

# THE LUTHERAN AMBASSADOR

April 13, 1982

*In those vernal  
seasons of the  
year, when the  
air is calm and  
pleasant, it were  
an injury and  
sullenness against  
nature not to go  
out and see her  
riches, and  
partake in her  
rejoicing.*

John Milton

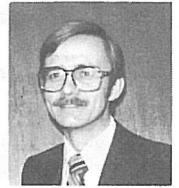


Roger C. Huebner, D.D.S.

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# AT THE MASTER'S FEET

Rev. Bruce Dalager



## The place of the law

"Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God" (Romans 7:4).

One of the basic concerns of anyone who comes to believe in God is the matter of service. After we have come to see God as the holy and righteous One—the God who hates all sin and seeks righteousness—we feel compelled to offer Him our service.

Even before we know what kind of service God desires, we get busy "working," which often results in neither glory for God nor joy for us. Yet such busyness continues, even in the life of the Christian, for the Old Adam wants to work. We are obsessed with the notion,

"I must be doing things for God." We pattern ourselves after Martha even though Jesus had no words of commendation for her (Luke 10:38-42).

Before we will ever be able to offer acceptable service to God we must be aware of a general relationship that God has made operational. This condition Paul introduces in Romans 6 but reveals more clearly in chapter 7. This general condition, of which we must be convinced, is concisely stated thusly, "You are not under law, but under grace" (6:14).

There are men who foolishly take these words to mean that the Law need not be preached today. But failure to preach the Law, which reveals man's sin and lostness, robs the Gospel of its blessedness. Furthermore, how else will the Christian know what fruits God wants to produce in his life?

Others deny the true meaning of these words because they fear that such teaching would lead to licentiousness. Paul addresses that problem in Romans 6:15-18.

In our home I desire joyful and spontaneous obedience from my children. Obedience produced by threats or promises is stained. So God desires not forced obedience, but love and devotion that come from the heart. Our bondage to the Law must be broken if we would bear fruit for God.

This truth is obvious, yet we so often lose sight of our glorious liberty in Christ and place ourselves back under the Law. As long as the Law rules in

your conscience it spoils what you do for God. "As many as are of the works of the Law are under a curse" (Galatians 3:10). As long as you labor at a piety of your own, looking upon God as One who demands some lawkeeping from you, your works are dead.

It was such teaching that was, in part, responsible for the Pharisees' rejection of Jesus. They taught that God was to be approached through the righteous works of man. Jesus taught that God was sick of their good deeds, it was their hearts He wanted.

Remember, friend, that our heavenly Father never counts on you to keep His Law. He has satisfaction in His Beloved Son. Know that God has already fulfilled in His Son all that you struggle to do and that He has no other purpose for His Law than to exhaust and slay your self-righteousness. You must trust and stand only in God's grace.

Since our Lord has taken upon Himself the heavy burden of fulfilling the Law and winning our salvation, let us gladly and willingly, by the power of God's Spirit within, forsake the world and sin, subdue our fleshly nature, and serve God in love. Since our Lord is gracious, not imputing to us our sin, let us out of gratitude and love bear fruit for Him.

"But thanks be to God, who always leads us in His triumph in Christ, and manifests through us the sweet aroma of the Knowledge of Him in every place" (II Corinthians 2:14).

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by Pastor Alvin Grothe,  
Astoria, Ore.

I feel very unworthy of writing on such a glorious subject. However, I trust and pray it may prove a blessing, an encouragement and an incentive to each sinner saved by grace as well as for some lost person to get right with God. I praise and thank my God for the heritage of a home life and parents who kept heaven before us. I have fond memories of my father saying, "I am homesick for heaven." Hans Adolph Brorson wrote these beautiful words revealing the longing in his heart for home: "What joy to reach the harbor of heav'nly peace and rest/ To sing released from sorrow, the anthems of the blest/ As children there in mansions fair, the Father's love with Christ to share/ What joy to reach the harbor of heav'nly peace and rest" (*Concordia*). One thing we know for certain, according to Scripture, there is a heaven to gain and a hell to shun.

#### HEAVEN IS OUR HOPE IN CHRIST

Today we travel a wilderness journey with all of its temptations, sin, trials, tears, sorrow, sickness, scorpions and darts of Satan, the burning desert sun of affliction, bitter waters, enemies and deteriorating tents. We travel onward and upward by faith in Christ. We travel in hope. Up ahead lies Jordan, and over Jordan, Canaan, the "Promised Land." That is our hope. And it is a sure hope because Jesus promised it. "But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:25). At death, or the Rapture, it will be a reality. The end of the journey and home! Eternal rest for the weary pilgrim. In writing to the Colossians, Paul gave thanks to "God and the Father of our Lord Jesus Christ...for the hope which is laid up for you in heaven..." (Col. 1:3,5). Oh "that ye might know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" (Eph. 1:18). Our hope of heaven is as certain as God's Word. Count it as done!

#### HEAVEN IS A HOME PROMISED BY CHRIST

"In my Father's house are many mansions" (Jn. 14:2a). This is a promise of Christ. No shortage of accommodations in heaven for those who make sure of

their reservation, that their names are written down in the Lamb's Book. This promise was real to the writers of Scripture. Their hope of heaven was not hanging on a thread but on the promises of God. They lived with anticipation of the day that their hope would be reality. Jesus promised it; they believed it; that settled it! "I will come again, and receive you unto Myself..." (Jn. 14:3). They laid hold of that promise and looked forward to arriving home, to that place they called "a garner" (Matt. 3:12); "the kingdom of Christ and of God" (Eph. 5:5); the "Father's house" (Jn. 14:2); the heavenly country (Heb. 11:16); "rest" (Heb. 4:9); and paradise (II Cor. 12:2,4). Jesus promised the dying thief on the cross, "Today shalt thou be with Me in paradise." Peter called it "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith..." (I Pet. 1:4,5).

"in My  
Father's  
house  
are many  
Mansions"

# HEAVEN

#### HEAVEN IS A HOME PREPARED BY CHRIST

Again, in John 14:2, Jesus promised, "I go to prepare a place for you." Because of sin and man's fallibility reservations and preparations here on earth are not always performed or ready. Man does not always come through with his part of an agreement or his promise. Not so with Christ. What He promises He will do. "My people shall never be ashamed" (Joel 2:26). And, "God is not ashamed to be called their God: for He hath prepared for them a city" (Heb. 11:16b). Jesus is preparing a place for His children. A place not built with hands. Abraham looked for "a city which hath foundations, whose builder and maker is God" (Heb. 11:10). When we go to be with Christ we will not read a sign, "Sorry, no vacancy." Or, "I'm not ready for you yet." But "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9). "Prepare to meet thy God..." (Amos 4:12), and there is a mansion prepared for you. When He calls us out of this world He will say, "All things are ready: come unto the marriage" (Matt. 22:4c). Jesus is prepared, friend. Are you?

#### HEAVEN IS THE PRESENCE OF CHRIST

Where is heaven? Who can explain it? The hymn writer put it simply: "Where Jesus is 'tis heaven." That should be enough. E.B. Simpson titled one of his booklets, "Himself." This is to help those who are more concerned about their particular circumstance and what Christ is able to do about it than they are about Christ "Himself." Jesus ought to



## HEAVEN . . .

be enough! We ought to be satisfied with Him. We get so caught up with an infinitesimal number of things concerning both this life and the hereafter that Christ becomes obscure. Jesus said, "I will come again, and receive you unto *Myself*: (why?) that where *I* am, there *ye* may be *also*" (Jn. 14:3b). Heaven is *His*

### TWO DESTINIES

**It is the will of God that all His rational creatures should be saved and come to the knowledge of the truth. It is His will that all people should share an eternity of glory with Him. He has made it possible for this to happen. But God doesn't violate the free will of man. The choice is there—where will you spend eternity? — for you to decide. Two pastors of our church have been asked to write in this issue on those two destinies, Heaven and Hell.**

**Jesus had much to say about it**

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*presence* and being in His presence. Paul assures us that the Bride, the Church of Christ, will "be caught up... in the clouds, to meet the Lord in the air: and so shall we ever be *with the Lord*" (I Thess. 4:17). O that will be glory, yes, glory for me and for you and for every sinner saved by grace, purchased by the blood of Christ. "...we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I Jn. 3:2b).

#### HEAVEN IS GOD'S DWELLING PLACE

A child of God has a bit of heaven in his heart for God dwells with men (II Cor. 6:16). Jesus said, "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him" (Jn. 14:23). However, we cannot confine God to some locale. God is a spirit and everywhere present. We know He abides in us (I Cor. 3:16), but we also read in Scripture that heaven is God's dwelling place. "Heaven is my throne"

(Acts 7:49). "The Lord is in His holy temple, the Lord's throne is in heaven" (Ps. 11:4). "Hear Thou in heaven Thy dwelling place; and when thou hearest, forgive" (I Kings 8:30). And Jesus taught us to pray, "Our Father, which art in heaven." Our future home is where *God* dwells. Earth is His creation, His footstool, and heaven is His throne (Isa. 66:1).

#### HEAVEN IS THE DWELLING PLACE OF THE RIGHTEOUS

There are really only two classes of people on earth, those who will occupy heaven with Christ and those who will occupy hell together with the devil and all his angels. Heaven is a prepared place for a prepared people. Many, if not most people, "hope" they will get to heaven. Many deceive themselves because they are not prepared by accepting Christ and His atonement for sin. Surely God will let *me* into heaven. I have been so good! Friend, "There is none righteous, no, not one." Therefore, "Prepare to meet thy God."

*by Pastor J.G. Erickson,  
Minneapolis, Minn.*

"One of the great needs of our day is a restoration of real faith in the teaching of Jesus Christ concerning hell." So said Dr. Torrey of his generation, many decades ago. The need to regain a Biblical perspective concerning hell seems even more urgent in our present day. The sobering truths of divine judgment and eternal punishment as taught in Scripture are largely ignored or rejected in our day. Current religious literature for the most part is silent about hell. Not many sermons are ever heard on the subject. To write something, therefore, on hell and eternal punishment becomes somewhat of an unpopular assignment. Nevertheless, faithfulness to the Word of God demands that we not only believe there is a hell, but that we actively warn our fellow men of the consequences awaiting those who live and die without Christ. People must be reminded once again that there is a heaven to gain and a hell to shun.

The Greek word properly translated "hell" can be found at least twelve times

in the New Testament. In all instances but one, it is used by Jesus Christ Himself. Hell is spoken of in numerous other passages where the word itself is not used, but most of these utterances are also those of Jesus Christ. We shall therefore consider what Jesus Christ Himself has to say about hell. There are some who avoid the subject, claiming they are too kind hearted or compassionate toward their fellow man to believe in or preach about hell. Yet, as we turn to the Scriptures we find that the kindest, most compassionate man who ever walked this earth is the very One who warns about hell more than any other. Hear His solemn warning in Luke 12:4-5 ... "Do not be afraid of those who kill the body, and after this have nothing more that they can do. But I will warn you whom to fear; fear the One who after having killed has authority to cast into hell; Yes, I tell you, fear Him!"

What kind of a picture does our Lord give us concerning hell? Men often speak of "hell on earth" but that is only an expressive figure of speech. The real hell of which the Bible speaks takes



"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (for whom?), for *you*, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:3-5). Heaven is Canaan, the "promised land," for those whose *names* are *written* in heaven (Lk. 10:20). It is for the "overcomer" (Rev. 2:7), the one whose citizenship is in heaven (Phil. 3:20), whose affections are there (Col. 3:2). We are only pilgrims here, not earthlings. Heaven is our home; it is for those who "love His appearing" (II Tim. 4:8). Is your name written there?

And finally, **HEAVEN IS AN ETERNAL BLISS**. It is all the perfections and beauties of heaven with the Bridegroom

Jesus Christ, throughout the eons of eternity. God has given us a little foretaste of heaven here as we experience His glorious presence in us, His blessings and care plus the fellowship of the saints. But heaven? It is beyond our wildest dreams and imaginations, God tells us (I Cor. 2:9). In our finite state, it is incomprehensible. But God has given us a little idea of what it will be like. "There remaineth therefore a rest to the people of God" (Heb. 4:9). An eternal rest from labor, from sin, from our enemies within and without. "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps. 16:11). No more sin or curse (Rev. 22:3), with Christ, seeing Him face to face, (I Thess. 4:17b; Rev. 22:4), no night, only light and Christ will be our light. We will reign with Him for ever and ever (Rev. 22:5); no tears any more (Rev. 21:4), no death, sorrow, crying or pain, for these will have passed away. The Bride will be at home with the Bridegroom in that Celestial City, the

"We get so caught up with an infinitesimal number of things concerning both this life and the hereafter that Christ becomes obscure."

New Jerusalem, whose maker is God, and will sit down to that marriage banquet table. No small wonder my Dad and many, many others have said, "I am getting homesick for heaven." I tend to feel it myself, don't you? Heaven is my home.

"People must be reminded once again that there is a heaven to gain and a hell to shun."

place after this present life has ended. Jesus, in his reference to the rich man and Lazarus (Luke 16:19-31) says of the rich man ... "he died and was buried and in hell he lifted up his eyes." The word here is translated "hades," referring to the abode of the dead who are lost and awaiting judgment. But the teaching is clear. Jesus is not speaking of some "hellish experience" in this present life. Rather, He points toward a destiny of eternal punishment when this present life is over. The rich man had experienced what he considered the "good life" while here. His life-style was one of

affluence and self-indulgence. The luxuries of life had become his obsession. There is nothing to indicate he had been particularly bad, nor is he charged with any misconduct toward his neighbor, Lazarus. He was in all likelihood a decent man. Yet he had failed in providing for life beyond the grave and in pursuit of eternal values. While material wealth is not in itself a cause for condemnation, it seems that riches had become his goal and his god.

What is his experience now at life's terminal point? Jesus says, "He died and was buried and in hell he lifted up his eyes, being in torment." Now he is faced with the awful reality of suffering in hell. So incredible is his torment that he calls for a "drop of water to cool his tongue." But even this meager request is denied. Unfortunately, there are no answers to prayer in hell. His cry for momentary relief is denied. Furthermore, his plea for a messenger to warn his five brothers who are still living is denied. Hell is a place of banishment from God and from grace forever.

How serious is Jesus in His warning concerning hell? In Mark 9:43-45, He warns, "If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than having your two hands and go into hell, the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than having your two feet and be cast into hell." In other words, it would be far better to suffer any conceivable loss in this present life than to go there. Our present generation places great stress on the "good life" here and now, giving little thought to eternal values. If men today would return to a real faith in the Biblical teaching concerning hell, we would soon witness great changes across our land. No doubt we would hear again of spiritual awakenings similar to what took place in an earlier day when Jonathan Edwards preached his emphatic sermon, "Sinners in the Hands of an Angry God." The hearers were stricken with terror on account of their  
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**“What must one do to go to hell?  
Nothing! Nothing, that is, but neglect.”**

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## **HELL . . .**

sins, grasping for the columns of the great church for fear of slipping into an eternal hell. Today, because we are “soft” on sin and its consequences, men see little need of repentance.

What must one do to go to hell? Nothing! Nothing, that is, but neglect. The writer to the Hebrews poses the following question (Hebrews 2:3): “For how shall we escape if we neglect so great a salvation?” Many today hold the erroneous idea that hell is a place reserved only for crooks and criminals. If one leads a respectable life and strives to follow the Golden Rule, there need be no fear of hell. Granted, the Book of Revelation describes the notorious crowd who will be in hell (Revelation 21:8): “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolators and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.” However, in the previous chapter, (Revelation 20:15) we are reminded, “If anyone’s name was not found written in the Book of Life, he was thrown into the lake of fire.” One need not be a flagrant offender or a notorious criminal to be sentenced to hell. Neglecting God’s great salvation is the “easy” way there.

In His parable of the marriage feast (Matthew 22:1-13), Jesus speaks of the man who entered the wedding hall without the proper attire. When the King arrived to view the guests he recognized him at once, and commanded his servants saying, “Bind him hand and foot and take him away, cast him into outer darkness, where there shall be weeping and gnashing of teeth.” There is no charge of outward transgression or of immoral conduct against him. Only this, he lacked the proper apparel—the wedding garment. What is this wedding garment? The Prophet Isaiah testifies of this (Isaiah 61:10) when he says, “For He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.” Without the garment of Christ’s righteousness you and I stand before God in our sin and

shame, ill-fitted for His divine presence and for the company of the redeemed. For such the verdict must read ... “Cast him into outer darkness.”

Eternal banishment from God will be the horror of hell. In this present life even the sinner is an object of God’s love. God would have all men to be saved and to come to a knowledge of the truth. The unsaved are presently being loved and sought by a merciful God. He reaches out with His divine call, saying “Come now, and let us reason together,

saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18). Dear reader, in view of what Jesus Christ has taught us concerning hell, do not trifle with a matter of such eternal consequence. Now is the time to flee from the wrath to come. Flee for refuge to the cross of Christ. There’s room at the cross for you!

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## **Jesus, Lord, Redeemer**

*Jesus, Lord, Redeemer,  
Once for sinners slain,  
Crucified in weakness,  
Raised in power, to reign,  
Dwelling with the Father,  
Endless in Thy days,  
Unto Thee be glory,  
Honour, blessing, praise.*

*Faithful ones, communing,  
Towards the close of day,  
Desolate and weary,  
Met Thee in the way.  
So, when sun is setting,  
Come to us, and show  
All the truth; and in us  
Make our hearts to glow.*

*In the upper chamber,  
Where the ten, in fear,  
Gathered sad and troubled,  
There Thou didst appear.  
So, O Lord, this evening,  
Bid our sorrows cease;  
Breathing on us, Saviour,  
Say, ‘I give you peace.’*

Patrick Miller Kirkland  
(from *The Church Hymnary*)

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# A PAGE FOR CHILDREN

## Dr. Eleanor Chesnut

### Missionary Martyr of Lien Chou, China (1893-1905)

A letter in a well-remembered hand lies upon the desk today, in which Eleanor Chesnut signed herself, in a bright little sportive way she had,

"Much love

From

Your Chiny Sister,  
E.C."

You cannot know, as you read, how hard it is to write of this dear, personal friend, once a visitor in the home, and bound to the heart by the tenderest ties. But it is such a lasting joy to have known her that the story must have a jubilant note in it, all through, as it tells of her wonderfully heroic life and martyr crown. You need not be afraid to read it, for it should make you glad that such a brave soul ever lived her life of sacrifice and service.

It had a very pitiful beginning—this life we are thinking about now. It began in the town of Waterloo, Iowa, on January 8, 1868. Just after Eleanor's birth her father disappeared mysteriously and was never again heard of. The mother, who had the respect and sympathy of her neighbors, died not long after, and the family, consisting of several brothers and sisters, was scattered.

Eleanor, who was but three at the time, was adopted, though not legally, by some friendly people near, who had no children. They had little money, but did the best they could for her, finding her a puzzle and a comfort both. In later years the father spoke of her "loving, kindly ways, her obedience in the family circle, and her unselfishness."

But the poor child was not happy. She was lonesome, and longed for mother-love. Well as she controlled her feelings, she did not like to be restrained, and often carried a stormy little heart within. She was happiest when in school, but when only 12, she was distressed to find that she might have to give up study altogether. It was then that she went to live with an aunt in Missouri, in a "backwoods" country, where school privileges were of the poorest. And besides, the struggle for life was too hard to allow a chance to study, or spare any-

thing for the expense of schooling.

The news of Park College, Parkville, Missouri, where students had a chance to earn their way, at least in part, came in some roundabout manner, and from that moment the girl made up her mind that she would go, come what might. And go she did, through the kind encouragement of the president of the college. She entered, feeling forlorn and friendless, but soon found warm friends and congenial surroundings. Her studies were a continual delight. But how to live was a problem. Her family could do little for her, and she had to take the bounty of missionary boxes when it came to clothing. It was such a struggle to accept these supplies that she could not feel very grateful in her sensitive heart, but it was really heroic to wear the things. Don't you think so?

These hard trials in youth had "peaceable fruits" afterwards, for they ripened into a wonderful gentleness, sympathy, tact, and understanding, which made her a blessing to others. Writing to a friend, in later years, about the poor boys in China needing clothes, she said; "The poor boys! They are so shabby that I wish I could do more for them. I remember how shabby I was at Park College years ago. I do not mind nearly so much now, wearing old things."

Outwardly the student was brave and quiet, but there was a tumult within that was only hushed when she became a Christian. Afterwards came the determination to become a missionary. She said a pathetic thing about this decision. (How it comes back in her very tones this moment!) She said, "One thing that made me feel that I **ought** to go was the fact that there was really no one to mind very much if I did." But this was not said in a dismal, self-pitying way. The larger reason she gave at another time and place, when asked for it in connection with her appointment. She said simply that it was "a desire to do good in what seemed the most fitting sphere."

In 1888, on leaving Park College, the young girl entered upon the study of medicine. She had no great natural love

## Missionary heroes

for the profession, but, as she confided, it seemed as if it would add so much to her usefulness. She said that it was very hard the first year, and she wondered if she **could** go on and finish the course, but she resolved that she **would**. And she did, with a resolute will, even becoming interested in it, as she plunged heart and mind into the study that she was sure would make her more helpful. But a missionary friend, who knew her well in Lien Chou, said afterwards that this girl should have been an artist, not a doctor, if her real nature had been consulted, and that it was perfectly heroic in her to practice medicine and surgery as she did.

The medical course was taken in Chicago, with the advantage of a scholarship, but the student "lived in an attic, cooked her own meals, and almost starved," as a Chicago friend afterwards insisted. Her meals were principally oatmeal. A course in the Illinois Training School for Nurses in Chicago followed, and some money was earned by nursing in times allotted for vacations. She served as nurse to Dr. Oliver Wendell Holmes in his final illness. The training was made more complete by a winter in an institution in Massachusetts, and then came a course of Bible training in Moody Institute, Chicago.

In 1893 Dr. Chesnut was appointed as medical missionary to the foreign field, and was assigned to China. She had a strange, natural aversion to the water, but was a brave sailor notwithstanding.

After a little time at Sam Kong, studying the language, and doing some incidental work, the doctor was appointed to Lien Chou. From a letter in print this extract is taken. (You can see that she was "a saint with a sense of humour," bless her! There was some good Irish blood in her, which no doubt gave the twinkle in her brown eyes.)

"Here I am at last. I had a few things carried overland. The boats are on their way. They have divided their cargoes with several others, and are floating the hospital bed-boards and my springs. Won't they be rusty? I only hope they

*[Continued on page 8]*



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## THE POWER of the RESURRECTION

Again, the resurrection of  
Christ manifests its power  
by deepening the  
conviction and  
strengthening the faith of  
the believer. Now I  
know, now I am  
persuaded, that Jesus  
Christ has redeemed me.  
The undeniable fact of  
His resurrection  
corroborates every claim  
which he ever made and  
establishes the confidence  
which I have in Him  
"that He is able to keep  
that which I have  
committed unto Him  
against that Day."

J.W. Behnken

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## MISSIONARY...

won't try to float the books and the organ. I don't mind being alone here at all....I have to perform all my operations in my bathroom, which was as small as the law allowed before. Now, with an operating table, it is decidedly full. But I do not mind these inconveniences at all....A druggist gave me a prescription which you may find useful, though the ingredients may be more difficult to procure in America than in China. You catch some little rats before they get their eyes open, pound to a jelly, and add lime and peanut oil. Warranted to cure any kind of an ulcer."

A missionary from Lien Chou lately told how Dr. Chesnut began the building of a hospital. When her monthly salary-payment came she saved out \$1.50 for her living, and with the rest bought bricks. At last the Board in New York found this out, and insisted upon paying back what she had spent on bricks for the hospital. She refused to take the whole sum, saying that to do it "would spoil all her fun."

The story of the amputation of a Chinese coolie's leg without any surgical assistance has gone far and wide. The operation was successful, but the flaps of skin did not unite as the doctor hoped, and she knew that any failure in getting well would be resented by the people, and perhaps result in a mob. By and by the man recovered perfectly, and, later, the doctor secured some crutches for him from America. But, at the time, it was noticed that Dr. Chesnut was limping. There was no use in asking her why, for the slightest hint brought out the words, "Oh, it's nothing." But one of the women betrayed the truth. The doctor had taken skin from her own leg to transplant upon what the woman called "that good-for-nothing coolie," and had done it without an anesthetic, save probably a local application, transferring it at once to the patient. What do you think of heroism like that? And then to say nothing about it!

When the Boxer troubles sent foreigners to the coast for safety, Dr. Chesnut refused to go for some months, and went at last under pressure from others, not from fear. She returned in the spring. That same season she came home on furlough, when "none knew her but to love her." A tour among societies supporting a ward in Lien Chou

Hospital endeared her to many. She was so bright, so engaging, so interesting, and withal showing a sweet humility most touching. At this time she had the first silk dress ever owned. It must have been given to her!

Returning to her work for two busy, blessed years, there came the October day in 1905 when a mob, excited and bent on trouble, attacked the hospital. Dr. Chesnut, coming upon the scene, hurried to report to the authorities, and might have escaped, but returned to see if she could help others, and met her cruel death at the hands of those she would have saved. Her last act was to tear strips from her dress to bandage a wound she discovered in the forehead of a boy in the crowd. The crown of martyrdom was then placed on her own hand. "She being dead, yet speaketh."  
—Julia H. Johnston, *Fifty Missionary Heroes Every Boy and Girl Should Know*, Fleming H. Revell Company.

## OUR MEMORY VERSE

"And the King will answer  
them, 'Truly, I say to you,  
as you did it to one of the  
least of these my  
brethren, you did it to  
Me.'"

(Matt. 25:40, RSV).

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## Western N. Dak., Eastern Mont. Spring rally announced

Zion Lutheran Church of Tioga will host the WMF rally on May 1, at 10:00 a.m. Mrs. Einar Unseth and Mrs. David Molstre will speak on the theme, "The Christian Home."

## N. Minn. Laymen to meet

The Northern Minnesota Lutheran Laymen's Society will meet on Sunday, April 25, 2:30 p.m., at Salem Lutheran Church, rural Wannaska. The text for discussion is Romans 5.

Art Joppu, Chairman  
Joe Jacobson, Secretary

# editorials

## THIS COULD BE DONE

*The Lutheran Ambassador* heartily endorses efforts being made to stiffen laws against drunk driving in the various states. For instance, Gov. Albert Quie of Minnesota recently signed such a bill into law.

Over the nation there is a move to make the penalties for driving while intoxicated much stronger so that in many cases there will be a strong deterrent to such practise. One group which has pushed for this is Mothers Against Drunk Driving (MADD), and some of those involved are the mothers of victims of such offenses. They have suffered to the extreme by this folly which we Americans have been much more lenient in tolerating than many other countries.

In isn't a constitutional right for anyone to endanger the life and limb of others by driving the nation's roads while impaired by the use of alcohol. And the toll is tragically high, some 26,000 deaths per year. Even one death is too much. Anything that can be done to reduce the carnage is worthwhile.

But one can also wonder about the tremendous advertising allowed alcoholic beverages in our print and electronic media, as well as through posters, signs and billboards. No expense is spared to entice old and new drinkers to consume the products which, they say, will lead to "the good life."

And how good is it, really? Alcohol is the cause not only of 26,000 road deaths each year, but of many more injuries from highway accidents, some of them crippling. What is the cost of those in dollars and cents? What is the emotional cost?

The coming of spring and summer sends many a shudder through law enforcement personnel for it is the season of "keggers" and "beer busts," usually patronized by the young, sometimes the very young. While most participants survive, some do not and the emotional cost to families is high. Furthermore, property may be damaged and property rights violated.

What of domestic troubles which are exacerbated or aggravated by the use of alcohol? If it has been said once it has been said a thousand times, the use of alcohol by troubled persons doesn't solve anything, it only makes it worse. In the extreme it ends in violent deaths, at the least it multiplies the heartache and the shame.

With you, we rejoice in every instance of the alcoholic finding deliverance from his problem by whatever means, although the one who finds it through Christ is certainly the blessed one. But we can rejoice with all who find sobriety. There have been many such cases, also from the worlds of athletics, other entertainment and politics. Often these individuals are portrayed as heroes. Maybe they are some kind of hero, but isn't there something to be said for the one who decides from the start to

abstain from strong drink totally and eliminates that one potential area of trouble from his life?

But to get back to the matter of advertising. Why our liberal laws in regard to alcohol advertising? Sure, warning labels can be affixed to cans and bottles. How effective are they really? Why are beers, whiskies, wines, etc., allowed to set forth their wares so blatantly when the trail of woe they leave is such a wretched one?

Maybe the use of alcoholic beverages will never be banned in this present world order (we can be prohibitionists in our hearts anyway), but another look can be taken at the laws which permit (or do not forbid) the types of advertising presently used.

Something should be done. Yes, advertising dollars would be lost, but is that so terrible? A look at the total picture dictates some real restrictions for a product that has brought more than its share of problems to American life.

Encourage our legislators to work for new legislation concerning advertising of alcoholic beverages. Support those who are sympathetic to what has been presented here.

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## ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota 55441

### BUDGET RECEIPTS

February 1-28, 1982

Fund	Total Budget	Total Rec'd Feb.	% of Total (Ideal—8%)
General Fund	\$170,000.00	\$ 7,551.74	4
Schools			
AFLTS	86,381.00	4,032.31	5
AFLBS	154,162.00	6,972.33	5
Home Missions	254,380.00	19,318.78	4
World Missions	218,880.00	19,318.78	9
Praise	30,200.00	1,098.39	4
Total	\$914,003.00	48,521.82	5
1981-82	\$809,206.00	\$30,155.93	4

\*Goal is 8%

\*\*\*\*\*

# WORLD MISSION NEWS

## VACATION TIME

by Missionary George Knapp

These words usually bring a sound of joy to the student's heart. Time to relax, go to the beach, to the lake, or, in other words, be free of a schedule.

The students from our Bible School don't find much time for these activities during the summer vacation, from about December 1 to March 1. They have a few days to relax and think about what they've learned for the "team" activities of the summer. They are to be in all the churches for DVBS during this time. Also at annual conference and Bible camps.

The first place is Campina da Lagoa, about 60 miles to the south of Campo Mourao. On Monday afternoon they load their belongings, along with DVBS material into the mission "Kombi, with a loud speaker, to invite children and also hand out invitations house to house. Then they go to their respective places of repose to get ready for a relaxing night as DVBS starts on Tuesday morning.

The mornings are spent with the children. Afternoons are given to visitation and any needed preparation for the next day. In each church evangelistic meetings are held at night and the team has to take part in this also. Usually the pastor of the church brings the message, although some of the team members are also prepared and ready.

This year our team was composed of five members: Oseias, who graduated from our Seminary last November, Nilson, who graduated from the Bible School, as also did Neuza, Zeni, who is a Bible School student, and Zelia, who has graduated from our school and taught Christian education in our Bible School for the past two years. Zelia was the organizer of the material and, we might say, team captain.

The first day in Campina they registered 68 children and from this grew to 97 by the end of the week. The children were to be four years to 12, but there are always some who need to bring baby sister or brother.

Of course, there are some older ones who really don't want to be over 12 years! For the activities they are divided into two groups, those who can read and write, or those who can't. So you have a very mixed age group in each division. In most churches here they all have to stay in the church building, as there are no classrooms. Doesn't it sound interesting? (I really enjoyed my eight boys at Green Lake in June of '81.)

This gives a quick view of the day's and week's activities. After the service on Sunday evening, the team packs the leftovers in the Kombi and goes back to Campo to recuperate by washing clothes by hand and packing up to leave again Monday afternoon for another church.

They did have a few days off for Christmas, but New Year's was spent "in the harness."

From Campina de Lagoa they went to Cidade Poema (Alvorada), then to Iretama. Next came Londrina, our newest congregation. From there back to Lar Parana, and then off to Curitiba. Pastor John Abel did give them one day off and took them to the beach and the last church was Central.

The average number of children was between 90 and 100 in these various churches, hitting a high of 180 children in Lar Parana. In both Lar Parana and Curitiba they have DVBS in church in the morning and in another area in the afternoon.

These are the activities until about the first week in February or until after the Annual Conference and WMF Retreat. February is given over to camp work, children's camp, youth camp and then family camp. And as school starts again about March 1st, you can see that vacation time has flown by.

After reading this I would like you to think about how you spend your vacation time. What are your activities? Do they count for the Lord? If so, come down and help us out! And also remember, Satan doesn't take a vacation! Do you? Ephesians 5:15,16.

## Personalities

**Rev. Kenneth Moland**, dean of Association Free Lutheran Bible School, was featured speaker at a weekend Bible school at Rosedale Lutheran Church, Minneapolis, Minn., Apr. 3-4. Classes were held at 9:30 and 11 both mornings. Rev. Ralph Rokke is the local pastor.

## Remember the Missionary Conference in Thief River Falls

Remember the Missionary Conference which will be held in Our Saviour's Lutheran Church, Thief River Falls, Minn., April 18-25. Complete details were given in the March 30th **Ambassador**.

The conference begins on Sunday, April 18, at 9:30 a.m., and closes with service at 7:30 p.m., on the following Sunday.

Everyone is welcome to attend the conference sessions. Rev. Leslie Galland is the pastor of Our Saviour's Church.

## With our Evangelist-Youth Worker

The springtime is the season for decision. Young people decide what colleges to attend and make other choices about vocations. It is also the time for people to decide for Christ. Pray for Evangelist Pentti as he brings the Law and Gospel in the following appointments.

### **Brandon, Minn.**

Chippewa Lutheran Church  
Apr. 18-20  
Gordon L. Grage, pastor

### **Burnsville, Minn.**

Apr. 25-29  
Ralph Tjelta, pastor

### **Fargo, N. Dak.**

St. Paul's Lutheran Church  
May 2-6  
John P. Strand, pastor

### **Brodhead, Wis.**

Bethany Lutheran Church  
May 16-20  
Kenneth Thoreson, lay pastor

### **Ontonagon, Mich.**

Redeemer Lutheran Church  
May 23-27  
James Fugleberg, pastor



*Pray, always pray, the Holy Spirit pleads,  
Bring to thy God thy daily, hourly needs;  
all earthly things with earth shall pass away;  
Prayer grasps eternity; pray—always pray!*

—Bickersteth

**Thought:** The best way to stay on your feet  
is to get down on your knees.

WMF General Fund is our project for the month of May. This fund is used for promotional literature and administrative expense as well as the salary for our WMF executive secretary Judith Wold. If some of our projects do not reach the projected goal and needs arise we can use this fund sort of as a loan fund to meet these situations. God bless you as you give to this project. Please send your gifts to our National WMF Treasurer—Mrs. Vernon Nelson, Box 261, Leeds, North Dakota 58346.

—Mrs. Grace Syverson, National President

*If you attended a special program, banquet, etc. and believe the ideas used were outstanding, please let us know. If you have ideas on who would write and/or subjects to feature, please tell us. THE WOMEN'S PAGE needs your input. Send all information to Mrs. Wayne Hjermstad, 16980 Duck Lake Trail, Eden Prairie, Minn. 55344.*

## Ruth

## WMF Bible Study

May 1982

### God protects Ruth

Read chapter 2, vs. 1-11, and the book of Judges.

1. In verse 5, what was Boaz inquiring about the damsel who was gleaning?  
\_\_\_\_\_
2. What was Ruth's attitude about being a gleaner? \_\_\_\_\_

Separation from all that was dear to her in the land of Moab was the initial price that Ruth had to pay for fellowship with God.

3. From verse 7, what do you gather regarding Ruth's character? \_\_\_\_\_

4. What is our character? Prov. 22:1 \_\_\_\_\_

5. What effect does Boaz' attitude toward the gleaners have on his servant?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. What does the first part of verse 8 indicate? \_\_\_\_\_

7. Is there a danger we can become so busy we do not hear when the Lord is speaking to us? Lk. 10:38-40 \_\_\_\_\_

8. Verse 8: What did Boaz advise Ruth to do? and why? \_\_\_\_\_

The Lord of the harvest would bring the same message to us today. The other fields are many, the fields of worldliness and the gratification of the self-life, the field of intellectual exploits where God is scoffed at and His very existence denied, the field of corrupt literature, where the mind is poisoned and the taste for good literature is lost.

9. Where did he tell her to abide? v. 8 \_\_\_\_\_

10. What do you learn about Boaz from verse 9? \_\_\_\_\_

This is also the Lord's response to every attitude of dependence upon Him.

11. Was Boaz aware of this certain relationship between himself and this poor woman? \_\_\_\_\_

12. Perhaps we could ask why Boaz did not volunteer to help Naomi? We must be impressed with his integrity when we find that he had not simply listened to the gossip about town, but that he had taken pains to get to the very bottom of the matter. This in itself was a remarkable and commendable virtue.

13. Could Ruth have asked any other questions instead of the one in verse 10? If so, suggest some. \_\_\_\_\_

14. Whom did Boaz portray here in verses 9 and 11? \_\_\_\_\_

Ruth found grace. Jesus is our Boaz.

15. Does it make any difference to the Lord if we are half-Gentile and half-Jew, aliens or strangers? \_\_\_\_\_

16. In what way was Boaz similar to the Lord? \_\_\_\_\_

17. Will you hearken unto His Word? \_\_\_\_\_

I want to ask you most earnestly, do you not hear the Word of the Lord?  
John 5:24

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# THE CHRISTIAN LIFE

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## Is conversion necessary?

by Martin Hegland

In relation to the question as to whether or not a person is a Christian many young people are troubled about the matter of conversion. And so we get questions like these: "Is conversion necessary? Must I have experienced a definite passing over from death to life? Must I be able to point to an exact time and place when I became a Christian?"

Let us look at this matter.

As Lutherans, with our practice of Infant Baptism, we believe that the Christian life begins in Baptism. In reply to the question, What gifts or benefits does Baptism bestow? Luther gives the following answer: "It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe, as the Word and promise of God declare."

The spiritual life implanted in the young child by God in Baptism is of course in undeveloped form. If it is to live and grow and expand, it must be nourished and tended. Hence the superlative importance of Christian instruction and training in the home and the church. It is a terrible thing to contemplate that many baptized children actually starve to death spiritually because they are not being properly fed with the bread of God's Word given in such a manner as is suitable to their years.

However, if properly taken care of in his soul life, the baptized child should develop step by step into the estate of a conscious life with God. In such case no conversion is necessary. Conversion literally means a turning about, so that if a Christian child should be converted, it would mean that he would become a non-Christian.

But, you ask, is it possible for a baptized child to remain in his baptismal covenant? Yes, by God's grace and power it is possible. Samuel, Jeremiah,

John the Baptist, Timothy, are Biblical characters, circumcised or baptized in childhood, concerning whom we have definite reasons to believe that they remained always in fellowship with God. Notice this statement of Paul concerning Timothy: "From a child thou hast known the Holy Scriptures, which are able to make these wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

In some cases, however—yes, in far too many—we are compelled by the evidences to believe that there has been a falling away from God to such an extent that the baptized persons, young or old, are no longer real, living Christians. Then the conversion is absolutely necessary if the person is again to be a Christian. There must be a decided change in such a life; there must be a turning about; there must be a passing over from darkness to light; from the power of Satan unto God; there must be a conviction of and sorrow for sin and a turning away from sin to God for forgiveness for Christ's sake and a resolution to live a life in harmony with His will. If a conversion does not take place in the case of one who has definitely fallen away from his baptismal covenant, he continues to remain outside of a living fellowship with Christ.

This does not mean that a person should be able to tell exactly the time or place or manner of his conversion. Some Christians are able to do that; others not. The Spirit of God works in many different ways. Not all conversion experiences are cast in the same mold. The important question is not when or how a person was converted, but whether he is now living in a state of grace, daily seeking forgiveness of sins and strength to live the Christian life.

Now let us return to him who has remained in his baptismal covenant. It was stated above that no conversion experience is required in his case. And that is true. But some time in his life he has a religious experience which we may term a spiritual awakening—a coming to con-

sciousness in the matter of his personal relation to God. There comes a time when he consciously faces the questions: Am I a Christian? Do I want to continue to be a Christian? Up to that point his religious life has been that of a child. As a result of Christian environment and training he has gone along in the way of the Christian life, saying his prayers, observing forms of worship, and the like. But there comes a time when these things become personal matters, when he faces the problem of doing things Christian from a choice rather than because of mere habit or training; a time when, for instance, he really prays and not merely says prayers.

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**"The important question is . . . whether he is now living in a state of grace . . ."**

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Now a significant point to be noted is this, that in such a conscious decision to live the Christian life the essential elements are the same as in a conversion experience, namely, an experience of sin and grace. Such a spiritually awakened young Christian becomes consciously aware of sin and consciously sorry for sin and faces the choice of whether or not consciously to ask God for forgiveness and trust Him for it on the basis of Christ's redeeming work for him. If the decision is the right one, his conscious Christian life begins from that time on.

While the age for such a spiritual awakening or decision varies greatly, it is reasonable to assume that in the majority of cases the experience comes before the usual age for confirmation. The rite of confirmation really pre-supposes this.

*[Continued on page 14]*



## An Easter Story

# Lieutenant Claudius won't file this report

by Friedrich Wilhelm Hymmen

Lieutenant Claudius was very angry. When he had found out about the sensational trial of Jesus, it was already too late. What a pity! — because it would surely have been a very interesting chapter in his travel report. But when Governor Pilate went to hold court in Jerusalem, the lieutenant soon understood that he had to go along as a courier. Hastily, without any baggage, he had ridden out of Caesarea, hoping to be able to interview at least a few eyewitnesses.

He came into Jerusalem on the Jewish Sabbath. Soon he was sitting in the company of the battalion members who had carried out that execution yesterday. There wasn't much to be learned from the simple foot soldiers, since it seemed that the event hadn't particularly impressed them. They had bantered around their brutal jokes and games as they always did on such occasions. That there had been an afternoon eclipse of the sun and even an earthquake,

Claudius first found out from the captain who had been in charge on Golgotha.

This captain sat in the tavern, where he'd obviously been drinking since last night. There was no other way to explain, and no way to cover up, his confusion and his terror. "I killed a God," he babbled. "I know I did. But I found it out only when it was too late. What will become of me!"

With a smile Claudius tried to console the despairing man. "If you didn't know it before," he said, "and if there really is a God, he surely won't take it out on you."

But as the young Roman continued to talk to the drunken captain, and as he little by little found out what had happened on Friday, the mocking laughter disappeared from his face. As he took notes, Claudius shook his head, feeling something uncanny about it all. He resolved that he would talk to other eyewitnesses who were sober. After all, the story he filed had to be credible.

That day some duty assignments took Claudius an uncommonly long time to finish. It wasn't until evening that he came back to the tavern. There he saw the captain still sitting at the table, silent but goggle-eyed. He got up, weaving, when he saw Claudius.

"I've been ordered to guard his grave tonight," he stammered. "I can't do it. You understand? I just can't do it. I've never felt any terror before—against the Germans, against the Persians. But now I feel it for sure. You go, comrade. Please! At midnight — just for six hours."

Lieutenant Claudius was happy to oblige. Another officer who had happened to overhear commented that the grove where the grave lay was famous for its songbirds. Especially the hour just before sunrise and above all right now, in the springtime, it would be a special pleasure to go there and hear the feathered chorus of voices. Some very rare types of Oriental birds made their home in that grove. Since the lieutenant was a bird watcher who enjoyed a certain prominence in Rome as an amateur

ornithologist and as a poet, he was eager to accept the hardship duty of standing guard in that garden in the early morning.

After two hours' sleep he marched out with six soldiers to keep watch. He didn't see or expect anything special to report. He checked the seal on the grave, as was his duty, to make sure that it hadn't been touched. Then he gave himself over to his poetic meditations. He had brought his writing materials along so that he could record his impressions on the spot. He could even have taken a nap, because three persons were all that it took to guard this lonely, strange grave. The others could cover themselves up and relax.

But Claudius didn't write and he didn't lie down. More and more an inexplicable, deep unrest settled over him. It was a mild, clear night without any wind or noises. Or was it just this stillness which confounded him, used as he was to the noise of big cities? He became unsettled and felt threatened when he thought of the dead man who lay here.

No, it had to be the stillness that bothered him. He was sure of that. It was truly the silence of death. The entire garden seemed to be in the grip of death. No animals, no cicadas, no screech owls or flies, no rustling in the underbrush, not even the softest whisper among the olive trees whose leaves lay motionless as if dead. Up above in the sky, nothing was moving, no clouds, no moon — just blackness. If he could only play at dice with the soldiers who were awake and on guard, as they had earlier requested! But now the one man stood, ironlike and sphinxlike, in front of the grave stone while the two others crouched sleepily in the bushes. Even their lanterns had gone out.

Unbearable, this stillness! But at last the first faint glimmer of morning light appeared timidly in the east. On the horizon things were getting brighter. Soon the birds would sing and drive away this ghostly atmosphere. Some oriole or warbler would start the chorus. Or maybe even one of those red-breasted fly catchers, a large blue bird with a red vest which he had never encountered before. At the most five minutes would

[Continued on page 16]

## CONVERSION . . .

In some cases, no doubt, it comes much later. As in the case of a conversion experience, the spiritual awakening varies, of course, greatly as to mode. With some it is sudden and decisive, with others it may be more gradual and less definite. But again the important question is not how and when, but whether the individual is now living in a conscious state of grace.

So the answer to the question, Is Conversion Necessary? depends on the previous state of the individual involved, as indicated above; but in any adult Christian life these elements must be present: conviction of, and sorrow for, sin, and an appropriation of the Grace of God in Christ Jesus.

—From *Problems of Young Christians* by Martin Hegland, Augsburg Publishing House.

Next time: Is it Hard to be a Christian?

"The important question is....whether he is now living in a state of grace...."

# CAMPUS NEWS

## Alumni tournament

Sparked by an aggressive defense and the rebounding of 6'6" center Tim Rolf, AFLBS alumni of '81 edged returnees from '75-76 to take the title at the eight-team 1982 AFLBS Alumni Basketball Tournament played March 19 and 20.

Rolf and Kevin Wittmer led Team '81 with 18 points each in the down-to-the-wire 64-63 finale. Team '75-76 was led by guard Dave Johnson, who scored a game-high 19 points. Each team held the lead at various points in the "we're ahead-you're ahead" championship game.

Leading up to the title game, Team '81 defeated this year's AFLBS "A" team 61-45, and narrowly escaped Team '77 in the semi-finals 60-56.

Most of this year's championship team also were titlists in last year's tourney as members on AFLBS' "A" team of '81. The list of back-to-back championship team members includes Rolf, Wittmer, Brian Pearson, Gerald Twedt and Marv Schauland. Others contributing on this year's title team were Jerry Moan, Don Quam and Randy Sunnarborg.

Playing for the runners-up were Johnson, Lou Valdez, Don Nash, Kermit Berge, Arne Berge, Paul Haagenon and Steve Johnson.

Third-place honors were taken by Team '77, led by Ivar Berge's 34 points in a game in which they defeated Team '80, 83-71.

AFLBS "A" overcame the elderly '66-'74 team in a 99-78 no-geritol-run-and-gun display for the consolation championship.

Aside from the teams' accomplishments came other individual highlites. High scorers were led by Ivar Berge, who tallied 96 total points for a 32-point average. Arden Jacobson, '79, followed with 78 points and a 26 point-per-game average. Other scoring leaders were Dave Johnson (who had a 75-point total), Brad Haugen, '78 (who totaled 70 points), Wayne Pederson, '80 (59 points), Dennis Strand, '72 (53), and Mike Wagar, '82 (52).

All-Tournament selections included all of the Team '81 members, along with John Mundfrom, '70, John Schlenk, '72, Dennis Strand, '72, Kermit Berge, '74, Don Nash, '74, Ivar Berge, '77, Don Grothe, '80, Mike Palkie, '80, and current AFLBS students, Roger Quanbeck, Curt Twedt and Bruce Warwick.

Besides the basketball, the weekend also included two Bible hours with AFLTS seminarian Jon Wellumson, and a post-tourney banquet featuring AFLTS' dean, Francis Monseth. Pastor Monseth welcomed the players back to their old school and shared some thoughts from the Bible. He also shared a little-known fact about his background.

"I used to be 7'2", said the presently 6'3" Monseth, as he stared at the 6'10" Wayne Pederson, "but then I got married and I settled down," he explained.

In all, the weekend itself provided the players with a chance to renew old friendships and stir up some good-hearted basketball rivalry.

Said Dave Johnson, now a construction worker near Upsala, Minn., "It's good to get together again and reminisce."

Dennis Strand, a Hannaford, N.Dak., high school teacher, who has played in each of the eight alumni tournies, said, "I enjoy the basketball. And meeting the old classmates and seeing the friends. It's about the only time we get up here to see everybody."

"I really have missed everybody," said Marv Schauland, a college student in Marquette, Mich., "and it's good to be back."

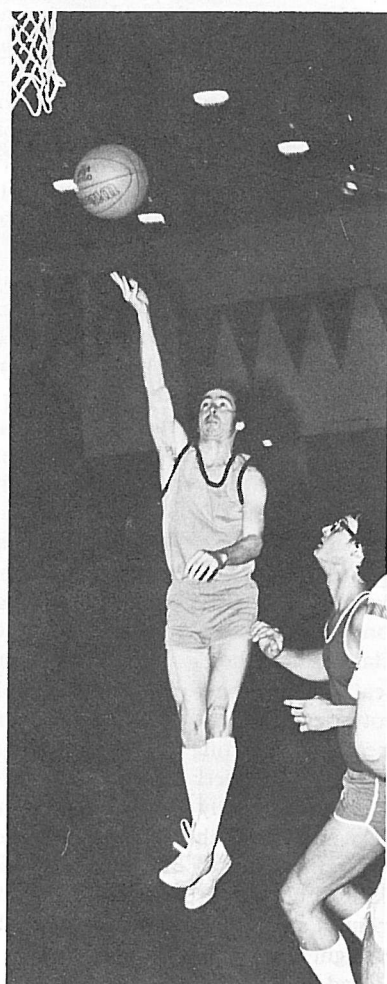
—James Lyell Johnson



Ivar Berge '77, Dennis Strand '70, Cary Dietsche '77, and Glen Hodnefield '77.

Keith Kinneberg '80 underhands a shot after driving the lane.

Marv Schauland, Kevin Wittmer, Brian Pearson (all '81) and Steve Snipstead '80 share a laugh between games.



## REPORT...

go by; then the first timid chirping, then the first flutelike notes would sound forth, followed by a harmonization of many melodious voices, to sound forth the signals of life, of sunrise, of the end of this awful night.

Was that not the first twittering? No, nothing. Incomprehensible! The heaven already was taking on a fine silver sheen. Morning would come quickly now, as it did every day in this part of the world. But nothing happened: not a lark's song, not a single "tirilili" from the fields nearby. All around lay only sadness and an ominous silence. The morning light had become an oppressive gray presence which made the whole scene pallid and threatening.

"Nature without any pulse," Claudius nervously wrote in his notebook. "Just a silent wasteland. I'm suffocating!" In spite of the early morning coolness the lieutenant felt sweat upon his brow. His writing couldn't distract him. In just minutes now the sun would come up over the far horizon, and still all around there was no sound, no movement — nothing.

Claudius jumped up and shook the trees in his anxiety. With his heavy boots he marched into the shrubbery. "Sing!" he shouted. "Sing! What's wrong with you?" A few little birds fluttered up and came down again.

"Sing!" shouted the lieutenant, throwing a large stone into the branches. The soldiers sleepily roused themselves and stared in astonishment at him. "He's cracked up," one whispered.

The lieutenant overheard. Worn out and embarrassed, he slunk over to one side, to the edge of the garden where he could watch the sunrise. Leaning against a tree trunk, he crouched and looked out. Light was trickling into the eastern sky. The first tender beams of light cast long shadows along the ground. Claudius breathed a sigh of relief. This deathly atmosphere apparently could not overcome the sun, which was increasing and casting more light from out of the dark corners on the horizon. Yet he also felt slightly paralyzed. From his field maneuvers the lieutenant recalled that no moment of day or night causes sleep to be so overpowering as the moment of sunrise, when one first faces the daylight.

Had he really fallen asleep? A cry was

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heard. Claudius flung his eyes open — but what he took in, at first without any recollection, then with the purest fascination, was such an exultant chorus of thrilling, jubilant birds' voices that it made him close his eyes again in order to enjoy to the fullest this manyvoiced, enraptured, pure heavenly music.

Just then he heard the watch calling to him, and he remembered everything. He sprang up, out of his wits, beside himself. He looked at the sun. It had climbed scarcely an inch higher.

Then he looked at the grave. All the sunbeams seemed to merge there, forming a glistening blaze. Two women were there. The soldiers wanted to arrest them. The lieutenant stepped forth, mute, involuntarily.

"Lieutenant!" one of the soldiers cried in terror. "The grave is empty! The great stone is gone!"

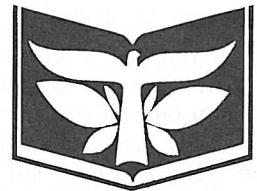
"I heard it a long time ago," Claudius said quietly, as the pain of this night finally fell away from him. "I already heard it when I was down there among the trees, there when the birds were singing."

He let the women go, without asking them anything. For he knew that about this night and this morning no report would be filed. The painful occurrence that had happened right after he had left his watch would be reported to Pilate by others. Early that morning Claudius himself rode back in the direction of Caesarea.

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