

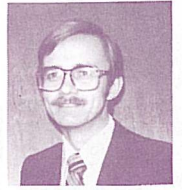
THE LUTHERAN AMBASSADOR

March 30, 1982

'The Lord is risen indeed':
He lives, to die no more;
He lives, the sinner's cause to plead,
Whose curse and shame He bore.
Thomas Kelly

AT THE MASTER'S FEET

Rev. Bruce Dalager



The New Life

Read Romans 6:3-14.

We often perceive the resurrection of Jesus to be a historical event that for us has future implications: Jesus rose; I, too, shall rise. While His resurrection most definitely changes the believer's future, it has an affect even in the present.

Note the words of Paul, "We have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life" (6:4).

We who are united with Christ had our old self nailed to Christ's cross so that we might no longer be slaves to sin. Before that union we were spiritually incapacitated, able to do nothing but sin. That sinful self was crucified. But there is more. There is not only a putting to death, there is a raising to life.

THE LUTHERAN AMBASSADOR

is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

All communications concerning contents of this magazine should be addressed to: Rev. Raynard Huglen, Editor, Newfolden, Minn. 56738.

Layout design: Mrs. Wayne Hjermstad. Editorial Board: Mr. Sheldon Mortrud, Rev. Francis Monseth, Rev. Robert Lee.

Send \$6.00 subscription to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn.

Volume 20 Number 7
USPS 588-620

To be raised to life implies that a death has occurred. A former walk has ended, a new walk has begun. The former life which was one of enslavement to sin produced no godly activity and could not at all contribute to life. But a resurrection has brought life and its evidences.

To be made alive is to walk, to move, to show evidence of life. Life itself is intangible, invisible, but it reveals itself through many activities, all of which are absent in death. It shows itself also in the absence of those activities which were present when death existed. There are works of righteousness that God produces in the believer that could not be found in him when he was living in spiritual death, separated from God. There are also works of unrighteousness that are present and plainly visible when spiritual death rules that will be conspicuously absent when spiritual life has come. The old has passed away, new things have come (II Cor. 5:17). This new life not only *will* be apparent, it *must* be. "If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth" (I Jn. 1:6).

It is to the Christian's shame that there often exists so little difference between the life he lives and the life of the unbeliever. He is sometimes outdone in works of charity and compassion by those who are not believers. To be sure,

our salvation is not based on our works, but on Christ's, yet that truth should not produce laziness or carelessness. Christ was raised so "we might walk." The verb "walk" involves exercise, movement, course of living. That walk is "newness of life."

Because Jesus rose from the grave, victorious over the works of Satan and accepted by the Father, we know that the salvation He came to bring is available to us. Now God can receive us. Now forgiveness is assured the repentant sinner. Even though we remain sinners, in Christ we are made new creatures. As the indwelling Holy Spirit impresses these truths upon the believer the believer is moved to a new and fresh response to God. Paul was referring to that new motivation when he wrote, "we serve in newness of Spirit and not in oldness of the letter" (Rom. 7:6). The believer experiences what Paul wrote when he said, "it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and delivered Himself up for me" (Gal. 2:20).

When we consider these truths, we need to ask, "To what extent is my life the life of Christ? How much of Me is showing through?"

I must die daily through repentance. Christ must be seen. He will, as His Word fills and controls us.

by Pastor Karl Stendal,
Minneapolis, Minnesota

Mark 16:1-7

"And he saith unto them, Be not afrighted: ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here; behold the place where they laid Him (v. 6).

From the first to the last day that Jesus walked on this earth, He was different from everybody else. More or less clearly people had a feeling that not only did He perform miracles, but that He Himself was a miracle, and that He had powers that no one else could understand.

The superhuman calm He showed before the judges, accusers and mockers, the words He spoke on the cross, and the earthquake that came when He drew His last breath — all these must have been thorns in the flesh of those who led Him to Golgotha and

nailed Him to the cross.

This restlessness likely led the enemies to extreme caution. They were not satisfied with seeing Him bow His head in death, that a spear was stuck into His heart, and that a large stone was placed before the tomb. If they had been ever so certain that He was dead they still could not be at ease; they had to secure the most powerful guard in the world to stand watch by the grave. Only when the Roman seal was on the stone and Roman soldiers stood guard, did they feel safe.

Seldom or never had a grave been so well secured against robbers as Jesus' resting place. If we look more closely into the matter we will understand that it was not only bad consciences and fearful souls that struggled to secure Jesus' grave. He who knows the heart of man

THE GRAVE IS EMPTY

benefits of Christ's resurrection

and knew of all those who through the centuries would attempt to explain away this great miracle of God and the bright hope for the children of God, namely that Jesus rose from the dead, He was along and got the seal placed on the stone.

We thank God for the seal and the guard by the grave. We see better than those who lived in that day that God's wisdom had guided these matters.

No earthly power dared touch the tomb of Jesus when the Roman seal had shut it. Everybody knows that who wants to know. But God's power was greater; it broke the seal, removed the stone and raised Jesus's body from the grave.

Of what value is it to us that Jesus rose from the dead?

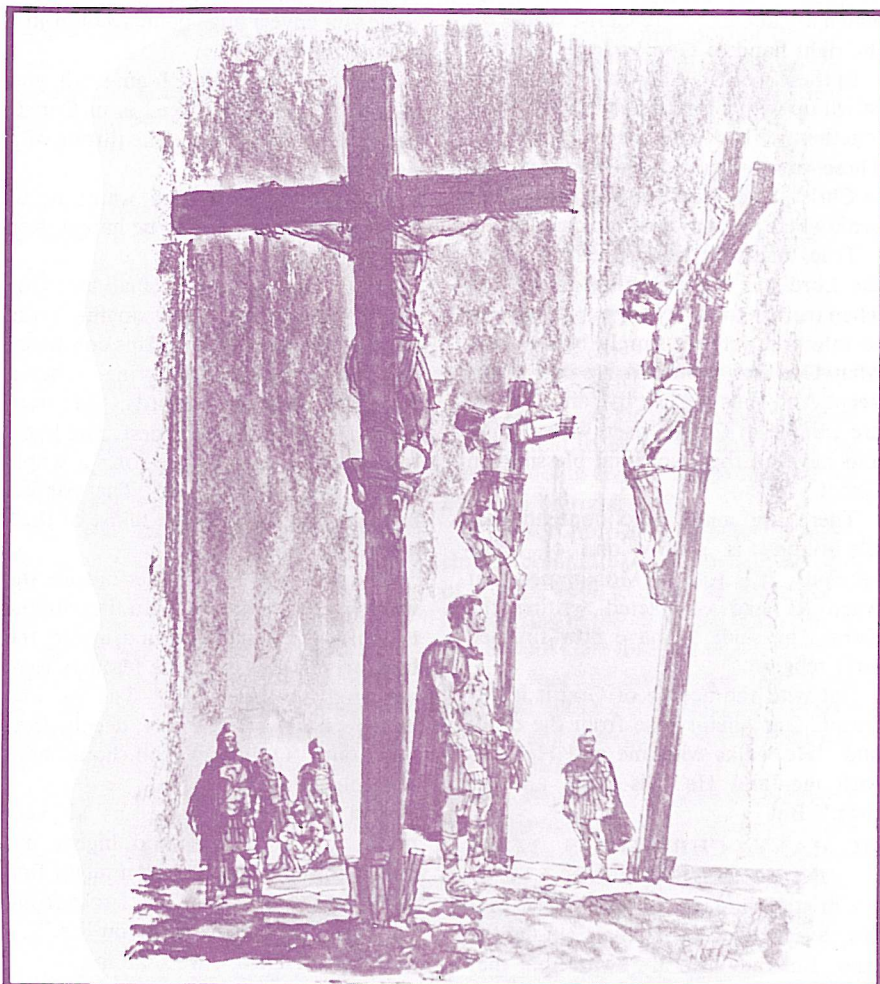
The first part of the answer to the question is this:

I. CHRIST'S REDEMPTIVE WORK ACCEPTED

Everything Jesus has done for us is accepted fully by God and is accounted to us as if we had done it ourselves.

Therefore God speaks these plain, clear-cut words: "And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). "But now is Christ risen from the dead, and become the first-fruits of them that slept" (I Cor. 15:20). "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

This is what God says in His Word. He states so clearly here that Christendom stands or falls on the issue of whether or not Jesus rose from the grave.



RNS Photo

EMPTY GRAVE . . .

Jesus is one with the Father (Jn. 10:30). When Jesus walked up and down the countryside of Palestine, it was God Who walked there. When Jesus taught His disciples the precious truths which they should pass on to the nations later on, it was God who taught them. As God lives a life that has no beginning and no end, so does the life of Jesus have no beginning and no end.

Jesus is true God.

But it is also true that Jesus is true man. "For there is one God, and one mediator between God and men, the man Christ Jesus (I Tim. 2:5).

Jesus has a body (Jn. 2:21). He has a spirit (Matt. 26:38). He ate, slept, was tired and hungry; He suffered and died.

But Jesus was without sin. "Who did no sin, neither was guile found in His mouth" (I Pet. 2:22). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

How hard it is for us human beings to realize that all that we need for our salvation is ready and waiting for us. And it probably is harder yet to accept the next truth, namely, that you cannot do anything to earn or deserve your salvation; and you neither can, nor need, to add to what Jesus has already done to save you from your sins.

And when on the third day following His crucifixion He rose from the grave, He had completed His mission. Payment had now been made for every person's sin-debt. It is like a bank account somebody has established in your name. Even though you have not deposited one cent of your money there, you may claim the total amount provided you can identify yourself as the one in whose name that account was established.

And if you turn to God and sincerely confess your sinfulness and disobedience, Jesus will be there at your side, and the Father will say, "Not Guilty!" You have now passed from death to life.

II. THE LIFE THAT BURST THE GRAVE ON EASTER MORNING IS OUR LIFE

He lives, and we shall live. He who lives and trusts in Him, shall never die. He not only made possible our resurrection, but He is our resurrection. "Blessed be the God and Father of our Lord

"And what is the immeasurable greatness of His power in us who believe, according to the working of His great might which He accomplished in Christ when He raised Him from the dead and made Him sit at His right hand in the heavenly places" (Ephesians 1:19, 20).

Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

In these words we are told that we are raised up with Christ and are made to sit together in heavenly places in Christ. These verses touch upon hidden things in Christ. They lead us up to the highest peak where we may just look and live.

True, many of these precious truths the Lord has not explained to us, but when truth is too lofty for us to grasp, or to interpret yet, we simply believe that what God has promised He will surely keep. And thus we live by faith, for we are created in Christ, risen with Christ, and have all these spiritual blessings in Christ.

There are many who contend that Christianity is simply one of many religions. It is told of Mohammed that when he had completed writing the Koran, he said: "I have now finished your religion."

But with the people of God it is different. Our Savior rose from the dead: and "He walks with me and He talks with me, and He tells me I am His own." But

III. MANY CHRISTIANS LOOK ONLY WITHIN THEMSELVES

Christians are people who believe they are saved; they know their sin-debt is paid. But they also are aware that they cannot live on simply being out of debt.

Here you are facing a door that stands between you and a secret. And it seems so difficult to get through.

What is the reason for this? Oh, you are searching in your own heart for your possession in Christ; you are looking for needed funds in an empty pocketbook while you have a huge bank account just around the corner!

Jesus says to you: "I am with you always." And all we need is in Christ. He is all we need before the throne of a righteous God.

And that is what God wants us to believe, for then we shall be happy, free and victorious.

A lady lived alone in a small hut. One spring morning she heard singing in the tree outside the window. This continued for a long time in the spring. After a while she noticed two birds; they were gathering material for a nest. She knew what that meant. Before long a whole family lived in the tree. The parents brought food, and in the midst of their work they sang.

One morning it was quiet outside the window. The lady walked to the window to look—the nest was torn asunder, the birds were killed, and the feathers were scattered on the ground. The cat had done its mischief. The lady, deeply hurt, burst out: "O, birdies, you should have built higher up!"

And Jesus, who loves us so very much, would say: "Build higher up; build on Me. I died that you might find salvation from all your sin. I rose from the dead that I might give you life."

Because He lives, we shall live.

"That I may know Him and the power of His Resurrection" (Phil. 3:10).

Paul was not talking about believing in the resurrection. That was settled long ago. He has seen the living Christ on the road to Damascus. He is talking about the realization of the resurrection and the release of its power. The omnipotent power of His victorious life is not only to be our motive but our driving force, not merely a desire but a dynamic.

The apostle Paul always realized the fact that wherever God is, there is power. There is one aspect of the Gospel narrative which is adjusted to the idea of power, and it makes its appeal to those who love authority and have respect for force.

There is the power of God revealed in the works of Jesus, in connection with what He did. "I must work the works of Him that sent me" (Jn. 9:4).

There is the power of His words in what Jesus said, "The disciples were astonished at His words" Mk. 10:24). They were the words of eternal life (Jn. 6:66).

Then there is the power of His vicarious sacrifice and the marvel of His revelation of who He was. "He shall see the travail of His soul and shall be satisfied" (Is. 55:11). He was the resurrection and the Life (Jn. 11:25). "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Many are the demonstrations of His power as seen in the moving panorama of the four Gospels. But the crown and climax of all His power is in His resurrection. The awful tragedy on the cross gains fullest meaning in the light of our Lord's resurrection. The cross was a complete demonstration of our Lord's rejection at the hands of sinful men. The resurrection demonstrated His acceptance of God. The cross was apparent

"There is Divine power in the resurrection and it is realized in the life of the believer."

The POWER of Christ's Resurrection

defeat. The resurrection was evident victory. In the crucifixion, He was shamefully lifted by ungodly men. In the resurrection He was gloriously raised by a Holy God.

In the believing Christian's experience, the cross takes care of the past, and the resurrection provides for the present. Every believer can now unite with Paul: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). Christ provided a full and sufficient sacrifice for our sins, and the resurrection is God's endorsement and corroboration that the offering was accepted and the sacrifice complete and sufficient. Paul never expressed the wish to be crucified with Christ. That he considered an accomplished historical fact: "I am crucified with Christ." And in considering the fact of resurrection power, he does not refer to it as if it were a speculation, but a realization, "that I may know Him, and the power of His resurrection."

The resurrection of Christ is the promise of a living person to be the life of every person who implicitly trusts Him. The power revealed and manifested in the resurrection of Christ is revealed in the life of His followers. There is Divine power in the resurrection and it is realized in the life of the believer.

In ourselves we are helpless and impotent. Those who think they possess any grace of their own give sufficient proof that they have none at all. Where the power of God is felt, there is a desire for more grace and more power in our lives. It is because His power laid hold of us that we are able to love Him and enjoy true happiness and salvation. "We love Him, because He first loved us" (I Jn.

4:19), not our holding of Christ, but His keeping hold of us, is our safety. We are kept by this mighty power through faith unto salvation (I Pet. 1:5). This joyful experience of resurrection power the apostle Paul rejoiced in. He was willing to do anything, or suffer anything, that he might attain this experience.

"that I may know Him, and the power of His resurrection."

The same is true of other early Christians. When Bishop Polycarp was brought before the tribunal in the area of Smyrna, the spectators were greatly excited and broke into loud shouting. The Roman proconsul exhorted the aged bishop to purchase his liberty by renouncing the Christian faith, and urged him, saying: "Reproach Christ and I will release thee." Polycarp replied: "86 years have I served Christ, and He has done me no wrong, how can I blaspheme my King and Saviour?" The proconsul could not shake the Bishop's resolution either by entreaty or by threatening him with the torture by wild beasts and with fire. Seeing his efforts to save the bishop were in vain, the herald was ordered to announce in the midst of the assembly, "Polycarp hath declared himself a Christian." The savage multitude, with one accord, shouted that he should be burned alive.

As soon as the stake was erected and the fire prepared, Polycarp stripped off his clothes and loosed his belt, but when they were about to nail him to the stake, he said: "Let me remain as I am, for He who giveth strength to sustain the fire

[Continued on page 6]

But, my friends, all human efforts are dwarfed, and men stand mute and speechless as they look into that open tomb. Quite appropriately did God employ heavenly ambassadors to bring the first news of the Lord's resurrection unto men, and to say to the God-fearing women who stood there in awe and amazement: "Why seek ye the Living among the dead? He is not here. He is risen." This wonderful truth, so simply proclaimed by celestial messengers, once again causes us to congregate here in God's house and to sing the praises of the risen Lord.

O. A. Geiseman

POWER . . .

will enable me also to remain in the fire unmoved, without your securing me with nails."

Looking away from the world today, filled as it is with human revolt, defiance, and blasphemy, we turn with confidence to Him who is the risen Christ, who fought the fight and won the victory upon the cross. We wonder that He should not at once reap the full harvest of the world; that He should still be rejected of men, His true Church a minority, His cause despised, Himself defied by that world which He overcame, opposed by that Satan whom He led captive, flouted by that death over which he triumphed, and that curse, for the enduring of which He took flesh and died.

We who have learned the meaning of His death and realize the power of His resurrection have a message to give to the world, to the Jews and the Gentiles.

Life in Christ the risen Lord! Life from Christ, the author and incarnation of Life! Life through His glorious name! This is the sum and substance of our Easter message. It is the glad tidings of great joy. Listen, ye dead in trespasses and sin. Hear and your souls shall live. There is no other name possessed of virtue or power equal to His. He is the great Deliverer! He is the great Conquerer! He is the Resurrection and the Life!

—Minneapolis Friends of
Israel, Inc.,
Bulletin

AGAIN THE MORN OF GLADNESS

Again the morn of gladness
The morn of light is here,
And earth itself looks fairer,
And heaven itself more near:
The bells, like angel voices,
Speak peace to every breast;
And all the land lies quiet,
To keep the day of rest.

'Glory be to Jesus!'
Let all His children say;
'He rose again, He rose again,
on this glad day!'

Again, O loving Saviour,
The children of Thy grace
Prepare themselves to seek Thee
Within Thy chosen place.
Our song shall rise to greet Thee,
If Thou our hearts wilt raise;
If Thou our lips will open,
Our mouth shall show Thy praise.

The singing choir of angels
That rest not day or night,
The crowned and palm-decked martyrs,
The saints arrayed in white,
The happy lambs of Jesus
In pastures fair above,—
These all adore and praise Him
Whom we, too, praise and love.

The Church on earth rejoices
To join with these to-day;
In every tongue and nation
She calls her sons to pray;
Across the Northern snow-fields,
Beneath the Indian palms,
She makes the same pure offerings,
And sings the same sweet psalms.

Tell out, sweet bells, His praises!
Sing, children, sing His Name!
Still louder and still farther
His mighty deeds proclaim,
Till all whom He redeemed
Shall own Him Lord and King,
Till every knee shall worship,
And every tongue shall sing.

'Glory be to Jesus!'
Let all creation say;
'He rose again, He rose again,
On this glad day!'

John Ellerton
(from *The Church Hymnary*)

WORLD MISSION NEWS

Great is thy faithfulness

"Great is thy faithfulness" (Lam. 3:23).

It was a thrill to see how the Lord worked in the hearts of our loved ones in the AFLC. As we prayed that the World Mission budget would be met, it was "putting out the fleece" whether we could get back to Brazil in 1982 or not. Praise the Lord, the budget was met and exceeded for 1981. So we are planning to return to the field in July, but being the 1982 budget was not raised at the last Annual Conference but kept down to last year's budget there will be cutbacks on the mission field. The mission vehicle operating expenses were completely cut out and other cuts were made for both the missionaries and the work, but God is great and there is a true love and concern for missions among our AFLC churches and people.

Please pray for us as we travel and share our burden for missions among the churches until we leave, Lord willing, in July. Here is our schedule:

DEPUTATION SCHEDULE

Pastor Connely Dyrud and Family

April

- 3 McIntosh, Minnesota (youth rally)
- 4 Shevlin, Minnesota
- 11 Bagley, Minnesota
- 18-
- 25 Thief River Falls, Minnesota Mission Festival
- 24 Lake Superior District WMF rally at Osceola, Wisconsin
- 28 Ortley and Roslyn, South Dakota
- 29 Wallace, South Dakota
- 30 Aberdeen, South Dakota

May

- 1 South Dakota District WMF rally Faith
- 2 Faith and Pukwana, South Dakota
- 4 Seminar, Minneapolis, Minnesota
- 5 Southwest Central Minnesota District WMF convention, Brandon. Evening, Annandale, Minnesota
- 9 Zumbrota and Kenyon, Minnesota
- 12 Cloquet, Minnesota
- 13 Mason-Drummond, Wisconsin. To Michigan.

- 15-
- 16 Ontonagon and Chassell, Michigan
- 23 Confirmation Sunday at Thief River Falls.
- 25 Leave for the West Coast. At Leeds and Minnewaukan, North Dakota, May 25-26
- 30 Eugene, Oregon

June

- 2 Ferndale, Washington
- 5-6 Lake Stevens, Everett and Kirkland, Washington
- 12-
- 13 Kalispell, Montana
- 16-
- 20 Annual Conference, Dickinson, North Dakota
- 21- Bible Camp, Lake Bronson,
- 27 Minnesota
- 28-
- July
- 2 Bible Camp, Lake Bronson

July

- 11 Farewell service, Thief River Falls

As we've traveled from church to church, I've shared with you a very urgent challenge to pray for Brazil and Paraguay. Prayer sheets have been handed out to hundreds to pin up in kitchens, offices, etc., wherever it's seen most often during the day to encourage prayer for each missionary and family, national pastor and family and each national layman and family, *all by name*, every morning, noon and night. Daniel's prayer life, three times a day, brought results. Why pray for individuals? Because God made each person different. There are no two people alike anywhere in the world. Christ died for you and me. He wants us to pray for each other by name. God has called us to Brazil. We've gone, supported by you, the people of the AFLC. You cannot let us down by not praying for us: that is our vital line of power. Please, our plea is urgent to you. If you do not have a prayer sheet, please cut this one out of the *Ambassador* and pin it up and pray for us.

May God bless you,
The Dyruds

Pray for Brazil and Paraguay

Parishes and Home Mission Churches

Central and Campina da Lagoa Parish

- 1. David Abel and family (Pastor)
- 2. Sr. Irvino and family
- 3. Sr. Martins and family
- 4. Sr. Evaldo and family

Lar Parana-Iretama-Alvorado Parish

- 1. George Knapps (Pastor)
- 2. Priscilla Wold
- 3. Sr. Osisas
- 4. Sr. Moacir and family
- 5. Sr. Nilson
- 6. Sr. Octavio and family
- 7. Sr. Timothy and family
- 8. Sr. Oscar and family

Vilhena and Arequemis Parish

- 1. Pastor Carlos Roberto and Karen dos Santos
- 2. Sr. Jaurez and family
- 3. Sr. Mauro and family
- 4. Sr. Vicente and family

Londrina (Home Mission)

- 1. Pastor Cleado Fruhuff
- 2. Sr. Arture family

Curitiba (Home Mission)

- 1. Pastor John Abel and family
- 2. Sr. Pedro Simao

Paraguay

- 1. Pastor Charles Knapp and family

Bible School, seminary teachers and staff

- 1. David Abel
- 2. George Knapp
- 3. Priscilla Wold
- 4. Oseias
- 5. Zelia

On furlough

- 1. Pastor Connely Dyrud and family

Pray forth laborers into the harvest

CAMPUS NEWS

Campus speakers

by James Lydell Johnson

Try to describe a typical speaker on the Association Free Lutheran/Bible School/Association Free Lutheran Theological Seminary campus, who might appear at a special lecture or at one of the weekly joint chapel services.

He might be a pastor. Then again, he might just be a maintenance man.

He might be from the AFLC headquarters right on campus. Then again, the speaker might be a "she" from a tropical river village in New Guinea. Or maybe from Brazil, Africa or Australia.

And he might even be a little controversial.

This and that, here and there, she and he: these help describe the wide variety of speakers that have filled the pulpit and podium at the AFLBS/AFLT campus.

Harvey Carlson, Jay Erickson, Yeddo Gottel, Dennis Gray and Ralph Rokke make up the list of area pastors who have spoken. Of the other clergy, Evangelist Kenneth Pentti and recently-retired Amos Dyrud join AFLBS/AFLT faculty members Rao Dasari, Philip Haugen, Robert Lee, Kenneth Moland, and Francis Monseth on the record of those who spoke at chapel. Music instructor Donald Rodvold also led services.

From the AFLC headquarters, President Richard Snipstead headed a list of chapel speakers that included World Missions Director Eugene Enderlein, Home Missions Director Eldon Nelson, and Don Hansen, who heads the campus maintenance.

Various missionaries helped redirect students' vision away from the campus and across the whole world. From Lutheran Bible Translators came Larry Johnson, who is translating the New Testament into the language of the Liberian Kissi people in Africa. Another Bible translator, Marilyn Laszlo, also graced the campus with a challenge and a movie about her work among 432

tropical river people. The Wycliffe-sponsored missionary speaks around the country while on furlough from a small island in Papua, New Guinea. Morris Watkins from the All Frontiers Mission also spoke at chapel.

From a large island—that of continental Australia—came Robert Brinsmead and Geoffrey Paxton in the mode of "The Australian Forum." Mr. Brinsmead and Mr. Paxton are editors of *Verdict* journal (formerly *Present Truth*).

Verdict has become the most widely-circulated evangelical publication in the English-speaking world. So Mr. Paxton and Mr. Brinsmead took their journal and their growing-in-impact theology to the campus for a three hour lyceum. Their main thrust: "We are committed to the Gospel and the Gospel-plus-nothing."

The men take an extremely objective view of the Gospel and are on the war-path against any kind of subjectivism, secularization and false teaching concerning it.

"We are in deep trouble," said Mr. Paxton to the evangelical group at the lecture, "if we start to confuse what God has done with what *we ought* to do. Jesus experienced the Gospel. No one ever experienced it before Him, and no one will ever experience it again." The pair explained that among much of today's evangelical theology lies a fundamental problem: Substituting religious experiences for the objectivity of the Gospel.

On this issue there arose the controversy and verbal disagreement, especially by visitors from other area churches.

AFLTS Dean Francis Monseth explained that there can be a danger of over-emphasizing the objectivity of the Gospel. He said, "That, too, has an imbalance. We should be alert to holding on to the Biblical minor distinctives. We can't throw out the subjective nature completely. Otherwise, I am very comfortable with their stand."

AFLBS Dean Kenneth Moland also sided with the Australians. "I think there was a time when subjectivism had maybe too much of an emphasis (here on campus)," said Mr. Moland. "I feel they've had quite a significant impact on our faculty. We need to protect the purity of the Gospel."

These challenging speakers were nevertheless only two of many who have helped awaken eyes and hearts on campus. Surely, God uses people in ways indescribable as they find the basis for their challenges in God's pure and undefiled Word. As different and varied as His tools may be, His universal truth can be used by all and for all, typically enough.

Spring choral tours begin CHOIR

Please check locally for the exact information about the Choir's appearance in your community.

Sun., Apr. 11—Ishpeming, Michigan, and Eben Jct., Michigan
Mon., Apr. 12—Chassell, Michigan
Tues., Apr. 13—Ontonagon, Michigan
Wed., Apr. 14—Mason, Wisconsin
Thurs., Apr. 15—Cloquet, Minnesota
Fri., Apr. 16—Bemidji, Minnesota

[Continued on page 10]



Four members of the Choir rehearse. Pictured are: Jean Swanson, Canton, S.Dak., Janet Prinzing, Cherokee, Iowa, Keeley Whittmer, Ferndale, Wash., and Lavonne Torkelson, Wanamingo, Minn.

editorials

THE LIVING AMONG THE DEAD

Winter is very much with us as this is written (March 9), but the promise of springtime is before us anyway. When Easter Day dawns we will be in it no matter what the weather is on that particular day.

A pastor once asked what Easter meant. "Hope," said one woman. And that is what it is about, isn't it? We can't imagine a world without resurrection hope. To be sure, many don't believe in it, but what if *no one did*?

Easter hope is different than all others. World War I was fought to make the world safe for democracy. While democracy still thrives in a part of the world, its existence is at the price of constant vigilance. Some people put their hope in the savings they have, but we all know that that's quite an uncertain thing right now, what with inflation and recession. There is the hope of continued good health, but none of us really knows what the morrow brings. Easter hope is different. It is a surety in the midst of all of earth's fragile hopes.

Easter is the great day of the Christian Church. Here is the cause for her being, for if there had been no resurrection of Jesus, there would have been no Christian Church. We have a *living* Lord and because of that there is the promise of a day of resurrection for all and of a glorious life beyond for those who believe in the One who died and rose again. "Thanks be to God, who gives us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Jesus had been buried after his body had been anointed with myrrh and aloes. Joseph's tomb had been blocked with a rock and a seal placed on it. A Roman guard was stationed to prevent a body snatch by His followers. Interesting, isn't it, that it wasn't the disciples of Jesus who were thinking about an empty tomb but His enemies.

The time between His burial and early Sunday morning was a very dark period for Christ's believers. There is no record that any of them held out any hope. Rather they seem to have been paralyzed with grief. They thought it was all over.

Several women had made plans to further anoint the body of Jesus for its long repose. Only that reason brought them to the grave in the early hours of morning. Then they were con-

fronted by the open sepulchre and heard an angel ask, "Why do you seek the living among the dead?" The women were looking for the dead, but the dead one lived! Christ's way didn't end in the cemetery; it still doesn't! Because of Jesus there is hope for those who trust in Him, for He is "the first fruits of those who have fallen asleep" (I Cor. 15:20).

The women went and told the eleven and all the rest that Jesus had risen. Judas had really been wrong and all of them had lacked faith. In Mark, the angel is recorded to have said, "Go, tell . . . Peter." We like that for Peter had failed Him and Jesus was reaching out in a special way to him.

After the Ascension and Pentecost the disciples went out—they are called "apostles" now, the "sent ones"—preaching, teaching, witnessing. And their message? Jesus was crucified by lawless men; He did die; and *He was raised* from the dead. This resurrection truly revealed that He is God: "He was raised for our justification" (Rom. 4:25).

The apostles went as far with the message as they could, as far as dedication and strength, and life, would take them. It's a remarkable story. They walked, they sailed, and perhaps they rode. They talked to Jews who would listen and to Gentiles. They planted the Christian Church. And their message must be ours, that of the crucified and risen Christ. Here is life and the way to life, and it is for you and me to believe. We don't have a new message, but the timeless one.

And still that word of hope is brought, must be brought. We are in the Church age, the Gospel age. The command, "Go ye!" is still in effect and will be until Jesus comes again. Much has been done and is being done. Think of the outreach of radio, television, the printed word and personal contacts, as well as the age-old traditional methods of face-to-face preaching and teaching.

And much remains to be done. There is no time to lose. "Lift high the cross!" Trumpet forth the word of resurrection! "Why do you seek the living among the dead?" There is resurrection; believe it! Live as though you believe this.

The grave is empty; it is not the end. There is victory over hell and the victory is in Jesus Christ. "I serve a *risen* Savior!" May you, all our Ambassador readers, believe in this victorious Jesus.

"Moreover, brethren, I declare unto you the gospel . . . how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.

I Cor. 15:1-4



Creation, prayer holidays

Regarding your editorial comments on the teaching of evolution vs. creationism in school, I felt you made good strong points and were encouraging. You say that when these issues are dragged before the secular institutions, etc., "It gets to be a rather messy affair." It brought to my mind I Cor. 6:1: "Dare any of you, having a matter against

Letters

TO THE EDITOR

another go to law before the unjust, and not before the saints?"

We have freedom of speech. Are Christian teachers taking advantage of that? I think of that matter of prayer not being in school; but every believer knows no one can take that prayer out of the heart. Do we exercise our right to pray, even privately? How many church people attend prayer meetings? If it suddenly became illegal, would we then have a terrific clamor for them? I'm wondering that if Christians would use the liberties they already have, would there be much to demand "rights" for?

I notice a little bird in my feeder. He just sits there and helps himself. Some other birds come along, and then some more bigger birds. The smaller ones usually act afraid of the bigger bullies or even challenge them, the result being that the big birds chase them away. All

the while this one little bird just quietly does his thing and by the looks of things makes more progress than the rest. He seems confident that I put those seeds out there for him.

You mentioned quite a while back about more and more churches not having worship services on holidays like Thanksgiving and even Christmas. To me this falls into the same thought. Can you imagine what church people all over this nation would say if it were illegal to meet on these days? At the same time they appear to think nothing of using these days primarily for favorite family activities. Will our freedoms always be there, at the times we decide we want them?

—Susan (Mrs. Gustav) Nordvall
Roseau, Minn.

AFLBS spring officers

With each new quarter at AFLBS comes a new set of executive officers. Student body election results found these students filling executive posts:

President—Jim Johnson, a senior from Bloomington, Minnesota;
Vice-President—Don Nelson, a senior from Kalispell, Montana;
Secretary—Carrie Cornish, a senior from Lake Stevens, Washington; and
Chaplain—Junior David Ramme of Bessemer, Michigan.

Senior Jean Swanson of Canton, South Dakota, continues to hold the year-long position of treasurer.

TOURS...

Sat., Apr. 17—McIntosh, Minnesota

Sun., Apr. 18—Mentor, Minnesota
Newfolden, Minnesota, and

Thief River Falls, Minnesota

Mon., Apr. 19—Roseau, Minnesota

Tues., Apr. 20—Grafton, North Dakota

Wed., Apr. 21—McVille, North Dakota

Thurs., Apr. 22—Stanley, North Dakota

Fri., Apr. 23—Bismarck, North Dakota

Sat., Apr. 24—Abercrombie, North
Dakota

Sun., Apr. 25—Fargo, North Dakota, and
Wadena, Minnesota

Mr. Donald Rodvold is the director of the Choir.

CHORAL CLUB

Please check locally for the exact announcement of the Choral Club's appearance in your community.

Wed., Mar. 31—Kenyon, Minnesota

Thurs., Apr. 1—Pukwana, South
Dakota

Fri., Apr. 2—Faith, South Dakota

Sat., Apr. 3—Roslyn, Ortleigh and

Wallace, South Dakota (Choral Club will appear in each community simultaneously)

Sun., Apr. 4—Choral Club groups will sing in area churches in the morning.

Mon., Apr. 5—Brandon, Minnesota

Tues., Apr. 6—Dalton, Minnesota

Wed., Apr. 7—Fergus Falls, Minnesota

Thurs., Apr. 8—Cloquet, Minnesota

Mr. Donald Rodvold is the director of the Association Free Lutheran Bible School Choral Club.



The Choral Club at a rehearsal.

On calling pastors

Young pastors are more in demand than older pastors. Many congregations which are looking for a pastor indicate that they prefer a young man. Older pastors find it difficult to get a call after reaching a certain age. Sometimes they have to retire before they want to.

This would cause one to ask: Does a young pastor have more to offer than an older pastor? He has his youth. He is able to put forth more physical effort before tiring. He can appear more energetic and jubilant. He can more readily participate in the physical activities of the youth.

He may also be more pliable, less stubborn, less set in his ways and not so deeply rooted in his convictions. For this reason it may be easier for the congregation to mold him into being what they want him to be and to get him to do what they want. However, this is not always the case.

But how about godly wisdom? If he is a worthy Christian pastor, whether young or old, he has wisdom. However, if he is worthy he is also gaining in wisdom as he continues in his ministry. As he grows older he spends years reading, studying, praying and walking with the Lord. That experience is bound to make a tremendous impact and change for the better in his ability to shepherd a congregation. He also learns through experience, from both his mistakes and his right actions.

Surely the church is the loser if they fail to let such an older pastor continue in his ministry. And is it not good when the young can learn from the experience of the old?

And though the young men need to be recognized and given a chance to demonstrate their leadership ability, should it be to the extent of excluding the older men from service while they are still capable of serving? If the old are not forgotten, the young will have their opportunity to show their ability to lead—if not when young, they will when they become older.

Now in our Association we give the freedom to the congregation to choose whom they wish, as led by God, to be their pastor. And if such a congregation prefers a young man, that is their privilege.

But there are a lot of functions of our

Association to which our people are exposed. We have Bible camps, Bible conferences, WMF gatherings, pastors' conferences, school functions, as well as our annual conferences. If our older pastors are given an opportunity to minister at these gatherings, along with the younger pastors, then the church as a whole will be able to recognize that they still have a

worthwhile contribution to give to the church. And perhaps some congregations will see the wisdom in extending a call to such an older pastor, thus allowing him to continue in his ministry as long as God gives him the strength to do so.

*Pastor Gerald F. Mundfrom
Osceola, Wis.*

fellowship corner

Our fellowship corner

Did you notice how our editor in his editorials appealed to the readers to help him to improve our church paper. He mentioned especially our Fellowship Corner. What are you Christian lay people going to do about that? Just sit back and do nothing? It is a pity to see that our Fellowship Corner is empty most of the time. What is the reason? Don't you have any experiences with your Lord and Savior any more? I guess we need to pray for a real Haugean revival. What do you say?

I never forget that over 50 years ago I had the joy of traveling quite a bit with evangelist Peder Fostervold. He was then editor of the Hauge Innermission paper *Morning Glory* and also traveled as evangelist. People were saved all the time and that surely affected the Fellowship Circle of the paper. They had Fellowship Circle, we have Fellowship Corner. The Fellowship Circle was full all the time with fresh living testimonies about the wonderful Christian life and fellowship with the Savior and the Saints.

Let us start to pray about this right away, and when we have new experiences with God let us write to our Fellowship Corner about it. What an improvement of our church paper that would be, and what a blessing for our readers!

*Pastor Lars Stalsbroten
Woodburn, Ore*

Springtime

The other day (in February) I looked beside our house where the snow had been piled and what did I see? Tulips pushing up through the frozen ground!

How thrilled I was because this means that spring isn't too far away. Spring—what a wonderful time to watch for flowers and green grass, etc.

Then I thought, isn't this like the second coming of our Lord and Savior? All the hardships of winter, shoveling snow, slippery roads, storms, staying at home because of travel restrictions, over. I wondered to myself, am I as excited for my Lord to come back for His Church as I am to see spring?

We have the Word of God to encourage us: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). It is hard to believe spring with all its wonders and beauty is near, but we do believe it, don't we? So can't we trust the Lord that all our hardships, suffering and sorrow, too, will soon be over for the King is coming! Real soon!

*Mrs. Arnold Jodock
Hatton, N. Dak.*

**The empty tomb and
the living Jesus are a
mighty inspiration to put
away the works of darkness
and to walk the way of God.**

O. A. Geiseman

THE WOMEN'S PAGE

Two Bible Conference Workshops held

by Mrs. Kenneth Anderson
Secretary

This year there were two WMF fellowships and banquets, one at Valley City, North Dakota, and one at the Association Retreat Center at Osceola, Wisconsin, during the Bible Conferences.

The program and banquet at Valley City were planned by the officers of the Eastern North Dakota District and the local aid officers of the Valley City parish. Mrs. Orien Skramstad welcomed the ladies and Mrs. Bruce Skramstad led the devotions. Mrs. Grace Syverson, president of the Women's Missionary Federation, gave a greeting and introduced the Board members present. Our new second vice-president, Mrs. Lois Oscarson, and Mrs. Vernon Nelson, our new treasurer, gave their testimonies to the group.

Mrs. Nelson presented the treasurer's report and thanked the ladies for their prayers regarding the finances and also for so generously giving of their means to the projects. The report shows that the 1981-82 budget was exceeded by about \$22,000.

Mrs. Curtis Emerson, pastor's wife from Valley City, favored us with some inspiring and challenging songs. A slide presentation was given by Mrs. Robert Lofthus and Mrs. Robert Knutson, McVie, North Dakota, on the theme for the workshop and taken from the booklet, "My Heart: Christ's Home." There were about 50 ladies in attendance at the banquet.

The delicious meal at the banquet at the ARC was served in the dining hall by the staff of the ARC and the ladies of the Amery, Wisconsin, WMF. The Minneapolis District officers had planned the program with the theme verse from Isaiah 40:8: "The grass withereth, the flower fadeth: but the Word of our God shall stand forever." Mrs. Marlin Benrud, district president, presided, and Mrs. Burton Boyum was the organist.

Several hymns dealing with the Word of God were sung by the ladies. Devotions were given by Mrs. Esther Larson, Minneapolis, Minnesota. Mrs. Robert Dietsche welcomed the ladies to the ARC and told about the work that had been done there lately and the needs which exist. They are still in need of curtains for the dormitories, she said.

Mrs. John Strand, first vice-president, gave a greeting and Mrs. Kenneth Anderson, secretary, presented the treasurer's report. Mrs. Eugene Enderlein, a past president, gave a meditation on the theme verse. Debbie Abel, who is taking time off from her studies in medical school in Brazil and is attending AFLBS, brought greetings and told a little about what our missionary ladies in Brazil are doing and encouraged continued prayer for them. Chris and Carey Dietsche, Mrs. Paul Nash and Mrs. John Mundfrom provided special music.

About 60 ladies were in attendance at the banquet at the ARC. We thank God for the rich blessings received by the ladies who were able to attend these two meetings.



Mrs. Chester Galland, president of the Zion Lutheran WMF, Wadena, Minn., presented Mrs. Raymond Jacobson with the WMF life membership pin at the January meeting.

Plan to attend your district spring rally!

Eastern N. Dakota

The Eastern North Dakota District Women's Missionary Federation of the AFLC will be having their spring rally on Saturday, May 1, at St. Paul's Lutheran Church, Fargo, beginning at 9:30 a.m.

"Devote Yourselves To Prayer" is the theme, taken from Colossians 4:2.

We urge all WMF members to come, and to expect a blessing.

—Mrs. Henry Mohagen

S.W. Central Minn.

The S.W. Central Minn. District Spring WMF Rally will be May 5, at 9:30 a.m.. Chippewa Lutheran, Brandon will host the rally. Mrs. Lois Oscarson and Rev. Connely Dyrud are the guest speakers.

—Mrs. Roger Rasmussen



Mrs. Alvin (Ruth) Holmstrom, Strandquist, Minn., right, recently memorized the First Epistle of John in a Bible memorization course. Mrs. Paul Flaten, left, heard her recitation of the book. Mrs. Holmstrom, a member of Hegland Lutheran Church, has been in a wheel chair for 13 years, a victim of multiple sclerosis.

THE CHRISTIAN LIFE

How may I know whether or not I am a Christian?

by Martin Hegland

A problem that troubles a great many earnest young people is whether or not they stand in a right relationship to God. So we find them asking such questions as these: "What is it, really, to be a Christian?" "How may I have assurance that I am a child of God?" These are searching and supremely important questions. Let us thoughtfully and prayerfully examine into them. In the present discussion we shall look at the matter in so far as it concerns those persons who have come to the age of discretion.

In order to clear the ground, let us try to get out of the way some wrong or imperfect ideas of what it is to be a Christian.

To be a Christian is not the same as belonging to the visible church. A person may be baptized and confirmed and not be a Christian; he may be a church member and even a church officer and not be a Christian; he may be a regular church attendant and even go to Communion and not be a Christian; he may read his Bible and participate in the prayers of the church and not be a Christian; he may be a student at a Christian school and participate in voluntary religious activities and not be a Christian.

Now please do not misunderstand. I do not say that these matters that have been mentioned are not important in the Christian life. All of them are significant, and some of them are of very great value. But what I want to emphasize is that the essence, the heart of Christianity, is not in these things. Neither externalism, nor ritual, nor formalism constitute the real meaning of Christianity.

Again, to be a Christian is not the same as abstaining from certain things

that you believe to be wrong. A person may abstain from drinking and gambling and not be a Christian; he may abstain from dancing and card-playing and not be a Christian; he may abstain from coarseness and profanity and not be a Christian; he may abstain from falsehood and dishonesty and not be a Christian; he may abstain from vileness and impurity and not be a Christian.

Again, a caution against misunderstanding. I do not say that abstinence from wrong-doing is a matter of indifference for the Christian. Quite the reverse. The Christian will instinctively shun the things that are wrong. But I do want to make clear that the essence of Christianity is not a negation. It is not a mere prohibitive legalism which says: "Taste not, touch not, do not do this, do not do that." Such a conception, taken alone, is a caricature of the Christian life.

"... to be a Christian is to believe something rather than to do something."

I want to go further in our analysis and say that to be a Christian is not the same as doing certain things that are believed to be right.

A person may be a member of many church committees and do a great deal of church work and not be a Christian; he may sing in the choir and teach a Sunday School class and not be a Christian; he may feed the hungry and clothe the poor and not be a Christian; he may visit the sick and provide for the orphan and not be Christian.

For a third time I want to warn against misunderstanding. The Christian life will necessarily issue in good works; but the essence of Christianity is not activity, not service.

This conception of the religious life is

the old work-righteousness of the Pharisees, which Jesus condemned in no uncertain terms.

To summarize, to be a Christian is not in its essence to try to live right, to do the best you can.

What then does constitute the essence of Christianity? What is to be a real Christian?

Plainly and simply it is this: to stand in a relationship of grace with God.

But what does that mean? It means that relying upon nothing of my own, I depend for my salvation upon the merits of Jesus Christ and trust Him as my personal Savior. It means that in faith I accept as a free gift the pardon of all my sins made possible by the death of Christ—"In whom we have our redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

Do we get the distinction between this idea of Christianity and the misconceptions we have considered? Perhaps it may help to make it clearer if we say that *to be a Christian is to believe something rather than to do something*. And as to the object of our belief we are not left a moment in doubt, for Paul says: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

That adult person is a Christian who has been baptized and who in faith daily accepts the forgiveness of all his sins on the basis of the redemptive work of Christ.

But is there not more to the Christian life than the forgiveness of sins? Yes, there is. For one thing there is growth in holiness.

The Christian does not receive the forgiveness of sins and then proceed willingly to sin again. When he contemplates the terribleness of sin in the sight of God and the tremendous sacrifice Christ made to atone for his sins, the Christian more and more desires to avoid sinning.

This is an entirely different attitude toward sin from that of the non-Chris-

LIFE . . .

tian who may also try to abstain from certain outward sins. For the Christian has within him a new nature, a regenerated heart, by virtue of which he hates sin and loves holiness. "If any man is in Christ, he is a new creature: the old things are passed away; behold, all things are become new" (II Cor. 5:17).

Because of this new nature he sees things in a different light from the non-Christian, and he has a love for his Savior within him which gives him power to abstain from sin and a desire to grow more and more like the sinless One.

There is within the Christian not merely pressure from without. There is a motive power within working toward holiness.

There is still more to the Christian life. Not only does the Christian, receiving the forgiveness of sins, desire to abstain from sin and grow in holiness. He also feels a craving to express himself in Christian activity. He wants to have a part in the program of the church; he wants to engage in works of mercy for unfortunates of every kind; he wants a share in the great enterprise of missions, bringing the light of the Gospel to the blind and ignorant.

But here again he differs in his activity from the non-Christian. For again there is the urge from within born of the grace of God in his heart. This is what Jesus refers to when He says: "He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water" (John 7:38).

The Christian does not engage in forms of Christian service in order to be saved, but because he is saved. Nor does he do it because he has to, but because he wants to. His mind resembles that of Jesus: "My meat is to do the will of Him that sent Me, and to accomplish His work" (John 4:34).

"How blessed from the bonds of sin

And earthly fetters free,
In singleness of heart and aim
Thy servant, Lord, to be!
The hardest toil to undertake
With joy at Thy command,
The meanest office to receive
With meekness at Thy hand."

What then is the answer to the question: "How may I know whether or not I am a Christian?" In brief it is this: If



Mrs. Orris Martinson, left, and Mrs. Harry Anderson were given Honorary Membership pins by the Zoar Lutheran WMF, Hampden, N. Dak., recently. Mrs. Reuben Ivesdal presented the pins and certificates.



Young Organist

The Brooten, Minn. parish has a twelve year old organist. Marie Hort, in fact, began playing for church at the age of ten. She is the daughter of Pastor and Mrs. Carl Hort.

you are conscious of sin in your life, if you are sorry for your sins, if you sincerely ask God for the forgiveness of your sins for Jesus' sake, then you have forgiveness, and you are a Christian, a child of God. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:8-9).

If you stand in such a relationship of grace with God, you will love Him, His Word and His church; you will want to abstain from sin; you will want to do His will; you will want to engage in deeds of Christian service.

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

Next time: Is Conversion Necessary?
(Quote for insert)

"...to be a Christian is to believe something rather than to do something."

Personally embroidered paraments given

Moland Lutheran Church of Mason, Wis., was the recipient of beautiful altar cloths made by Margie Byra of Racine, Wis., niece of Violet Berweger of Mason. It took her one and one-half years to draft a suitable pattern and three years to complete the intricate embroidery. The material she chose was #12 Aida which gave 144 stitches to the inch. Some of the details, such as the angel's eyes and instruments, required four times that many stitches. For this type of embroidery, no pattern is used on the fabric. Each thread on the material itself is counted and a design is formed as each stitch is worked over a thread.

The theme chosen for the paraments came from the Biblical text "Make a Joyful Noise", so therefore five angels were used, each carrying a different instrument. Each of the angels wear different colors, as follows:

- Red—the season of the Holy Spirit, Pentecost and Reformation
- Gold (White)—seasons of Nativity, Easter and the Trinity
- Green—seasons of the longest periods of the church year following Epiphany and Trinity
- Purple—the season of Lent
- Blue—the season of Advent

The paraments were dedicated in December 1980 in memory of John and Margaret Blaser, who with his parents, John and Rosa, sisters and brothers attended Moland Church in the years spent living in Mason.

The congregation appreciated the gift and the work involved, all done to the glory of God.

June Kakowski, Secretary

In Memoriam

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

Montana

Kalispell

Mrs. Adrian (Helen) Hamann, 60,
February, Faith.

news of the churches

Missionary conference scheduled for Thief River Falls church

April 18-25

Our Saviour's Lutheran Church
401 St. Paul Avenue South
Thief River Falls, Minn.

Theme: New Life for the World

Theme Verse: "In Him was life; and the
life was the light of men."
John 1:4

April 18

9:30 a.m. Pastor Rao Bhushano
"That Life Received In
India"

10:45 a.m. Sunday School

5:00 p.m. Indian Dinner
"India through Slides"

7:30 p.m. AFLBS Choir

April 19

10:00 a.m. Bible Study
Pastor Eugene Enderlein
7:30 p.m. Pastor Enderlein
"Sharing That Life By Our
Prayers"

April 20

10:00 a.m. Bible Study
Pastor Enderlein
7:30 p.m. Pastor Enderlein
"Sharing That Life By Our
Means"

April 21

10:00 a.m. Bible Study
Pastor Amos Dyrud
7:30 p.m. Pastor Amos Dyrud
"Going With That Life to
Madagascar"

April 22

10:00 a.m. Bible Study
Miss Clara Jones
"Going With That Life to
China and Formosa"
7:30 p.m. Pastor Connely Dyrud
"Going With That Life to
Brazil"

April 23

10:00 a.m. Bible Study
Miss Lenorah Erickson
"Going With That Life to
China"
7:30 p.m. Pastor Connely Dyrud
"Going With That Life to
Brazil"

April 24

10:00 a.m. Bible Study
Miss Erickson
"Going With That Life to
China"
6:00 p.m. Brazilian Dinner
Youth Group from
Cloquet, Minn.
Pastor Yeddo Gottel,
Speaker

Personalities

Rev. Philip Haugen of the AFLC Schools' faculty is in a preaching mission at Westaker Lutheran Church, Newfolden, Minn., this week, Mar. 28-31. Local pastor is Rev. Larry Haagenson.

At evangelistic meetings at Hope Lutheran Church, Wyoming, Minn., this week, March 31-April 4, the guest speaker is Rev. Ralph Tjelta, Apple Valley, Minn. Rev. Wendell Johnson is pastor of the church.

Preaching mission

Roseau, Minn.

Roseau Lutheran Church
Rev. Larry V. Severson, pastor
Apr. 11-14

Rev. Robert L. Lee, AFLC Schools,
speaker

April 25

9:30 a.m. Pastor Gottel
"That Life Received in
Brazil"
11:00 a.m. Sunday School
7:30 p.m. Pastor Connely Dyrud
"Brazil Through Slides"

Abercrombie had mission S.S. program

"Christmas Around the World" was the theme for the Sunday School program of Bethany of rural Abercrombie.

The focus of attention was on our mission fields in Brazil, Mexico and India plus Pakistan, Nepal and Norway.

Frances Flaa had written the history of Christmas in Bethany covering the past 100 years.

Mrs. Rob Lewis had authentic costumes from India, Pakistan and Nepal which 4 children and 2 teachers wore. Two members of the high school class, Jeff Ditch and Jody Flaa, were dressed in "full dress" Norwegian outfits.

Following the program, lunch was served which included foods from each of the countries. The tree in the basement was decorated with flags and hand-made ornaments.



Back Row: Sandra Myhre, Nancy Flaa—teachers. Back Row: Heather Hermunsleie, Corrie Myhre, Jennie Lewis, Micah Lewis, Brad Flaa, Julie Kinneberg, Michael Flaa.

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

Second-class postage
paid at Minneapolis, Minn.

RABBONI

Holy, Holy, Lord God,
Tender, loving Jesus,
Can it be such a short time ago
Our voices rang with the Christmas bells:
 excitement
 ecstasy
 elation

"Oh come let us adore Him."

Today I focus on
 the cross
 the grave
my soul feels a blackout
... opaque
... murky
... sunless

In God's great mercy
the gloom is rolled away;
Lent and Advent synthesize.
"Whom are you looking for?"
"Don't you know Me?"
"Raboni!"

The resurrection ...
 dawn
 daybreak
 sunrise

Overwhelming tears of gratitude
roll down
 my face
 my soul
 my heart.

The swollen eyes see a rainbow of
 promise;
mournful hands that hung low lift in
 celestial praise;
the groan has turned into a love song:
"Oh come let us adore Him."

Amen.

Mrs. Betty Lou Jensen
Valley City, North Dakota