

THE LUTHERAN AMBASSADOR

March 31, 1981



**HE
IS
NOT
HERE;
HE
IS
RISEN!**

R.N.S. Photo

AT THE MASTER'S FEET

Pastor Kenneth Pentti



Three kinds of witnessing

"You are witnesses of these things"
(Luke 24:48, RSV).

Among the several terms which the risen Christ used to define the major task He was committing to His church was that of serving as a witness. He defined His strategy for winning the world to faith through the witness of His disciples (Acts 1:8). We find the activity of the apostles described in terms of giving a personal witness. "And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all" (Acts 4:33, RSV).

There is some confusion in the minds of many about this matter of being a witness. It is interesting to note what our Lord did not mean by this commission. He did not mean that you are to be "My debaters." While the dialogue of the apostles did take the form of a

debate at times, they were not primarily debaters.

Jesus did not mean that you are to go out and be "My complainers." There were times when it would appear that the apostles were critics of the status quo and they complained about conditions in society. But their basic and fundamental message was not that of giving voice to a complaint.

Our Lord did not mean that they should go out and be "My condemners." There are those who look upon the ministry in terms of rendering a ministry of condemnation and fault-finding. While our Lord and the early church did not approve of everything, their major emphasis was not a ministry of condemnation. Our God did not send the Christ into the world to condemn but to save (John 3:17).

Our Lord did not mean that His disciples should go out and serve as "My advisers." There are many who think of the Gospel in terms of its being good advice when, in reality, it is Good News. He who is a good witness for Jesus Christ shares the Good News of what God did in Jesus Christ and what God is doing in His own personal life.

The Apostles Were Eyewitnesses. This is the major impact of the words of our text. Our Lord was declaring to His apostles that they had been eyewitnesses of His ministry. With their ears they had heard His words. With their hands they had actually touched Him. With their eyes they had beheld His sacrificial death upon the cross. With their eyes they had witnessed the empty tomb. With their eyes they had witnessed His living presence following His resurrection. They were eyewitnesses to the great redemptive acts of God in Jesus Christ. In this sense they

occupied a unique place in the program of God.

The Apostles Were to Be Voice Witnesses. This is the basic concept in Acts 1:8. The apostles were to verbalize, to articulate, to communicate that which they had seen and heard in the life of Jesus Christ. It was not enough that they be good eyewitnesses, they must also be voice witnesses.

If you and I would be good witnesses of Jesus Christ today, we must recognize that we do not have the opportunity of being eyewitnesses, but we can be voice witnesses. It is not enough that we live a good life; we must also verbalize the Good News of what God is doing in us through faith in Jesus Christ and through the work of the Holy Spirit.

The Apostles Were Life Witnesses. With the lives they lived they bore testimony to the presence of Jesus Christ within them (Acts 4:13). It was this unmistakable transformation produced in their lives by faith in a living Lord that gave authenticity to the message which they verbalized with their lips. Had it not been for this evidence of the living Christ within them, the testimony of their lips would not have been acceptable and would not have produced the dramatic results that came about as a result of their devotion and loyalty to Christ.

What kind of a witness are you? Has your life been transformed by the Lord Jesus Christ? It is the will of our Lord that each believer in Jesus Christ be an effective witness, by his life and by his words.

Our only choice is at the point of being a poor witness or a good witness.

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by Rev. Stephen E. Odegaard
Eugene, Oregon

HE LIVES!

... COME
and SEE,
GO and
TELL

Our Easter Message



"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. . . . And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead. . . ." (Matthew 28:1, 2, 5, 6, 7a).

A few months ago, as part of a community volunteer fire and rescue team, I responded to a call where a three-year-old boy had fallen into a pit on his parents' dairy farm. We tried for over an hour to restore breathing and life to that small body. But it was to no avail. It hit deep into our hearts that only God has the power, authority and right to give life and to take it again. Little Joey had gone home to be with Jesus.

How related this is to our text for this Easter Sunday. The greatest hope that we as Christians have is the fact that Jesus died and rose again and is living today. How beautifully the Bible, in John 14:19, states, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Jesus is living today because the Word of God tells us so and we know it to be true in our hearts.

Remember the story of the Christian and the Mohammedan who were discussing their religions. Both had agreed that Mohammed and Christ were prophets. The question was then asked, "What is the difference in our beliefs then?" "Well," said the Christian, "you tell me that you can show me where Mohammed is buried but I can't show you where Jesus is buried because He is not dead. *He lives.*" Jesus is living today and one day, like Joey, we, too, with Jesus as our personal Lord and Savior, will be in Heaven. We serve a living Savior, not a dead prophet who is still in the tomb. Our text is very clear on that. Look at verse 6: "He is not here: for He is risen,

"Little Joey had gone home to be with Jesus."

as He said." Stand firm on the eternal promises of God's Word.

As we think about our text and the events that had taken place a few short days before then, it is easy to understand how the heavy sorrow in the hearts of the women at the tomb overshadowed the words of Jesus given to them before His crucifixion. They had forgotten the promise that Jesus had made to them that He would rise again. To get an idea of how this sadness affected them, I'd like to call attention to the fact that they gave no thought to the immense stone which had been placed before the tomb. It was not until they were nearing the grave that one of them thought of it and wondered how they would be able to move it. We remember that they were coming to the tomb to properly prepare the body of Jesus for its permanent burial as there had not been enough time on Good Friday.

Can you feel their mixed feelings as they realized that the stone was rolled away and that the tomb was empty? What had happened to the body of Jesus? Was it still in the tomb? Did someone take it? And if so, where was it? But then they heard the comforting words of the angel (verse 5): "Fear not ye. . . ." What great assurance this messenger of God had for them. Yet we wonder if they actually believed it just at that moment for, in the next verse, the angel said to them, "He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead. . . ." What they saw there was to assure them that Jesus was risen and living.

Perhaps there are some who are wondering just what they did see. We should be that same way. We should come and see—and then go and tell. It is possible today to travel to the Holy Land and to see the empty tomb. But we should turn to the Word of God, and what we read there with our eyes and what the Holy Spirit reveals to us should be enough proof to know

HE LIVES . . .

beyond the shadow of any doubt that Jesus is living today.

It is exciting to be a witness to an event taking place in our area, or to be the first one on the spot where something happens, and to be able to say, "I saw it with my own eyes." We may call our friends and tell them what happened or be very excited when they call to ask us. But are we the same when someone asks us about Jesus? Are we just as excited to tell someone the good news of salvation as we are to tell them about a new car, coat, rifle or a piece of machinery? And are we just as excited to *come* and *see* Jesus at the service in our church, even if it is 6 in the morning or 8 at night? Do we hurry up and get the work done around our homes and farms so that we won't miss a mid-week service, just as we do for the weekly ballgame? *Come* and *see* is the message that the angel had for the women and it is the message for us today. Many of you have had many years in the study of God's Word. Do you find it boring today or are you still excited to *come* and *see*? Take your Bibles and read what God has told you about the resurrection of Jesus Christ, the promises for each and every one for eternal life, and for our *daily needs*. Look long and hard at what is presented.

Those of you today who are doubting the resurrection of Jesus Christ are in good company. In John 20:24-29, we read about another doubter. His name was Thomas, one of the twelve. When Jesus visited the disciples after the resurrection, Thomas was not with them. So for a week Thomas would not believe the reports about Christ's resurrection. Yet when the Lord appeared to Thomas and told him to put his fingers into the nail prints and his hand into the side of Jesus, Thomas did. Then do you see the change? John 20:28: "And Thomas answered and said unto Him, My Lord and My God." Then Jesus tells Thomas, in verse 29: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet believe." I ask you point blank, Do you believe? Have you taken the time to *come* and *see* for yourself the proof that is before you?



The Easter Song Luoma Photos

There is abundant evidence. What is your verdict?

Again in Matthew 28:7, we read: "And go quickly, and tell. . . ." The great Easter Message also tells us to "go and tell." The angel told the women to go quickly and tell the disciples what had happened. If at any time you have heard and believe the glorious news of Christ's victory over Satan, sin and death, and if you are fully persuaded that *all* men may have a part in this victory, as we read in 1 Timothy 2:4: "Who [God] will have *all* men to be saved . . .", then the joy in our hearts should be like a bomb exploding, making us go and tell others of Jesus.

We have in our country untold

numbers of people who know nothing about Jesus except as a cuss word. Remember the story of the little boy who came to Daily Vacation Bible School. At the end of the week his mother asked him how he liked DVBS. "Oh, Mom, I had a great time and learned about a man who loves me and gave His life that I might live with Him forever in Heaven. But there is only one thing wrong." "What is that?" asked his mother. "Why did they give that wonderful man a cuss word for a name?" Tragic isn't it, that here in America we have young people who only know Jesus in that way. Without the message of Jesus this young boy and thousands of others just like him are eternally lost, but with this mes-

He Lives!

He lives! O fainting heart anew
With joy the Lord and Saviour view!
He from the silent chamber woke,
And speaks again as e'er He spoke.
A quickening hand He has to give:
He lives, and thou shalt also live.

O hear His voice, and take His hand,
Thou traveler to a better land;
While passing through thy crucial test,
Lift up thy head,—a peaceful rest,
Thy trials over, He shall give:
He lives, and thou shalt also live.

Ye dead in sin, awake, arise!
The Lord is calling from the skies.
Repentant come, in faith remain,
And live in Him; from sin and pain
And death shall He salvation give:
He lives, and thou shalt also live.

With Him thy guide, lies smooth and bright

Thy pathway to the realm of light;
Abiding faith, undying love,
And hope to lead to the home above.
Thy life into His keeping give:
He lives, and thou shalt also live.

Of glory shall His raiment be;
O'er time and o'er eternity
The Sun of righteousness shall shine;
In heaven's throne He sits divine;
A footstool earth to Him shall give:
He lives, and thou shalt also live.

Johan Olof Wallin
(from *The Hymnal*)

sage they can be definitely saved. Can we be indifferent and neglectful about this? Doesn't the wonderful message of the resurrection of our Lord and Savior Jesus cause our hearts to leap for joy and our hearts to burst into beautiful hymns of praise?

Knowing in our hearts that *Jesus lives* and having come to the tomb and seen that it is empty, may we simply do what our hearts tell us. *Go and tell.*

As tragic as the death of Joey was, the way that the Lord used it and is still using it is tremendous. Our sons and the other playmates of Joey have been a real source of strength. Many times they would say, "Can I go play with Joey?" Then they would remember what had happened and say, "Oh,

The Sabbath Day and its Observance

by Dr. Iver Olson, Minneapolis, Minn.

The home province of the present writer is Saskatchewan, Canada. During the summer of 1980 the province observed the 75th anniversary of its establishment; it had been organized and became a part of the Dominion of Canada in 1905. Since there is not such a strict separation of church and state in Canada as there is in the United States, he remembers that in the country school which he attended in his youth every school day began with the teacher's praying a prescribed prayer; the teacher did not become any worse for doing so. Actually, she rose in the estimation of her pupils and is remembered today partly because she did so.

Last summer practically every town, village and hamlet in the province participated in an anniversary observance, including a religious service sponsored by all the churches in the area. In the writer's home town area these consisted of a former Norwegian Lutheran Free Church and a United Church of Canada, a 1923 merger of the Presbyterian, Methodist and Congregational Churches. The under-

that's right, Joey went to be with Jesus, but we'll play with him in heaven later." They believe in the resurrection of our Lord and Savior Jesus Christ. They believe the message of the angel in Matthew 28:6, "HE IS NOT HERE: FOR HE IS RISEN. . . ." We believe. They believe. Do you believe? *He lives! Come and see! Then go and tell!*

"I serve a risen Savior, He's in the world today;

I know that He is living, whatever men may say;

I see His hand of mercy, I hear His voice of cheer,

And just the time I need Him,
He's always near."

Amen.

signed was honored by being invited to preach at this festival service; it so happened that he was one of about a dozen survivors who had lived up there in 1906.

He took the occasion to reminisce nostalgically about the religious life there in the early days. One member of the Norwegian Lutheran Church had borrowed a wagon from a neighbor; he had been asked to return the wagon as soon as practicable. He used the wagon until late Saturday night. On Sunday morning he harnessed and hitched a team of horses to return it to its rightful owner. He was intercepted by a devout member of the Reformed congregation, noted, remembered and respected for his piety, who lit into the Lutheran and took him to task for desecrating the Sabbath by working on the day of rest.

A couple of weeks later we had services in the Norwegian church and

"It has become customary among Lutherans of late to ascribe to the Sabbath commandment a place within the ritual of the Old Testament worship service."

present this time was the man who had borrowed the wagon. After the service, and outside the church, he recounted the incident two weeks earlier without rancor or criticism. I was a child then, but I have ever since remembered his conclusion: "I feel safer now that I live among neighbors who take their religion seriously."

Each of these men received a new feather of respect in his hat that day; the one for speaking up on his religious convictions, and the other for doing what he knew was right in the first place.

“The day is to be kept ‘holy.’ ”

SABBATH . . .

It has become customary among Lutherans of late to ascribe to the Sabbath Commandment a place within the ritual of the Old Testament worship service. This may well have been true. Support for this view may have come from a word of Paul in Col. 2:16: “Let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or Sabbaths.” The plural of Sabbaths here points to the question of which one is the Sabbath day. The Christian Church from Apostolic Days has held that it is the Lord’s Day that is the day of rest. The Old Testament injunction to refrain from regular work activity on this day has generally been practiced. The day is to be kept “holy.” It has been difficult, and still is, to conceive of the possibility of a person’s being engaged in meditation, prayer and worship while at the same time being occupied with strenuous physical or mental activity. A farmer who is operating his tractor or binder has too many things to keep in mind at the same time to make it possible for him to engage in productive meditation in addition; a lady preparing a meal for her family may be thrown off count in measuring the ingredients to be used in her particular food product by a Scripture reference that leaps into her mind for the moment. And what about counting the stitches in her sewing or her other handwork while praying? Shoemaker: Stick to your last while you are mending shoes, and to your Book when you are studying the Bible.

All this in spite of the fact that some of our work projects may become so habitual and mechanical that “we can sit in a load of hay and think about God; the danger is that we may sit in church and think about the load of hay.” Let each thing have its proper time, and one thing at a time.

The Sabbath Commandment seems to us today to have been simple and easily understood. The case may not have been so, however; its very simplicity may have given rise to a host of problems. The scholars of the day found it necessary to hedge this Commandment in with a number of by-

laws to insure its proper application. Those scholars of the day may be thought of as the pietists of the day, the Pharisees. They were interested in seeing to it that everything was done correctly and in the proper order. They proceeded to make a large number of by-laws for the implementation of the Third Commandment, of which we shall give a couple of examples: It was a regulation that a tailor was not allowed to appear outside of his house without wearing the badge of his profession, which was a needle stuck into the equivalent of the lapel of his garment. But this could not be done on the Sabbath, for it entailed the bearing of a burden, which was unlawful. He could lead his ox to watering on the Sabbath if he could untie the rope by which he was tied in the stall with one hand; if he had to use two hands, it constituted work, and was not permissible on the Sabbath. The ox would have to wait until Monday for a drink of water. Jesus made reference to this practice in Luke 13:15.

Sometimes a strict interpretation of the Word of God and rigid application of its principles is in English dubbed as pietism. This is not so in the Norwegian language, in which tongue “pietisme” is in honorable repute. It is a commendable designation for a Norwegian to be called “en pietist.” It indicates that he is conservative in his use and interpretation of Scripture and thoroughgoing in his attempt to get at the heart of all of the Word of God. There is, however, another word in Norwegian which appears to have no counterpart in the English tongue. It is the word “pietisteri;” it characterizes a person who would like to give the impression of being a pious and godly believer in all of Scripture without actually being so. Reams of paper, wasted in attacking and defending pietism, would have been saved if we had had in English a word like “pietistery.”

If you had been the borrower of the wagon we wrote of at the beginning of this account, would you have postponed returning it until Monday, or completed it as originally planned?

Home Missions is . . .

It has been my privilege both as a member and full-time worker to be involved in the work of Home Missions of the AFLC. The joy and excitement that come to me just upon hearing the words is hard to share with anyone. I see more than just a little group (a remnant, if you will) wanting a church for themselves. I see a small number of committed Christians with a need to be faithful to the Word of God and the message therein.

“For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus; who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds” (Titus 2:11-14, NASB).

Where do we turn to be faithful to this conviction? the AFLC Home Missions Corporation.

help and hope . . .

Home Missions begin with offering help and hope to those that would have a concern to not only claim the verses above for themselves but for others in their immediate service area. The AFLC stands out as one of the last hopes for people dedicated to the living Word. We stand firm that the Bible in its entirety is the inspired Word of God.

opportunity . . .

Opportunity comes through Home Missions. There is first the opportunity for a small group to meet the expenses of forming a congregation and calling a pastor to begin a work. This we found to be impossible without outside help. I think, as important as the opportu-



by Lay Pastor
Roger W. Krueger,
Granite Falls, Minn.

nity to begin a work, is the opportunity the "church," the "body of Christ," has to help a new church. Where would the AFLC be if we failed to have vision to reach out?

Each day I am so thankful that the Lord has found it in His will to use us humans in our humble state . . . what a privilege to know that God allows us to be a part of a new church. You know, God could do it alone but He has in His wisdom allowed each of us to be a part. I look back on Amery Lutheran and remember the two or three families gathered for services and now see so many being blessed because *you* cared. It greatly touches my heart. The same is true here at Faith Lutheran in Granite Falls, Minn. It was for many years a faithful group of believers met and prayed and were committed to their "calling" to offer to this community a Christ-centered church following the Principles of the AFLC. This group of Christians met all the local needs: building, utilities, maintenance and repair, insurance and even part of the pastor's salary, yet they could not meet the needs of a full-time pastor. We all recognize the need to have a full-time person if the work is to move forward. If for no other reason, the people need to know that the pastor is there when a need arises. There is a need to be "fed" on Sunday but also the whole being must be "fed" as needs arise. In other words, be there when the need arises . . . to *minister*; is that not what we are called to? (Read John 21:15-18.)

commission . . .

Home Missions is exactly what it says . . . Missions: a commission or task that we as a body of believers has set out to accomplish. A task with the objective of bringing Christ to our beloved America. And this is so that we may be able to continue to meet the needs of the world. If our church is not

a Page for CHILDREN

Samuel Crowther

The slave boy who became a bishop 1864-1891

If you could have looked down upon the shore of Africa, in the Yoruba country, long ago, you might have seen a black boy playing about. If you had watched, you might have seen him suddenly seized by strangers who landed from a ship, and carried him off to be pushed cruelly in to the hold of a Portuguese slaver. You have heard, perhaps, that long ago such wicked deeds were done, and money was made by seizing and selling as slaves the poor, helpless Africans.

Following this boy you might have seen that he was wretched enough, till, by a kind Providence, he was rescued and set free. He was taken to Sierra Leone, and one of the very first things he did was to beg a half-penny to buy an elephant card for himself, so anxious was he to learn to read. He was such a bright boy, that in six months he learned to read, and in five years entered college, where, not long after, he was made a tutor. Could an American boy do much better?

The most important event of the boy's life was his becoming a Christian and giving himself to Christian service. Time went on, and from being a tutor, Samuel Crowther became a minister, and then, in 1864, was made a bishop. He was the first black bishop of modern times in Africa. He planted mission stations all along the banks of the Niger River. He had wonderful wisdom and tact in dealing with different people, and won their confidence in a remarkable way.

This man had also great ability. He was quite a discoverer, and was given a gold watch by the Royal Geographical

Society as a reward for his travels and researches. He assisted in translating a part of the Bible and a part of the prayer-book into the language of Yoruba. Although he had learning and honour, he was one of the humblest of men. His humility increased as others appreciated him more.

One of the most intense longings of the good man's heart was to find his mother from whom he was torn as a boy, and tell her about Jesus. He could not hear anything about her, nor find her in any way.

But one day a most wonderful thing happened although it was not too hard for God to do. A woman came to be baptized, and the Bishop examined her to see if she understood, and was ready for baptism. He found that she was indeed a Christian, but he also found that she was his own mother. It was hard to tell which of the two was more joyful, as the Bishop baptized his mother and received her into the church. He called her "Hannah, the mother of Samuel."

In 1891 this first black bishop, with his white soul, entered into rest.

His life and labours were wonderful, and his memory still blooms, like a white flower in the dark soil of Africa, the land he loved.

(Ed. note: Samuel Adjai Crowther never did reach America. It was in England that he received most of his schooling and where he became a bishop in the Church of England-Anglican.) —Julia H. Johnston,

*Fifty
Missionary Heroes Every Boy
and Girl Should Know*, Fleming
H. Revell Company

OUR MEMORY VERSE

"For this child I prayed; and the Lord hath given me my petition which I asked of Him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (I Samuel 1:27, 28).

The following poem was written for Rev. and Mrs. Charles Knapp and Rebekah by the mother of Joyce Knapp and given to them just a few days prior to their departure for Paraguay. Joyce and her mother thought if it would be published in *The Lutheran Ambassador* it might be an encouragement to others, especially to the other missionaries who receive the *Ambassador*.

ENCOURAGEMENT

*"The Lord is my strength and my song;
He has become my salvation." (Ex. 15:2)
The Lord will guide me all day long
As I serve Him in another nation."*

*I will trust in the Lord and never fear,
For my Saviour is always very near.
I know He walks close by my side,
Strengthens and upholds me whate'er betide.*

*Each morn I will commit my life to Him,
So His light through me will ne'er grow dim.
Through His strength only my light will shine
So others will see that Jesus is mine.*

*With God's help I'll trust, and never doubt
Him whose Power will never run out.*

*When things seem dark, obscuring the light,
I'll look to Jesus for strength and might.*

*Though from my loved ones I'm far away,
I know they'll be praying for me each day;
Our bond of love is so strong and dear
That to one another we'll feel very near.*

*Even stronger is our bond of love,
For our lives are anchored in God above.
Who can separate us from the love of God?
His love is with us wherever we trod.*

*And so, as we bid our fond adieu,
You'll pray for us, and we'll pray for you.
God's Holy love will never fail us,
For He alone is Almighty and Righteous!*

*Lord, we're Thy servants, though weak and frail;
As we serve You, Your power will prevail.
Use us to bring souls into your Kingdom;
Grant us love, strength, faith and wisdom.*

*We'll proclaim the Word of God, pure and true,
So that souls will find salvation in You.
We rejoice that Your vessels You've chosen us to be.
Keep us faithful and trusting 'till Your face we see.*

*"The Lord is my strength and my song;
He has become my salvation."
The Lord will guide me all day long,
So I'll serve Him with jubilation!*

Verna Johnson Lindgren

MISSIONS . . .

strong at home it cannot be strong on the field, in fact, in the end it will not exist on the field or at home. The church must have *life* and that comes from the "heartbeat" of the AFLC family.

enthusiasm . . .

Home Missions requires enthusiasm empowered by the Holy Spirit to become, as the Scriptures state . . . "Zeal." There is a difference, friend! Enthusiasm dies out after the newness wears off. Zeal gives us an ongoing commitment. Zeal requires drive, spirit and fervor directed by the Holy Spirit. Once we set our hand to the task we cannot turn back; we have made a commitment to the furtherance of Christ's Kingdom.

Home missions to me, then, is:

Help, Hope

Opportunity for giver and receiver

Missions . . . reaching out beyond ourselves to Christ

Enthusiasm for His work

In Granite Falls, at Faith Lutheran Church, we had the faithful remnant so often mentioned in God's Word. The believers numbered only about 15 by the summer 1980. This was not just "any" 15 people, however. We had the widow of a former pastor; a number of saints in retirement years; a couple in business, willing to sacrifice ridicule and business to keep the church; two teenagers; two young couples (all graduates of AFLBS) and one baby. We had a small number that did not attend regularly. In this little flock Jesus the Good Shepherd supplied all the gifts needed: four organists, several solo voices, a "super" secretary, a faithful kitchen crew to supply the hospitality needed in God's church; carpenters; housekeepers; and *always*

willing servants' hearts to supply any need through the power of the Holy Spirit.

It was decided to apply for help. You, the AFLC, responded and now just a little more than six months later we have an average attendance of 40 and a Sunday School (none last year). We had a Sunday School Christmas program with over 70 in attendance . . . that may not seem like much to you but let me assure you we know that God is performing a miracle here because these people cared and now you care.

We have seen the family of the living Lord begin to grow here. Our hearts rejoice to see what is happening. We pray that if you are in the area you will visit us and see and "feel" for yourself the excitement and love that Jesus has brought here.

May God bless you as you continue to support the work of our AFLC Home Missions.

editorials

THE RESURRECTION

Napoleon boasted that with 100,000 men he would make Europe grovel at his feet. He proceeded to try to make that boast good, but then met his Waterloo.

Jesus Christ said, "And I, when I am lifted up from the earth, will draw all men to Myself" (John 12:32) and He became the Savior of mankind.

Later, Napoleon declared, "Caesar, Alexander, Charlemagne, Napoleon—we have all built great armies and have tried to conquer the world by force. And where are we now? Defeated, broken, all is lost! But Jesus Christ built up a kingdom of love. Today there are millions of people who would die for Him."

Napoleon didn't mention the crucifixion and the resurrection, but we know that these are the reason, too, for His kingdom and that He is the living Lord.

Easter Sunday is the most joyous of the year, the one which gives meaning to all else, but two days before the resurrection the situation looked hopeless for the followers of Jesus. In late afternoon of that Friday they were wholly dispirited. And troubled Pilate, the unwilling judge of Jesus, faced a new problem. Who would claim the body of the Nazarene whom they called the King of the Jews?

As we know, Joseph of Arimathea and Nicodemus did that and gave Jesus proper, albeit hurried burial, in Joseph's own grave. Belatedly, they had come forth as His disciples, but we love them for what they did.

That day and all of Saturday a great sense of gloom pervaded the small Christian community. The words of Jesus about His resurrection seem to have been forgotten completely. At least, no one seemed to find them credible now. Hopes and dreams lay shattered in a million pieces.

Only great loyalty brought three women (Mark 16:1) to the tomb very early on the first day of the week to further anoint the body for its long repose. They didn't even know how they would get into the grave, blocked as they knew the entry to be by a large rock.

But the stone was gone, the doorway was open! An angel inside told them the unbelievable news: "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He is risen, He is not here; see the place where they laid Him."

This is the message which has changed the world. This is why we make so much of Easter. Let us look briefly at the difference the resurrection makes for us.

First, it proves that Jesus is the Son of God. Paul asserts that (Romans 1:4). Because He was God He must rise. Also, the resurrection shows us that the death of Jesus atoned for all sin. This wasn't just another man who had died, but the

Lamb of God. And He was raised for our justification (Romans 4:25). The death and resurrection of Jesus are of one piece.

Secondly, the resurrection of Jesus has hallowed or made holy the grave and assured resurrection for all on the last day. His resurrection has taken away the fear of the grave for the believer. It is not a final abiding place. Jesus is the first fruits of the great resurrection to come when all who are in the graves will hear His voice and shall come forth. But we must be sure that we understand this, that while all the dead shall share in resurrection, only those who are *in Christ* when they die shall be raised to everlasting life. The others are raised only to be cast, soul *and* body, into the fullest experience of hell. Therefore, the supreme importance here in this life of accepting Christ's salvation, dearly purchased at Calvary (see I Timothy 2:4 and John 3:16, 17).

Finally, let us be reminded again that whatever may happen in this life, and there are reasons for discouragement, Jesus lives and has the ultimate triumph. It is good to know that. The message of the first Easter morning tells us that. We trust that you have reason to rejoice this glad Easter Day.

REV. G. H. SPLETSTOESER

He was one of the first non-Lutheran Free Church pastors to join the Association after it was organized. On January 30 he passed away at the age of 62. I recall meeting him in Fargo when he came to meet with the Co-ordinating Committee (although it wasn't called that yet at that time). He entered our clergy roster without fanfare and served that way through the years.

Gus Spletstoesser never served one of our congregations and therefore never became well known in the church. He was in rest home and nursing home work and lived in an area where there was no AFLC congregation near by. But he did attend annual conferences, family camps and winter Bible conferences as he was able. Poor health in the later years precluded even these associations. A year or so ago he had a long hospitalization and recuperation with a heart problem. He called me one evening during the latter and we had a long conversation. It was our last contact outside of a letter I wrote him several months ago asking if he would write a Lenten message for the *Ambassador*. At about the time that article should have arrived at my desk I received word that Gus Spletstoesser had died several weeks previously.

But he had written several articles for the *Ambassador* in earlier years. More than several when we remember that he wrote the devotional articles on page 2 of each issue, then called "According to the Word," in the second half of 1967. Let me give you, as a final greeting from Pastor Spletstoesser, these closing paragraphs he wrote about the Good Shepherd in one of his articles:

"Never was the Good Shepherd thinking of Himself. He prayed for His flock. Finally the Good Shepherd was placed on the cross in our stead. Nails were driven through His feet and the palms of His hands. But do you think for a minute that these nails held Him stretched out on the cross? No!

EDITORIALS . . .

they did not. Jesus could have stepped down from the cross, but He didn't; it was the Shepherd's love that kept Him on the cross, His love for the sheep. He proved Himself the Good Shepherd by doing what He said, 'I will lay down My life for the sheep.'

"How happy we should be, friends; death cannot hurt us any more. Our sins have been atoned for, and the devil has no claim on us any more. When the Good Shepherd was put in the grave, the grave couldn't hold Him. Thus He left an open path for His flock to follow after Him.

"Therefore, dear friends, permit Jesus, the Good Shepherd, to convince us that from this very hour He is willing to become our Good Shepherd also."

Blessed be his memory.'

—Raynard Huglen

THE BIBLE CONFERENCE

"Until He Comes." That was the theme of the 19th annual Bible Conference of the AFLC, held in Tioga, N. Dak., Feb. 25-28. A conference was also held at Everett, Wash., under the same theme, Feb. 27-Mar. 1.

That certainly was a timely theme, one directing us to the promised return of the Lord and those things which we ought to be doing as we live in anticipation.

The one at Tioga, which we attended for two of the three days, was well attended. Any fears about poor attendance at a conference so far west proved unfounded. There were enough visitors from Minnesota, the Dakotas and Montana, who, joined with the local people, made for large gatherings at each session. This was good to see and an encouragement to those who had prepared for the occasion.

Many thanks are to be extended to the host congregation, Zion (where all the meetings were held), St. Olaf, Beaver Creek and Norman, and their pastors, Allan Monson and Gilbert Schroeder. Everything was handled so nicely and just a good Christian spirit prevailed. We visitors experienced real "western hospitality." It is a good custom to move these Bible conferences to different sections of the church and each one can minister to a little different group, at the same time as some folks are able to travel the longer distances in order to be present.

A Tuesday beginning would have some advantages over a Wednesday start as the conference could then be concluded on Friday making it more convenient for those who have to be home for Sunday and have quite a way to travel. Just a suggestion.

We have preferred the name "Winter Bible Conference" to "Mid-winter Bible Conference" for any meeting held in February. Especially this year the term "Mid-winter" belied the mild weather of the conference days. Actually, since this is the only Bible conference sponsored by the Association it might be logical to simply refer to future ones as "Bible conferences," eliminating the debate as to whether February is "mid-winter" or simply "winter." By the way, the conferences are held the week before Lent begins. The 1982 conference will be about a week earlier than this year.

From doubt to faith

You, too, will be able to overcome doubt and to exult with the Apostle, "Christ was raised up from the dead," for if you prayerfully approach the Easter-story, asking for the Spirit's strength and light as you study its statements. The trouble with most people who reject the Easter Gospel is not to be found in any insurmountable opposition by their brain processes, but in their stubborn unwillingness to concede the truth. A brilliant New York attorney is quoted as admitting, "I am convinced that Jesus really did rise from the dead, but I am no nearer being a Christian than I was before. I thought that the difficulty was with my head. I find that it really is with my heart."

—Walter A. Maier, Sr.

Position available

Business manager for AFLC headquarters and schools. Write for job description and application c/o Pastor Ken Moland, 3110 E. Medicine Lake Blvd., Mpls., Minn. 55441. (612) 544-9501. Deadline for application is June 1, 1981.

Figures corrected

Later information reveals these corrected figures regarding the 1980-1981 AFLC Budget. Total contributions were \$574,010.73 and percentage of goal reached was 99%.

ARC Apartments available

We wish to announce the availability of retirement apartments at the ARC (Association Retreat Center) for rent or purchase. Single bedroom ones for immediate occupancy, double bedrooms in the future.

For further details call 715-294-2877 or write:

The ARC
Route 1, Box 92
Osceola, Wis. 54020

14. Record one of the basic needs of husbands and some practical ways to fulfill that need. Discuss several together. The unmarried and no-longer married women may have remarkable perspective and insight towards this discussion.

Don't be misled into crusading that giving preference means personal withdrawal or subservance. Put the whole of Scripture together. Genesis 2:24 taught us that husband and wife were meant to complete one another, two making one whole. This is exemplified in decision-making. The final decision lies with God and a husband is responsible for seeking it and voicing it to the family. A wise husband knows his judgment is incomplete without taking advantage of his wife's view of things and listens to her as though she were providing the other half of the wisdom God has available for a sound decision. Discretion and creativity must apply here until a husband learns to seek the completion of his wife! God designed us to complement one another.

15. How does the Sow-Reap principle apply to married life, Galatians 6:7?

16. What if your husband disappoints you? It is entirely possible that your husband does not always fulfill his God-given role in loving you as God has instructed him.

a. So what about your needs; does that give you just reason for letting down on your responsibilities? I Peter 2:23, Romans 12:21 _____

b. Who is responsible for your happiness and fulfillment? Hebrews 12:2-3; Psalm 25:1, 2a and Psalm 4:7. _____

"The super-romantic idea that another is in charge of our happiness . . . is idolatry, conferring on another human being the responsibility which belongs only to God" (Land Adams, "Why Woman Can't Be Like a Man," *Moody Monthly*, April, 1979). No matter how our mate reponds to us, we remain accountable for submitting to and reverencing our husbands "as unto the Lord," out of pure obedience to God. He promises to satisfy our needs and fill us to overflowing. Enjoy your privilege as God leads you into reverencing your husband in the full sense of the word!

Next month: "I Enjoy Being a Homemaker"

WMF Bible Study

I Enjoy Being a Woman

May, 1981

Reverence

In review, the first specific word of instruction to a wife is that she be subject to her own husband (Ephesians 5:22). Last month's lesson was a difficult one—to write, to study, to apply. It is understandable if you felt a tug of rebellion. That is the natural first response—"Old-Natural," but not spiritual. If you began to apply what you believed and came up against struggles and negative reaction until you decided to abandon the whole idea, be careful, this is just what the Evil One wants you to do. Our lives are defeated if he can cause us to disobey God or to think that, surely, *we* are the exception to God's instruction. Following God's principle of submission is so spiritually powerful that Satan's earnest opposition usually results. Today's lesson will help you enjoy obedience, for where Lesson 4 expounded the theory, Lesson 5 offers practical ways to work out your submissive spirit. Let this verse be your prayer as you begin this study, "Now therefore, I pray Thee, if I have found favor in thy sight (by purposefully choosing to clothe myself with submissiveness), show me now Thy ways, that I may know Thee (and this must be our true motive in obedience) and find favor in Thy sight" (Exodus 33:13, parentheses mine).

1. What is the second specific word to wives, Ephesians 5:33? _____

"Let the wife see that she respects and reverences her husband—that she notices him, regards him, honors him, prefers him, venerates and esteems him; and that she defers to him, praises him, and loves and admires him exceedingly" (Amplified Bible).

I. Acceptance

2. At the outset, respect involves accepting my husband as Christ accepts me. How is that, I John 4:10-11 and Romans 5:8? _____

3. Draw a picture of a critical, fault-finding woman from these verses, and see where you may subtly resemble that picture: Proverbs 19:13b; 21:9; 19: 27:15-16.

4. Yet, which of us has a perfect husband? Every man has faults that need changing.

a. What does this acceptance mean? (John 6:37) _____

b. What happens when a wife tries to change her husband, Romans 14:4, I Timothy 2:12? _____

c. Who works a real, internal change, John 16:8, Proverbs 21:1, Psalm 127:1? _____

5. When you are irritated by the faults of another there may be a surprising reason, Romans 2:1. _____

6. How can a wife be an instrument of God to effect change in the man she loves? _____

a. I Timothy 2:1-2, Philippians 4:6 _____

b. Psalm 62:5; Luke 6:35 _____

c. I Peter 3:1-2; Ephesians 4:32 _____

d. Proverbs 31:11 _____

In the secure atmosphere of unconditional acceptance and love from his wife, a man is freed from human pressure to be open to the work of eternal reforming which God alone can accomplish.

II. Praise

Look again at the Amplified verse in No. 1 and notice how many of the verbs have to do with admiring, appreciating, supporting and lifting our husband's ego. A wife is the one person who has been appointed to righteously do the morale-boosting for her own husband. If each wife fulfills this position, no husband should have need to look elsewhere.

7. Perhaps your husband does not deserve reverence or respect, what then? I Corinthians 10:24; Philippians 2:3-5; Jeremiah 29:7. _____

8. Examining objectively the heavy accountability of every husband, it is simple to recognize and acknowledge their desperate need for support. How does a wife begin admiring her husband, Philippians 4:8? _____

9. Merely recognizing his qualities worthy of praise will avail little if a wife does not express her honor and admiration. What are some insights for this expression, Proverbs 16:24; I John 3:18? _____

Perhaps you think that your husband is so self-assured and confident that he is an exception to this need. He doesn't require praise, in fact, it might over-inflate his ego. It is not so—every man needs praise and admiration. The wife is privileged to be his personal cheering squad of *one*. If we adequately uphold his tender ego, he will not even need to do it himself. We are to bring out the best in our mate.

10. What do the following verses indicate about being sensitive to one's needs? _____

a. Isaiah 50:4; Proverbs 12:25 _____

b. Proverbs 25:20; Romans 12:15 _____

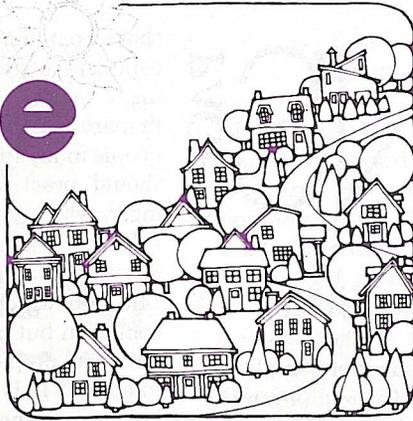
III. Priority

11. Consider the theme verse for this lesson, Ephesians 5:22; I Corinthians 7:34b; I Corinthians 11:2 and Proverbs 31:12. In ordering your priorities as a wife, where should your husband fit in? _____

12. Our theme verse tells us to "defer to him." "Deference" is the courteous, respectful, or ingratiating regard for another's wishes, often to the extent of staying, delaying or postponing one's own wishes. A woman often enters marriage seeking to have her own deep needs satisfied by the man of her dreams, but Christ wants a wife to rather focus on giving of herself to meet her husband's needs just as He desires the husband to throw himself into meeting her needs (Ephesians 5:25-31). This may call for a change in the direction of our focus. How is this principle supported by the Gospel message, Luke 6:38; Acts 20:35b? _____

13. A pattern for relationships seems to be emerging here that is contrary to the self-seeking of the world. Society focuses on demanding one's "rights." Though we certainly support godly justice, there seems to be little in Scripture that upholds self-assertiveness. Read the following verses and determine the position that Christ holds in honor: Matthew 20:25-28; John 13:12-17; II Corinthians 12:15; Galatians 5:13. _____

Life on the Edge of Town



In-between season

It is still the first part of March as I write. We are in the in-between season, neither winter nor spring. Oh, actually we're thinking spring, but after some unusually warm weather for February temperatures have hung at quite a stationary level, not cold, but not warm either. Most of the snow is gone; traces remain, with more in the sheltered areas.

Our garden lies exposed. Fortunately it had a good covering of snow and the moisture is welcome. In a month or so there will be garden work to do. Still haven't made the decisions about what to have where.

It is nice to hear the birds singing again. Haven't had a good look at most of them, but they are audible anyway. No sign of the robin or meadowlark yet.

Tioga

Enjoyed the trip to Tioga for the Bible conference. This time I decided to let someone else do the driving and took a bus from Grand Forks for the last 280 miles of the journey, with a changeover in Minot. On the return trip I had enough of a layover to do a little walking around town. In Trinity Hospital I went into the small chapel on first floor. On the opposite wall was a plaque stating that the room was furnished in memory of Rev. Clarence J. Carlsen and Rev. R. J. Ulvilden. Pastor Carlsen was a longtime Lutheran Free

Church pastor at Zion in Minot and I knew him quite well. Had pie and coffee at the Parker Hotel before going back to the bus depot.

In Devils Lake I was rather surprised to have my 83-year-old uncle, A. O. Lee, come to the depot to greet me during our supper stop. Surprised because the streets were icy and heavy from snow and rain that fell that day. Uncle Adolph and Aunt Sybel will celebrate their golden wedding this summer, God willing.

Finding conditions very icy in Grand Forks that night, I took a room and stayed overnight before driving the 60 miles back to Newfolden.

Bible Conference

We certainly had a fine conference in Tioga. There was a good spirit and good fellowship. Zion Church provided a good setting. The meals were excellent.

It is always pleasant to meet old friends and to make new ones. I had the privilege of staying at the home of Cliff and Arlene Iverson. Cliff is the son of Clarence Iverson, on whose farm oil was discovered in 1951. That started the oil production in the Williston Basin.

Cliff, who has a good position with Amerada-Hess Petroleum Company, was the guide when some of us toured oil field activity during the noon recess on Thursday. I'm sorry that I didn't get

the name of our bus driver. We were given permission to go up on the platform at a drilling site northeast of town. We also stopped at a couple pumpers (producing wells). Interesting as all that was, I found myself gazing out over the open country, where in some places you could see for miles. I've lived in that kind of country so it has a natural attraction for me and, in fact, I was quite close to my birthplace at Wildrose.

Lenten schedule

This Lenten season finds me with a more varied schedule of preaching than ever. Because of the pastoral vacancy here in Newfolden, I'm preaching at four midweek services in Westaker, Bethania and Hegland Churches. Then I'm participating in a round-robin between Bethlehem Church, Greenbush, which I serve, and Poplar Grove Church, Strathcona, served by Mr. Joe Jacobson, although Joe is getting the heavier part of the load. Then there are several services at my Telemarken congregation out from Thief River Falls. Also there will be a visit one week, Mar. 18-19, to my most recent parish, Lake Region in South Dakota, for services in two of the churches during another pastoral vacancy. Actually, it only amounts to two services each week and for eight or nine days I'll be on tour with the Bible School Choral Club before Easter.

It is a joy to share in the Lenten services. It is a solemn time as we think of our sins and Christ's suffering for us, but there is joy in proclaiming the salvation available to us.

—Raynard Huglen

Homemaking: God's special calling

by Mrs. Carl Moland
Fertile, Minn.

Homemakers, let's put our imaginations to work! Imagine with me just for a minute, will you? Let's imagine that we are going to have a very special visitor in our home. Jesus Christ is going to come in person to talk to us from His Word about homemaking, take a look at our heart attitude toward homemaking and inspect our cupboards, closets and drawers. Just now, what is your reaction? Panic? Fear? Or, can you say, "Yes, Jesus, come for a visit and I'll even show you my cupboards, closets and drawers."

Jesus is the King of Kings and it is for Him we are to be homemakers. He has called us to be homemakers. Therefore, we are responsible to Him for all that is said and done in our homes.

The home is the first organization founded by God. God decided Adam needed a helpmate suitable for him (Genesis 2:18). Thus, He created Eve, the first homemaker. "Helpmate,"

"Women need to be taught the 'how-to's' of keeping a home and of finding joy and satisfaction at home."

taken from the Hebrew language used in writing the Old Testament, means "one who satisfies, answers to, a helper corresponding to a man, fit for man, completing man's life, similar in nature but incomplete in herself, one who wholeheartedly cooperates with him in working out God's plan." All that

Adam's nature needed for completion, socially, intellectually, and physically, was included in this person.

As a helpmate, Eve's other God-given responsibility was to bear children. Genesis 1:28 says: "God blessed them and said to them, 'Be fruitful and multiply'." It's interesting to note that women with whom God was pleased in the Bible, such as Sarah, Jochebed and Hannah, gave their main service to God through their homes.

God's Word gives us clear instructions for homemaking. In Proverbs 31 we find that the worthy woman's motivation for being an effective wife, homemaker and mother is that she fears the Lord. In Titus 2:4-5, older women are instructed to teach, or train, the younger women to love their husbands and children, to be sensible, to be keepers of the home, to be kind, to be subject to their own husbands that the Word of God may not be dishonored. What are those verses saying? I understand them to say that women need to be taught by experienced older women how to love their husbands and children. It will not always come naturally. Women need to be taught the "how-to's" of keeping a home and of finding joy and satisfaction at home. Notice what the result of obedience is in these verses. God's Word will not be dishonored. Homemakers, Jesus has given us a tremendous responsibility!

Have you realized how the activities of the homemaker have influenced generation after generation? Think of those customs or treasured traditions that have been passed on by the homemaker. As a homemaker's activities can influence, so can her attitudes. Here is where the crux of the whole matter lies.

Personally, I am thrilled to know that I'm involved in God's highest calling for women. Besides being a wife and mother of two children, I have

those common homemaking tasks to complete. Instead of disliking the cooking, I choose to consider it a privilege to prepare nutritious meals for the special people in my life. I Peter 4:9 says that I should practice hospitality ungrudgingly, which includes my family.

Rather than complain about the cleaning, I remember I Corinthians 14:33, 40, which say God isn't a God of confusion but of peace. "Let all things be done properly and in an orderly manner." It is my desire to have our home, even the cupboards, closets and drawers represent Christ and glorify Him. Colossians 3:23 says, "Whatever your task, work heartily as serving the Lord and not men." The laundry can be drudgery. But why not choose to be thankful for those dirty clothes that have been worn by warm bodies, filled with life itself. Do you see what a difference attitude can make? Sure, "feelings" don't always agree, but we do have the will to choose our attitude each day.

It's exciting to be a homemaker. There is always something new to learn, whether it be a craft or hobby, a need someone has, a stage of childhood, a cooking method or recipe, or a challenge to reach out to others for Christ. Homemaking is creativity, people and, in essence, practicing the presence of Christ.

Send all WOMEN'S PAGE news to Miss Solveig Larson, 3110 E. Medicine Lake Blvd., Mpls., Minn. 55441.

Honorary memberships



Wadena, Minn.

Zion Lutheran Church recently honored Mrs. Oscar Erickson and Mrs. Helen Jacobson for their years of faithful service.

Annual Bible Conferences held at Tioga, Everett

The setting for the 19th annual AFLC Bible Conference was Zion Lutheran Church in downtown Tioga, N. Dak., oil capital of the state, Feb. 25-28. Eighty or more guests attended from outside the parish area and the four local congregations of the two parishes in the Tioga-Ray community supported the conference well by their attendance.

"Until He Comes" was the theme for the conference. A conference in the West Coast District at Everett, Wash., Feb. 27-Mar. 1, focused its attention on the same theme.

Rev. Herbert Franz, Cloquet, Minn., popular radio preacher and evangelist, as well as parish pastor, was the evening speaker. On Wednesday night he spoke on living in expectancy (Rev. 22:20). As Christians wait for the Lord's return they should believe in His coming; pray for His return; speak on the Second Advent; hasten His coming through faithful kingdom work; and live lives revealing heaven. He warned that some people wait for the *event* rather than the *Person* who is coming, and that one day the day of grace will be over.

"Remember Lot's Wife" was the topic of the Thursday night message. Pastor Franz said that Lot's wife had religious knowledge but had not surrendered to the Lord. When she looked back to the city from which she had fled she revealed her true character, which was that of proud unbelief. Or we could say that her belief was a preference, but not a conviction, he said. So also, we must have Christ in our hearts, Pastor Franz declared, or we face a lost eternity.

The Bible teacher was Rev. Harvey Carlson, Grand Forks, N. Dak. He gave a series of four studies on the return of Christ. Because he will be writing on that topic for the *Ambassador* in the second half of this year, no summary of those lessons will be given now.

Other presentations under the general theme were made by Rev. John Rieth, Williston, N. Dak.; Rev. Einar Unseth, Bismarck, N. Dak.; Rev. David Molstre, Dickinson, N. Dak.;

Rev. Terry Olson, Minot, N. Dak.; and Rev. Edwin Kjos, Culbertson, Mont.

At the Everett conference, Rev. Francis Monseth of the AFLC Schools was the guest speaker. West Coast speakers giving lectures on the theme in addition to Pastor Monseth were Rev. Richard Anderson, Lake Stevens, Wash.; Rev. Ingolf Kronstad, Kirkland, Wash., and Mr. Marvin Bunch.

Because many of these papers will be printed in the *Ambassador* in abbreviated form in a future issue, they will not be reported on now.

The host pastors of the conference in Tioga were Rev. Allan Monson and Rev. Gilbert Schroeder. All sessions at Everett were held in Calvary Lutheran Church, Leslie Galland, pastor.

At Tioga on Friday a men's dinner was held at the Nordlig Cafe on Main Street while the women ate together during the annual Women's Missionary Federation workshop at Zion Church.

Church furnishings auction announced

An auction sale will be held on the furnishings of Bethel Lutheran Church, 111 1st S.E., Pelican Rapids, Minn., on Saturday, April 25, beginning at 1 p.m. The church building of the old Lutheran Free Church congregation has been sold and the contents are to be disposed of at the auction.

Items to be sold include 26 pews (six and ten foot) in good condition, altar with picture of Christ knocking at the door, altar railing, pulpit, two candelabra, candle snuffer, gold cross, baptismal font, two pianos, electric organ, communion set, guest book stand, offering plates, *Concordia* hymnbooks, other hymnals, dishes, silverware and miscellaneous items.

Anyone desiring specific information prior to the sale, call John Kjos, 218-863-4325.

Those sponsoring the sale disclaim any responsibility for accidents involving anyone in attendance at the sale.

Rev. G. H. Spletstoesser, AFLC pastor, died

Rev. Gustav Spletstoesser, 62, Pine River, Minn., AFLC pastor, died Saturday, January 31, at Northwestern Hospital in Minneapolis, Minn. He had a heart condition.

He was born August 25, 1918, in New Richland, Minn., graduated from Wartburg College, Waverly, Ia., and Wartburg Seminary, Dubuque, Ia. He also served in the Armed Services of his country.

As a parish pastor he served congregations in Ada, Lockhart, Crookston and Red Lake Falls, Minn., and Parkston, S. Dak. At the latter place he joined the Good Samaritan Society.

He came to Pine River in 1957 to establish a Good Samaritan Home, re-vamping the old hospital which had been vacant for ten years. He also developed and administered homes in Brainerd and Kelliher, Minn. At his death he was the manager of the Good Samaritan Rest Home in Pine River and owner of the Good Shepherd Nursing Home of the same city.

Pastor Spletstoesser is survived by one sister, Mrs. Ida Cloose, Bemidji, Minn.

His funeral was held on February 4 at the Northland Funeral Home in Pine River with Rev. Duane Nelson and Rev. Wm. Raasch officiating. Burial was in St. Peter cemetery, New Richland.

Blessed be his memory.

Choir robes available

Chippewa Lutheran Church, Brandon, Minn., has 32 black choir robes which it wishes to give away. If interested, please contact Rev. Gordon L. Grage at Brandon 56315. Telephone: 612-524-2276.

Personalities

Full address for *Lay Pastor and Mrs. Knute Jore* is 120 5th St. N.E., McIntosh, Minn. 56556.

Speaker at evangelistic services at Zion Lutheran Church, Dalton, Minn., this week, Mar. 29-Apr. 2, is *Rev. W. E. Klawitter*, former director of the Lutheran Evangelistic Movement.

DAVID SNIPSTEAD INJURED IN ACCIDENT

David Snipstead, 19-year-old son of Pastor and Mrs. Richard Snipstead, was critically injured in a motorcycle accident on Friday night, March 20, in Minneapolis, Minn. He is hospitalized in North Memorial Hospital there with head and leg injuries.

The prayers of the church are for his soon and complete recovery.

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
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THE RESURRECTION

What a tragedy (the world's rejection of Christ) in view of the fact that you can throb and thrill with joy every moment of your life, even in the darkest moments of your experience, if you will see the empty tomb, if you will rise to the new life, if you will be the free and happy servant of your God in Christ. 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

Thy Kingdom Come

And he saith unto them, 'Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: He is risen; He is not here: behold, the place where they laid Him!'" (Mark 16:6).

On Good Friday darkness lay over the world, heavy and dismal as death. When the Prince of life gave up the spirit, darkness came.

But Easter morning dawns clear, strong, and eternal. The day of life breaks the night. The darkness must away, and the new time has arrived that never more can sink toward evening and toward death. That which now is done by Him, who from times eternal promised to be our Savior, can never crumble to dust. What He took

away, and what He has won—all has gone victoriously through the temptations of Satan, through God's holy and righteous demands, and through the fires of death and of hell. The new paradise has opened its portals to the race of Adam, the tree of life stands with ripe fruit for the sons of death, and whosoever will may eat and live, eternally made free from sin.

Easter morning! Thou life-giving sun arising over an earth in the shadows of death! You gave us escape from death, You gave us life. On Easter morning a Man steps out of His grave, never more to be laid in a grave again. On Easter morning death meets his Master. Through the open grave and

the living Jesus, heaven shouts to us that the Son of God took sin away by His sacrifice.

Easter morning! Thou art life's eternal day over the children of death.

Can you believe anything so great without being seized by holy joy?

He closed the yawning gates of hell; The bars from heaven's high portals fell

Let hymns of praise His triumphs tell.
Hallelujah!

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He is Risen!