

THE LUTHERAN AMBASSADOR

September 4, 1990



*For we are God's
fellow workers;
you are God's field,
God's building...
Let each man
be careful
how he builds
upon it.*

I Corinthians 3:9-10

LIGHT on the WAY

meditations on God's Word

COVER PHOTO

Steelworkers in Chicago
Roger C. Huebner, D. D. S.

Volume 28 Number 16

THE LUTHERAN AMBASSADOR

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Time with the Master

In the blessed story of Mary and Martha, recorded in Luke 10:38-42, our Lord instructs us concerning the vital need we have to spend time with Him. Martha, as you may recall, was distracted with much serving (v. 40) and because of this she was unable to spend the time she needed with Jesus. Mary, on the other hand, sat at Jesus' feet listening to His teaching. When Martha asked Jesus to tell Mary to come and help her, our Lord firmly rebuked her. "Martha, Martha, you are worried and troubled about many things. But one thing is needed and Mary has chosen the good part which will not be taken away from her" (Luke 10:41-42). Jesus tells us in these words that one thing is needed. And that one thing is spending time with Him. We all need to spend time each day with the Master.

Why is it that we have such a vital need to spend time with our Lord? We need to spend time with Jesus on a daily basis because He is the Bread of Life (John 6:35) and the true Vine (John 15:1). Only by remaining in close contact with Him through our daily devotions do we experience spiritual life and vitality. In John 15 our Lord plainly tells us "Abide in Me...for without Me you can do nothing" (John 15:4,5).

The devil knows how desperately we need time with Jesus and so he does everything he can to sabotage our prayer life. May we stand fast and resist his wiles and plans to destroy our daily fellowship with Jesus.

When should we spend time with the Master? We should set aside a quiet time to be with Jesus each day. The morning is the best time to spend alone with our Lord because in the morning we can receive His strength and presence for the new day. It is so important that we take time during the day to be with our Lord — whether it be in the morning or not.

What should we include in our daily quiet time? In our time with Jesus we

should try to include or practice the seven forms of prayer — praise, thanksgiving, confession of sin, intercession (praying for the needs of others), petition (praying for our own needs), listening to God's Word, and fellowship with Jesus. We can start our prayer time by praising the Lord and thanking Him. After a season of praise and thanksgiving we can then proceed to confess our sins (confession), to pray for the needs of others (intercession), and to pray for our own needs (petition). In our prayer time we need to listen to God speak to us in His Word. The devotional reading of the Scriptures is an essential part of our quiet time with Jesus.

It is important for us to keep a balanced prayer life by making use of every form of prayer (i.e., praise, confession, intercession, petition, listening). We will not have a very balanced prayer life if we neglect praise, thanksgiving or intercession.

Every day Jesus knocks on our heart's door inviting us to spend time with Him in blessed fellowship. His daily invitation stands written: "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me" (Rev. 3:20). May we say yes to our Lord's invitation to daily fellowship. We all need to spend time with the Master.



—by Rev.
Mark R. Bateson

The Apostle Paul was given the joy of knowing and serving Jesus Christ. Paul thanked God that he could serve Christ with a clear conscience. Paul, under inspiration, wrote his final epistle from prison. This letter was sent to his companion in the Gospel, Timothy. Paul had fought the good fight, finished the race and kept the faith (4:7). Before Paul was to receive his crown of righteousness, he encouraged Timothy not to have a spirit of timidity, but a spirit of power, love and self-discipline. The spirit of power, love and self-discipline did not come from Timothy himself, but through the resurrected Lord Jesus Christ. Paul's epistle embraces the same truths for us now as it did for Timothy then.

First, God gives us a spirit of *power*. In this context, God gave Timothy not the physical power of Samson, but a spiritual power to be more than a conqueror in Christ (see Romans 8:26-39 and Ephesians 6:10-18). Until the Holy Spirit works salvation in our hearts and draws us to God, we are weak, more accurately, dead spiritually. Our spiritual deadness is pointed out in Ephesians 2:1, "As for you, you were dead in your transgressions and sins..." In a recent radio talk program, some callers suggested either bringing in rain dancers or trying positive thinking to bring rain to certain drought-stricken areas. Little or no mention was made of confessing sins and humbly approaching God for community needs. Spiritual weakness or deadness includes looking to the self or looking to non-Christian sources for spiritual help, counseling, guidance or any other spiritual need.

God's power comes to us through His Word. Paul wrote to Timothy and reminded him to "fan into flame the gift of God, which is in you through the laying on of my hands." Paul laid his hands on Timothy because the written Word was not yet complete. Now we receive God's power through the Bible, "...faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17). "Bear in mind that our Lord's presence means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him" (II Peter 3:15). "I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book" (Revelation 22:18-19).

God's power of salvation touched the lives of Timothy's family in three different generations; first in his grandmother Lois, then in his mother Eunice, and then in him. Timothy grew up under his mother's and grandmother's Christian influence. We are reminded of the importance of family Bible reading times. God, working through Scripture, can touch the lives of family members. God, because of Christ's death and resurrection, gives us the gift of eternal life (John 11:25-26). Without the shed blood of Jesus Christ and His bodily resurrection, there is no godly power over sin, death and the power of the evil one (I Peter 1:3-9). But as a result of the gift of salvation, God enables us to serve Him. As we serve Christ with gifts and the talents given to us, we can take no credit. All honor and glory are due to Christ alone.

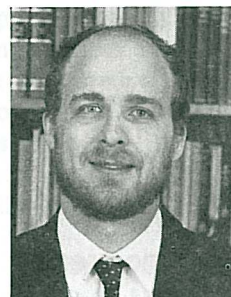
Second, God gives us a spirit of self-discipline. A spirit of self-discipline is achieved neither by attending popular "How to be more holy" seminars, nor by self-obtaining, rigid legalism. The spirit of self-discipline is not the earning of God's grace. As we weigh Scripture with Scripture, self-discipline ought to be viewed as a result of the gift of faith. Ephesians 2:8-10 declares: "For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God — not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God has prepared in advance for us to do."

"In Christian self-discipline, we are called to pray. Paul prayed for Timothy. We are encouraged to pray for others — that people would come to know Christ as Lord and Savior, to pray for those who are hurting, for those who are persecuted for the sake of the Gospel, for missionaries, for those in authoritative positions, for friends and family members, for our enemies, for the local congregation, and to give prayers of praises and thanksgiving.

Christian discipline also includes worship and fellowship. Paul recalled Timothy and his tears. Paul and Timothy faced harsh persecutions under the Roman Empire. They

A SPIRIT OF POWER, LOVE AND SELF-DISCIPLINE

"We are reminded of the importance of family Bible reading times."



— By Pastor
Todd Klemme
Wadena, Minn.

IGNATIUS and IRENAEUS:

two defenders of the sacraments

I. Ignatius and the Docetists

Ignatius (35-107 A.D.), bishop of Antioch in Syria, was a disciple of the apostle John. His motto was: "My love is crucified." When the Emperor Trajan on one occasion visited Antioch, Ignatius openly confessed the crucified Christ before him. The emperor decreed that he must journey to Rome, there to be thrown to the wild beasts and torn to pieces for the public's entertainment. During his journey to Rome, Ignatius wrote seven letters, one to Polycarp (bishop in Smyrna and another disciple of John) and six to various congregations. He warned the congregations of the numerous heresies which were already abroad, admonishing them to remain steadfast in the faith. He particularly warned the church in Smyrna of the Docetists, who taught that Christ only had appeared to have a human body, but was not truly man. This, of course, ridiculed the sacrament.

Ignatius wrote: "These persons absent themselves from the Lord's Supper and from prayer. They refuse to confess the Lord's Supper as our Savior Jesus Christ's body given for our sins. They say that the Father awakened a latent

divinity in Him. They deny the Father's gifts and are damned in their disputes. It would be better for them to practice love so that they might rise from the dead. It is therefore better to separate from their company and not to speak of them publicly or privately, but rather to hold fast to the prophets and especially to the Gospel."

To the church in Philadelphia, Ignatius wrote: "Be particularly careful to observe the one and only Lord's Supper, for it is nothing else save our Lord Jesus Christ's body and the one cup of union with His blood."

In his letter to Ephesus, Ignatius calls the sacrament "the medicine of immortality, the antidote which keeps us from death so that we may live in God through Jesus Christ."

This certainty of everlasting life with God was what Ignatius bore witness to in his martyrdom.

"...the Docetists, who taught that Christ only appeared to have a human body..."

A SPIRIT OF

"As we serve Christ with the gifts and the talents given to us, we can take no credit."

could appreciate each other's company and the fellowship and prayer times they had had. Paul, in prison, longed to see Timothy. They partook in God's Word together.

Finally, God gives us a spirit of love. Paul had a spirit of love toward Timothy. "My fellow worker," "My son whom I love," "Brother," "Servant of Christ," "True son of the faith," and "No one else like him," are other references given to Timothy in other Pauline literature. Paul views Timothy precious. Paul thanks God Whom he serves that he can be filled with the joy of fellowship with Timothy.

We, too, are encouraged to treat other Christians like Timothy in respect to godly love. Without Christ's love in us, it cannot be done.

So we ask God to give us Christ's love. With God's agape love *for* us and working *in* us, we can look to Christ and the cross and empty tomb and can have joy in Christ and a clear conscience. Yes, "we love because He first loved us." (I John 4:19).

Scripture best summarizes these truths. "But to all who received Him, who believed in His name, He gave power to become children of God; who were born, not of blood nor of the flesh nor of the will of man, but of God" (John 1:12-12 RSV). Truly, God does not give us a "spirit of timidity, but the spirit of power, of love, and of self-discipline."

Scripture references, unless otherwise indicated, were taken from the New International Version of the Bible.

2. Irenaeus and the Gnostics

Irenaeus (130-200) was bishop of Lyons in what is now southern France. In his writings he took on the Gnostics, who taught that the being which had created this sinful world was not a good God and not the God who was the father of our Lord Jesus Christ, but an evil being. Thus, all that is material in this sinful world, including our human bodies, is evil and must finally be damned. Yet these heretics celebrated the Lord's Supper just like the orthodox Christians, something that was really inconsistent with their so-called logic. Irenaeus showed how they actually were contradicting themselves:

"How can the Gnostics be sure that the bread over which they give thanks and the cup are truly the Lord's own body and blood, when they will not confess that He is the Son of the creator of the world, that is, the Word of God, through whom trees bear fruit and streams flow and by whom we receive first the grain, then the ear, then the full grain in the ear? How can they at the same time say that flesh is damned and not deny the life which is nourished by the Lord's body and blood? Therefore, they must either come to another position or cease to observe this sacrament. Our position, unlike theirs, is in agreement with the sacrament, and the sacrament in turn strengthens our position. As bread which comes from the earth is no longer merely bread when the call of God descends upon it but is the Eucharist consisting of two

"...the Gnostics...will not confess that He is the Son of the creator of the world, that is, the Word of God..."

things, an earthly and a heavenly, so also our body, after it has partaken of the Eucharist, is no longer perishing but has the hope of a resurrection."

Irenaeus, too, suffered a martyr's death. Yet this could never take the hope of a resurrection away from him. The body of a sinful man may die, but his soul is in the hands of a loving Savior and Irenaeus knew that one day he would arise with both body and soul.

The Docetists and Gnostics — and there are various kinds of them — and all sorts of other false teachings are still infiltrating the ranks of God's faithful people in our day. We will therefore do well to affirm and take to heart what our fellow Christians, Ignatius and Irenaeus, have said. The fact that they lived so long ago does not render their witness any less true. The teaching of Christ which they confessed is eternal and unchangeable no matter how much else may change in a perishing world.

— *Lutherskt Sandebrev*

(Translated from the Swedish by

Pastor Edward A. Johnson, Jasper, Ind.

In memoriam

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

SOUTH DAKOTA

Sisseton

Mrs. Alma Hoem Valnes, 74, July 15, Buffalo Lake, Eden.

Mrs. Ingvald (Stella) Storley, 69, July 26, Roslyn, Saron.

Canton

Marlys Swanson, 26, Aug. 17, Redeemer.

Association of Free Lutheran Congregations

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota 55441

AFLC Benevolences – Feb. 1 - July 31

FUND	TOTAL BUDGET	REC'D IN JULY	TOTAL REC'D TO DATE	%* TOTAL
General Fund	\$ 223,110.00	\$ 10,431.11	\$ 82,381.45	37
Schools - (AFLTS) ..	136,822.00	6,431.59	28,077.48	21
(AFLBS) ..	186,850.00	7,671.50	50,663.79	27
Home Missions.	433,616.00	14,629.44	144,326.82	33
World Missions.	366,197.00	28,117.55	102,196.47	28
Capital Investments ..	30,000.00	2,187.63	12,240.58	41
Parish Education	64,970.00	5,591.95	23,543.00	36
TOTALS	\$ 1,442,565.00	\$ 75,060.77	\$ 443,429.59	31
1989-1990.	\$ 1,308,281.00	\$ 59,282.11	\$ 386,300.55	30

*Goal 50%

Let's take a look

Comparing the AFLC and the LFC

—By Raynard Huglen
Editor

At the Annual Conference in June there was discussion about adding to the staff of the church fellowship, specifically an administrative assistant and/or a stewardship director. It was decided to study the matter for a year.

That prompted the thought, why not make a comparison between the Association of Free Lutheran Congregations and the Lutheran Free Church, the church which had formerly been the home of most of the first members of the AFLC.

The AFLC was intended to be a continuation of the LFC and therefore was modeled after it, not slavishly, but generally. Further, while AFLC members today come from a wide variety of backgrounds and some come from large Lutheran bodies, the LFC, though larger than the AFLC, still was regarded as a small Lutheran body prior to the merger movements of the '50s and '60s and invites comparison.

Comparisons are said to be odious, but there may be value in taking a look at the LFC of 1962 and the AFLC of 1990. From whither have we come and whither are we tending? The material which follows is presented without personal comment.

The LFC, begun in 1897, by 1962 had a membership of 90,000 members in 336 congregations, with an average membership of 262.2 persons in each. There were 180 parish units with a pastor serving 1.9 congregations on the average. The LFC had 263 pastors in all categories.

The AFLC, fully functioning in 1963, has about 26,000 members, after 27 years, in 205 congregations, with an average membership of 126.8 in each. There are 148 parish units with a pastor serving 1.4 congregations on the average. The AFLC has 175 pastors.

New materials

ESPECIALLY FOR SUNDAY SCHOOL

Luther's Small Catechism — Contains the five parts of the Catechism and meanings, as well as Prayers For Various Occasions. No questions and answers are included in this publication. It is intended for use with all the graded Sunday School materials, especially 2nd, 3rd and 4th grades. Soft, light blue cover, dark lettering with Luther's seal (\$.50).

Welcome to Brazil! A small picture pamphlet to help develop mission awareness among children. Can be used in Sunday School or VBS (Student picture-story sheet, \$.10; Teacher's fact sheet, \$.15).

Opening Chapel Time Plans:

1. **My Missionary Friends** (NC)
2. **Gems of Truth for Time and Eternity** (Big Words for Smaller People) (NC)

LET'S PRINT A BOOK!

The Board of Parish Education has established a book fund for the purpose of printing the new, revised 4th grade student books and teacher's manuals. **\$24,000 is needed by April 1, 1991, in order to have the books ready for use in the 1991-1992 school year.** Any gift designated for the *4th Grade Book Fund* will be set aside for that purpose. Other gifts will be used for other printing and operating expenses. For the sake of good stewardship and as a Board policy, new materials will

ESPECIALLY FOR CONFIRMATION

Confirmation...Why? A tract explaining why we believe in confirmation as an ordinance of the church. The blessings which come because of confirmation are also explained. This tract can be given to parents and students at the beginning of confirmation instruction, as a gift at the time of confirmation, or used as instructional material for the entire congregation (\$.25).

THANK YOU!

This past school year the Parish Education office sold more than \$18,000 in Sunday School and confirmation materials. As of June 29, only \$457.41 was outstanding. We want to thank all the congregations which support us by using THE AMBASSADOR SUNDAY SCHOOL SERIES. We especially thank you for your prompt payments because this makes more dollars immediately available for us to continue reprinting materials.

The Board of Parish Education

not be printed unless the needed funds are available.

The new 4th Grade Sunday School books will teach the meaning of The Apostles' Creed according to the Bible. They will provide nurture in the Lutheran faith, which will result in biblical, personal, living Christianity. These books are written at grade level

The LFC had a full-time president, as does the AFLC. The LFC vice-president had few duties, as is the case in the AFLC. The AFLC has a business administrator, the LFC had none. The LFC had a Board of Administration, a between-conferences administrative body, consisting of five members, although for many years there were only three members. The AFLC has a

seven-member Co-ordinating Committee serving the same functions.

The LFC had a stewardship director the last ten years of its existence. In addition to counselling with individual congregations at their request, he visited each district each fall to encourage them in the matter of stewardship. These district-wide meetings often shared the day with the Women's Mis-

Opening Chapel Time

List the order of worship on tag-board and display it each Sunday. After following the chart for several Sundays, follow it without explanation to establish a setting of honor and respect for God as you gather in His Name. Suggested Order of Worship:

Order of Worship

Prelude or Call or Worship Hymn*

Bible Reading and Prayer

Pledges — Bible, American Flag, Christian Flag *or* Recite The Ten Commandments and The Apostles' Creed

Welcome to Visitors

Birthday Offering**

Special Observance***

Offering

Singing

Announcements****

Closing Prayer

Dismissal

* A quiet hymn should be used to call children to attention. The opening hymn should be changed occasionally to correspond with a particular theme or season of the year.

and are accompanied by detailed, informative teacher's manuals.

Perhaps you can join us in this endeavor by sending a gift to the *4th Grade Book Fund*. If that is not possible, please pray with us that we will be faithful to the work God has given us, knowing that in His time and provision these books will be completed. Thank you for praying for this and all AFLC ministries.

sonary Federation at the same location, one group using the morning, the other the afternoon. Single representatives from each district made up a stewardship committee or board for the LFC. The AFLC doesn't have a director of stewardship.

The LFC had full-time executive directors in the areas of World and Home Missions, as does the AFLC. The former had mission work in Mada-

The Ambassador Sunday School Series

The Ambassador Sunday School Series provides materials for all ages that are:

Biblical

- A Bible text for every lesson.
- Old and New Testament lessons.
- The NASB study translation.
- Careful interpretation and application.

Lutheran

- Correlated with *Luther's Small Catechism Explained*.
- Consistent with fundamental Lutheran doctrines.
- Personal salvation
- The Grace of God

** Birthday offering is usually taken once a month.

*** A meditation, story (using visuals), object lesson, etc.

**** It is helpful to send notes home listing special events and inviting parents to attend them with their children.

gascar, Taiwan, Hong Kong and Japan. War and communism had closed the doors on long-time work in China. The LFC was unofficially involved in the Santal Mission in India and later, Bangladesh, an inter-Lutheran work, and supplied several missionaries over the years. The AFLC has mission work in Brazil, Mexico and possibly India.

Toward the end, the LFC had made a couple Home Mission ventures in California. The AFLC has several churches in that state now. The strength of the LFC lay in the Upper Midwest and the West Coast. The same is true of the AFLC. The LFC had more congregations in Canada than the AFLC has at this date. Both church bodies were/are represented in three western provinces.

The LFC operated a four-year liberal arts college, Augsburg, in Minneapolis, Minn., and a three-year theo-

Faith in Jesus Christ
Law and Gospel
The Word alone
Priesthood of all believers
The Means of Grace: Word, Sacraments

Evangelistic

- Living faith
- Godly living
- Sincere witness

Teachable

- Graded
- Bible study for the teacher
- Specific lesson objectives
- Teaching outline of each lesson
- Practical application and review
- Challenging
- Lesson in Student Book
- Memory verse for every lesson
- Theme hymn for every book
- Catechism is taught and memorized

Interesting

- Activities for every lesson
- Attractive format
- Creative — encouraging teacher and student interaction

(New 1990-91 order forms and catalogs are available.)

logical seminary of the same name and at the same location. It also had a high school, Oak Grove, in Fargo, N. Dak. For some years it had a Bible school, but not in the years prior to the merger. The AFLC has a four-year theological seminary (one year for internship) and a two-year Bible school, both in Minneapolis.

The LFC had a youth director for the last 19 years of its existence and all but one or two of those years it was a part-time position. The AFLC has had some part-time youth leadership assistance, more recently in the form of a youth resources director.

The LFC had a Norwegian language magazine at first, then also an English publication, a bi-weekly, the editor employed full-time. The Norse paper was eventually dropped. The AFLC has a bi-weekly magazine, the editor being employed half-time.

Introducing new AFLC congregations

The history of First English began on December 17, 1913. It was at this time that the Scandia Evangelisk Lutheran Church was officially organized at the Albert Evenson home. Services were held in a schoolhouse.

On February 15, 1916, the constitution, written in Norwegian, was adopted. They then joined the Hauge Synod.

COMPARE

A board of publications and corporation governed the magazine(s), other printing (both religious and commercial) and a retail book store in the LFC. The magazine in the AFLC was largely directed by the Board of Publications and Parish Education in the earlier years, but now that has lessened responsibility. An editorial board was set up early on, with which the editor could consult. The Co-ordinating Committee has also been involved, as the ultimate responsibility for finances lies with it.

The LFC published a Sunday School paper for children, *The Child's Friend*. The AFLC hasn't been able to do that, but for many years has published its own Sunday School curriculum, the Ambassador series, something the LFC didn't do.

The LFC had a women's auxiliary, the WMF, and a youth auxiliary, the Luther League Federation. The AFLC has both organizations, considering them continuations of those in the LFC. The WMF of the LFC employed a full-time executive secretary while the AFLC has one part-time.

The AFLC has a retreat center, at Osceola, Wis., something the LFC never had.

The LFC was involved in various charitable works and institutions which the AFLC hasn't been able to enter thus far. The LFC supported the inter-Lutheran Lutheran World Action. Congregations in the AFLC contribute to the World Relief Commission of the National Association of Evangelicals.

This accounting isn't complete. I have tried to be factual. Any mis-statements are unintentional.

First English Lutheran Church, Lostwood, N. Dak.

On February 19, 1921, the congregation was incorporated as the First English Lutheran of Lostwood.

On June 24, 1922, the members voted to build a church. The first business meeting in the church was on December 14, 1923. The first class was confirmed May 25, 1924.

The Ladies aid was organized in February, 1916.

The Sunday School was officially organized in 1941.

On February 11, 1971, First English of Lostwood voted to participate in the United Faith Parish, including Ross and the Presbyterian church of Stanley.

Some of the pastors who served in the early years were: Rev. Jonas Falkanger, 1915-1918, Rev. Sigurd Fladmark, Rev. Carl Sauer, and Rev. O. T. Nelson.

In March of 1987, First English withdrew from the United Parish and joined the Association of Free Lutheran Congregations. Pastor Gary Jorgenson served First English for two-and-a-half years before moving to Ottawa, Ill. They are also thankful for their new pastor, Pastor Rodney Johnson, his wife Candice and their three children.

During the past Lenten season at

First English, three large crosses made by Mr. Wayne Nelson were placed in the front of the sanctuary. Upon the Christ cross a crown of thorns was hung. Each evening during the message the lights were turned off and a spotlight was focused on the crosses. The crosses truly added to the worship of each evening service as we gathered under the theme "The Hills of Lent," and focused on the Christ of the Cross.

First English of Lostwood currently has 50 members. They hold regular Sunday morning worship services, Thursday night Bible studies and monthly WMF meetings.

As one travels by the town of Lostwood in the evening, the light in the steeple at First English will catch your attention. It is a reminder that the child of God is to be a shining light in this dark world that we live in.

You are invited to worship with us as you travel through northwestern North Dakota. A Christ-centered welcome awaits you.

—Corr.

(Ed. note: First English Lutheran was the first, at least one of the first, congregation to join the AFLC in the significant influx which began several years ago.)



First English Lutheran

ON PASTORS

May we go back to the *Fundamental Principles* one more time? The editorial series on them was concluded with the July 10 issue of the *Ambassador*.

We wonder if anyone in reading the *Principles* noticed that this statement on the congregations only makes one specific reference to pastors and that in connection with "the training of pastors" (No. 9). Rather curious, isn't it?

On the other hand, there are implied references to the work of the pastor in the congregation, such as "the quickening preaching of the Word of God" (No. 4), "seeks to stimulate and encourage their (spiritual gifts) use" (No. 6) and "to do good and to work for the salvation of souls and the quickening of spiritual life" (No. 12). What is said of the laity can also be said of the pastor and vice versa.

Was Georg Sverdrup, guiding light in the formation of the *Principles*, cool toward the clergy, being that the word pastors appears only once in *The Fundamental Principles*? By no means. He spent his rather short life (58 years) in the training of pastors. That should answer the question.

At the same time, he had definite ideas about how pastors should be trained. Strongly reacting against the concept of the pastor as an official, which had been carried over from the State Church of Norway of that time, Sverdrup and his colleagues championed theological training called "menighetsmaessig presteutdannelse." Andreas Helland, one of his contemporaries, although younger, and a biographer, has said that it "denotes a training of pastors that is in

harmony with the Christian congregation, that corresponds to its nature and spirit, and that answers its needs."

And the congregation they envisioned was the one described in the *Principles*, a free congregation desiring and promoting spiritual life among its members.

Pastors were themselves to be spiritually alive so that they might rightly feed the sheep of their flock. The learning required of them in seminary must be such as worked toward that end and not be learning for learning's sake.

Let Sverdrup himself speak as recorded in his essay on "The Training of Pastors" (translated by Andreas Helland): "Hence, all that furnishes help to enter into the Word of God belongs to the education of pastors, and all is excluded that tends to dull heart and mind to the living truth of the Lord. All is useful that can help to give insight into the Word of the Lord and His plan of salvation; all is hurtful which does not contribute thereto," and "Therefore is he best trained for the ministry whose heart is most thoroughly permeated by the love of God and whose spirit is most completely illumined by the light of the Spirit of God. To this end shall the Divinity school contribute by leading the pupils to the clear, fresh fountain of the Word of God and by teaching them that it is better to draw from the well with the living water than from the turbid cisterns of human wisdom."

It goes without saying, in speaking of the attitude of the pastor among his people, that Sverdrup believed that it should be that of a servant, not a master.

OUR PRESIDENT WRITES

The whole family in heaven and earth

I have thought a lot about the last part of the third chapter of Ephesians the last few days. We have just returned from a family reunion in Canada. In Ephesians 3, Paul is talking about the "whole family in heaven and earth." As we met for the reunion it was good to see so many from the different families there. My wife had seven brothers and one sister. All but two married and have children. It is not surprising that we were over 120 people when we met at the old farmstead at Elbow, Saskatchewan.

As far as our own family is concerned, all but four of us were at the reunion. We missed those who were not able to be present.

A reunion of loved ones on earth brings to mind that blessed hope of the great reunion which will take place in heaven when the saints are all gathered home. What a great day that will be when we are united with our loved ones who have gone before. There will never be another separation. We will not have to go our separate ways as we had to at the reunion in Canada. What a great time of fellowship it will be. Best of all, we shall see Jesus who loved us and saved us with His precious blood. Most of us had to make consider-

able effort to make it to our recent family reunion. But God has done everything for us to make it possible for us to share in the glories He has prepared for us. All is in readiness for us.

But just as we experienced some absent faces at our family reunion, there may also be some absent faces when the roll is called up yonder. It will not be because someone could not afford the cost of salvation, or that other demands were unreasonable. Jesus Christ is the way for us to make it to the reunion in heaven. He has done everything that is necessary for us to gain an entrance there. Those who are missing will be so because they have neglected or rejected the gift of salvation.

Most of us have loved ones who are not saved and who would miss heaven if Jesus were to come today. Our hearts are burdened and we yearn to see them allow Jesus to become their passport to heaven. How good it is to know that as we pray for their salvation we are praying according to God's will. For God "will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4).

—Pastor Richard Snipstead

Walker well says, "Our natural love of property is like the thyroid gland. Without it we are abnormal, but if it becomes too active, we have spiritual goiter and are choked to death."

E. Stanley Jones

EDITORIALS

MAN AND HIS SALVATION

We reiterate, it is our recollection that we didn't know that Pastor Philip Rokke had written the brief article "You Have a Free Will?" (Mar. 20 and July 10), only that he had submitted it for publication.

Pastor Rokke wishes to identify himself as the writer to *Ambassador* readers (Letter to the Editor, page 13) and has a right to do that and to expand on his thinking about the subject at hand.

It would be helpful if that first article and Pastor Richard Snipstead's response (July 10) could be reprinted today so that all would have all the information at hand, but we have to trust our readers to turn back to the July issue for their point of reference. Please do that.

Pastor Thomas Olson has said some useful things in his Letter to the Editor, also on page 13, and we may be blamed for adding anything further at all, but we would like to anyway. We know of 175 other pastors who would like to be heard on the subject and at least that many lay people, but who must forbear.

While pages could be written, there is the necessity to be brief and we shall try to be that. Let us observe three things:

First, the Bible says, "For by grace you have been saved through faith; and this is not you own doing, it is the gift of God — not because of works, lest any man should boast" (Eph. 2:8, 9). And, "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). It is to fly in the face of clear Scripture for anyone to claim that his salvation came (comes) through any of his own effort.

Second, this is re-inforced, if the Scriptures can be said to be re-inforced, by the words of Martin Luther in explaining the Third Article of the Apostles' Creed: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Spirit has called me through the Gospel, etc." This is truth to which every member of an AFLC congregation is technically, at least, committed. And it is hoped that it is more than a technical commitment, otherwise there is a real problem. No one comes to Christ unless the Holy Spirit moves him to do so, as our writers all agree. Jesus said, "No one can come to Me unless the Father who sent Me draws him" (Jn. 6:44a).

And third, there are so many Bible references to a person believing, giving, coming, confessing, opening, etc., that it is understandable why we use these words in our preaching and counselling, even though we know that salvation is God's work, not man's. If Paul and Silas, in response to the Philippian jailer's plea, "What must I do to be saved?", told

him to "Believe in the Lord Jesus," it must surely be acceptable to speak in the same way to others now, at the same time salvation comes from God, not man.

We have found Dr. Walter A Maier, Sr.'s quotation helpful on this score: "When critics called Holman Hunt's attention to the fact that his picture showed no handle to the door at which the Savior knocks, the artist, an eminent disciple of the Lord Jesus, replied: 'I did not paint a latch on the outside of the door because it can be opened only from within. The Lord Jesus Himself cannot open an unwilling heart. He must be invited to enter.' and He, we add, must bestow such willingness" (*Peace Through Christ*, Concordia Publishing House, 1940). That last sentence is the key, isn't it? And yet man opens the door, as Jesus said.

Dr. O. Hallesby writes of the same passage in his book *Why I Am a Christian* (Augsburg Publishing House). He says that people may do one of three things when Jesus knocks. We look only at his third option. "They do exactly as Jesus asks them to do. They open the door to Him that He may enter in. *In that moment that soul is converted*... People speak of a converted person as *one who has surrendered to God*. It is an excellent expression, perhaps the best expression we have for characterizing the quintessence of conversion."

And so it goes, on and on. Luther may be quoted using this kind of expression, as "And if thou canst believe that this voice of John is a harbinger of truth (Jn. 1:29)...and behold the Lamb of God bearing thy sin...thou art become a Christian..." (*Day by Day We Magnify Thee*).

Dr. Francis W. Monseth has an excellent discussion of man's place in salvation in "Principles and Practices of Evangelism," which was printed in the *Ambassador* in December, 1988-February, 1989 (see February 21 issue).

Finally, in the discussion before us, aren't we more united than divided? Pastor Olson sees in all of this two facets of the same jewel. We concur. As stated earlier, we should all be committed to Eph. 2:8, 9 and the Explanation of the Third Article. And then we are justified in using Bible language in calling out to people to come to Jesus and to believe in Him, all the time making certain as far as possible that the repentant sinner realizes that in his helplessness all he can do is receive the gift from God, because the Holy Spirit has made him willing.

The whole discussion has been carried on without reference to Baptism and its place in salvation. For our own presentation on the subject, please refer to *The Lutheran Ambassador*, May 2, 1989.

19. One cannot disciple or teach beyond her own personal relationship level. We are to be constantly growing. In what two areas are we to grow, according to II Pet. 3:18? _____

Grace is God's undeserved favor and mercy.

II Tim. 2:1: "Be strong in the grace (strength) that is in Christ Jesus."

20. The following passages describe conditions in the last days. Read Matt. 24:3-7; I Tim. 4:1-3; II Tim. 3:1-5. Do you see those conditions in the world today? If so, what should this prompt within us? Eph. 5:16 _____

What are some practical ways in which this might be done? _____

*With earnest prayer, with abundant love,
with burning zeal for the souls of our fellow men,
by faithfulness in discipleship, God will be glorified.*

"Even so, come, Lord Jesus" (Rev. 22:20).

—Lois Oscarson

"Seeking the lost ones He died to redeem,
Bringing the weary to find rest in Him."

DISCIPLESHIP

WMF BIBLE STUDY

OCTOBER, 1990

"How can we be the church of the Great Commission today? My conviction is that if making disciples of all nations is not the heartbeat of our life, something is wrong with our understanding of Christ's church or our willingness to walk in His Way" (*The Master Plan of Discipleship*, Robert E. Coleman, p. 16-17).

A *disciple* is a learner or follower of Jesus. "To be a disciple is to be a devoted love-slave of the Lord Jesus" (*My Utmost for His Highest*, Oswald Chambers, p. 184).

Discipling is more than witnessing. *Discipleship* is the "follow-up process" that is needed to prepare that person to pass along his/her faith. Discipleship requires discipline and work plus a willingness to deny self that He might be glorified.

1. In Matt. 4:18-20, to whom is Jesus speaking? _____

What is Jesus asking of them and for what purpose? _____

What was their response? _____

2. In Acts 1:8, Jesus is speaking to His disciples before His ascension to heaven. Jesus said that two things *will* take place. What were they? _____

3. According to Matt. 28:19, what are the disciples to do? Why did He ask this of them? _____

4. What very special promise is given to them in v. 20? _____

5. Does God call every believer to be a discipler? Explain _____

6. What are some reasons so many believers have not followed the *command* of the Great Commission in v. 20? _____

If possible, take time in your preparation to review Lesson Four on Obedience. Obedience is fundamental in discipleship!

7. Why should we obey the command of the Great Commission?

I Jn. 5:3 _____

Ps. 40:8 _____

Matt. 11:28-30 _____

Lk. 12:40 _____

I Jn. 2:28 _____

8. What are some characteristics of a discipler? What happens as a result?

Jn. 13:35 _____

Jn. 15:8 _____

Jn. 8:31 _____

9. What is the cost of discipleship? Read Lk. 14:26-33. _____

10. What is meant by "bear" or "carry" his cross in Lk. 14:27? _____

An excellent commentary on discipleship is found on p. 269 of *My Utmost for His Highest*. If you have the book, take time to read and ponder this page.

11. Study the example of Paul and Timothy. What do you learn about Timothy in the following verses?

II Tim. 1:5 _____

I Tim. 1:1a _____

12. How did Paul look on Timothy?

Phil. 2:19-22 _____

I Thess. 3:2 _____

13. What is Paul telling Timothy to do in I Tim. 1:8 and 6:20? _____

14. Paul had disciplined Timothy. What does Paul instruct Timothy to do in II Tim. 2:2? _____

15. How did Paul tell Timothy to do his work? List three examples given in II Tim. 2:3-7. _____

16. Where is the most logical place to begin the work of discipleship? III Jn. v. 4 _____

To one who disciples in the home...

— the young mothers who are bound by the routine of changing diapers and comforting an infant or child with repeated ear infections...

— who is lovingly caring for an elderly parent who asks the same thing over and over again...

Oswald Chambers states it beautifully! "...it does require the supernatural grace of God to live twenty-four hours a day as a saint, to go through drudgery as a disciple, to live an ordinary, unobserved, ignored existence as a disciple of Jesus. It is inbred in us that we have to do exceptional things for God; but we have not. We have to be exceptional in the ordinary things, to be holy in mean streets, among mean people, and this is not learned in five minutes" (*My Utmost for His Highest*, p. 295).

17. Use Deut. 6:5-7 as a prayer guide. Seek His wisdom in applying those verses as you disciple family members. What practical suggestions come to mind?

Would you be willing to share those insights with others? _____

18. What does Paul tell Timothy and us in the following verses?

Phil. 4:9 _____

I Tim. 4:12 _____

letters to the editor

Different facets of the same jewel

I am thrilled at the outstanding theological discussion going on in the AFLC about free will, grace, the means of grace, etc. Praise God for Pastor Snipstead's heartfelt emphasis on the necessity of us having to personally choose to repent of sin and make a willful decision to accept Jesus into our hearts as Lord and Savior. I also praise God for others who emphasize the absolute bondage of our will and the fact that our salvation is all of

God's grace 100 per cent, and nothing for which we can take any credit. To me, the little article, *You have a Free Will?*, was an excellent pointer to this truth.

We as Lutherans must be willing to accept the paradoxical fact that both teachings are absolutely true. In order to have a healthy understanding of evangelism and grace both must be taught with jealous passion. I do however admonish all who are involved in

the noble theological discussions to be careful not to cut down those who are merely trying to describe different facets of the same jewel. Remember that Lutherans in the 1890s split in a mean way over these same issues but their children were able to peacefully come to understanding and be reconciled by 1917.

We as an AFLC will grow deeply in our relationship with Jesus Christ if we can learn to lovingly discuss the Word of God rather than impatiently debate theology. In my observation, theological debate only hurts tender young Christians rather than edifying our faith.

I am thrilled to testify that Jesus chose me on the cross and that I chose him at the Bible Camp altar: we both were involved but He gets all the glory. Soli Deo Gloria.

—Rev. Thomas C. Olson
Cumberland, Wis.

It is the Spirit's work

I must confess that I am the culprit who submitted the article: *You have a Free Will?* I submitted it because I believe that it makes an important point and calls to our attention a truth that we, corporately, have forgotten.

The article was written anonymously because it is an actual account involving personalities within the AFLC. When I submitted it, I wanted to avoid directing attention to myself or any other individual. I told Pastor Huglen that he could note that it was submitted by me if, in his judgment, it was necessary. Really my preference was that he would not. I appreciate his honoring of that request.

Now, however, Pastor Snipstead has reminded us all of the critical nature of this issue and of the importance of addressing it directly. I am grateful to him for doing so. He has definitely given me your ear!

The point of the article is the Word alone, grace alone, faith alone. These truths are often called the "pillars of the Reformation." To understand their significance, we can look at the *Formula of Concord* as Pastor Snipstead has quoted it in his "Response."

"Through this means (namely, the preaching and hearing of His Word) God is active..."

God promises to do His work in our hearts through His Word. Does He work through other things as well:

Bible camp campfires, testimony meetings, altar calls? None of these are mentioned in Scripture. No particular promises are associated with them. God works at Bible camp not because it is Bible camp, but through the preaching and hearing of His Word as it takes place there. If you call it a Bible camp and yet there is no word, God will not be active there — at least not in the sense spoken of in from the *Formula*.

What sense is that? Read on. He "breaks our hearts, and draws man." Man "learns to know his sin...there is kindled in him a spark of faith..." It is the "Holy Spirit who works all of this..."

Yes! This is the Holy Spirit's work! Do I break my own heart? No way! Why do I "discontinue resistance" (Hope)? Because my resistance has been broken by the Holy Spirit through the Law.

This is God's *graciousness*. Righteousness does not come to me because I made a good decision or choice. It does not come because I exercised my will in a positive way. It comes because God has been graciousness to me. It is the product of His love, sacrifice, self-denial. While I was His enemy, He loved me and did what needed to be done for my salvation.

I believe that. I couldn't believe it if the Holy Spirit hadn't worked. Who

could imagine such a thing? The Holy Spirit teaches and convinces. He has convinced me. I don't take anything away from His grace and I don't add anything to the fact that I believe.

Dare we question "the testimony of one who has found peace with God in Jesus Christ"? Pastor Snipstead questions the testimony of the Pharisees. They claimed to be at peace with God. They hoped in the Messiah (Christ). It is true that they did not know peace, the Father, or the Messiah (Christ). Jesus did not merely question their testimony, He stated flatly, "You have not come to know Him" (John 8:55).

Pastor Snipstead wrote, "We cannot allow a demand for theological accuracies...to stifle the warmth and zeal for the salvation of souls." But, Jesus said, "The truth shall make you free." Where there is something less than truth, there will be something less than freedom.

—Rev. Philip Rokke
Minnewaukan, N. Dak.

(Please see the editorial "Man and His Salvation" on page 9.)

A life-changing year

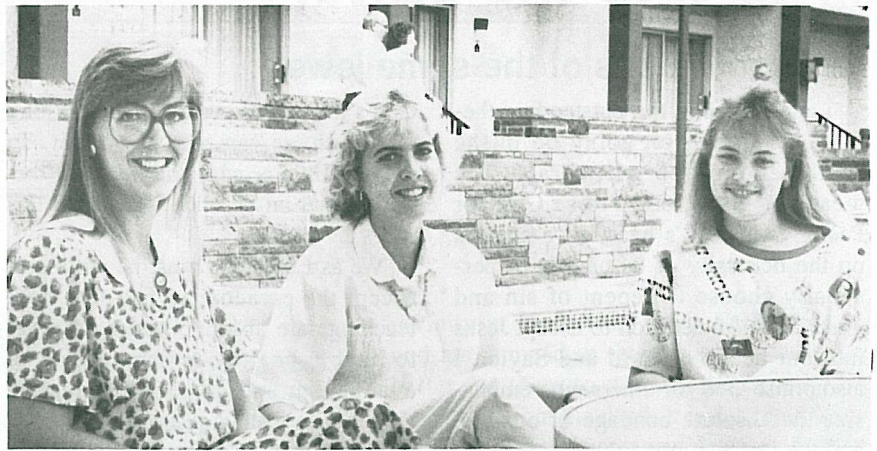
It was the best year of their lives! For three AFLC ladies in their early twenties, it was a year when they learned flexibility and to leave watches at home. They saw the Lord working in the lives of the Brazilians and in their own lives. These young women returned home this spring radically changed.

June, 1989, was the departure time for the Free Lutheran Youth (FLY) Team. Melissa Kruse, Burnsville, Minn., Jane Nelson, Cannon Falls, Minn., and Sarah Skramstad, Osakis, Minn., were a part of the team which was scheduled for a six-week visit to the Brazilian mission field. During the previous months, the need for teaching missionary children was publicized. Seeds had been planted. The Lord was at work. Though nothing was clearly said, Rev. Gary and Jan Skramstad somehow knew their daughter would not be coming back in six weeks.

According to Jane, "I fell in love with the people and knew in my heart that God was calling me. My parents were really surprised when I decided to stay for a year, but they soon became very supportive." For Melissa, it was a struggle to answer the call to stay. "I prayed a lot. When I made the decision, I had peace which I knew came from being in God's will."

Melissa, at Paul and Becky Abel's home in Curitiba; Sarah at Connely and Carolyn Dyrud's home, Campo Mourao, and Jane at David and Janet Abel's home, Vitoria. And so began this incredibly wonderful year.

For these three teacher-nannies, the day began with school for the missionary children. Because of the older Dyrud children, Sarah taught both



(L. to R.) Jane Nelson, Sarah Skramstad and Melissa Kruse.

mornings and afternoons. Then there was housework to do. Diapers needed changing and all the busyness that goes with a young family filled each day. "We really became a part of the family. That was home for us," chimed in one of the young ladies. Another added, "I saw the missionaries so selfless. Our house was like a hotel and we always had to quickly figure out a way to stretch the food for dinner. I learned what real hospitality is."

The times to be out with the Brazilians were there, too. Jane found the language came easily, though she quickly clarified that her "grammar was awful." Sarah found herself being an English teacher in town during her last months in Brazil. Numerous opportunities to share why she was a Christian occurred during these three evenings a week. In fact, Sarah was surprised to see the interest in Christianity and the Bible expressed by young people. She said, "Here in the States nobody asked me why I am a Christian. But in Brazil, the people seem to be tiring of widespread spiritism and are hungry and open for the Gospel."

As they reflected on their experience last year, they admitted Christmastime brought some moments of loneliness. Otherwise, the support of one another and those valuable phone calls quickly deflected any serious darts of discouragement. Besides that, they agreed, "The Lord wisely placed us in each individual family and cir-

cumstance. We were very compatible."

After being away a year, the three discovered how much they had changed when they recently returned to the States. They left behind the warm, loving and zealous Brazilians who love the Lord so much. They are people who generally have so little to share of earthly goods yet give without limit of themselves in time and fellowship. They left a country where personal relationships are more important than time and money. Watches are insignificant. A 7 p.m. activity really means that sometime in the evening, the event will actually occur.

The vision of a people so ripe for harvest burns in the hearts of each young lady. One admitted, "The longer I was in Brazil, my burden increased as I saw the need. The missionaries continue to need help." "I pray that I never lose this spirit. My priorities are completely changed," another said. They saw the Lord Jesus Christ working mightily in Brazil. Back home, family and friends see these young women mightily changed by the Lord.

—S. Hjermstad

FALL RALLIES

S. W. Central Minnesota District

Bethany Free Lutheran
Abercrombie, N. Dak.
October 2.

Minneapolis District

Salem Lutheran Church
Radcliffe, Iowa
October 20.

Leadership School effective

The 1991 Luther League Leadership School is now history! The number of youth attending this July 15-20 conference was 70. There was another group of 30 adults who helped in discussion groups and as counselors. The Cornerstone Gospel, the Luther League team, and the Ambassador Gospel Team from AFLBS were also part of the 30 adults in attendance.

The Luther League Leadership School is sponsored by our AFLC Youth Board, Pastor Joel Rolf, chairman. He was also dean of the event. This event and the Luther League Convention alternate years and take place on the third week of July.

The theme was "Workers Well Equipped" (II Timothy 2:15). Pastor Kenneth Moland gave challenging messages based on II Timothy 2. A number of young adults felt the Lord calling them into ministry. Several were visited with about salvation.

Other workshop leaders were Pastor Dennis Gray on Peer Counseling, Pastor Tom Olson on worship and Pastor Keith Quanbeck on owning your own youth group.

Morning speakers were Dr. Francis Monseth on the Scriptures and Pastor Ralph Tjelta on how to study the Bible.

Video tapes were made of all sessions. You can order these tapes for the cost of postage and small rental fee of \$3.00 per tape. Order from AFLC Youth Resources, Box 68, Greenbush, Minnesota 56728.

Brochures were recently sent out to our AFLC pastors which give information on the coming Luther League Convention in Estes Park, Colorado, in 1991. A full-page article will be forthcoming on the convention. You are urged to begin making plans now. Registration deadline is April 1 at a cost of \$150.00. After April 1, the cost will be \$175.00. Early registration is advised.

—Pastor Gray



Plan for Colorado in '79!

Illinois District Youth Columbus Day Weekend Retreat
October 6-8 at Bethlehem Lutheran, Morris

Speaker: Mr. Mike Palkie, Thief River Falls, Minn.

For more information and registration:

Mr. Steve Anderson

14327 Lisbon Road, Newark, Ill. 60541

Important Notice

All materials submitted
to *The Lutheran Ambassador*
should be sent to
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.
Minneapolis, Minnesota 55441

Second-Class

Personalities

Mr. Bob Samuelson, Faith, S. Dak., rancher and member of Bethel Lutheran in that town, is the Democratic candidate for governor of his state.

Chaplain Mark Antal has been in Brussels since June 27. Among his duties is that of being pastor for the 3000 U.S. citizens in the area. His wife Ruth and their children have now joined him and the family lives in a village. Their address is NATO Support Activity, Chaplain's Office, APO, N.Y. 09667. Stateside postage is sufficient on all mail sent to them.

Mrs. Berkas honored at 100

Cecelia Berkas, Wallace, S. Dak., observed her 100th birthday on Friday, August 3. Cecelia is one of the early members of Hauge Lutheran, Kenyon, Minn., Rodney Stueland, lay pastor. She has lived with her son, Pastor Ted Berkas, and family for the past few years. She has two other sons, Ernest, Dearborn, Mich., and Roy, Cape Fair, Mo. One son, Chester, died in 1949. She has 12 grandchildren and 22 great-grandchildren.

Cecelia was born and grew up in the Kenyon area. She married Sever Berkas in 1920 and lived for ten years near Hillsboro, N. Dak. Following his death in 1930, she returned to the Kenyon area where she lived until 1982.

She was an active WMF member, a former Sunday School teacher and took part in worship at Hauge for many years. Reading her Bible is her favorite pastime now. She also keeps up on family birthdays. She often tells family and friends, "God has been good to me."

Cecelia was honored at a reception following Sunday morning services at Calvary, Wallace, on Sun., Aug. 5. All of her family worshiped with her that day.

—Mrs. Ted Berkas

Preaching missions

Newark, Ill.

Helmar Lutheran Church

Robert L. Lee, pastor

September 16-19

Rev. Robert Rieth, Seattle, Wash.,
speaker

Newfolden, Minn.

Bethania Lutheran Church

LeRoy Flickinger, pastor

Oct. 7-10

Rev. Del Palmer, Thief River Falls,
Minn., speaker

Greenbush, Minn.

Oiland Lutheran Church

Martin Christensen, lay pastor

Oct. 7-10

Mr. Olaf Friggstad, Frontier, Sask.,
speaker

Annual Conference Prayer Hours

The three Conference Prayer Hours in June were conducted by Rev. Peter Franz, Mankato, Minn. He used the three sessions to develop some thoughts about fellowship.

On Thursday Pastor Franz talked about the fellowship of grace (Phil. 1:3-8). Christians are so by God's grace. Such a fellowship will be a 1) thankful fellowship, giving God the glory; 2) a committed fellowship; and 3) a passionate fellowship. Paul told the Philippians that he held them in his heart.

Three results of our fellowship was the theme of Friday morning (Phil. 2:1-8). Pastor Franz listed them: 1) A united fellowship. Christians won't agree on all points, but must agree on the main purpose of Christ's Church, the salvation of souls. 2) A humble fellowship. God desires humility. We must realize that all we have is from God. 3) A selfless fellowship. Our focus must be on others. This is the attitude Jesus had.

In the last prayer hour on Saturday, Pastor Franz considered the fellowship of giving (Phil. 4:10-20). He enumerated three principles of giving. 1) No one can afford not to give. 2) There are blessings for those who give. 3) Glory is given to God as we give. We should not give to budgets, but as worship of God.

Small group prayer was a part of each prayer hour.

CORRECTION

The second paragraph of the editorial "Article X" in the June 12th issue of the *Ambassador* should read as follows instead of the way in which it appeared:

We have already talked about the freedom of the congregation. The New Testament speaks of local churches; it speaks nothing of any "super church," only the uniting together of believers in Christ in a community. Such a coming together, a church, is what the *Fundamental Principles* call "the right form of the kingdom of God on earth."