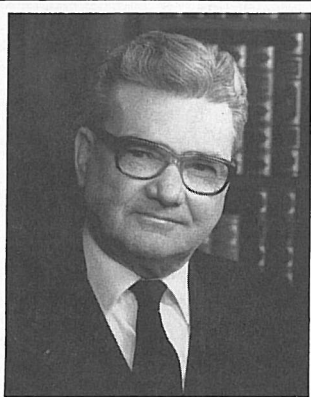


# THE LUTHERAN AMBASSADOR

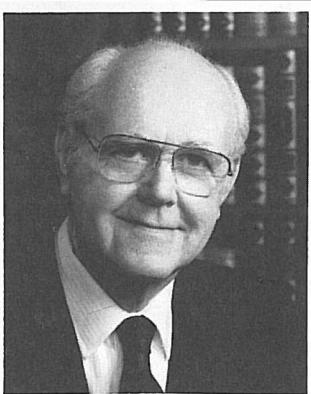
September 19, 1989



Rev. John Strand, '64-'66

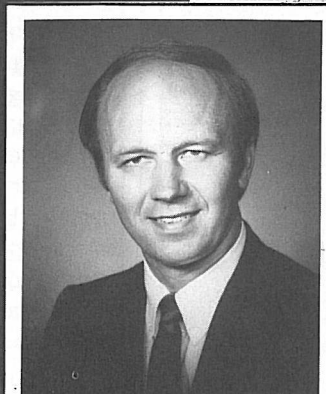


Dr. Iver Olson, '66-'71



Rev. Amos Dyrud, '71-'81

**AFLTS**  
25 years old



Dr. Francis Monseth, '81-

# LIGHT on the WAY

## meditations on God's Word

Cover: AFLTS' four deans.

Volume 27 Number 16

### THE LUTHERAN AMBASSADOR

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## Studies in I Peter

### I Peter 1:13

In verse 13, three commands are written to the believer. The believer is to gird up the loins of his mind, he is to be sober, and he is to fix his hope completely on the grace which is being brought in Christ. It is important to remember here that Peter is writing to the Christian, one in whom the Spirit of God has already worked repentance and faith through the means of grace.

Peter begins verse 13 with the word "therefore," which actually means "because of this." In other words, Peter wants the reader to look back at the things about which Peter has just written (vs. 3-12). The believer is to do what is commanded in verse 13 because God "has caused us to be born again to a living hope" (verse 3), because He has given you an imperishable inheritance (verse 4), because you "are protected by the power of God" (verse 5), etc. It is because of these things that the challenge is given to the believer to "gird your mind for action, keep sober in spirit, fix your hope completely" on His grace.

Of the three commands given in verse 13, the most important one is the command to "fix your hope completely" on Christ. This command is the one that is emphasized and the one to which the Holy Spirit wants the reader to pay special attention.

The first command in verse 13 is "Gird up the loins of your mind" (KJV). This command paints a picture common to the New Testament day. A person who was preparing to do some hard work would take the bottom hem of his robe and "gird it up" by tucking the hem into his belt. This would keep the long robe out of the way and would allow the person to move quickly without getting his feet tangled. The command that Peter is giving to the Christian is the command to be prepared. We are to "think through" what it means to be a Christian and to be prepared for whatever comes. Peter's command is very similar to what Christ meant when He said, "Count the cost." The Christian life is not a bed of

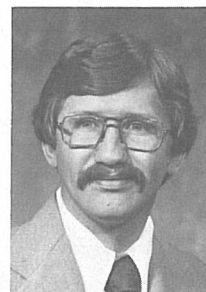
## In Christ is our hope

roses, but involves a battle (Ephesians 6:12) and fiery trials (I Peter 1:6-8). Therefore, gird up the loins of your mind and be prepared when these things come.

Having girded minds for action, Peter then says that the believer is to "keep sober." Here Peter indicates that this is something that continually is to be done — "continually keeping sober." Usually sobriety is associated with abstinence from alcohol. The word Peter uses here is much broader in meaning than this and means "to be self-controlled." A person whose life is controlled by sexual desire is not sober, nor is the one whose life is controlled by the desire for wealth, or by bitterness and anger, and so on. To be sober is to not allow yourself — by the grace and power of God — to be controlled by any of these things. As Peter writes to the Christian, he says the Christian is to be reflecting this kind of life. Why? Because — as Peter says — God has saved you, He has caused you to be born again, He has given you an inheritance. For the believer, there is no other appropriate action.

The command in verse 13 that Peter emphasizes is the third: "Hope completely in the grace to be brought to you at the revelation of Jesus Christ."

The sure, certain hope of the believer is not in his own faith or his own faithfulness or his own sobriety or his own anything. The believer's hope is Jesus Christ, so Peter emphasizes the word "completely." In nothing else, but only in Christ, the Sufficient One, is our hope.



by Pastor  
Philip Haugen

# From small beginnings

How the  
seminary  
was started

It is easy to despise small things and small beginnings (Zech. 4). The Association of Free Lutheran Congregations and her seminary had very small beginnings. It is amazing what has developed.

The late '50s and '60s were unique. There were tremendous upheavals in all of society, not least in the church. There were new theologies and new purposes. Many were greatly concerned with these developments. What would my congregation be teaching and practicing in the future? What would be the result for the children, grandchildren and coming generations? Church mergers were developing and there were fears as to what kind of churches would emerge. A minority of the Lutheran Free Church took action to preserve that which they believed was biblical and had come to love. The Association of Free Lutheran Congregations was the result.

Not many believed that the Association would live. The obstacles were great and the congregations few. But the fears of a future without such a church were greater than the fears of the obstacles. They wanted a certain kind of church as set forth in the documents presented at the opening conference in Thief River Falls in October, 1962. They pursued this goal, relying on God. God honored their faith.

They desired a church that had a strong doctrinal stance, endorsing the statement on the Word as found in the United Testimony on Faith and Life. Quote, "We bear witness that the Bible is our only authentic and infallible source of

God's revelation to us and all men, and that it is the only inerrant and completely adequate source and norm of Christian doctrine and life. We hold that the Bible, as a whole and in all its parts, is the Word of God under all circumstances regardless of man's attitude toward it." They accepted the ancient symbols, namely, the Apostles', the Nicene and the Athanasian Creeds, Luther's *Small Catechism* and the unaltered *Augsburg Confession* as the true expression of the Christian faith and life.

They desired a church that recognized that Christian unity is not man-made but a spiritual reality because of a common faith in Christ. An evidence of this unity may be cooperative work freely entered. However, "Care must be taken not to compromise the Lutheran understanding of the Scriptures."

They desired a church with a congregational polity. They accepted the Guiding Principles of the Lutheran Free Church. They believed that the right form of the kingdom of God on earth is the congregation, not church bodies or associations of congregations. Congregations therefore must be free and autonomous, with no authority over them but the Word and Spirit of God. The pastors are to be servants of the congregations, not overlords. The pastors are to be shepherds, giving leadership to the congregations, not driving them. The privilege of "shepherding" is not automatic, but must be earned.

They desired a church that recognized that a Christian lifestyle is distinct from a worldly

"Not many  
believed that  
the Association  
would live."

by Pastor  
John Strand,  
first dean  
of the seminary



Administration, faculty, staff and AFLTS and AFLBS student bodies, 1969-70.



# Memories of the seminary's beginning



1968-69 classroom

September, 1964. Twelve men drove up the gravel driveway off from East Medicine Lake Boulevard at the 3110 address to gather together for the first time for what has come to be called the Free Lutheran Theological Seminary. We did not have a name at that time nor many other things except students, teachers and a great desire to serve the Lord.

I shall never forget the first day as we filtered into the empty building except for those who worked in the offices, Pastor Strand, then president of the AFLC, Don Hansen, the treasurer of the AFLC, the Bob Bursheims, Pastor Clair Jennings and Dr. Sarnivaara. We rolled out a portable blackboard, set up some folding tables and put out some folding chairs in the open area which since has been partitioned off into a seminary classroom and offices.

Besides those opening day impressions, I do have two other recollections that stick out in my mind from the

three whole years which we had together in the seminary. One was the different ways that our teachers conducted their classes. Each one was unique. The most unique was Dr. Sarnivaara, who would pull the shades, show slides and then read from a script the material of his lecture. One day Dr. Sarnivaara said that he was so tired after lecturing a full hour because English was not his first language.

The other impression was the concern for the spiritual life. We began our days on our knees in prayer together. Praying not only for those needs around us, but for the congregations of the AFLC even as we knew that they were praying for us. But, paradoxically, there came times of hurt, polarization and separation. They were difficult days for all. I shall never cease to thank God for the leadership of our AFLC during those days as they moved through the storm not only surviving but giving to all of us a special treatment of each situation. It was the

## BEGINNINGS

lifestyle. For a Christian, "all things are new." There must be separation from the world, pietism. A "living" faith results in a new lifestyle. A "dead" faith provokes no change.

They desired a church where the Word of God is central. Liturgies, be they church-oriented, or personality-centered with entertaining small talk and music, must not be the prominent part of the service of worship. God and His Word are to be central. "Hymn books should be such as will give honor to the Word of God and the Sacraments." Lay people are to be given adequate opportunity to use their gifts in the life of the congregation. The church is not to be clergy-dominated.

For a church body to exist, it must have a theological seminary to train its pastors so that they will reflect the church's convictions and vision. Therefore the first Association conference elected a Seminary and Doctrine Committee to begin work towards the establishing of a theological seminary and to be watchful concerning doctrinal deviations. Elected to this committee were Pastor Arvid Hokonson, Pastor Julius Hermunsleie, Pastor Fritjof Monseth, Mr. Morris Borstad and Mr. Wm. Svanoe. Pastor Fritjof Monseth was later elected chairman.

There was some discussion as to whether the Association should have its own seminary or have a seminary in conjunction with other concerned Lutherans who saw the need for a new Lutheran seminary. Many of the latter saw the need for a new seminary, but felt they could not be a part of a Lutheran "free church." There is more to being Lutheran "free church" than just being evangelical and evangelistic. Few of these joined in with the Association.

At the annual conference in Fargo in 1963, the following resolution was passed.

The conference recommends:

a) That the Committee on Seminary and Doctrine together with the Executive Committee of the Association and the Board of Administration proceed to establish a seminary.

b) That the foregoing Committees make selection of the location for a seminary.

c) That these Committees be authorized to lease or purchase the needed property, and

d) Provide the faculty and needed facilities.

The conference budgeted \$13,500.00 towards the opening of a theological seminary. (I recall how, at a meeting where I was presenting the vision and purposes of the Association, a prominent churchman spoke scornfully of the

"The pastors  
are to be  
servants of the  
congregations,  
not overlords."



role model that we all needed. Following the split in the seminary, one of those who left suffered a life-threatening illness that required emergency surgery and a long period of recuperation. We prayed for him and his family. It was not easy for them, and we knew that to be true. Without hesitation we gathered together food supplies and an amazing amount of money to help them out. I remember when Dave Molstre and I, representing our fellow seminarians, had the privilege of going and sharing with them what had been gathered together, encouraging them in fellowship and praying together. Many other things were done individually, for our response was based in the God-worked concern for each other as Christians and our common bond in Christ. There was a spiritual concern to bind up the wounds and not shut each other out. And we thank God for the healing that did take place.

In the 25 years that have followed



AFLTS 1978 graduates.

that opening day in 1964, Free Lutheran Theological Seminary has come a long, long way. But, the deep concern for the spiritual lives of the seminarians has been a characteristic of the professors throughout those years. In an academic-theological environment, it is easy to become too dignified to talk about our relationship with the Lord Jesus. I thank God for

those who have taught and are teaching in our seminary. That concern for the spiritual life of the seminarian continues to be a keystone in the daily life and development of our future pastors. We are still developing a rich heritage. How good it is to be able to continue in prayer for our seminary staff and student body.

*Pastor Richard Gunderson '67*

Association for thinking of establishing a seminary with such meager funds.) It was a small beginning but the Association was not able to budget more. It was a ridiculous figure, but there was a promise of a substantial gift towards the establishing of a seminary by a concerned individual. (However, this gift was never received.)

Where was the seminary to be established? Several sites were considered, but primarily Fargo and Minneapolis. Most of the congregations of the Association were rural. Generally speaking, urban congregations were in the forefront promoting the merger. Some rural folks were fearful of getting settled in a large metropolitan area. However, when the Hauge Federation property in Plymouth, on the outskirts of Minneapolis, became available, it seemed as though God had been preparing this fine property for the Association. The decision was made to purchase this property for \$100,000.00. The decision was not unanimous.

A faculty was needed. Dr. Uuras Saarnivaara, formerly on the faculty of Suomi Seminary, was called. He was a warm-hearted Christian scholar with unique teaching abilities. Pastor Clair Jennings was called as part-time

teacher. He had keen insights into the Scriptures, was very aware of contemporary trends and had evangelistic zeal. Pastor John Strand was called to be part-time dean and teacher. This was the faculty when the seminary opened on September 19, 1964. Ten students were enrolled, but one later withdrew because of work demands.

Dr. Iver Olson joined the seminary faculty in 1965. (I clearly recall my meeting with him in the Curtis Hotel in the spring of 1965 when we bared our souls to each other concerning our concerns for the church and the contemporary trends.) He was called to teach in the seminary and later became the dean.

A quote from Pastor Fritjof Monseth's report to the conference as chairman of the Seminary Committee: "Dr. Olson joins us with a rich experience of teaching and preaching, a deep understanding of our spiritual heritage, and a keen awareness of the challenge of our times."

And so began the ministry of the Association Theological Seminary. From small beginnings it has continued to bear good fruit these last 25 years. There have been difficult times, but they are outnumbered by the good times. *To God Be the Glory!*

"...when the Hauge Federation property in Plymouth... became available, it seemed as though God had been preparing this fine property for the Association."

# SOUND DOCTRINE:

A verse from Scripture that has served as a motto for our seminary since its early years is Titus 1:9. As the Apostle Paul describes the several qualities that “must” characterize pastors of congregations, he says:

“Holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort, and to convict those who contradict” (NKJV).

This is only one of several references to “sound doctrine” in the Pastoral Epistles.

As we consider the 25-year history of AFLTS, we trace all of the blessings and fruit ultimately to “sound doctrine” - the problems and failures to “unsound” doctrine. As we look at the future of the seminary, it will be sound doctrine that will sustain us.

## The Meaning of “Sound Doctrine”

The reference to “sound” doctrine is speaking literally of healthy, healthful doctrine in contrast to diseased. The Apostle Paul uses “healthful” nine times in the Pastoral Epistles in reference to doctrine.

“Sound” doctrine is healthful doctrine! It is healthful because it is rooted and grounded in the “faithful Word,” the Word that is not only divine in source, but dynamic in effect, the Word that is not only inerrant in content but also inspirational in content.

Where there is sound doctrine, there will be healthy Christianity as a result! Where there is diseased doctrine, there will be sick and dying Christianity! The spiritually alive, flourishing congregation gives evidence of healthful doctrine.

*Sound Doctrine is Biblical.* Two words can be used to describe the nature and meaning of sound doctrine. The first is biblical. Sound doctrine is always and only biblical doctrine. God’s Word says of itself, “All Scripture is always and only biblical doctrine. God’s word says of itself, “All Scripture is given by inspiration of God, and is profitable for doctrine...” (II Tim. 3:16 NKJV). It is not religious opinion! It is not spiritual experiences! It is not ecclesiastical tradition! It is Scripture alone! At the seminary, our students are immersed in the study of Scripture itself. Careful exegesis is expected; proper principles of interpretation are taught; devotional application is prayerfully sought. Oh, may this continue and flourish even more at the seminary and in our congregations!

*Sound Doctrine is Balanced.* Not only is sound doctrine always and only biblical but it is also balanced. The appeal in II Timothy 2:15 to all students of the Word is to rightly handle the word of truth.

To rightly handle the Word has special reference to the proper distinction of Law and Gospel. Unbalanced preaching of the Law produces despair or legalism. Unbalanced preaching of the Gospel results in nominalism or libertinism. The words of C.F.W. Walther bear repeating: “Preach the Law in all its sternness and the Gospel in all its sweetness.”

The balance lies in being people of the Word, the whole Word. Let us preach and teach the “whole counsel of God” (Am. St.).

## The Mission of Sound Doctrine

What is the intended purpose of sound doctrine? Is it only to be discussed in seminars or debated at theological conferences? Is it simply a badge we wear to set ourselves apart from the heterodox? The Pastoral Epistles outline at least three purposes of sound doctrine: correct the erring, to evangelize the unsaved, and to edify the believers.

*Correct the Erring.* The purpose is not to “score points” against the one who is erring, to make him look like a fool, to merely identify him and isolate him — but rather, through sound doctrine, healthy doctrine, to show him clearly his error with the constructive purpose that he may be recovered. Oh, we may not always be successful, but our purpose must be to present the truth so that the alternatives are clear. Yes, we must “contend earnestly for the faith once delivered” (Jude 3).

In this regard, let us remain vigilant and alert as we think of our seminary. Let us learn from history that so very often the erosion of “sound doctrine” begins at the seminary. Let us keep on praying! Let us exhort and encourage one another!

*Evangelizing the Unsaved.* Accompanying the call to “preach the Word” in the Pastoral Epistles is the call to “do the work of an evangelist” (II Timothy 4:5). Oh, how crucial for effective evangelism that there be sound doctrine!

It is vital that the Law be preached without any alteration or omission, the Law which convicts not only of sins but also of sinfulness, the Law which shows both one’s hopelessness as well as one’s helplessness.

“As we look  
at the future of  
our seminary,  
it is sound  
doctrine that  
will sustain us.”

by Dr.  
Francis Monseth  
Dean, AFLTS

# our heritage, our mission

Likewise, the Gospel must be declared in all its truth and purity, the Gospel which is not only centered in Jesus Christ and His atoning death for us, but also remains utterly dependent upon Him, the Gospel which is not only true in content but also powerful in creating faith.

The call to “do the work of an evangelist” is at once a call for precision and clarity in understanding and in declaring the Law and the Gospel. It is a call to “sound doctrine.”

*Edify the Believers.* In the several calls to hold fast to the sound doctrine in the Pastoral Epistles, one of the strongest applications is to teach it to believers for their nourishment and edification.

An example of this application is found in Titus 2, where spiritual leaders are exhorted to “speak the things which are fitting for sound doctrine” (v. 1, NAS). Then follows a catalog of principles for Christian living with emphasis on godly character in the home and community. These principles, however, are viewed as fruits of God’s grace in Christ (v. 11). They are the effects of His blessed salvation.

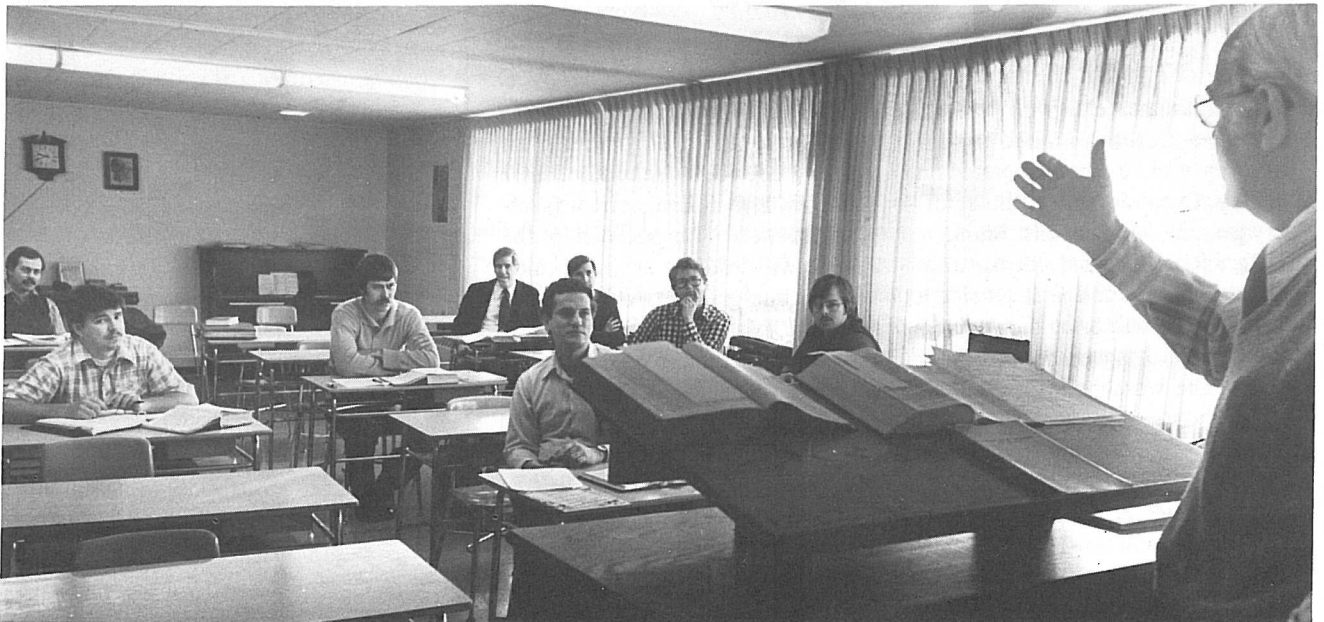
One of the ways we have described our seminary is as “an orthodox school of theology in the tradition of Lutheran pietism.” Orthodoxy has reference, of course, to sound doctrine, right doctrine. Ideally, orthodoxy should be sufficient to describe what we desire to be. However, in the Lutheran church, there was a period when it

appeared to many that orthodoxy could be embraced in a vacuum, devoid of application upon one’s life. The 17th and 18th centuries give testimony to a time of appropriate concern for precision in theology and sound doctrine, but a woeful lack in allowing the Word to produce its rich fruits in daily life. Philip Spener issued his famous call (*Pia Desideria*) and God used it to produce a powerful and far-reaching spiritual awakening. A great missionary movement arose from that awakening. The label “pietism” was given to this movement in the Lutheran Church and elsewhere.

As an AFLC, we have said in our documents that we want to uphold “wholesome Lutheran pietism.” Essentially, genuine pietism wants to recognize that true faith is always a living faith. Consistent with the Scriptures and our confessions, pietism has high expectations of the effect of God’s gift of faith.

Yes, sound doctrine is healthful doctrine; it is nourishing; it is edifying. As sound doctrine continues to be taught at the seminary and in our congregations, living congregations can be expected to emerge and flourish. This is our heritage! This is our mission! Let us continue by God’s strength to hold fast “the faithful Word.” It is in so doing that we shall realize increasingly the blessed effects of sound doctrine — healthful doctrine among us.

“Essentially, genuine pietism wants to recognize that true faith is always a living faith.”



The seminary classroom of a decade ago.



# I am grateful for AFLTS

The years a pastor spends in seminary are without a doubt some of the richest but often some of the hardest days of one's life. In the years 1981-84 I came to see this as the Lord was causing me and others to grow as never before.

When people think of AFLTS, they probably first consider it to be a place where men are trained for the ministry. Indeed, there we were given the tools of language, study techniques and preaching skills — all so that the Word of God could be taken, communicated and applied to hearts by God.

However, as I see it, seminary was the place where one's understanding could also come to "bloom." We were taught to "search the Scriptures" and discover the reasons for and the value of having the clearest picture possible of God's Word. I was brought to realize what priceless treasure I held within my hands in the Holy Bible and that it alone provided the practical plan for life in its fullness.

Nonetheless, my better understanding of Jesus Himself was certainly my greatest lesson in seminary. Throughout those rigorous years of study and

preparation, the Lord grew dearer to me as He drew me nearer to His heart. In just beginning to grasp the unlimited vastness of my Savior and His wondrous grace, I was continually left in awe of what I yet could not fathom, especially His love for me.

Beyond all of this, however, AFLTS was that place where some vitally important relationships would grow in my life. It was, and still is, a rare privilege to possess a special closeness with such learned and godly men as our seminary instructors. As students, we could and often did pour out our heart's concerns before any one of them for their wise and practical advice. Then, even with mutual tears, we would often commit all things in

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**"As students, we could and often did pour out our heart's concerns before any one of them (professors) for their wise and practical advice."**

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prayer to the perfect leading of the Shepherd of our lives and know that all would be well.

Similarly, a bond of lasting friendship was kindled with my classmates by the Lord. This occurred as we shared together in classroom devotions at the opening of each day. In those few precious moments our hearts were cemented together in uncommon love as we lifted each other's burdens to Jesus upon our knees in prayer. And, although we differ now in some things as we did then, we yet remain united in the delight of kinship we share as the children of God.

Many others, too, from all across the AFLC and from other groups grew to be special friends during seminary days, but none so precious as Jesus. In all of the struggles and failures of those demanding years, not once did my Savior fail me, nor has He now. Because of that one simple truth, I have grown from that time on to love Him and depend upon Him more and more for all that I am and have and ever will be. For this, especially, am I so grateful for AFLTS.

— Pastor Lyle Aadahl '84

## Anniversary services scheduled for October 15

The 25th anniversary of Association Free Lutheran Theological Seminary will be commemorated on Sunday, October 15, on the seminary campus, Minneapolis, Minn.

Rev. John P. Strand, former dean of the seminary and first president of the AFLC, will bring the anniversary address in a worship service at 4 p.m. The worship leader will be Rev. Amos Dyrud, who served as seminary dean from 1971 until 1981. Mr. Don Rodvold, long time music director at the AFLC school will sing, as will the 1989-90 seminary chorus. Scripture readers will include several members, past and

present, of the Board of Trustees.

After a fellowship meal, an evening service is scheduled at 7 p.m. Rev. Robert Lee, current faculty member and vice-president of the AFLC, will lead the service, which will include greetings from faculty members, past and present, and testimonies by seminary graduates.

Former students and all interested friends are invited to be a part of the anniversary services on October 15.

The entire AFLC is asked to join in thanking God for His faithfulness in providing a seminary and supplying its needs these first 25 years.

*"How much thought men have employed, how much expenditure they have contributed, how much ingenuity they have displayed, how much enthusiasm they have generated, for the purpose of securing that God's will shall be done among men! Yet it has occurred to but few, that prayer is the greatest force for getting God's will done. Not to get our will, but to get His will done is the basic project of all true prayer. If we are keen to have God's will done on earth, the surest, the quickest way is to pray."*

Author unknown

## OUR SEMINARY AT 25

**T**wo years ago the Association celebrated 25 years of existence. This year marks the anniversary of the theological seminary of the church. A church and her seminary are very closely intertwined. As a seminary goes, so goes a church.

The organizational conference in the fall of 1962 hoped for the beginning of a seminary the next fall. That timetable was a little too ambitious, but a year later it was "do-able."

It's interesting to read the report on the rally which opened Association Free Lutheran Theological Seminary, Sept. 18-20, 1964. The report may be found in *The Lutheran Ambassador*, Feb. 9, 1988, as well as that of Oct. 6, 1964. About 300 persons were present at the closing service of the rally. Some of those mentioned as participants are no longer living: Julius Hermunsle, Morris Eggen, George Soberg, Trygve Dahle. Two men have not been part of the AFLC for many years: Uuras Saarnivaara and Clair Jennings. Still others remain involved and active: Mrs. Connely (Carolyn Hove) Dyrud, John Strand, David Molstre, Pastor and Mrs. Richard Snipstead, Robert L. Lee.

Medicine Lake Congregation was hardly in existence yet at that time, but Sunday services were being held for a group of people in the headquarters building. The Sunday dinner was served by the women of the Faith Lutheran on 17th Avenue South, a forerunner of the present Faith Lutheran on Pillsbury Avenue. Morgan Avenue Lutheran women assisted with afternoon coffee on Sunday.

Also, it has been interesting to leaf through notes and minutes of early board minutes leading up to and following the beginning of our seminary. As might be expected, some who thought they might be along in the work, or did even make a start, have since dropped out. We expect that it will always be that way in life. Things have a way of working out. We trust it has been for the best for all concerned.

We are overworking the word, but again, we found it interesting to read the seven descriptions of the AFLC-seminary-trained pastors which came out of that rally in 1964, before there ever was a graduate of the school. A panel and audience discussion came up with these results: (pastors) with a personal experience of salvation, having a definite call from God, servants of the Lord first, then of the church, men with strong convictions on the Word and sharing the Association ideal of the congregation and the church, having a love for people, not desiring to lord it over congregations, but to serve, and having the mental qualifications to master the course of study. We will agree that that was a pretty good list for that day or any time.

The early years brought some difficult times. There were some separations of faculty members and of students. Those experiences weren't pleasant at the time nor are they in retrospect. But the work continued and it is strong today.

From the beginning of the AFLC it was always a great encouragement that there was a good number of capable, consecrated young people in the congregations and among them good candidates for the seminary and parish ministry. While the AFLC could almost always have used more pastors, there has been a steady supply of men enrolling at the seminary, from our own congregations and, out of conviction, from other Lutheran church groups.

Graduates of our seminary give evidence of good training. They are well versed in Scripture. They are good preachers and teachers. They have a real concern for the spiritual well-being of their people. There is much for which to be thankful. To be sure, some of the men have experienced disappointment in the ministry, but no blanket judgments should be made. Every case must be seen individually.

At this juncture in its history, AFLTS stands with several needs and opportunities. First, more students are needed, not primarily for the seminary's sake, but for the church's sake. But we aren't concerned to get more men just for the sake of more bodies, but because more pastors are needed. The means we advocate for filling this need is prayer. That is Jesus' recommendation and method, too.

Second, a new faculty member will be needed at least by another year due to the impending departure of Pastor Robert Lee, who will be returning to parish ministry. On whom will the mantle fall? It is a big decision. Again, a matter of prayer.

Finally, when the new church headquarters building is built and Medicine Lake Lutheran Congregation moves to its new church, additional space will be freed up for use by the seminary. That will open new doors of possibility and none too soon. Wisdom is needed to make good plans for this eventuality.

Congratulations and God's blessings to our seminary at this milestone in history. Can it already be 25 years since those first tottering steps were taken in establishing a new school for the training of pastors? And indeed it is that long. God is gracious. God is good. Under His benevolent and enabling hand may AFLTS move forward in its strategic task.

"Hitherto the Lord has helped us" (II Sam. 7:12). "Tell the people of Israel to go forward" (Ex. 14:15b).

# letter to the editor

## ENDORSES BOYCOTT

Christian Leaders for Responsible Television (CLear-TV) has called for a one year boycott of the products of the Mennen Company and Clorox Corporation. CLear-TV identified the two companies as leading sponsors of sex, violence and profanity during the recent sweeps period of April 27-May 24.

According to a June 2 *New York Times* article, the American public supports the right of concerned citizens to express their displeasure with a boycott. A recent survey conducted by Oxtoby-Smith, a 33-year-old New York ad agency whose clients include Block Drug, Bristol Drugs, Rolls Royce and other major corporations, found that 72% of the American public

said "it was a good idea for consumers not to buy products of advertisers in programs they found objectionable."

This is the American way of letting the marketplace decide. Should Mennen and Clorox sales drop during this period, then they and other advertisers on television will get the message that the American public wants an end to the exploitation of sex, violence, profanity and anti-Christian stereotyping by advertisers and networks.

Of course, if this boycott fails the network heads and advertising executives will know they are free to continue and even increase their violence and vulgarity.

I support the boycott. I invite others who desire to reduce television's sex,

violence, profanity and anti-Christian stereotyping to join me.

Clorox products which CLear-TV is asking concerned individuals to boycott include Act laundry detergent, Clorox bleach, Clorox 2, Formula 409 cleaner, Tackle cleaner, Tilex cleaner, Twice as Fresh deodorizer, Wave dry bleach and powder detergent, Fresh Step and Litter Green cat litter, Hidden Valley Ranch dressing, Kitchen Bouquet microwave browning spray and seasoning, Kingsford and Matchlight charcoal, Liquid-Plumner drain opener, and Lucite paint.

Mennen products include Speed-Stick and Lady Speed Dry deodorant, Afta after shave lotion, Hawk cologne, Mennen after shave, Millionaire cologne, Skin Bracer toiletries, Baby Magic shampoo, Protein 29 hair products, and Smooth legs shaving lotion.

Mrs. Eugene (Beverly) Enderlein  
Minneapolis, Minn.

## What's new . . . in Parish Education?

### Pillars of Truth

by A. W. Knock

An adult study of what the Bible teaches about the way, the purpose and the goal of salvation. (14 lessons) Study questions and answers are in every book.

Introductory price: \$2.50  
Available: October 1, 1989

### Philippians

*"Rejoice in the Lord  
always;  
again I will say,  
rejoice!"*  
(Philippians 4:4)

An adult or high school Bible book study. Teachers Guide included in every book. (13 lessons)

Introductory price: \$2.50  
Available: September 1, 1989

A revised edition of *Congregational Life and The Bible* is also available. This is an excellent study for new members, senior high and confirmation students, and congregations new to the AFLC. A separate Teacher's Manual is also available.



## The headship of the Christian husband — by Ruth Jesness Tweed McHenry, N. Dak.

I'm always a little uncomfortable when someone quotes Ephesians 5:22, not because I object to serving my husband but because too often we stop at that and there is quite a bit more to the passage. A collection of daily readings by C. S. Lewis called my attention to the entire passage and sparked my desire to share it, although I am certainly no authority on the subject.

The general furor over "Women's Lib" has somewhat died down although there are still conflicting emotions about it plus a lot of prejudice on all sides. Men felt threatened, women were beginning to believe that they were being exploited and other women, content with their own lives, feared to disturb the status quo.

Several years ago I listened to a lovely young woman address a group of ladies of similar background. She testified of her love for God and her husband. She fervently prayed that this blessing would be protected. She was truly blessed — a Christian wife with a Christian husband and family. That very day the "head of the family" was home with the children so that she could be gone for the day. She had no problems obeying her husband.

There is another side to the picture of the "submissive Christian wife." Here is another example from life. A pastor's wife (not Lutheran) invited my friend to a neighborhood Bible study led by her husband. The wife sat meekly through the male-dominated discussion and when my friend joined the dialogue she received icy glares. She was later told that women were not to speak out. The pastor's wife sighed as she explained it. She accepted her "place" although she didn't like it. It was a burden that she must bear, as she was ordained to be the "weaker vessel."

In Lewis' article, he speaks of man's "headship" as being "bestowed," then changes the verb to "inflicted." He realizes that the God-given responsibility of the husband and father goes beyond having his wife do his will. Paul's exhortation in Eph-

esians urges wives to be subject to their husbands, but the chapter does not end there.

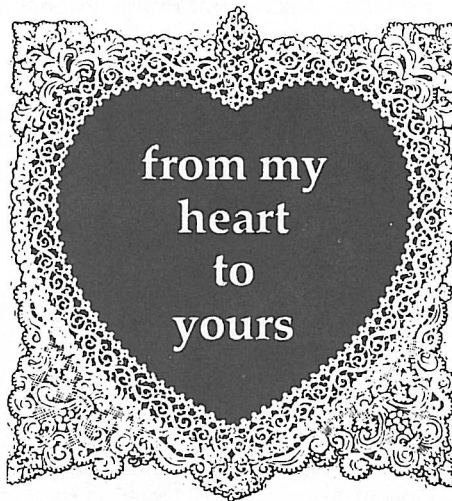
Citing the words, "and He gave His life for her" (referring to Christ and the Church), Lewis brings out the uncomfortable thought that the "headship" would be most fully embodied when the "wife receives the most and gives the least." As Christ does not despair of his flawed Church, the husband accepts his less than perfect wife. Of course, Lewis was not recommending or giving excuse for women to make their husbands' lives miserable any more than he would have said that the

husband was ordained to keep his wife as a compliant servant!

Now, would this mean that the wife has more excuse to have faults than her husband? Of course, Christ sees the Church as *He* can make it. By the same logic, can we say that a man's love for his wife can make her a better person?

Bookstores are full of marriage manuals — Christian and secular. Hardly a magazine is printed without some kind of article on making a better marriage (usually directed to women). The advice ranges from practical to ridiculous. There have been laws passed and amended, and judgments have been handed down in court determining a husband's duty to his wife and vice versa. Paul covers the subject briefly, simply and well. There is no specific mention of duties (who takes out the garbage, etc.), but the admonition to live for each other as Christ loved the Church. Humanly, it is impossible, but here is an amazing thing, a Christ-like surrender benefits each member. It is a paradox, a "Christian mystery," as Lewis calls it. The result is that *each* person is a stronger individual from the yielding to each other.

Idealistic? Of course. But possible only as a gift from God.



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*"Any woman who doesn't constantly protect her home with earnest prayer lacks wisdom, for only the Lord is stronger than Satan; only He can defeat the vicious attacks aimed at the family unit."*

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Beneth Jones

# campus news

## from AFLBS to AFLTS

Forty-three percent of all AFLTS graduates have attended or graduated from a Bible school. The past five years found forty-seven percent of the seminary graduates having a Bible school experience compared to thirty-three percent of the graduates during 1969-74. The trend toward increasing numbers of seminarians coming from a Bible school — namely AFLBS, is encouraging. "While we appreciate men coming to AFLTS from varied experiences and backgrounds," Dr. Francis Monseth added, "it is good to see the positive influence our AFLBS is having on our student body."

Rev. Martin Horn recalled that it was during his second year at AFLBS that the concept of ministry became desirable and thus the possibility of pursuing seminary. Pastor Horn said, "Before that time, I don't think going to seminary ever crossed my mind. Now I realize that those years at AFLBS were days of tremendous change emotionally and spiritually. Those two years really helped me to be ready to handle the parish ministry."

In the early years of AFLTS and AFLBS, all classes were held in the same building and students mingled freely. Dennis O'Neil was a young Bible School student seeking the Lord's will who found himself profoundly influenced by the seminarians. After 21 years, Rev. O'Neil still looks back on that year at Bible School as a year of significant spiritual growth and encouragement.

A Brandon, Minnesota pastor can't think of enough superlatives for AFLBS and its role in his family's life. Tony Stockman came to Bible School in 1973 as a new Christian. While on campus, Rev. Stockman was called into the ministry, received a foundation for his ministry, fell in love with God's Word and met his wife. Today, they thank God for AFLBS and pray that their children will some day be at Bible School to receive the rich blessings that they continue to enjoy.

— Solveig Hjermstad



Over the 25 years AFLTS has been guided by a seven member Board of Trustees. Numerous men have dedicated countless hours of service. Among the first members were: Amos Hinderaker, Gus Arneson, Howard Lieder, George Soberg, Pastors Fritjof Monseth, Julius Hermunsle and Raynard Huglen. Pictured are the board members who served nearly a decade ago.

## Summer Institute 1989

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Timothy 2:15).

Pastors and lay pastors are familiar with the clergy rosters of patients at hospitals and nursing homes. Before the use of computers, Roseau hospitals listed patients according to their religious affiliation. There was also the category of "miscellaneous." That could describe the religion of many in our world today, no matter what religious persuasion.

In our contact with people, we discover that many beliefs consist of a little of this and a little of that; some Scripture, some philosophy, some theology, some sayings remembered from childhood and some ideas from the world and politics. True Christianity is never "miscellaneous." It is faith in Christ and commitment to Him. This is our focus as an AFLC as we center on justification by grace through faith. I am so thankful to our AFLC for providing an annual school of theology where we can be instructed and renewed in this powerful truth.

One layman at our recent summer

school mentioned how he appreciated the good instruction by our own AFLC faculty. He went on to say he and others desired the same quality instruction in the Word as seminarians and pastors have received. The constant theme from our instructors has been that God's Word be carefully taught, preached and lived out in life.

We were blessed by a good time of fellowship. It was good to meet many new people from our AFLC. Pastors, lay pastors, and others from the community and as far away as New York state were enriched through the careful, Christ-honoring teaching in each subject.

Then, too, special thanks, to President and Mrs. Snipstead who together with seminary professors' families and AFLC staff hosted a superb picnic at the president's residence.

I am not alone when I say I highly recommend each of you consider attending the school in future years. Whether or not you enroll for credit, it is a time to be spiritually refreshed, challenged and renewed.

Pastor Larry Severson  
Roseau Minn.

# Abiding Word Ministries following the Lord's agenda

Evangelism is close to the heart of the AFLC. A major decision at the recent annual conference was to call a full-time evangelist to fill the position that has been vacant since the death of Rev. Kenneth Pentti in 1985.

But does this mean that the work of evangelism within our congregations has been "on hold" for the past five years? Not so! A soul-winning and soul-edifying emphasis continues to thrive among us, including the scheduling of an annual series of services with an evangelistic emphasis in most of our congregations. One gifted evangelist whom God has much used in our midst during this time has been Rev. David R. Barnhart, an AFLC pastor and the director of *Abiding Word Ministries (AWM)*, an independent faith mission.

What is AWM? This new ministry was officially launched in 1985 with a commitment to pray and work for revival and reformation within the Church. The first issue of a prayer newsletter, "The Vine and Branches," in the spring of that year reported a four-fold focus for the organization:

- proclamation through preaching and teaching,
- seminars and Bible conferences,
- books and printed materials, and
- cassette tapes on various subjects.

But the Lord had His own agenda for AWM. In addition to the fourfold focus, a surprising new door for ministry opened wide. The years of 1985-1987 were marked by widespread unrest among Lutherans in America as they faced the probability of a new merger. The primary issue of concern was the authority of the Word of God within the merging church bodies.

Pastor Barnhart's experiences with Lutheran Social Services of Minnesota, while serving a large Minneapolis congregation, and the publicity that his strong Scriptural stand received, had thrust him unintentionally into a position as spokesman for many troubled Lutherans. His withdrawal from a large

Lutheran church body and affiliation with the AFLC continued to make headlines, and the publication of his first book, *The Church's Desperate Need for Revival*, in 1986, expanded his ministry to national proportions. Thousands of copies found their way into the hands of concerned Christians longing for someone to take a clear stand on the authority of the Word of God within the Lutheran Church. The book met that need.

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"...a commitment to pray  
and work for revival  
and reformation  
within the Church."

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A new focus for the ministry of AWM that developed during these years was the counseling of congregations and pastors who were struggling with the decision of whether or not to become a part of the new Lutheran Church. It is a significant measure of this ministry to note a direct or indirect involvement with almost all of the pastors and congregations who eventually withdrew or the new groups that were organized.

One of the hard choices that Pastor Barnhart made when he organized AWM was the decision to leave the parish ministry. But the Lord had His agenda in this matter, too. A call came from some concerned former parishioners and the Living Word Lutheran Church was soon established.

Located in the suburb of Eagan, Minnesota's fastest growing city, the congregation now has an associate pastor, Rev. Marlyn Kruse, freeing Pastor Barnhart to continue as parish pastor as well as ministering through the open doors of AWM.

"The Lord gave me both," he said with a smile.

The distribution of literature continues to be a central focus for AWM. The original book has already gone through two major printings and orders are still arriving, not only from the United States, but also from Canada, Europe and Asia. One hundred copies were recently sent to a church in Indiana, for example, and two students who are members at Living Word with Malaysian backgrounds are returning to their homeland with copies for concerned Christians there. The growing world-wide interest makes it clear that the problems outlined in the book are not unique to the United States.

Hundreds of copies of *Who Has Stolen My Church?* by Dr. Rudy Skogerboe have also been distributed, together with a significant number of Craig Stanford's book, *The Death of the Lutheran Reformation*.

Pastor Barnhart is presently in the process of preparing a new book, *Contending for the Faith*, which will continue where his first book left off. "I have the title!" he laughed, adding that he hopes to find time to continue working on the book during the coming months.

Some of the *Ambassador* readers have traveled in the AWM tours, especially to the Holy Land, a ministry that began even before the fellowship was organized. Pastor Barnhart has visited Israel 16 times and is leading another group there at the present time. The need was sensed for a guidebook written from an evangelical perspective, which led to his publishing *Israel: Land of Promise and Prophecy* in 1988.

A tour is also being planned for 1990 to Germany, Austria and Switzerland, including the Oberammergau Passion Play.

What does the future hold for AWM?

The work for evangelism, revival and reformation continues. Each year Pastor Barnhart travels to many communities across the country and in Canada, conducting evangelistic series 15 or 16 times. Numerous rallies and

continued on p. 16



### Personalities

**Rev. Mel Meyer**, Waukegan, Ill., has accepted a call from Fox River Lutheran Church, Norway, Ill., effective September 1st. Formerly a pastor with the Lutheran Church-Missouri Synod, he has been approved for the AFLC Fellowship Roster by the Coordinating Committee.

**Rev. Lyle Aadahl**, Grafton, N. Dak., has accepted a Home Mission call to serve as the first pastor of Word of Life Lutheran Church, Upsala, Minn. The congregation, which has been served by seminary students since its organization last year, meets for worship in the local Telephone Company Annex building and is making plans for a building program in the near future. Pastor Aadahl was at Grafton for five years.

**Rev. Charles Knapp**, pastor of Hegland Lutheran, Strandquist, Minn., and Bethelhem Lutheran, Greenbush, since 1985, has resigned in order to accept the call to serve Redeemer Lutheran, Ontonagon, Mich. and Grace Lutheran, Pelkie, effective Oct. 1. Pastor and Mrs. Knapp and family will live at 805 Michigan St., Ontonagon 49953. Telephone: 906:884-2589.



#### **PASTOR JOHN ABEL TAKES EVANGELISM POST**

Pastor John Abel has accepted a letter of call from the Commission on Evangelism to serve as a part-time evangelist for the AFLC. He will be available for meetings in our churches from January 1 - May 15, 1990. He will also serve part-time under the

#### **H. MORRIS BORSTAD DIES**

Funeral services for H. Morris Borstad, 81, Tioga, N. Dak., were held on August 23rd in Zion Lutheran Church, Tioga, with Pastor Dale Mellgren officiating. He passed away on Aug. 19. A lifelong resident of the community, Mr. Borstad operated his family farm as well as practiced law, and was an active member of his congregation. He was also one of the early leaders of the AFLC, serving on the original "Seminary and Doctrine Committee" from 1962-65.

Survivors include a daughter Corrine and a son Juris, two sisters, Florence (Mrs. Orville Hiepler) and Bernell (Mrs. Karsten Baalson), and several grandchildren. Mrs. Borstad, the former Olga Langager, also survives her husband, and is a patient in the Tioga Nursing Home.

Blessed be his memory.

(Ed. note: Mr. Borstad was able to visit the Annual Conference in Minot last June and to greet many who remembered him. We didn't know it would be his last visit with us. It was good to see him again. He was truly one of the founders of the AFLC.)

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World Missions Committee, continuing his mission work. He is home on furlough from Brazil.

The Commission on Evangelism met with the World Missions Committee on August 3 and received approval from them to release Pastor Abel for serving as an evangelist here in the United States for part of the year. His meetings will include evangelistic services in the evenings, as well as training in evangelism for those who are interested. Pastor Abel is well qualified to help us in the practical aspects of sharing the Gospel, having done extensive training in Brazil with Evangelism Explosion.

If any churches are interested in scheduling meetings with Pastor Abel, they can contact Pastor Laurel Udden in Minneapolis at (612) 544-9778.

#### **to Brazil**

**Rev. and Mrs. Paul Abel** and family left for Brazil after furlough on August 8. Paul and Becky have three children, Joanna, Christina and Andrew, with a fourth child expected in October. Their address is Caixa Postal 12125, St. Felicidade, Parana, Brazil 82.001.

**Mr. and Mrs. James Sundby**, Karlstad, Minn., have responded to the call for someone to head up a school for missionaries' children in Brazil. They will be self-supporting during their time over there. They have worked with a private Christian school in Karlstad for the past 11 years. Mr. and Mrs. (Maureen) Sundby have two children, Jonathan and Jeremy.

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#### **Wilderness Camp notes**

At a board meeting for Wilderness Bible Camp, Lake Park, Minn., on July 22, the possibility of buying a self-propelled lawn mower was discussed.

Central showers are being considered for the camp. The need for them is evident. Donations are going to be needed if a shower facility is to become a reality.

A work day is to be held this Saturday, Sept. 23, for the purpose of putting up a fence on the east boundary. Workers are welcome but must provide their own campers or tents. St. Paul's Congregation of Fargo, N. Dak., is planning a work day at Wilderness on the weekend of Oct. 6-7. Prayer will also be emphasized.

*Lyle R. Narveson  
Secretary*

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#### **IN MEMORIAM**

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

#### **MICHIGAN**

Ishpeming

**Oliver W. Hill**, 78, July 29, Hope.

## from California

### VENTURA BEACH MEMOIRS

The Great Commission of Acts 1:8 is personalized uniquely in the life of each Christian. The call may be to the barren deserts of India, the bullet-ridden streets of Lebanon or the treacherous jungles of Liberia. For three AFLBS students, Martina Johnson, Adam Lee and Pam Lyseng, the call brought them to the friendly, picturesque, tropical climate of Camarillo, California.

Dubbed the "'89 California Team" by their mentor, Pastor Keith Quanbeck, they struggled with a variety of spiritual tasks. They labored teaching Vacation Bible School, helping the youth raise funds for the Canadian convention and getting the perfect tan. Under the direction of the animated Pastor Hiepler, they canvassed homes in Palmdale, seeking members for the new congregation there. — *Adam Lee*



Left to right, Martina Johnson, Adam Lee and Pam Lyseng.

### NORTHWESTERN MINNESOTA WMF TO MEET

The Women's Missionary Federation of the Northwestern Minnesota District will hold its fall rally at Alma Lutheran Church, rural Argyle, on Saturday, Oct. 14, with morning and afternoon sessions. Theme for the day will be "Be ye imitators of Christ" (Eph. 5:2).

### FIRST SERVICE SET

The first worship service for our latest AFLC mission in California will be held on Sunday, September 24th.

Pastor Orville Hiepler, who was instrumental in planting the new congregation at Palmdale, Calif., has been surveying the tri-city area of Murietta, Rancho California and Temecula, southeast of Los Angeles, where the work will begin.

Readers of *The Lutheran Ambassador* are encouraged to pray for this new outreach and to refer the names of any contacts in the area to our Home Mission office.

### Wadena, Minn.

The second annual Christian Education and Youth Work Seminar for the Southwest Central Minnesota District of the AFLC was held at Zion Lutheran Church, Willmar, Minn., on Aug. 26. Sessions were from 8:30 to 3:45.

Workshops were designed for the needs of Sunday School superintendents and teachers, members of Christian Education committees, Luther League advisors and all persons interested in Christian education in the congregation.

A five dollar registration fee covered noon lunch, coffee breaks and materials.

### Chillicothe, Ill.

Our Savior's Lutheran Church, Chillicothe, Ill., is sponsoring the 20-hour Financial Freedom Seminar by Jim and Fay Sammons on Wednesday evenings. The seminar began on Sept. 6. Sessions are from 6:30-8:00 p.m. at the ABC Day Care Center, 301 Maple St., Chillicothe.

### HOLT CHURCH SETS ANNIVERSARY

Emmanuel Lutheran Church, Holt, Middle River, Minn., will observe its centennial in special services on Sunday, Sept. 24. Two former pastors of the congregation will be attending and participating, Rev. Richard Snipstead, who is also president of the AFLC, and Rev. Leslie Galland, Eden Prairie, Minn. Emmanuel is served by Lay Pastor Donald Balmer and is affiliated with the Our Saviour's-Reiner Parish, Thief River Falls, Del Palmer, pastor.

### Association of Free Lutheran Congregations

3110 East Medicine Lake Boulevard  
Minneapolis, Minnesota 55441

#### AFLC Benevolences - February 1 - July 31

FUND	TOTAL BUDGET	REC'D IN JULY	TOTAL REC'D TO DATE	%* TOTAL
General Fund . . . . .	\$ 169,600.00	\$ 7,299.59	\$ 66,438.08	39
Schools - (AFLTS) . .	128,237.00	11,600.31	41,609.06	32
(AFLBS) . .	187,650.00	7,572.10	44,601.79	24
Home Missions . . . .	397,564.00	14,254.73	104,615.00	26
World Missions . . . .	325,730.00	15,906.31	106,159.24	33
Capital Investment . .	30,000.00	1,197.90	12,686.00	42
Parish Education . . . .	69,500.00	1,451.17	10,191.38	15
TOTALS . . . . .	\$ 1,308,281.00	\$ 59,282.11	\$ 386,300.55	30
1987 - 1988 . . . . .	\$ 1,057,504.00	\$ 50,600.94	\$ 372,823.66	35

\*Goal 50%

## Preaching missions

### Greenbush, Minn.

Oiland Lutheran Church  
(90th anniversary)

Martin Christensen, lay pastor  
Sept. 29 - Oct. 1

Dr. Francis Monseth, Dean AFLTS,  
speaker

### Minneapolis, Minn.

Medicine Lake Lutheran Church  
Laurel Udden, pastor

Oct. 22 - 26

Rev. Lyndon Korhonen, Culbertson,  
Mont., speaker

## PASTORS AND PARENTS

If you have parishioners or children who will be attending the University or other institutions in Duluth this fall and would like to have them involved in Bible study, please contact me. My phone is 218-724-2210. By mail my address is St. John's Free Lutheran Church, 1630 Kenwood Ave., Duluth, Minn. 55811. We are here to help.

*Pastor Steve Kneeland*

## AWM

conferences are also scheduled and this phase of ministry seems to have only begun. Invitations from AFLC congregations have been increasing, too, especially since 1988.

The ministry of counseling troubled Lutherans will continue. Pastor Barnhart is convinced that we have only seen the tip of the iceberg, as far as the stirring within Lutheranism is concerned.

"The handwriting is on the wall more clearly than ever," he declared, pointing to recent developments that make the choices within Lutheranism more distinct. A directory is scheduled for publication in July by AWM, listing conservative evangelical Lutheran congregations (including the AFLC, the American Association of Lutheran Churches, the Association of Evangelical Congregations, and the Church of the Lutheran Brethren) from all across the country, as a ministry to those who are seeking alternatives.

"We're not really sure where we are going," Pastor Barnhart confessed. But the issue is still the authority of the Word of God and the commitment is

## THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

Second-class



Word of Life Lutheran Church

still to revival and reformation within the Church.

Abiding Word Ministries, standing on this firm foundation, is confident that the Lord still has an agenda for them to follow, perhaps with new doors to enter in the years to come.

The present advisory board members for AWM include two AFLC pastors, Rev. Laurel Udden and Rev. James Ritter. Three laymen, Joel Baker, Don Dillon and Herman Good, also serve on the board, together with a deaconess, Gunnel Sterner.

Further information and requests to receive the prayer newsletter may be addressed to: Abiding Word Ministries, 1483 Auburn Court, Eagan, Minn. 55122.

—R.L.L.

## Dedication of Home Mission church in Mankato, Minn.

Word of Life Lutheran Church, Mankato, Minn., will be dedicating its own house of worship next Sunday (Sept. 24) in a service at 3 o'clock. Rev. Elden Nelson, Director of the AFLC Home Missions, will speak. The local pastor is Rev. Peter Franz.

The church building was built by the Assemblies of God in 1976. Three years later it was purchased by Attorney James Manahan, who converted it into an office building. The sanctuary was made into three large offices, with the rest of the structure remaining pretty much as it was designed. Word of Life bought the building in June, tearing out the inner walls put in by Mr. Manahan.

The church is located near Mankato State University at 105 Homestead Drive.