true spirituality both in our country and in other parts of the world. But it would be more honest to blame the church for its own defects. The Christian faith has always had a minority status, not because it is refutable, but because it has become in so many places, dull, irrelevant, man inspired and offensive.

Throughout history when man has replaced the living faith in Christ with a creed, true worship by ritual and love by religious custom, then we end up defending our faith rather than proclaiming it. The message we are commissioned to give out becomes meaningless!

Yes it is true. The Christian Church has the answer to the ultimate needs of all mankind. However, the moment we in the church become oblivious or turned off to what our forefathers, the saints and the martyrs have given us, then what was alive in their hands becomes dead thoughts to us.

This was the dominant situation in the Swedish churches when God raised up a young man, Carl Olof Rosenius. Born in 1816, in Nysätra, Wästerbotten, he was the son of a Lutheran pastor. Carl Olof had every intention

remained a layman in the church. His life's message never changed. The Apostle Paul wrote about grieving over personal sin: "Godly sorrow produces repentance leading to salvation, not to be regretted; but sorrow of the world produces death" (II Corinthians 7:10 NKJV). Man is a sinner, in need of God's saving grace in Christ. Paul's namesake, Paavo continued to teach this doctrine to the close of his life, January 27, 1852.

May God grant us the grace to experience and to share this same message! (Material for this article was obtained from "Eramaan Profeeta" (The Wilderness Prophet) by Auk. Oravala, published by K.J. Gummerus Osakeyhtio Kirjapaino, Jyväskylä, Finland, 1923.)



— by Rev. Henry Johansen  
Willmar, Minnesota

of following in his father's footsteps, but discovered his spiritual doubts found no answers within the church. He then turned his attention to the ministry of George Scott, an English



*I Have a Friend So Patient, Kind, Forbearing*

*I have a Friend so patient, kind, forbearing,  
Of all my friends this Friend doth love me best;  
Though I am weak and sinful, yet, when sharing  
His love and mercy, I am ever blest.*

*He is my Lord, my Friend, my loving Brother,  
And Jesus Christ is His most blessed Name.  
He loves more tenderly than any mother:  
To rest in Him is more than wealth and fame.*

*My poor and wretched soul He liberated  
From sin and condemnation, death and hell;  
The serpent's head is bruised, his might defeated,  
Rejoice, my ransomed soul, for all is well!*

*I am redeemed; no more the law prevaileth,  
And Christ, the Lord, is my Redeemer's Name;  
His precious blood more than my sin availeth;  
His merit covers all my guilt and shame.*

*With Hallelujahs here I'll tell the story,  
My Lord to praise, to laud and magnify,  
And praise His Name for evermore in glory,  
Before His throne, with all the saints on high.  
Amen*

— Carl Olof Rosenius (1816-1868).  
Augustana Lutheran Hymnal

## Hans Nielsen Hauge 1771-1824

**H**ans.N. Hauge, a Norwegian pietist lay preacher, was used mightily of God in ushering in a spiritual movement that continues to impact many yet today.

At age 25, Hauge was converted and it brought a dynamic change in his life. It was of such penetrating significance that it affected and influenced the rest of his life and ministry. His spiritual rebirth transformed him from a dead faith to a joyous new life in Christ!

Hauge emphasized the plain preaching of the Gospel, unencumbered by formalism and liturgical ritual. He distanced himself from the hindrances of the state church of his day, for he felt that it was controlling and dominating the laity. It was Hauge's strong concern that the laity should have a greater involvement in the spiritual influence and teaching within the church. Thus his emphasis on the importance and necessity of lay pastors met with opposition from the state church of Norway.

In his preaching, he depended upon the power of the Word to bring conversion to the hearts of his hearers. He had a burdened heart for souls and it resulted in a strong invitation to

repentance, stressing the need for a personal response to the Gospel. His heart and message was earnest, sincere and very persuasive as he traveled mostly on foot over miles of territory. The result was that many were led to Christ and encouraged to live lives of commitment and purity of heart.

Small Bible studies and prayer groups were founded and established throughout Norway soon after his conversion.

His boldness of spirit as he preached the necessity of the new birth resulted in his being imprisoned from 1804-1811. The state church charged that he had violated the rules of the state church in that it did not allow for lay preaching. The consequence of his imprisonment was his impaired health.

In 1815 he married, but lost his wife in child birth. He remarried again two years later and he became the father of three children, all of whom died at an early age.

Hans Nielsen Hauge died at the age of 53 years. He has significantly impacted the church. His influence spread among many of the early Norwegian immigrants who settled in America, especially between the years of 1825-1925. During this 100 year period, various Norwegian Lutheran evangelical church bodies and synods were established. Such groups known as the

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## ROSENIUS

Methodist evangelist who led Carl Olof to certainty concerning his own salvation. Later in the 1840's, Scott was ousted by Swedish authorities, and young Rosenius became his successor.

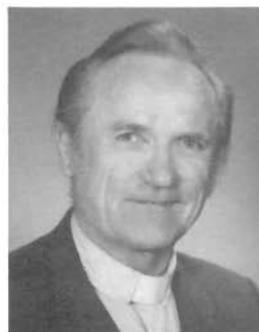
Although he was never ordained, the Lord used Rosenius in a mighty way through his preaching and his voluminous writings. He had faith that new life would soon ignite within the church. Thus, he could advise his followers to remain faithful to the established church, especially to Luther's teaching that a man is justified by faith in Christ alone, without the works of the law. He became one of the main organizers of the Evangeliska Fosterlands-Stiftelsen (National Evangelical-Missionary Society), which encouraged not only home missions but spread into the foreign fields as well. This revival became the most powerful spiritual influence of its time to come out of Scandinavia.

Rosenius edited "The Pietist" and a periodical known as "Mission Tidings" which contain daily meditations for the entire year. Besides all this, his hymn were excellent and were sung in the Scandinavian revivals. These melodies still

graced the 1937 official hymnal of the Church of Sweden and were found in the Augustana Lutheran Hymnal of 1901.

This great Swedish spiritual heritage came to America in the latter part of the 19th century through inspired immigrants who made it a part of the inner spiritual life of our Lutheran church today.

Again, as in the days of Rosenius, we need to hear the voice of the pulpit as well as the voice of the pew. Laymen like Rosenius, who have experienced salvation and know the language of the soul, should make their voices heard. There is so much noise around us, but the still small voice of God must be heard. He still is in search of man.



— by Rev. Vince Will  
Springfield, Missouri

**“In his preaching, he depended upon the power of the Word to bring conversion to the hearts ...”**

Lutheran Free Church and the Hauge Synod were organized. The Haugean influence was also strong within many congregations of the Norwegian Lutheran Church of America, which became the Evangelical Lutheran Church in 1946, and then merged to become the ALC in 1960. The Church of the Lutheran Brethren and the Eielsen Synod also had a strong influence from Haugean teaching and preaching.

There was a keen sense of world missions. Many missionaries were sent out to various parts of the world as a result of Haugean ministries both in Norway and in the United States and some of these groups are still active for the purpose of reaching out to the world.

Many hues and colors of Hauge’s preaching are in the mix of many of our churches today. We want to preserve and build on the heritage he has left us. The following are some of the strong building blocks that he felt were foundational to the life and effectiveness of the church.

1. Strong lay leadership in teaching, preaching and local leadership, with less dominance of church hierarchy. Use of lay pastors along with the ordained pastors should be a norm.

2. Warm evangelistic thrust, emphasizing a personal gospel message and a preaching of repentance

and conversion. This preaching is to be presented in urgency through the empowering of the Holy Spirit.

3. The practice of less liturgical worship services, coupled with the plain yet profound preaching of the Gospel.

4. Bible studies and prayer groups basic to life and ministry of an alive congregation.

5. A pietistic emphasis in one’s Christian life in obedience to a sincere commitment should be the expression of a life having experienced the inward presence and peace of Jesus.

6. The Word of God and its preaching must be central in the worship service and the inerrancy and infallibility of the Scriptures emphasized.

We thank God for this man of faith and the heritage that he has left us.



— by Rev. John Skeie  
New Hope, Minnesota

**AFLC Installs New President**



Rev. Flobert Lloyd Lee, 49, was installed as the third president of the AFLC on September 27, 1992. The campus chapel at 3110 east Medicine Lake Blvd., Plymouth, Minnesota, was filled with AFLC members and friends for the evening service. Pictured is Rev. David Molstre, service leader and Rev. John Strand, who preached on “What Does This Mean?” from Joshua 4:1-7, 21-24.



Pictured is Rev. Robert and Gloria Lee during the service. Scripture readings were given by representatives of AFLC boards and committees. The Seminary Chorus and Bible School Choir sang. Special greetings were brought by Rev. James Minor of The AALC and Rev. Robert Overgaard of the Church of the Lutheran Brethren.



The Co-ordinating Committee in the new board room. The furniture was purchased from a grant from AAL. Absent is Rev. D. Bamhart.

# All-Boards Meeting

September 29, 1992

The annual All-Boards meeting was held again at the ARC near Osceola, Wisconsin. Several boards met the day before in the new board room and offices of the administration building at 3110 East Medicine Lake Blvd.



The World Missions Committee. Absent is Rev. E. Unseth.



The Home Missions Committee. Absent is Rev. A. Monson.



The Stewardship Board. Absent is Mr. Bill Buck.



Rev. Peter Franz, Commission on Evangelism, and Mr. James Boe, Co-ordinating Committee.



Mr. Robert Christian, Home Missions Committee.



Mr. Philip Grothe, Co-ordinating Committee, and Mr. Tim Jones, Board of Trustees.



Mr. Chuck McKeen and Mrs. Karsn Hauge, Christian Academic Education Board.



Rev. Robert Lee visited with Dr. Mary Lindquist, out-going member of the Board of Parish Educaiton.



In response to a 1992 Annual Conference resolution, the Co-ordinating Committee has appointed a committee of seven to study and evaluate the AFLC ministries, structure and finances. Pictured are Mr. Don Hanson, Mr. Eldwyn VanBruggen, Dr. Rudy Skogerboe, Rev. Del Palmer and Rev. Walter Johnson. Not pictured are Rev. Don Richman and Mr. Virgil Mears.

## Officers of the AFLC

### President

Rev. Robert L. Lee  
3110 East Medicine Lake Blvd.  
Plymouth, Minnesota 55441

### Vice President

Rev. Kenneth Moland  
11611 N. E. 140th St.  
Kirkland, Washington 98034

### Secretary

Rev. Ronald Knutson  
Rt. 2, Box 2251  
Brandon, South Dakota 57005



The new AFLC administration building.

## Officers of Boards

### Co-ordinating Committee:

Chairman — Rev. David Molstre, Palmdale, California  
Secretary — Mr. Ralph Peterson, Portland, North Dakota

### School Board:

Chairman — Rev. Lyndon Korhonen, Cokato, Minnesota  
Secretary — Rev. Gary Jorgenson, Ottawa, Illinois

### Home Missions Committee:

Chairman — Rev. Allen Monson, Dickinson, North Dakota  
Secretary — Mr. Henry Mohagen, Towner, North Dakota

### World Missions Committee:

Chairman — Mr. Ken Williams, Ishpeming, Michigan  
Secretary — Mr. Randy Sommers, Chillicothe, Illinois

### Stewardship Board:

Chairman — Rev. Marlyn Kruse, Mankato, Minnesota  
Secretary — Mr. Ralph Johnson, Upsala, Minnesota

### Youth Board:

Chairman — Rev. Joel Rolf, Radcliffe, Iowa  
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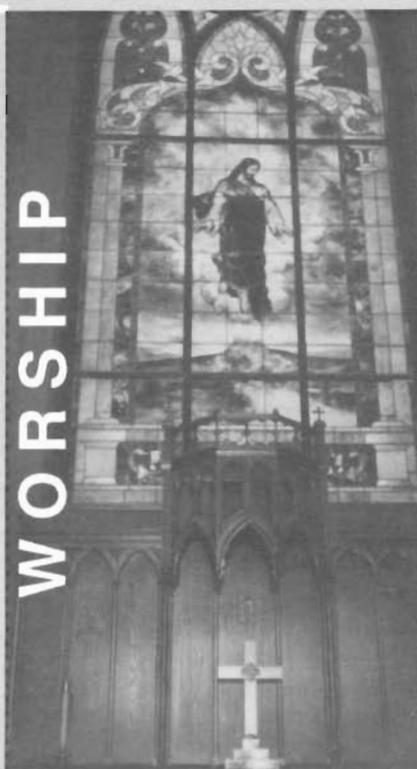
### Women's Missionary Federation:

President — Mrs. Lyndon Korhonen, Cokato, Minnesota  
Secretary — Mrs. David Skordahl, Dalton, Minnesota

### Luther League Federation:

President — Rev. Terry Wold, Murrieta, California  
Secretary — Mrs. Blair

# WORSHIP



## Our Identity In Jesus Christ

Since we have been made one with the Spirit of God (I Corinthians 6:17) worship outside of that identity is impossible (John 4:24).

The purposes and identities of the Old Testament temple, priests, sacrifices and worshippers were carefully spelled out.

In eternity, Jesus only is the temple! (Revelations 21:22) Jesus is the "once given" sacrifice! (Hebrews 9:28) Jesus is the eternal high priest! (Hebrews 7:17) (Jesus is never in the

fourth role — worshipper. He always receives worship.)

In this intervening age, we are all four.

1. **We are the worshippers!** I Peter 2:9 says we proclaim His excellencies. (Proclamation is a part of worship. Notice the "ascribing" of Psalm 29.) Isaiah 43:21 says we are formed to proclaim His praise. John 4:23 says the Father seeks worshippers.

2. **We are the priests!** I Peter 2:9 says we are a royal priesthood. Revelation 1:5-6 says that that priesthood is eternal.

3. **We are the sacrifices!** Romans 12:1 says my body is an appropriate sacrifice, as I live a transformed life. Hebrews 13:15 says "praise — the fruit of lips that confess His name" is an appropriate sacrifice!

4. **We are the temple!** We are the living replacement for Solomon's temple, which was so breathtakingly beautiful that priests familiar with it wept when they saw its lesser replacement, Zerubbabel's temple. (Ezra 3:12) Ephesians 2:21 gives a glorious description of us. "In him the whole building is joined together and rises to become a holy temple in the Lord. And in Him, you, too, are being built together to become a dwelling in which God lives by His Spirit!" I Corinthians 6:19 says that my body "is a temple of the Holy Spirit".

Who are we in Jesus Christ? His temple, His priesthood, His sacrifices and His worshippers. Praise His name forever!

— Sharon Torgerson  
Mojave, California

**Monroe, Washington** — On September 20, 33 people attended the first worship service of Monroe Free Lutheran Church. The congregation started with one committed family but has quickly seen the development of core families who are seeking to begin a Sunday School and a church board. Calvary Free Lutheran Church, Everett, shares their pastor, Rev. David Hinrichs with this mission congregation. Other West Coast District AFLC congregations in Kirkland, Lake Stevens, Arlington and Ferndale are responsible for the worship service on the second Sunday of each month. Elim Lutheran Church, Lake Stevens, donated the altar furnishings. Bud and Adeline Haugen, Lake Stevens, have committed themselves to be a seed family and have joined with the new fellowship temporarily until the Monroe congregation is established.

**Bloomington, Minnesota** — Emmaus Lutheran Church women held their fall kick-off on October 20 with a potluck supper followed by Diana Pierce who spoke and sang. Diana, a local TV anchor woman, shared what it is like to be a Christian in the media today.

**Mr. and Mrs. Ken Hokkanen** recently took positions at the ARC as assistant managers. Ken and Bev are available for meetings at your church to show a video or slides and speak or put on a program promoting the ARC. Call or write the ARC for arrangements.

well as for suffering, embarrassment, disfigurement, and medical expenses.

The Grafton church is named in the suit because the plaintiff was invited to attend the Bible camp by friends from the congregation. The inclusion of the Mission Corporation appears to be based on a misunderstanding regarding AFLC structure, as the summons asserts that the corporation "is divided into a number of districts," including the Northwest Minnesota District, sponsors of the camp where the alleged incident occurred.

A pre-trial conference is scheduled for Monday, April 26, 1993, in Thief River Falls, Minnesota, and a trial on May 3 in the Kittson County Courthouse, Hallock, Minnesota.

## AFLC Corporation Named In Lawsuit

The AFLC Mission Corporation, together with Bethel Free Lutheran Church, Grafton, North Dakota, and the Galilee Lutheran Bible Camp, Inc., were named in a lawsuit filed in Kittson County, Minnesota, by the parents of a minor child who was allegedly injured while attending an AFLC District Bible camp in 1985.

David and Jenel Jorgensen, Eugene, Oregon, who filed the lawsuit on

behalf of their daughter, Tania, maintain that she was injured due to a fall while swinging on a bar in a dormitory doorway, causing a lacerated chin and damages to her mouth, teeth and gums. The couple, charging lack of proper supervision and failure to maintain proper living conditions at the camp, are seeking damages in excess of \$100,000 for a loss of earning capacity and income as a professional model, as

**Roseau, Minnesota** — Roseau Free Lutheran Church hosted the 1992 Northwestern Minnesota District Annual Meeting on October 25. The schedule began with a 3 p.m. prayer service followed by a time of fellowship and supper. At 6:30 p.m. Rev. Robert Lee, AFLC president, was the guest speaker for the evening worship service.

**Indianapolis, Indiana** — St. Mark's Lutheran Church is in the midst of various building restoration projects, including the addition of an elevator lift. On October 24, a Restoration Bean Supper was held to benefit these on going projects.

**Cambridge, Minnesota and Topeka, Kansas** — The first Sunday morning worship services for two new Home Mission congregations were held on September 13. The Cambridge Free Lutheran Mission meets in the local Seventh Day Adventist Church, with Rev. Phil Haugen, AFLC Schools faculty member, serving as the interim pastor. Seminarian Jim Haga conducted the first service for Lamb of God Free Lutheran Church, Topeka, and Rev. Don Greven, AFLBS Dean will serve them for the next few months.

**Everett, Washington** — Aid Association for Lutherans (AAL) has awarded Associated Free Lutheran Churches West Coast District Family Bible Camp of Everett a \$1,500 grant.

The funds will be used to encourage families to attend the camp through scholarship incentives. Also, a video promoting the ministry of the camp will be produced. In addition, songbooks, speakers and recreational equipment will be secured thanks to the grant.

**Coon Rapids, Minnesota** — Maranatha Free Lutheran Church coordinated a work day on October 16, to assist another Home Mission congregation. Maranatha organized a large number of men from the Twin City area and traveled north to Pine City where they joined with Abiding in the Vine Free Lutheran Church men in the construction of their parsonage. The young Pine City congregation is building a parsonage for their first full-time pastor, Rev. Ted Hansen and his family.

**Rev. Mark Bateson**, formerly of Colfax, Wisconsin, currently serves as the pastor of a Free Methodist Church at Armstrong, Iowa, and has been removed from the AFLC Clergy Roster at his request. He was the pastor of Faith Lutheran Church of Running Valley, Colfax, from 1986-1991.

**Cloquet, Minnesota** — St. Paul's Church hosted a special Sunday evening service on September 27, presented by St. John's Free Lutheran Church, Duluth. Personal testimonies were shared by Jim Denney and Glen Lee, and music was provided by the St. John's choir, VBS children, and a ladies trio. Pastor Steve Kneeland, Duluth, was the speaker for the service, basing his message on I Thessalonians 4:16-18.

An extra blessing of the evening was the fact that both the Duluth pastor, a son of St. Paul's, and the congregation have ties to the Cloquet church, who originally "mothered" the new Home Mission fellowship in the neighboring city.

## letter to the editor

To the Editor:

After reading the three articles in the last Ambassador (September 1, 1992) on education options, I feel I must write in defense of the public school. I am appalled at the negative attitudes of the authors who were public school teachers ... perhaps they should consider a career change. I am reminded of a 60s bumper sticker: "My God is alive — sorry about yours!" I would paraphrase and say, "My school is a happy, secure and stimulating place for children to learn — sorry about yours!"

I am recently retired after 32 gratifying years teaching public school, and I would tell those authors that I have worked with and been influenced by devout Christians every year, including pastors' wives, Sunday School teachers, choir members, church musicians, Bible study leaders and countless others.

Of course children can obtain a fine education in a parochial school. However, every year my school has received transfers from parochial schools of children with behavioral problems, physical or mental handicaps, speech defects and learning disabilities for which the parochial school did not have personnel or facilities to serve these children effectively. The public school accepts and serves all God's children.

Perhaps a child can receive a fine education in a home school, too, but the commitment needed is mind-boggling. With 32 years experience and a master's degree in education, I would not presume to be able to prepare every child of every age with the disciplines of foreign languages, physical science, higher math and the fine and applied arts that he/she will need for success in college or the employment world. Also, how can a parent duplicate experiences with science equipment, art media, vocal and instrumental music, physical education, speech and drama experiences? How can two or more children around the kitchen table acquire the social skills of understanding children of other races and cultures, the physically or mentally handicapped and the garden-variety people with which he/she can learn to relate and to appreciate?

Before making a negative decision about public schools on the basis of these articles, I would respectfully request that a parent spend a few days there as a visitor or volunteer. I am confident you will find patience, compassion, kindness, graciousness and love in abundance. Are not these the fruits of the Spirit that we all desire for our children?

*Carol Mears  
Shakopee, Minnesota*

## PEOPLE, PLACES

**Elaine S. Klug**, wife of Rev. Raymond Klug, Fairbury, Nebraska, died September 29, after a prolonged struggle with liver disease and cancer. Funeral services were held on Friday, October 2, in Fairbury, and on Sunday, October 4, in Blackduck, Minnesota. A complete obituary will follow.

**Pukwana, South Dakota** — A pheasant hunt for pastors was held on Tuesday, October 27, at the farm of Percy and Edna Gunderson, south of Pukwana. Housing was provided for those who wished to spend the night, and both noon and evening meals were served. Rev. Wes Johanson, local parish pastor, served as host and coordinator for the event.

**Wichita Falls, Texas** — Christ Lutheran Church held its second annu-

al Mission Fest on October 17-18 with "Missions to the Military" as the theme for the weekend event. The Chaplaincy Department of Sheppard Air Force Base supplied some of the featured speakers, and Army Chaplain Michael Crowell, Fort Hood, Texas, also spoke and assisted in the "ham radio" operations.

Rev. Paul Nash, the host pastor, led a prayer breakfast on the first morning of the conference, and local and visiting HAMS also participated in one of the goals of the weekend, "to use 'ham radio' to reach out to servicemen and missionaries worldwide and encourage them by our interest and prayers."

**Ferndale, Washington** — Triumph Lutheran Church hosted Special Meetings on October 11-14, with Rev.

Richard Long as the guest speaker. The theme for the meetings was "Building Families That Impact the World."

**Rev. Keith Quanbeck**, Champlin, Minnesota, has submitted his resignation as pastor of the Solid Rock Free Lutheran Church, Osseo. His future plans are undecided at this time.

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/s/ Robert L. Lee, Editor

## Schedule for Evangelist John Abel

October 24-29	Fargo, North Dakota
October 30-November 4	Drummond, Wisconsin
November 6-11	Virginia, Minnesota
November 22-25	Abercrombie, North Dakota
December 4-9	Morris, Illinois
January 9-10	Wadena, Minnesota
January 19-22	Pastors' Conference
January 29-February 5	Kalispell, Montana
February 12-17	Everett, Washington
February 19-24	Lake Stevens, Washington
February 25-March 3	Ferndale, Washington
March 6-10	Kirkland, Washington
March 13-17	Arlington, Washington
March 20-24	Astoria, Oregon
March 27-31	Eugene, Oregon
April 18-21	Glyndon, Minnesota
April 24-28	Wyoming, Minnesota
May 1-5	Ortonville, Minnesota
May 8-12	Zumbrota, Minnesota
May 15-19	Stacy, Minnesota

Our AFLC has many praying friends of evangelism and we would appreciate your names. We are asking for 100 prayer partners who will pray during the days of the above meetings. Please drop us a line simply saying: "You can count on me as a prayer partner in your evangelistic meetings and evangelism visitation seminars." Jesus said: "... this kind does not go out except by prayer and fasting," (Matthew 17:21). There is power in prayer. Romans 12:11, 12 says: "... be fervent in spirit ... continuing steadfast in prayer."

— John Abel

Box 97, Hiterdal, MN 56552

## REVIVAL ROOTS ... LEST WE FORGET

A church that does not know its roots does not know itself. The roots of the Association of Free Lutheran Congregations are nourished by the revival movements that swept northern Europe during the last century. Although our history officially only spans 30 years, we have always seen ourselves as the continuation of a fellowship of American Lutherans that will celebrate its centennial during this decade, as well as heirs of an evangelical heritage that was transplanted by our forefathers into the fertile soil of the New World.

This "Heritage" issue of *The Lutheran Ambassador* seeks to introduce our readers (or, in many cases, re-introduce) to some of the men whom God raised up in the past to be His instruments during seasons of refreshing. It is no accident, either, that this issue comes at Reformation Day time since the articles are very much a part of our heritage as Lutheran Christians.

It is true that we cannot live in the past. This does not mean that we cannot learn from the past. History records numerous instances, in fact, when the recounting of past revivals has been used by the Lord to ignite new movements of awakening.

Lest we forget.

## NEITHER FISH NOR FOWL

Is the lay pastor a layman or a pastor? Or does he constitute a third category, "neither fish nor fowl," as the saying goes?

The topic is an appropriate one for this issue, as careful readers will note that most of the spiritual leaders included in our series of biographical sketches were not ordained clergymen. Lay preachers are an integral facet of our heritage, as well as an important feature of church life among us today.

A lay pastor is a man whose gifts for the parish ministry are affirmed by a call from a congregation; it has not traditionally been a calling for which someone prepares or applies, but rather one that seeks out the individual.

A lay pastor is a witness to the church ... and to the trained and ordained clergy ... that only God can create a pastor. A seminary education and an ordination certificate must never be substitutes for the inner call and spiritual giftedness that God alone can give. This is not a denial of the

benefits that are derived from several years of dedicated preparation; rather, it is an affirmation that the Lord of the church is sovereign.

It may be time for the AFLC to review our position and practice on the role of lay pastors today. Certain procedures have developed, all in the name of proper church order, which could create some confusion. The Co-ordinating Committee fills its responsibility to "maintain" the clergy roster by licensing lay pastors at a congregation's request, and normally requiring attendance at the summer theological institutes as a condition for the licenses to be renewed.

A special degree called "Certificate of Pastoral Studies" may be awarded to a man who has completed 12 years of summer courses while serving a parish, qualifying him for ordination if he and his congregation request it. This was never intended to be an alternative to seminary instruction, but a few inquiries seem to indicate that some do view it in such a way.

Perhaps this editorial will ask more questions than answer them. What about the lay pastor who does not seek ordination — will he be required to attend the summer institutes indefinitely in order to maintain his license? Is our goal that all lay pastors should be ordained after 12 years, and, if so, does this indicate a lack of respect and appreciation for the position? Do some men look upon the calling as an easy shortcut into the parish ministry? Should the Bible School and Seminary offer a program for training lay pastors, and then recommend them for call to a congregation? Does a lay pastor register at the annual conference as layman or pastor? Is he eligible for board or committee service as layman or pastor?

Hauge was imprisoned for years due to the fact that he dared to preach the Gospel as a layman. Rosenius dropped out of seminary and never completed his studies nor sought ordination. There is strong evidence that Ruotsalainen did not even attend school long enough to learn how to write. Yet the Lord empowered these men to be His mighty witnesses during days of spiritual famine and His humble instruments during days of spiritual awakening.

Do we really believe in lay preaching? May our replies be the result of careful consideration and prayerful commitment.

**Osceola, Wisconsin** — Aid Association for Lutherans (AAL) has awarded Association Retreat Center of Osceola a \$3,000 grant.

The funds will be used to send staff members to the Christian Camping International convention in Nashville this November. Also, a 20-minute video will be produced to promote the

ministry of the retreat center.

The grant was awarded as part of an AAL emphasis for 1992 called "The Year of Outdoor Ministries." The purpose of this special grant program is to help Lutheran outdoor ministries effectively market and promote their outdoor ministry programs, according to Barb Kuxhaua, AAL church and edu-

cation benefits grant program manager.

"This special focus was developed in consultation with camp directors and Lutheran church body staff who coordinate Lutheran outdoor ministry," she said. Year round camps had the opportunity to apply for grants up to \$3,00 and summer only camps could apply for grants up to \$1,500.

## Can We Afford To Do Less?

*Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you (Luke 6:38).*

**C**hristian stewardship deals with all aspects of the Christian life; but here I want to focus in on the financial. Why is giving such a touchy subject? Could it be because it is totally contrary to the 'old nature.' Resoundingly yes! But even if it's a sensitive area for some, I want to challenge you with these four reasons: 1) eternal souls are at stake; 2) it is very Biblical; 3) investment in the Lord's work and 4) for our spiritual benefit.

Now I know for most unconverted religious folk, giving to the Lord's work and eternity are vague and unreal. Naturally I am writing to the child of God who is walking in the light of God's Word and wants God's best.

Frankly, do you pray about your giving (amount and where)? We are accountable for both. Isn't it interesting how many of God's people will pray about all areas of their Christian life but giving! Why? Is it because we don't really **dare to trust God** that He knows more about our economy *(finances) than we will ever know?*

In Malachi 3:6-16, God says: "I the Lord do not change" and then challenges us to try, test and prove Him and see if He will not pour out a greater blessing than we have room for. Not that we are to pry open the windows of Heaven but He will open freely and abundantly.

A little girl was eyeing a candy jar in a store and the clerk noticing it, told her to take some. But she was hesitant and after some coaxing she finally said, "You take some for me as your hand is larger than mine!" Yes, God's shovel is much larger than yours!

Studying the Scriptures we see that in the four Gospel Books, nearly one

out of every six verses deal with stewardship and approximately one-third of the parables Jesus has recorded in Holy Writ deal with money or talents and the best use of them!

I believe also that the Bible definitely encourages a systematic way of giving out of love, obedience and faith. Then it is much easier to give unto Him (not to an individual, church or organization) as He hath prospered you. The practice is tithing, offerings and gifts. By the way, tithing (and first fruits) was practiced long before the era of Moses. Take a look at Abel, Abraham and Jacob as examples in Genesis 4:4, 14:20 and 28:22. Thus we honor God with the first fruits, not with what is left over or what can we manage without (Proverbs 3:9-10, Deuteronomy 26:10, Leviticus 27:30, 33). We are to give in an orderly manner (I Corinthians 16:2). If you think God is asking too much of you, no doubt you need to pause more at Calvary and look into the loving face of the Almighty, the King of Kings and Lord of Lords. Please prayerfully read II Corinthians 8:1-15, 9:1-9 and I Chronicles 29:10-20.

In one sense that which you will not or can not give away (invest into eternity), you do not possess, it really possesses you!

Jesus not only looks at **what** we give but **how** we give! The widow's mite given unto the Lord out of love, obedience and faith goes a long way! As God hath prospered you! In the light of eternity, notice what Paul states

in II Corinthians 8:3-6. He is utterly amazed at the generosity of these Macedonian believers as they literally begged for the privilege. This compelling urge possessed them because they first gave themselves to the Lord. It was an act of Grace — no pressure, no gimmicks to stimulate their giving — it was because of a personal relationship with the Lord. Yes, the unconverted have little or no interest in giving to the Lord's work, unless they are led to believe their giving will gain them merit before God. One has said there are three kinds of Christians: in name only (which is not Christian), one who has let head knowledge become heart experience and a yielded Christian where God has access to the pocket-book! Does God's Word lead asmiss? **Never! Trust Him!**

Look at Isaiah's response in Chapter 6 after being convicted of his sin, revived and assured that his sin was forgiven? "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — which is your spiritual worship (or reasonable service)" (Romans 12:1). **Can we afford to do less?**



—by Pastor  
Rodney Stueland