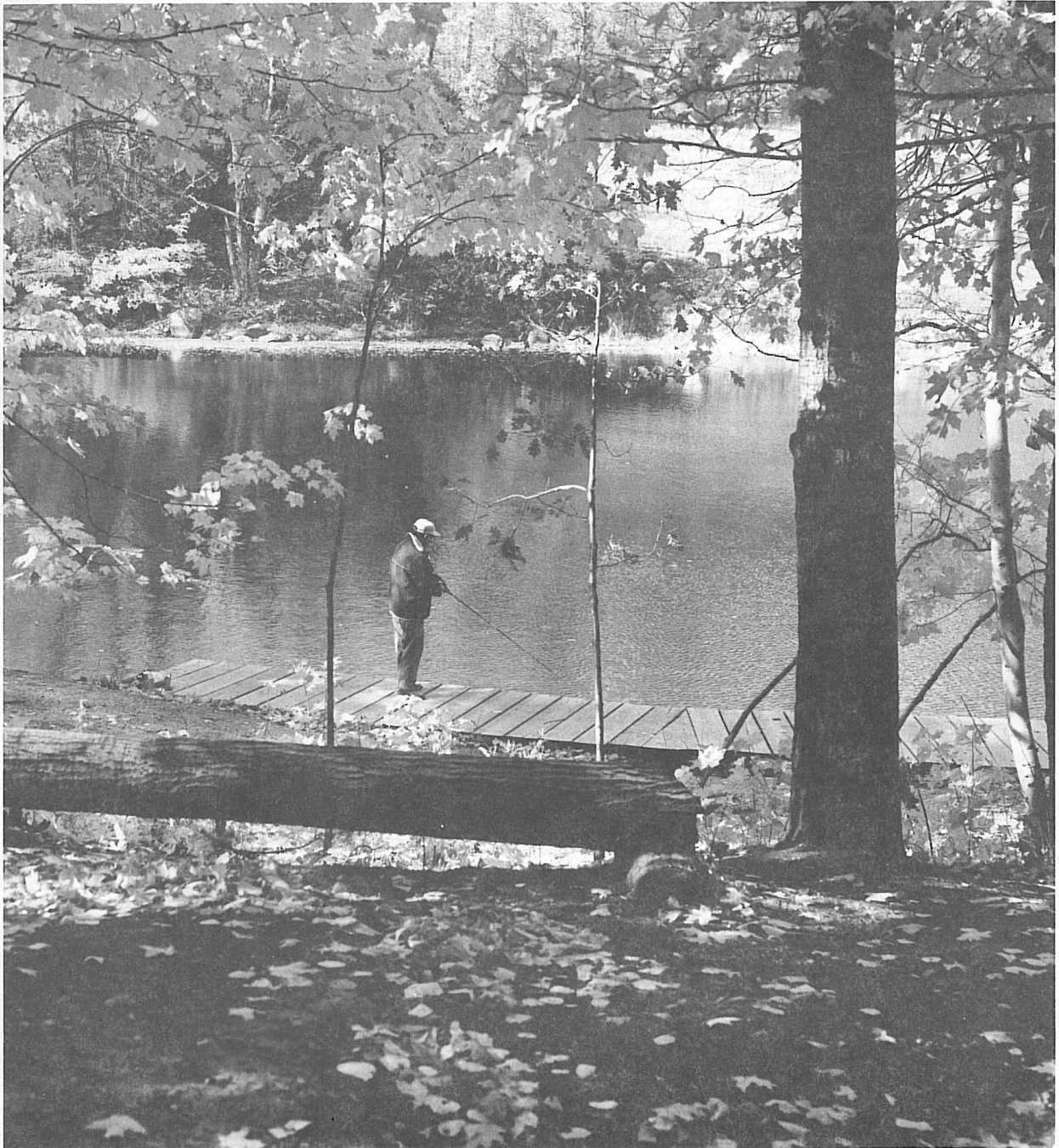


CAN A CHRISTIAN FALL AWAY?
p. 3

THE LUTHERAN AMBASSADOR

October 7, 1986



Amid the Autumn Leaves

Roger C. Huebner, D.D.S.

at the MASTER'S FEET

The pattern of prayer

Part III

It is true that a Christian can pray anywhere and at any time. Yet, our Lord's earthly life and His teaching directs us to consider definite periods and places for prayer. There is opportunity to pray regularly with others and there is opportunity to pray alone.

Congregational Prayer

As we observe the earthly life of our Lord, we note that the synagogue was a regular place of worship for Him. In Luke 4:16, we read that it was His "custom" to go to the synagogue. Since the place of worship was to be a "house of prayer" (Isaiah 56:7), we may assume that prayer was a fundamental part of His activity in the synagogue.

In our Lord's first usage of the term "church" to describe the assembly of those trusting in Him as Messiah, He said, "I will build My church" (Matt. 16:18). It is appropriate to ask what kind of a church He builds. In the Book of Acts, it is evident that the kind of church our Lord builds is in large measure a praying church (e.g. Acts 1:14; 2:42; 3:1; 4:23-31; 6:4; etc.). The New Testament church was sustained by united prayer.

What a privilege it is for us to pray with others. The prayer meeting is the "hour of power" in any congregation. There are distinct promises from our Lord in regard to united praying. In Matthew 18:19, we read, for example, "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven."

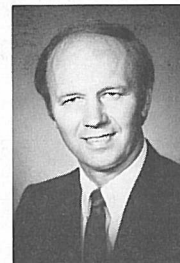
Many of us need a renewal in recognition of the importance of congregational prayer. For many congregations, it is sadly noted that the prayer meeting is the least frequented activity. We sincerely believe that if more of our congregations could be truly characterized as "praying congregations," we would see a tremendous difference in terms of spiritual effectiveness. The degree of blessing our AFLC has enjoyed in its short years is in large part attributable to the prayers of God's people. May God awaken in us a greater sense of dependence upon Him leading to much more prayer together.

Personal Prayer

Not only was the house of worship a regular place of prayer for our Lord, but we observe Him often seeking a quiet place apart from others. Our Lord called His followers to seek a place where they would be undisturbed. In

Matthew 6:6, we read, "Enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Prayer requires a place where we can think undisturbed, where we can freely express ourselves and tell God all that is upon our hearts. Do you have such a quiet place? Our personal situations vary and may call for some creativity in finding that special place. Regardless, personal prayer is a rich opportunity afforded us by our gracious God. May He find us in that place frequently.

Certainly, as mentioned above, we can pray wherever we are. Prayer doesn't require a certain posture or a certain room. Sir Thomas Brown, a great Christian physician, said: "I have resolved to pray more and to pray always; to pray in all places where quietness inviteth; in the house, on the highway, and in the street; and to know no street or passage in this city that may not witness that I have not forgotten God." It is not the place of prayer that is all-important; it is the spirit of prayer as given by God that is so fundamental. The Apostle Paul exhorted: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (I Tim. 2:8). The place of prayer is, after all, where you are.



by Dr.
Francis W. Monseth

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Volume 24 Number 18

the reality, cause and deliverance

HEBREWS 3:12—4:1

Our text mentions the possibility of “falling away from the living God.” I am aware that there are folks who insist that it is impossible for a Christian to fall away from God. They say that if a man is saved he is always saved. They argue that if you are born again you can’t be “unborn” and so on. When reference is made to some person who once professed to be a Christian and now is not, they quickly explain that such a one evidently never was among the saved. He never had eternal life.

I have heard a few go so far as to say, “Now that I have eternal life I won’t be lost even if I should commit adultery or other sins. I would be a poor Christian, but nonetheless a Christian. After all, I can’t lose eternal life.”

can a Christian fall away?

I. The Biblical Reality

Let me point out that no matter how attractive and desirable such a doctrine might seem to the flesh, it is a false doctrine. The Bible clearly teaches that it is possible for a Christian to fall away from God. And if that Christian who falls away never comes to repentance and faith again, he will be eternally lost.

I want to refer you to certain passages in the Bible that show us that it is possible to fall away. And I am not saying this merely for the purpose and pleasure of arguing, but for the purpose of warning all us of the subtle and fearful dangers that we face.

In the second chapter of Jeremiah, verse 13, we read, “My people have committed two evils; they have *forsaken* Me, the fountain of living waters, and hewed them out cisterns, broken

cisterns, that can hold no water.” Here the Prophet declares that Israel, God’s people, had forsaken God. If they had *forsaken* the Lord it implies that they had believed in Him and had followed Him before. Otherwise they could not have *forsaken* Him. We learn, therefore, from this passage that it is possible to forsake the Lord. Verse 17 of this same chapter teaches the same truth.

In Deuteronomy 28:20, we find an exceedingly sharp warning given to the people of God through Moses should they forsake the Lord. He said, “Jehovah will send upon thee cursing, discomfiture, and rebuke, in all that thou puttest thy hand unto to do, until thou be destroyed, and until thou perish quickly; because of the evil of thy doings, whereby thou hast *forsaken* Me.” Mark that the same word, “*Forsaken*,” is used. These folks were in fellowship with the Lord, but they could *forsake* Him. If they could not, there would have been no point in this warning.

Look at King Saul. He had once known the Lord. Samuel, the Prophet, told him one day, “The Spirit of the Lord will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man.” This happened to King Saul. He became a new man, a new creature. But Saul later turned his back on the Lord. Then the Lord said to Samuel, “He is turned his back from *following* Me, and hath not performed My commandments” (I Sam. 15:11). Disobedience to the Lord was his ruin. He died a suicide. He fell away from the living God.

Turning now to the New Testament, we find additional references to the possibility of falling away from the Lord and examples of falling away. We read the following statement in John 6:66: “Upon this many of His disciples went back, and walked no more with Him.” Once they had walked with Him. Once they had had fellowship with Him, but the fellowship had been broken by them.

Using the journeying of the people of Israel to Canaan as an illustration of the Christian’s journey toward heaven, St. Paul states that many of those who were delivered out of the bondage of Egypt failed to reach Canaan because of disobedience and other sins. They were on the way, but lost out. Through this

◇



by Rev. Fritjof
B. Monseth,
1904-1969

FALL . . .

historical tragedy the apostle warns us of the horrible fact that it is possible for a person who has been delivered out of the bondage of sin to fall back into the same bondage and be lost.

II. Causes of Falling Away

But how is it possible for a Christian to fall away from the living God? Some of you who know the Lord and love Him may be asking, "How can a man who has experienced the saving grace of God ever turn his back on Him? How can it happen?" There are several perilous snares and pitfalls to look out for.

1. Self-confidence is one of the extremely slippery places. Where a person yields to the temptation of thinking he is beyond danger or that he has "arrived" spiritually, I believe he is on the very brink of disaster. The Bible says, "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18).

St. Paul writes, in his description of true Christians, that they "have no confidence even in the flesh" (Phil. 3:3). That is to say, true Christians have no confidence in their own ability to resist the devil, and no confidence in their own wisdom to outwit him. The moment we begin to bank on our own resources and our own devices to stand we become easy victims of the wiles of the devil. Look at King Saul and look at Demas. They substituted their own best judgment for the plain Word of God and were lost. If we do likewise our own doom is sealed.

"Where a person yields to the temptation of thinking he is beyond danger or that he has 'arrived' spiritually, I believe he is on the very brink of disaster."

2. Failure to reckon with the deceitfulness of sin is a second dangerous pitfall into which many stumble. The devil can make sin look so innocent, so colorful, so attractive and alluring that the one who neglects to watch and pray

will be deceived. He makes little dishonesties appear so entirely necessary. He can make you feel that it is virtually impossible to survive in our modern world without stooping to dishonesties now and then. He can deceive you into believing that living in the lusts of the flesh is the natural and normal life.

King Solomon, who once lived in fellowship with the Lord, permitted himself to become ensnared by the deceitfulness of sin until the sacred record finally had to say about him, "It came to pass, when Solomon was old, that his wives turned away his heart after other gods" (I Kings 11:4). There is no reference later to repentance on his part. How unspeakably tragic! St. Paul had to report concerning Demas, who once shared his faith, who once labored together with him and traveled with him as a missionary, that "Demas forsook me, having loved this present world" (II Tim. 4:10). Let us beware of the deceitfulness of sin.

3. The third dangerous enemy of our salvation can be lodged within ourselves, according to our text. We are warned, "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief." Unbelief in the Word God had spoken was the poison that caused mother Eve to go astray. Failure to trust in the Lord has been the gateway to misery and to ruin for untold millions down through the ages. When unbelief gets a foothold in our hearts our confidence and trust in the Lord is undermined. It leads to disobedience and disobedience to the Lord leads to tragedy every time. In verse 17 of our text, we read, "And with whom was He displeased forty years? Was it not with them that sinned, whose bodies fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that were disobedient?" These are heart-searching words.

"The devil will oppose us through his agents at every turn, but we must never give in or give up to him."

III. Deliverance from Falling Away

How shall we be spared from the fearful tragedy of falling away from the living God? That's the vitally important question to answer. Our text gives us at least three specific directives, which if obeyed, can deliver us from spiritual shipwreck.

1. First of all, take heed to your own heart. Examine your heart daily to see if you are in the faith. That's what St. Paul admonishes in II Cor. 13:5. He writes, "Try your own selves, whether ye are in the faith; prove your own selves." The Lord says further, "Keep thy heart with all diligence: for out of it are the issues of life" (Prov. 4:23).

Then also, ask God to search your heart. He knows more about that heart of yours than you do. The psalmist prayed, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23-24). We may easily overlook something if we depend only on our own searching. In these days of so much deception it is doubly needful that each of us permits the Lord to examine his heart.

2. A second aid to help us avoid falling away from the faith is to remember our constant need of Christian fellowship. Verse 13 of our text calls upon us to exhort one another as long as it is called today. The "communion of saints" is a must for a Christian. We need to

Oh, I hate sin! I have seen so much heartache; I have seen so many bitter tears; I have gone at the midnight hour and listened to the brokenhearted story of mothers whose hopes have been dashed to pieces by sin, whose hearts have been broken and whose lives have been wrecked, and drop by drop their hearts are bleeding their

SIN

warn each other, we need to encourage and to comfort each other along the way. This is particularly so as the Day of the Lord is nearing. In another passage in Hebrews, we read "Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh" (Heb. 10:24-25). If we see a fellow Christian slipping or falling we ought to be right there to help him up on his feet again and on to the path again.

3. A third admonition to us in our text is to "Hold fast the beginning of our confidence firm unto the end" (verse 14). I like that. We are exhorted to hang on to the Word of God. A lot of winds of doctrine will blow about us. A lot of discouragements will come. The devil will oppose us through his agents at every turn, but we must never give in or give up to him. Jesus says, "Resist the devil, and he will flee from you" (James 4:7).

Keep looking to the Lord. He will never leave you nor forsake you. Let me bring you two testimonies. The first is from St. Paul: "For I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day" (II Tim. 1:12). The second testimony is from Jude: "Now unto him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and forevermore" (Jude 24).

(Pastor Monseth was the first vice-president of the AFLC and a beloved pastor and Bible teacher. Biblical quotations are from the American Standard Version.)

lives away! Oh, sin, sin! No wonder when Paul wanted a word, even the Holy Spirit could not give him a word in the human language that would describe the awfulness of sin. So the nearest he could come to it was to cry out about the exceeding sinfulness of sin.

Joe Henry Hankins

The Fathers of Lutheran Pietism - II

by Rev. Robert L. Lee,
Faculty, AFLC Schools

Spiritual awakening usually comes as a surprise, even among people who are prayerfully seeking it. So it was for Pastor Philip Spener.

His background and personality did not seem the sort to produce a revival leader. Born in a small German village near the French border, Spener grew up under the influence of Christian parents. His godmother, the local countess, also took a loving spiritual interest in the boy and introduced him early to the devotional writings of Johann Arndt and others.

It was her death that led to a quiet spiritual awakening in 13-year-old Philip's life.

An excellent student, Spener was privileged to be educated in some of the finest schools of his day and he eventually received a doctorate in New Testament studies. One of the universities where he studied was in Geneva, Switzerland, and it was there that he was greatly impressed by the pulpit ministry of a converted Jesuit who now proclaimed a clear message of repentance and conversion. Also, he noted that the newly-awakened believers were organized into small fellowship groups within the churches.

Philip Spener was ordained a Lutheran pastor, serving first in Strassburg and later in Frankfurt. In a church system where promotions were usually based on seniority, he now found himself placed above pastors who were twice his age, an obvious recognition of his giftedness.

It was not long before Spener was acknowledged as a leader in church circles and eventually as the most famous pastor in all Germany. Yet he was an unlikely celebrity, for his personality was humble and mild-mannered.

When did the time of revival called Pietism begin? Some remember a service on July 18, 1669, when Pastor Spener preached on Matthew 5:20-26

Philip Jacob Spener 1635 - 1705

and when many in his congregation responded by asking, "What must I do to be saved?"

Others recall the beginning of the first small group devotional meetings in 1670, which soon sprang up in other communities as well. Spener's vision was to create core groups of living Christians within a local congregation, with a goal of bringing spiritual awakening to the whole church.

The final important date for the birth of Pietism is 1675, when Spener published *Pia Desideria* (*Pious Desires*), written earlier as an introduction to a collection of Arndt's sermons. After detailing the defects in the churches of that day, the booklet then proceeded to offer suggestions for reviving spiritual life.

1. The Word of God must be given a central place in home and church. Sunday church services are not sufficient to accomplish this aim and so New Testament house meetings need to be revived.

2. The call to preach and teach the Word is for both pastors and laity and the distinction between them should be minimized by a bold emphasis on the priesthood of all believers.

3. Head knowledge is not enough. People need to be taught that Christianity is new life, consisting of bearing fruit and forsaking the world.

4. There is too much battling about doctrinal differences among believers. Christians need to learn to love believers in other denominations, too.

5. Sermons ought to be more than artful speeches designed to show off the pastor's abilities. The flock must be fed and believers must be built up in the faith. Good preaching comes from the heart of the pastor and penetrates the hearts of his people.

6. A future pastor must be a true Christian, not a "vain, double-doctored fool of the world, who may be crammed with ability, but has not been taught by God." The one who is called to convert others must be converted himself.

Parish Ed

Meaningful worship for children IV

This is the last in a series of four articles. The series is a listing of the separate parts of a worship service as *Concordia* "Order of Worship Service II" (p. 408) prescribes. This order of worship is used in most Association congregations. Thoughts are given in the series for parents and teachers to use in making worship more meaningful for children. It is intended for use in Sunday School Opening Chapel Time or other children's gatherings in 18 or more sessions.

"Children, what is a Collect?"

Session 14: The Sermon

What is the title for today's sermon? Teacher, ask the children to find the title in the bulletin. What text will the pastor preach from? Ask one older student to read it from the front as listeners stand in respect for God's Word. Is the pastor preaching on the Old Testament text, the Gospel text, or the Epistle text? Teacher, review these divisions and groups of the Bible. Now discuss what the sermon may be about, comparing the text with the title.

Explain to the children that the Sermon is the focal point or center of the worship. It is the time for explaining what God's Word says. Some find it very helpful to take sermon notes. The

Word of God is the voice of God speaking (Hebrews 4:12). We are guided through life by God's Word. People may come to realize God can save them from sin when they hear God's Word read and explained. The sermon is a very important part of the order of service.

Session 15: Hymn, Communion, Baptism

Following the sermon in our order of worship, we sing a hymn of response. It has again been chosen to carry through the main thought of the sermon. Perhaps it is a prayer seeking God's help in the matter at hand. Again find the hymn as listed in the bulletin. Have the

SPENER...

It should be no surprise that Spener's suggestions for spiritual reform created a fierce commotion. The orthodox formalists combed through his little pamphlet and claimed to find 263 false doctrines! But the storm that raged around him seemed to leave Spener relatively unmoved and he always responded to his critics with words of peace and reason.

Philip Spener was always a pastor at heart and never considered himself a reformer or the founder of a movement. He was as amazed as anyone when his reforms began to have such a revolutionary impact beyond his own parish, and his fame never forced him to alter his normal schedule of rising for prayer every morning at 5:30 a.m. (except on Sundays, when he started an hour earlier!).

However, his ministry was expanded in a special sense due to hundreds of letters from people seeking spiritual counsel. He answered each letter personally and included each correspondent on a prayer list, eventually dividing Germany and other lands into localities, provinces, etc., so that he might be more precise in his prayer life. Also, the government even granted him free postal rates in recognition of his vast "mail-order" counseling ministry!

"You must be born again!"

Pastor Spener preached over 60 sermons on this theme, and it has often been said that the message of the New Birth is at the heart of Pietism as a movement of revival. But it is important to remember that this emphasis was built on the firm foundation of Justification by Grace through Faith.

What does the Lutheran Church today owe to Pietism? Trygve Skarsten, in a 1981 lecture at Ft. Wayne, Indiana, listed the following: Bible study groups, especially those led by lay men and women; the use of *Portals of Prayer*, *Christ in Our Home*, and other devotional literature; many of our institutions of mercy, such as hospitals and homes for the aged; the study of practical theology in our seminaries; an emphasis on pastoral visitation and personal counseling; confirmation instruction; the world missionary outreach of our church. It is clear that each one of us has been touched by the influence of this revival, even though some Lutherans would be loathe to admit it.

As we remember the life and ministry of Pastor Philip Spener, who served the Lord and His Church faithfully and prayerfully, may our commitment be to do the same. The Lord still has some surprises in store for His people!



Alcohol is involved in:

- 66 percent of fatal accidents.
- 70 percent of all murders.
- 41 percent of assaults.
- 53 percent of fire deaths.
- 50 percent of rapes.
- 60 percent of sex crimes against children.

children find it in the *Concordia*. Study it. Teach it. Use similar methods discussed earlier.

On some Sundays a Communion Service is held at this point in the order of worship. How often is it held in your church? Help children to understand its great significance. In obedience to God's Word, we remember in this special way that He has died for us.

On some Sunday a baby may be baptized at this time or earlier in the order of worship. Remind children of the special day of their baptism. Explain how a child is received into God's kingdom in baptism. A seed of faith is planted in the heart of the baby even when he/she isn't aware. It is a miracle. The parents, sponsors and congregation promise to nurture the child in the faith. If the child strays from Jesus, he must come back and be forgiven.

Teacher, ask children to find the date

- 60 percent of child abuse.
- 56 percent of fights and assaults in homes.
- 37 percent of suicides.
- 55 percent of all arrests.
- 36 percent of pedestrian accidents.
- 22 percent of home accidents.
- 45 percent of drownings.
- 50 percent of skiing accidents.
- More admissions to mental hospitals than any other cause.

Statistics are from the 1983 U. S. Health and Human Services and 1982 FBI files and are quoted in the Ann Landers column for Sept. 13, 1986. Miss Landers further mentions the facts that alcohol is involved in 50 percent of all traffic accidents each year and that more than 25,000 people are killed in these accidents and one million seriously injured. She also states that alcohol is the No. 1 killer of people under age 25.

(Ed. note: The situation, however, is not serious enough to require even a warning label on bottles of alcoholic beverages. You figure it out.)

they were baptized. How beautiful it is for a child to know that he/she is a child of God.

Session 16: The Lord's Prayer

Next in our order of worship we pray together the Lord's Prayer. Teacher, have a student read it from the Bible. Have a simple scene in drama as when the disciples asked Jesus how to pray. Study it in Luther's Small Catechism. Bring out some main points that will help children better understand it. Teach what a petition is. Help them to love the Lord's Prayer. Pray it together.

Session 17: Benediction

What is a benediction? It is a way to give a blessing in God's name. It gives assurance of grace and peace in Jesus to all who receive it in faith. Discuss what it means to "bless you and keep you." What is a blessing? Read Numbers 6:22-27 and Luke 24:50. Other references in Scripture that could be used for a benediction include Ephesians 3:20-21, I Thessalonians 3:12-13, Hebrews 13:20-21, Jude 24-25. Listen carefully, children, to the benediction. It is very special and makes one feel very thankful to a loving God. In the order of worship the congregation then sings together "Amen, Amen, Amen." What does Amen mean? "It shall be so." Sing it with the children. We believe God will give us His grace and peace. We have His grace and peace in light of all we have heard this morning in our worship service.

Session 18: Closing Hymn and Postlude

Finally, in our order of worship, we sing a closing hymn. It is often a short hymn of joy and praise. Our hearts are truly filled with joy as we think on all that we have heard, received and shared in our service of worship this morning. Teacher, lead the children in singing with great joy:



"Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

Concordia #36

The organist now plays a postlude. "Post" means "after." He/she has likely chosen a tune of praise and rejoicing. Ask the children to pay close attention today. Is it a tune you recognize? Does it sound joyful?

As the organist begins the postlude, the people in the congregation begin to greet one another. We are rejoicing together in what God has done. We have fed on His wonderful Word. We are better equipped to serve Him. We have worshipped God!

*by Mrs. Barbara Moland
Our Redeemer Lutheran Church
Kirkland, Wash.
Board of Publications
and Parish Education*

Ashamed

Many a man is saved by guilt, and the beginning of a better life is often that moment when a man confesses, "I was ashamed."

'If
my
people'



"And after that, He appeared in a different form to two of them, while they were walking along on their way to the country. And they went away and reported it to the others, but they did not believe them either.

And afterward He appeared to the eleven themselves as they were reclining at table; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen. And He said to them, "Go into all the world and preach the Gospel to all creation. 'He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned' " (Mark 16: 12-16, NASB). (From the appearance of the Lord Jesus after His resurrection.)

I pray that we might visualize Jesus as He walked with these two men. It says they did not recognize Him at first, but when they did, they went to tell others. This is what evangelism is all about: to go and tell others the Good News that Jesus is alive again. Yes, there are still many who do not believe this.

Then as Jesus was eating with His disciples, he also had to rebuke them because of their unbelief. They refused to believe those who had seen Him after the resurrection. Yes, we need men to go and tell the Good News. We cannot give up this precious work of the Lord. One soul is worth more than the whole world.

The Coordinating Committee, President Richard Snipstead, and the Commission on Evangelism, met a few times before the Annual Conference in June at Warm Beach, Washington. We discussed the calling of a full-time evangelist. After much prayer we were led, for various reasons, to not call any one person into this work. We were led

instead to call 11 AFLC pastors to go out in this evangelistic work—men who could get some time away from their congregational duties. As we do not at the present time have the financial support to send out a full-time evangelist, it seems that this is the right way to go. We must continue to support evangelism in the AFLC.

I am so thankful that the 1986 AFLC Annual Conference accepted these plans for at least one year. We thank you for this decision and pray that we can continue to work together for the furtherance of the kingdom of God. May God bless you all in a very special way.

The following men have been sent a Letter of Call to participate in this evangelism program. Those from the Commission on Evangelism are: Pastor Verle Dean, Rev. Laurel Udden, Rev. Peter Franz and Pastor Lyle Twite. Also selected are Pastor Kenneth Thoreson, Rev. Richard Anderson, Rev. Robert Lewis, Rev. David Molstre, Rev. David Skordahl, Rev. Harris Van Someren, and Rev. Allen Monson. This is just a guideline. If you would rather call on another pastor for evangelistic meetings, you may certainly do so. There are some duties for which each congregation would be responsible while this person is with you. The congregation must pay his transportation, provide food and lodging, and contribute a gift as you are able as these men will not be paid by the AFLC.

We of the Commission on Evangelism would like a report from each of these evangelists on all evangelistic meetings. The reports should include the name of the congregation where the meetings were held, the number of souls in attendance at the meetings, and the results of the meetings. Please send this report to the Commission on Evangelism so we can present as complete a

Concerning evangelism in the AFLC

report as possible to the 1987 Annual Conference. If pastors other than those listed previously are asked to speak for evangelistic meetings, we would also appreciate a report of those meetings. In this way we will be able to determine how well we have blanketed the AFLC in evangelism.

These names will be available at the AFLC Headquarters and from the Commission on Evangelism if you have any questions. We pray that the Lord Jesus will go with you into all the world as the Good News is preached to every creature.

—Lay Pastor Verle Dean, Chairman
Commission on Evangelism

Written in a Rest Home

So many things I cannot do
Since I am shut in a home.
Shut in with God and, praise His
Name,
I do not have to roam.

For I can reach the throne of grace
While seated in my chair;
Because He has bestowed on us
The privilege of prayer.

And He has etched upon my heart
His promises to me,
Of peace and comfort better far
Than joys that used to be.

by Selma Fisher

(Mrs. Fisher, now deceased, was the grandmother of AFLC pastors Ralph and Philip Rokke.)

editorials

DESPERATE YEARS

We have a book in our library entitled *The Desperate Years*. It is a pictorial history of the Thirties. Leafing through the book one finds it aptly named for the decade brought forth the Great Depression, gangsterism, natural disasters and the Second World War, among other things.

Yes, desperate years, ones which only our older people remember really well for their significance. Oddly enough, there is a certain nostalgia connected with the Thirties. They were "dirty" in the plains area of the United States and Canada, but they fostered a togetherness that has been lost in the more prosperous, automated and mechanized times that have followed. We sense among those old enough to know that something is missing now.

In church life the Desperate Years were ones of testing as finances scraped rock bottom. Church officials, conferences and conventions, yes, the people themselves, wrestled with the questions of whether foreign mission fields could be maintained, of how to pay the salaries of home mission pastors, of keeping church institutions of learning open, of having work for men who finished the three-year seminary course. It is vivid testimony to the determination of the people and God's enablement that so few cutbacks actually had to be made. There was a will to sacrifice both among those who gave and those who were dependent upon the giving of others.

Every decade we know about has had its claim to desperation, the Eighties included. In our time we don't suffer dust-laden skies and the wrenching poverty which prevailed in the Thirties. But ours is a world and society of terrorism, natural upheavals, crime in the streets, disease, the threat of nuclear holocaust, drugs.

Never has mankind had so much learning, so much data at its fingertips, such resources for fighting disease, such a high standard of living, or reached so far in our universe. But also, perhaps never has there been so much despair and fear and lack of purpose.

Churches are relatively prosperous, in places almost sleek and fat. And yet there is often a lack of purpose, a confusion of theology and a woeful decline in positive impact on society.

These are desperate years and they are our years. They are not somebody else's responsibility, although we may like to blame preceding generations for some of our woes. These times are our responsibility. What we do now or fail to do will impact greatly on the last decade of this century and the beginning of the next.

We are a small church body. We cannot do very much, but we can do something, maybe more than we know. But whatever we do will depend on how serious we are about our commitment to Jesus Christ, our service to our fellowmen and how much we believe in the power of God to enable us for the tasks of doing His work in our world.

EMPHASIZE PRAYER

This year, 1986, is to be a year of prayer which we hope will precede revival, quickening and awakening. Personally, we are glad for this emphasis. It has caused not a few of us to study the subject of prayer to an extent we may never have done before and otherwise might not have done. Perhaps this has involved the reading of good books on prayer and certainly the searching out of Bible references on the topic. All of this has been to the good.

But we sense a desire on the part of our people to move on to the second half of our two-year emphasis, revival. Now that is good providing we don't neglect prayer at any time. It is not a case of revival doing away with prayer eventually. Far from it. Rather, revival, the product of prayer, will strengthen the desire for prayer and increase its use.

Also, no one knows the time at which revival will come. Some denominations announce meetings as though revival is to come the week of July 15-22, for instance. It may, but then again it may not. It is God's will that it come, but hindrances can foil its coming. There may be unconfessed sin among Christians. There may be a lack of unity and purpose among believers. There may be a lack of commitment in pastor and/or evangelist. It may be that the power of Satan has not been bound by believing prayer. The reader may think of other reasons why revival doesn't come.

Many people in the Association long for revival. They pray that it will come soon. Let it come *now*. It will give our work new momentum, as well as bring new life to hungry hearts. Revival among us will spill over to other Lutheran church bodies, other denominations. It is something that cannot be self-contained. In its nature it overflows to others.

But as we wait for revival and the renewal it will bring, let us still emphasize prayer and spend much time in prayer. Great things are wrought by prayer. You may say, "I am only one. What can my prayers do?" Remember, it may be your earnest prayer which will tip the scales for a mighty work to be done among us. In devout prayer one lines up on the Lord's side and there is the possibility of great things happening.

Pray. Continue to pray. "The prayer of a righteous man has great power in its effects" (James 5:16).

the richer the blessing

The sooner I learn to forget myself in the desire that He may be glorified, the richer will the blessing be that prayer will bring to myself. No one ever loses by what he sacrifices for the Father.

Andrew Murray

world missions

Letter from a handyman

We made it to Brazil! After an interesting and somewhat eventful trip we arrived in Curitiba on December 10th. (Via Kansas City, Atlanta, Miami, Rio de Janeiro and Sao Paulo) The change in weather from an ice storm in Kansas to the heat of Curitiba was quite a shock. Paul (Abel) and family met us at the airport and we had an enjoyable reunion. We stayed with the Abels until the 23rd. During that time we became acquainted with their church and the different culture, language and so on. I built a pulpit for Paul and helped put up a radio tower for Pastor John Abel and followed Paul around much of the time. Jane and I spent time with a new convert, Marcos, a lawyer, who taught us Portuguese each morning. The language is a very frustrating experience

but we're slowly improving and able to communicate quite well now.

We came by bus to dry, dry, dusty Campo Mourao on December 23rd and spent a 100-degree Christmas Day with George and Helen Knapp and others. Emily and I went swimming. That's a new Christmas tradition for us. We missed families and home but Jesus is the same around the world so we had a rejoicing day.

In Campo Mourao I have become a handyman of sorts, digging waterlines, painting, cleaning buildings, sanding wood blocks, etc. We are getting ready for conference and then three weeks of camps. We attend Sunday School on Sunday morning and worship in the evenings here. We've attended mid-weeks at both La Parana Church (Tues-

day night) and Central Church (Thursday night). Mocidade (Youth) is on Saturday evenings and we've attended some of these meetings as well. The people are warm and friendly and we look forward to our next months of fellowship with them. I have had an opportunity to preach (George translating) and several opportunities to bring greetings and a brief testimony.

We will remain here in Campo Mourao for two or three more months. We are settled in and traveling is so difficult with the kids. The heat and dirt have been an adjustment. We've had minor intestinal problems and several bouts with pink eye and bugs burrowing in our feet. Jane and the kids will stay here while I travel to Victoria, and hopefully Londrina, Rondonia and maybe further north. This will probably be in March.

We've met new Christians here and have enjoyed the enthusiasm of others as they sing and sing and pray on, often unconscious of the time. Most services are an hour and a quarter to an hour and a half. Last week we visited a VBS in Iretama. They had over 100 kids which was great for a small church and town. The Bible School students from here in Campo Mourao were leading and we could see that God was at work in and through them.

Brazil is a beautiful, lush country. The people, as I mentioned, are very pleasant but there is so much corruption and dead religion. Poverty is unbelievable. Just down from the Institute here, maybe 100 yards, is a villa where there are open sewers and shacks for houses. My family and I went walking there a few evenings ago and went into a house and visited with a lady who had six children. Some were naked, all were filthy and a new baby with bugs all over its eyes was wrapped in a rag. What do we do? They seemed so content. Money is not the answer. We are seeing much, experiencing much and always looking to the Lord to see what we are to do in this world. Christ and His Word hold the answers. We pray the Holy Spirit will lead us into all truth and guide us according to the perfect will of God.

One thing I did when we first arrived was work in their American library, sorting out books that have been sent down. I picked up several books about "Great Personal Workers" and men of
cont. on p. 13



Letters to the editor

FOR THE WHOLE BIBLE

Congratulations to Pastor Ray Melheim and Evelyn Lebsock for their most enlightening and courageous recent letters to the Minot Daily News in regard to the impending merger of three Lutheran synods.

In March, 1984, I wrote to three bishops of these synods and to the local council members voicing my concern in rejecting part of the Bible. In reply, Dr. Bishop (David) Preus enclosed an article by Lowell O. Erdahl, District President of the Southeast District of Minnesota. The article contained about 850 words. Three hundred fifty words pointed out numerous imagined errors and possible discrepancies, most of which have been cleared up in the last few years.

One statement to me is almost perfect double talk: "You will come to see we don't believe in Jesus because of a theory of biblical inspiration, but we believe in the Bible because of Jesus."

Most Bible students know Scripture teaches that all people should be able to know there is a God by observing God's beautiful creation, the world and the

firmament without a Bible. Their built-in conscience causes guilt so that the most remote tribes offer sacrifices to appease an angry god. The Bible is the only book that reveals the love and mercy of God in Christ Jesus.

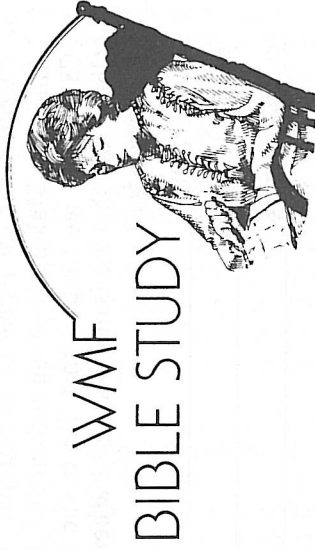
"Inerrancy" - is it the word that is feared and hated - or is it what the word means? Twenty-five years ago many of the Lutheran Free Church members declined to join the merger that became the American Lutheran Church. The minority lost their church, seminary and schools. Today they have a seminary, schools and churches after 25 years of struggle. This certainly will happen to us who want the whole Bible.

I urge all pastors and laymen who believe the whole Bible to speak before it's too late.

*Valdemar Hovde
Minot, N. Dak.*

(Ed. note: Perhaps a word of clarification is in order. The ALC began in 1961. The LFC was not a part of that merger, but the major part of it did join the ALC on Feb. 1, 1963. The minority to which reader Hovde refers was forming their own fellowship, the AFLC.)

NOVEMBER, 1986



Lesson eleven

KEY WORDS FROM GOD'S WORD
BELIEVE

Hymn No. 242 (*Concordia*) - "Now Thank We All Our God"

We in America have so much to be thankful for and must give our thanks and praise to God. We believe that He has spared us and blessed us, not because we are so good, but because of His great mercy and love. On our coins we have the inscription "In God we trust". Yet the evidence of moral decline in America tells us that there are many who do not trust or believe in a Living, Almighty and Everywhere-present God.

How is it with you today? Do you really believe in God? Do you with your whole heart believe Jesus is the Christ, the only Son of God? Do you believe in the Holy Spirit?

1. Why did Jesus talk to the Jews the way he did in Jn. 5:38-40?

2. What did Jesus know about the heart of these Jews? Jn. 5:42-44

A. What was Jesus looking for? v. 46

B. Does God know what is in our hearts?

6. What does Rom. 10:10 say about believing?

To really believe on Christ means a person adheres to, trusts in, and relies on Christ alone and with the mouth speaks freely of his faith and confirms his salvation. The resurrection of Jesus proves that He is Lord and Christ and is living today in the hearts of all believers by the power of the Holy Spirit.

When our children were small, we sang this song at our table devotions:

"Keep on believing, God answers prayer;

Keep on believing, He's still up there.

Sorrow and troubles will soon disappear;

Nothing can harm you when Jesus is near.

Keep on believing, the storm will pass;

Look for the rainbow, 'twill come at last.

Trust in His promise, 'twas written for you;

Keep on believing and pray your way through."

The sin that will keep one out of Heaven is unbelief.

Hymn No. 300 (*Concordia*) "Though Troubles Assail Us"

Women's Missionary Federation November Project:

Cradle Roll/Junior Missions fund assists in the salary of the Parish Education Secretary of the AFLC, Missionary Carol Knapp and provides Sunday School material on our mission fields.

3. We confess in the Apostles' Creed that "I believe in God the Father Almighty, Maker of heaven and earth." According to Luther's Small Catechism, we confess that He is the Father of our Lord Jesus Christ and that He is our God and Father. What does this mean for our assurance?

A. Jn. 3:16 _____

B. Matt. 6:26-30 _____

C. Acts 17:25 _____

4. In the Second Article we confess that we believe in Jesus Christ.

A. What does Jesus say about believing in Him? Why? Jn. 14:1-6

B. What else am I to believe about Jesus? Jn. 20:31 _____

C. What does Jesus say about His relationship to the Father? Jn. 10:30 _____

D. When we come to Jesus and believe what He says is true, can we trust our families to Him? Jn. 1:7; Acts 16:31,32 _____

E. What other blessings can be ours as we believe on Jesus?

Jn. 11:25, 26 _____

Rom. 8:28 _____

I Thess. 5:18 _____

I Jn. 1:9 _____

5. In the Third Article, we confess that we believe in the Holy Spirit. It is not easy to understand the significance of God the Father, Creator. It is even harder to understand God the Redeemer, Jesus. But to say we believe in the Holy Spirit is even more difficult. The Holy Spirit is true God; this we believe (Acts 5:3, 4; I Cor. 3:16). How does man come to Jesus? How does man come into His kingdom? (See Luther's explanation to the Third Article of the Creed.)

A. By what power do we come to Jesus and believe on Him? I Cor. 2:13, 14 and Jn. 3:5, 6 _____

B. What means does the Holy Spirit use to bring us to Jesus? I Pet. 1:23; Jn. 14:26; 16:13 _____

C. It is the Holy Spirit's work to make us more and more like Jesus. How does He do this? Eph. 4:22-24 _____

A dream fulfilled . . .

the Lutheran Bible Institute in Apolo

by Pastor Edmundo Hassenteufel

The Lutheran Bible Institute opened in April, 1980, for the first time and was a common effort by the Apolo District of the Latin American Lutheran Church and the World Mission Prayer League. It is of importance that this time the institute was not an initiative of the WMPL, but rather it was the vision of the national leaders of that area. They realized that the work was growing and that many new congregations had been established: two new churches per year. Soon the question of pastoring

these new churches arose. How could the local believers provide for the education and training of new pastors?

Certainly, there was the specific need: pastors. But even greater was the need to have them trained in the area. It is almost impossible to take the believers from their homes and bring them to the big cities when there are no funds available for transportation, room and board, much less for the support of their families.

Suddenly, a new idea and vision arose. A Lutheran Bible Institute could be started in the area itself. At least they could try, although still teachers were needed for those classes. And, of course, funds had to be available for the support of the students, for books and other materials, and for food. It was at this point that the WMPL offered to help in every possible way. We provided teachers and a certain amount of funds. Missionaries from La Paz and Sta. Cruz started to make plans in order to go to Apolo. The people in Apolo, under the direction of Pastor Abdon Mendoza, started to compose a curriculum, sent letters to all the congregations, and waited for answers. Soon there were 15 prospective students and five teachers. The next question was: when could classes start? The ideal time was during the fall months of April, May, June and July, since at this period the students would not be working in the fields and were able to attend a Bible institute.

There have been now six years of hard work. Many times it has been difficult to find more teachers who would be willing to go to Apolo, since the area lies in the interior of the country and transportation is not easy. As a matter of fact, everything has to be brought by air: all materials such as books, food, furniture, fuel and, rarely, dehydrated meat for at least two weeks. Some brave missionaries endured three months of classes and some are not able to spend more than one week there. But in spite of difficulties, and thanks to a faithful God, it was possible to carry on. And by this time, there have been as many as 18 students who have graduated after studying in the Institute for at least three years. Of

those, last year, 12 fine men were ordained into the ministry.

Every year when we go to Apolo, we can see how the work is growing amazingly. We certainly know that the Holy Spirit is working among the believers. In an area where there is no transportation, except by human power, there are workers who walk up to three days in order to reach people who as yet have not heard the Good News. And they have to carry on their backs Bibles, hymnbooks, communion sets, movie projectors, batteries, filmstrips and, of course, their food and drinkable water and what else they need on the way. And it is because of these difficulties that they also are praying for funds that a jeep would be made available for their work.

New believers amaze us as they learn to love the Lord. One of the examples is the way in which they tithe and give offerings. One day a shoeless believer gave his entire income to the church. Another owned nine cows and bulls, but did not know how to give ten percent of his livestock. He prayed in order to find the answer and soon came up with a solution. He could give more than ten percent of course! So he gave the entire cow to the Lord as his offering!

We could tell countless stories of how believers crossed rivers (there are bridges only in a few places), how they were attacked by all sorts of bugs, and sometimes wild animals, how when they ran out of food and water they were forced to drink polluted water, how they got sick and had to carry their sick to the nearest town in order to receive medical attention. We could tell how they were persecuted, beaten, threatened, thrown out of towns, were denied decent places to spend the night, and how sometimes some of their sick died on the way to the nearest town. And, of course, we could tell of how many people were saved, how many came to repentance, how many were healed, how many were transformed, even many of those who originally persecuted the believers. Certainly, we can only praise and honor God the Lord for all the faithful in those areas!

(Pastor Hassenteufel is a pastor of the AFLC on loan to the World Mission Prayer League and lives in Bolivia.)

HANDYMAN . . .

God in "their finest hour." Also I read biographies of Henrietta Mears, Billy Graham and other missionaries. What a longing it puts in your heart when you read of how God has used men and women for revival and the salvation of souls. These people are no different than you or me or any other men in seminary. They are and were characterized by deep Biblical convictions, trust in God and dependence on the Holy Spirit (exhibiting itself in rich prayer lives). They had the same beliefs and convictions that many of us have but they went out and worked. Certainly in various ways, but they all went out and worked and acted as if they really believed that people needed Christ and His Word in their lives. We must be people of plans, goals, action, all for the glory of God, always depending and relying on the Spirit's power through the Word. I feel we are always at a turning point: Will we go on for God or will we sit with our convictions?

—Jeff Swanson

(Ed. note: This letter was written by Jeff Swanson while he was on internship in Brazil earlier in the year. We regret that we did not use it before. *Ambassador* readers will be hearing from Jeff, now Rev. Jeff Swanson, Kalispell, Mont., again in the near future.)

our hymn study

Concordia, No. 310

Tune: More Love to Thee

Theodore E. Perkins, 1875

Elizabeth Prentiss, 1869



"Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him" (I Jn. 2:15).

Mrs. Prentiss wrote this hymn in 1856, 14 years before its first publication, during a time of mental anguish and physical pain. No one knew of the hymn's existence; it was a private devotion. The author's husband, Dr. George Prentiss, a Presbyterian minister and professor at Union Theological Seminary, provided the following information: "Like most of her hymns, it is simply a prayer put into the form of a

verse. She wrote it so hastily that the last stanza was left incomplete, one line having been added in pencil after it was penned. She did not show it, not even to me, until many years after it was written; and she wondered not a little that, when published, it met with such favor."

The theme is expressed in the first line and is repeated twelve times.

Elizabeth Payson Prentiss (1818-1878) was born in Maine, the fifth of eight children. The bright and gifted girl was only 16 when she began contributing poetry and prose to *Youth's Companion*. She became a public school

teacher before marrying George Lewis Prentiss in 1845. Although much of her life she was physically invalid, she wrote many books, all of which were religious. She can be described as a mystic. Of her approximately 120 hymns, this one, the one she secretly wrote and hid in her heart, is the only survivor.

Astonishingly, while Theodore E. Perkins (1831-1912) wrote 15 tunes, I was unable to find anything biographical beyond the preceding iota, his years of life.

—Don Rodvold

1986 Attendance Report of AFLC Family Camps

Association Retreat Center, Osceola, Wisconsin

(Given are the number of persons from each city listed. Suburban addresses are given under the one heading, Minneapolis.)

ARIZONA: Tucson-1.

IOWA: Forest City-1, Garden City-11, Radcliffe-20, Roland-6.

ILLINOIS: Dekalb-14, Lombard-4, Sycamore-6, Waterman-2.

MICHIGAN: Chatham-2, Escanaba-5, Ishpeming-10.

MINNESOTA: Ashby-2, Bemidji-5, Bethel-1, Buffalo-2, Butterfield-3, Cannon Falls-3, Cokato-21, Dalton-1, Duluth-2, Fergus Falls-1, Fertile-4, Forest Lake-6, Granite Falls-4, Kandiyohi-6, Kenyon-17, Loretto-5, Mahatowa-1, Minneapolis-102, Monticello-5, Moorhead-5, Northfield-10, Paynesville-5, Pipestone-2, Roseau-7, Sacred Heart-6, Scandia-7, Spicer-14, St. Cloud-5, St. Paul-4, Stacy-2, Thief River Falls-12, Tyler-6, Wadena-2,

Wanamingo-2, Warroad-5, Willmar-3, Zimmerman-7, Zumbrota-1.

NORTH DAKOTA: Burlington-1, Dickinson-9, Grand Forks-3, Portland-6, Reynolds-3, Ross-2, Verva-1, Wahpeton-2, Williston-14.

NEW JERSEY: Morristown-4.

SOUTH DAKOTA: Ortleigh-6.

WISCONSIN: Amery-30, Burtrum-2, Chetek-2, Clear Lake-3, Colfax-3, Cumberland-4, Deer Park-5, Grantsburg-2, LaCrosse-2, Mason-8, Milwaukee-2, New Auburn-1, New Richmond-1, Osceola-4, Prairie Farm-5, Westby-2.

ADDRESS UNKNOWN: 6 persons.

GRAND TOTAL: 472 (1985-462; 1984-388).

STATISTICS OF CHILDREN AND YOUTH: Pre-School-54 (51), Elementary-100 (109), Junior High-43 (28), Senior High-29 (28). Total-226 (216). (Included in grand camp total; last year's totals in parenthesis.)

Camp Galilee, Lake Bronson, Minnesota

CALIFORNIA: Lompoc-1.

MICHIGAN: Escanaba-4.

MINNESOTA: Badger-11, Borup-1, Cannon Falls-1, Cloquet-1, Dalton-1, Fergus Falls-2, Greenbush-11, Lake

Bronson-1, Minneapolis-4, Moorhead-2, Newfolden-18, Pine River-2, Remer-2, Sebeka-1, Thief River Falls-46, Wadena-10.

NORTH DAKOTA: Binford-9, Fargo-21, Grafton-19, Grand Forks-4, Langdon-1, McVile-4.

GRAND TOTAL: 181 (1985-177, 1984-164).

STATISTICS OF CHILDREN AND YOUTH: Age 3 and under-7 (15), Ages 4 to 11 - 26 (35), Ages 12 to 19 - 29 (8). Total - 62. (Included in grand camp total; last year's totals in parentheses.)

Personalities

Rev. Herbert L. Franz has resigned as pastor of St. Paul's Lutheran Church, Cloquet, Minn., where he had served for 26 years, effective Oct. 1. He will devote himself to evangelistic preaching in the congregations for the foreseeable future.

Rev. Terry Olson, formerly of Lake Stevens, Wash., has accepted the call to Grace and Zion Lutheran Churches, Valley City, N. Dak., and has already taken up his work there.

Family Camp held near Williston

The Western North Dakota/Eastern Montana/Canada District of the Association of Free Lutheran Congregations held its first-ever Family Bible Camp this past July 14-18. The camp was officially titled the "Mon-Dak-Ada Family Bible Camp" (short for Montana/North Dakota/and Canada).

We rented a facility owned by the Church of the Lutheran Brethren known as Camp Cherith. The camp is located on the shore of Lake Sakakawea about 20 miles east of Williston in north-west North Dakota.

Attendance at the camp was a very pleasant surprise. Not having held such a camp before, we had little idea what kind of response to expect. We hoped for 80 to attend. Actual registrations exceeded 150!

Mrs. Linda Mohagen was the children's Bible teacher. Pastor Einar Unseth taught the Jr. and Sr. High class and Pastor Dale Mellgren instructed the adults. Our evening speaker was Pastor Bruce Dalager.

It was a good week of study and fellowship in God's Word. Enthusiasm for the camp ran high and we look forward to another District camp next year.

*Pastor Gary Jorgenson
Camp Dean*

Pentti Memorial Library established

Hope Evangelical Lutheran Church, Ishpeming, Mich., Harvey L. Jackson, pastor has established a library in memory of Rev. Kenneth Pentti, a former member who died a year ago this past summer. He had served as evangelist in the AFLC most recently.

Anyone with writings, articles, tapes, pictures, etc., of the ministry of Pastor Pentti may send them to the Hope Free Evangelical Lutheran Church Library, Box 83, Ishpeming, Mich. 49849 or simply use the address: Pastor Kenneth Pentti Library, Box 83, Ishpeming, Mich. 49849.

Anyone wishing to borrow any of the materials from the library may write to one of the above addresses also.

news of the churches

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 church in which he or she held membership.

MINNESOTA

Dalton

Mrs. Milton Erickson, 67, Aug. 25, Sarpsborg. (Ruth Erickson was a daughter of the late Rev. and Mrs. Mons Gerde.)

Roseau

Lars Lundemo, 78, Sept. 8, Spruce.

EVANGELIST JOSEPH ERICKSON

Joseph A. Erickson, 87, a lay evangelist in the Lutheran Church for 30 years, passed away on July 16 in Hillview Nursing Home, LaCrosse, Wis. His funeral service was held on July 21 in Bethesda Lutheran Brethren Church, Westby, Wis., with Rev. Lindell Quam officiating. Mr. Erickson had formerly lived in Westby and Viroqua, Wis.

Joseph Erickson was born on April 7, 1899 near Cashton, in Monroe County, Wis., to Christian and Anna (Olson) Erickson. He married Gladys Melby on Nov. 2, 1921, in Winona, Minn.

His evangelistic work brought him to many places in the U. S. and Canada. Part of the time he travelled for the Hauge Lutheran Innermission Federa-

from here and there . . .

Minneapolis, Minn. — The roof of the church apartment at Faith Lutheran was reroofed this past summer. It was paid for by a special offering, matching funds from Lutheran Brotherhood and a memorial gift for Olaf Kindem.

Eden Prairie, Minn. — New members received at King of Glory Lutheran on Sept. 7 were Student Pastor and Mrs. Michael (Lori) Crowell, Jeremy and Melissa; Mr. and Mrs. Richard (Mary) Greening, Allysa, Jonathan and Rebecca; Mr. and Mrs. Ted (Cindy) Hanson, Sarah, Heidi and Jesse; and Mr. and Mrs. Joel (Susan) Nash, Stephen and Nathaniel. Pastor Francis Monseth of the AFLC Schools conducted the reception. A potluck dinner was served by the ladies of the church after the service which included Holy Communion.

tion. He retired in 1969. In later years his eyesight failed him.

Evangelist Erickson is survived by his wife, at Hillview; two sons, Rev. J. G. Erickson, Fosston, Minn., and Delbert, Rochester, Minn.; two daughters, Pearl, Mrs. Rev. Harold E. Peterson, Avoca, Ia., and Dorothy Een, Newark, Ill.; ten grandchildren and eight great-grandchildren.

Blessed be his memory.

(Based on the account in *The Christian Fellowship Banner*.)

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota 55441

AFLC Benevolences (7 months) February 1 - August 31

FUND	TOTAL BUDGET	REC'D IN AUGUST	TOTAL REC'D TO DATE	% TOTAL*
GENERAL FUND	208,000.00	8,589.41	88,326.74	42
SCHOOLS - (AFLTS)	115,278.00	3,443.04	32,858.74	29
(AFLBS)	173,200.00	5,212.00	52,282.40	30
HOME MISSIONS	265,000.00	10,409.69	117,675.16	44
WORLD MISSIONS	298,000.00	15,185.25	105,183.58	35
CAPITAL INVESTMENT	25,000.00	1,143.47	8,532.89	34
TOTALS	1,084,478.00	43,982.86	404,859.51	37
1985-86	1,109,382.00	39,878.44	388,146.93	35

*GOAL 58%

NEWS . . .

Kalispell, Mont. — Rev. Jeff Swanson will be installed as pastor of Stillwater Lutheran, rural Kalispell, on Sun., Oct. 19, in an 11 o'clock service. AFLC president, Rev. R. Snipstead, will officiate. The 75th anniversary of the congregation will be observed that day. A fellowship dinner will be served at noon.

Kalispell, Mont. — Five Bible study opportunities are available through Faith Lutheran this year. Three are on Wednesday evenings, one on Sunday morning and one on Friday evening, the latter at the parsonage.

Kalispell, Mont. — A total of 130 people were registered for the Faith and Stillwater Family Bible Camp, Aug. 22-24. Pastor Kenneth Moland of Kirkland, Wash., was guest speaker and spoke on the camp theme, "Your Tongue: An Instrument of God" (Prov. 12:18, 19). Pastors Richard Bartholomew and Jeff Swanson of the churches also were on the faculty.

Grand Forks, N. Dak. — Luther Leaguers from Trinity Lutheran visited a Hutterite colony near Forest River, N. Dak., on Aug. 28. They also visited Uncle Sig's Museum north of Grafton, N. Dak., where the group ate sack lunches in a dining car.

Tioga, N. Dak. — Children from Zion Lutheran will meet on Wednesday evenings from 7 to 8. Sonlight Mountain Factory videos will be shown throughout the year. A carnival began the year on Sept. 3.

Eben Jct., Mich. — Rev. John Rieth, Williston, N. Dak., was the speaker at special meetings in Calvary Lutheran, Oct. 5-8. A men's breakfast and a ladies' luncheon were held during the week.

Newfolden, Minn. — A Kid's Bible Club meets on Wednesday evenings at Westaker Lutheran at 7:30.

Thief River Falls, Minn. — A potluck offering at Our Saviour's Lutheran was taken on Sept. 7 to help defray the cost of re-siding the parsonage at 404 Kendall Avenue South.

Ferndale, Wash. — A potluck dinner on Sun., Aug. 24, welcomed Pastor James Fugleberg and family to Triumph Lutheran. They were given a food shower, too.

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Dalton, Minn.

Vacation Bible School for the Dalton, Minn., AFLC parish was held at Zion Lutheran Church, August 11-15. Seventy-six pupils were enrolled from nursery through grade 9. Bonnie McKnight and Sue Moore served as superintendents of the primary and upper grades departments respectively. Eight people served as teachers and they were assisted by five helpers, a song leader, Irene Baldwin, and the pastor, Merle Fagerberg. The theme for this year's classes was "Jesus, I Love You!"

Missionary time was made interesting by the presentation of slides, stories and talks about work on various mission fields around the world. Lorella Hartman and Ella Rorvig from Zion showed slides and told about the work of missionaries in Brazil and Taiwan; Pastor Carl Ulrich of Ashby, Minn., piqued the curiosity of the listeners with his story of two little children of

Madagascar; Mrs. Art Synstelién of Ashby showed slides and told of mission work in the Philippines where her daughter and son-in-law were killed about a year ago.

Bible School activities were brought to a close on Friday afternoon with a balloon release, each balloon carrying the name and address of a Bible School pupil, teacher, helper, pastor and a verse of Scripture. Following the balloon release, pupils and all were treated to punch and cake.

On Sunday, August 17, the primary and upper grade departments each sang several songs at the two worship services at Tordenskjold and Zion. Slightly under \$400.00 was raised by the children's offerings during the week and the Sunday morning offerings, and was given to our mission in Brazil for digging a much needed well.

Churches of this parish are Tordenskjold, Zion, Kvam and Sarpsborg.

—Pastor Fagerberg

