

# THE LUTHERAN AMBASSADOR

April 10, 1984

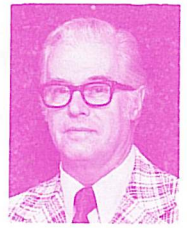


Easter: "The Spring of Souls" — John of Damascus

RNS Photo



# AT THE MASTER'S FEET



Pastor Wallace Jackson

## Faith in the resurrection

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9). These words of the Apostle Paul state the case effectively for the need of faith in the resurrection of Christ. This faith is essential unto salvation. Salvation is a word found almost exclusively in the Christian vocabulary. It is seldom heard beyond the perimeters of Christianity. It is a word abhorred and considered in bad taste when used in connection with the soul. Salvation, to the Christian, is more than a word used to convey a thought: it is an experience! In this life it represents atonement, love, power, forgiveness of sin; in the

next: resurrection and immortality. To acquire this one must believe in the resurrection of Christ and the Christ who was resurrected. There is a difference! Salvation and resurrection are absorbing concepts. The Apostle makes one dependent upon the other. The futility of faith in a dead Christ is apparent from I Corinthians 15:17: "And if Christ be not raised, your faith is vain; ye are yet in your sins."

### THE TEST OF CREDIBILITY

The resurrection of Christ has, since the day of its glorious happening, been subjected to ridicule as the product of over-imaginative, well-meaning, but simple, gullible souls, who are unwilling to place the case in the crucible of credibility, and who do not possess the intellectual integrity to permit its being balanced in the scales of scientific possibility. It is curious that in some few cases reason has wrought havoc on faith.

This writer has just reviewed a taped interview in which well-known evangelist Charles Templeton, co-founder with Billy Graham of Youth For Christ International, refutes totally what he had believed and preached about Christ for 20 years. He states: . . . the intellectual problems related to the Christian belief that had bothered me for an extended period of time, finally came to where I could no longer accept them as true." This was due in part to the supposed recovery of the bones of Jesus Christ by a modern archaeologist. Somewhere along the line faith became a casualty to reason. Shades of Hebrews 6:4-6. Pity! That the physical resurrection of Christ from the dead erects an insurmountable obstacle for reason

goes without saying. If reason be allowed to run rampant and exercise its tyrannical dominance over faith, the soul will be imperilled beyond recovery. We find ourselves hard pressed to accept only that which appears in the garb of credibility. Satan capitalizes on this inherent trait. He seeks to "deceive even the very elect."

### BELIEVING UNTO SALVATION

One does not have to search far for a "Doubting Thomas." The "show me" of the Missourians carries over into universalism. Paul's question to Agrippa hauntingly pursues us: "Why should it be thought a thing incredible with you, that God should raise the dead?" Indeed, and why should it? Paul's meeting with the living Lord on the Damascus road, as one "born out of due time," produced enlightenment born of the Holy Spirit of God. From that time on the resurrection became a major theme in Paul's ministry. His main pursuit was "to know Him, and the power of His resurrection." While our relating to Christ and His resurrection is essentially based on faith, it does not mean that they cannot stand the light of objective observation. His virgin birth, sinless life, vicarious death, burial and resurrection have the best possible documentation. Obviously, space will not permit a recitation of the mass of testimony offered in the Scriptures concerning Him. Let John's witness suffice for our faith: "That which was from the beginning, which we have heard," seen, "handled of the Word of life, . . . "That which we have seen and heard declare we unto you." To be saved we must have faith in the crucified and risen Lord Jesus Christ as Savior and Lord. On what ground shall we believe? "So faith cometh by hearing, and hearing by the Word of God."

### THE LUTHERAN AMBASSADOR

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Volume 22 Number 8





by Pastor Wesley Langaas,  
McVile, N. Dak.

# Christ, we do all adore Thee for Thy triumph over the grave

"He will swallow up death for all time, and the Lord God will wipe tears away from all faces, and He will remove the reproach of His people from all the earth; for the Lord has spoken" (Isaiah 25:8).

One day a funeral procession made its way out of a small town (Luke 7:11ff). A mother was burying her only son. It was a time of grief and sorrow. A man saw and had compassion, and told the mother to stop weeping. Then He stopped the procession and called to the young man to arise. The dead man sat up. The people reacted with fear, glorifying God, saying, "God has visited (cared for) His people!"

Another day a man ran through the crowd and fell at Jesus' feet, pleading with Jesus to come home with him for his daughter lay dying (Luke 8:40ff). When they arrived at the house they were met with the words, "Your daughter has died; do not trouble the teacher any more." Jesus said, "Do not be afraid any longer; only believe, and she shall be made well."

Then one day Jesus received word that a close friend of His was very sick (John 11:3ff). Jesus loved Lazarus and Martha and Mary, but He did not come until after Lazarus had died. Later as they stood outside the tomb Jesus spoke to Martha about the resurrection. She was aware that there would be one sometime in the future. Then she heard the words that have thrilled countless troubled hearts since: "I am the resurrection and the life."

There beside the tomb that day stood the Creator of heaven and earth, through whom all things were made, who had breathed into man the breath of life. Another of His creations had been claimed by the great enemy: death. His body, like that of so many others, had been

swallowed up by the grave. So far, the enemy seemed to be winning.

But Jesus spoke again, "Lazarus, come forth!" and the word gave life, reclaiming its own. Jesus had wept beside the tomb that day; He felt the sorrow and pain and loss. He felt it more than we can, for He knew that these things did not have to be. But by these signs Jesus was saying what all Scripture had promised, that one day death would be no more, the grave would be abolished, and He would wipe away all the tears of sorrow. Things *would* be made new.

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"Then she heard the words that have thrilled countless troubled hearts since: 'I am the resurrection and the life.' "

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## Light in the Darkness

"Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him" (I Corinthians 2:9). Whatever the Lord has prepared for those who love Him, we can be sure of this—it is good. Isaiah tells us a little about that (25:6-9), when he says the Lord has prepared a lavish banquet and wants everyone to enjoy it. To a world that is ruled by the powers of darkness, this is good news. John begins by telling us of this, as he speaks of Jesus, "In Him was life;

and the life was the light of men. And the light shines in the darkness ..." (John 1:4,5).

It is not only death that people must meet head on, either for themselves or loved ones. Death brings with it many accompanying sorrows and griefs. Christians have a wonderful promise in I Thessalonians 4:13, where the Apostle says, "But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope" There's an important distinction there for the Christian, between sorrow and hope, but it's hard sometimes to make the distinction. Though we have hope, there is still sorrow, much as Jesus felt for His friend. He knew that one day sorrow will also be taken away.

Hopelessness can be a heavy covering. God will swallow up that covering, which is now over all people (Isaiah 25:7). It includes the blind spiritual ignorance that covers and characterizes people who are without the Lord. Unless reborn from above, they remain in their sins, under sentence of death for all eternity. They have no hope, but are bound in sin and will go down to the grave in defeat.

It also refers to the spiritual dullness and hardness of heart that are often found in people who do not know the Lord. Though they may see the goodness of the Lord as a testimony in His people, this veil hinders them from knowing the power of God in their own lives.

## Victory of Grace

A veil of despair surrounds those who have no Christian hope. But this great veil of darkness is what the Lord removed on the day Christ died on the cross. Not only was the veil in the temple torn in two, giving us access to God and reconciling God

✠

the  
good news  
of Easter



## TRIUMPH . . .

and man, but by that act He also effectively removed the veil of darkness and death that was stretched over all people. For when Jesus died, He broke the power of sin, and ransomed our souls from the grave.

Death had claimed its last victim, for Christ became the first fruits of the resurrection for all who believe in Him. Truly, the word of the cross is the power of God to those who are being saved (I Corinthians 1:18). Death is conquered; its power is broken. God Himself has removed the covering, for He alone could overcome the power of sin and death. Only He could give life, and that by His grace (Ephesians 2:1-10).

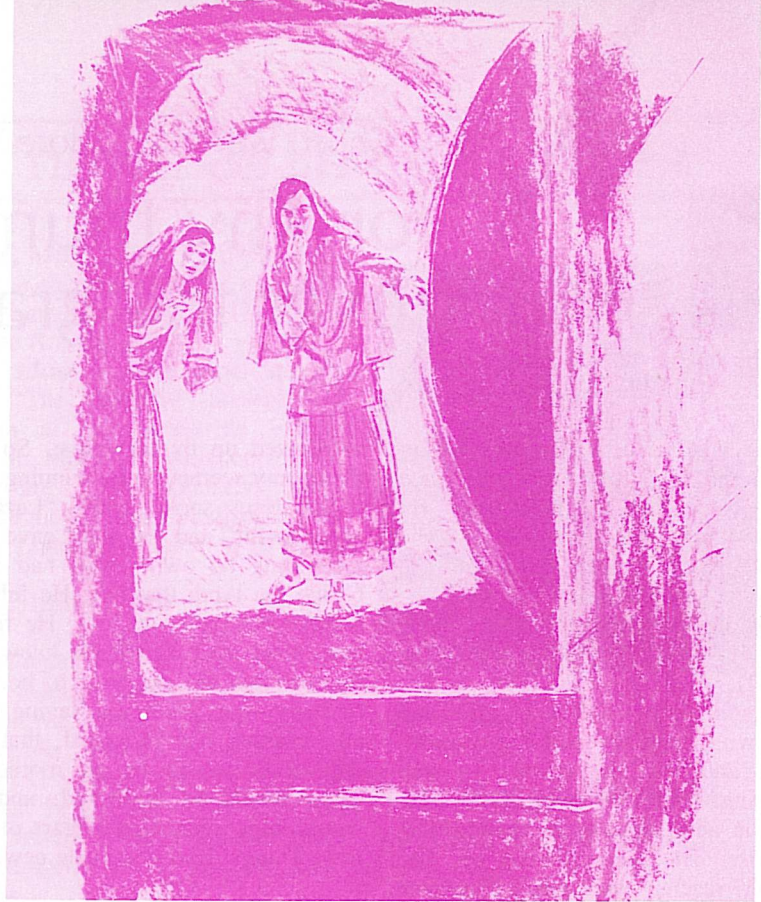
Isaiah 25:8 tells of the victory of grace, which became a reality on Easter morning. That morning, the women went to the tomb, heavy with the burden and grief of death. Expecting to deal with it as always, they were surprised at the unusual turn of events. And instead, they heard the words, "He is not here, for He has risen, just as He said" (Matthew 28:6). Jesus had given Himself to death, but the grave could not hold Him. The enemy had lost.

No longer does man have to be a slave to sin and sentenced to death. Because Jesus lives, we, too, shall live. "For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life" (Romans 5:10).

### Fullness of Joy

In this present age, our emotional state may be affected by sorrow and death, but our joy is secure in the Lord of life. One day that joy will be made full. One day the happiness of the saints will be out of reach of death completely, because death and Hades will be thrown into the lake of fire (Revelation 20:14).

Paul's comment (I Corinthians 15:54) is entirely true to the Old Testament: when "this mortal will have put on immortality, then will come about the saying that is written, 'Death is swallowed up in victory.'" It is stated even more clearly in Rev. 21:4, "There shall no longer be any death." There will be fullness of joy in the presence of the Lord.



RNS Photo

**"But the angel said to the women, 'Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for He has risen, as He said. Come, see the place where He lay'" (Matthew 28:5,6).**

We know that some of the effects of sin are still with us today. The funeral processions still go by. We still stand beside the graves of friends and loved ones. There is still sorrow, and Jesus feels it, too. But God's word through Isaiah comforts the people with the assurance that He will triumph. Jesus gave that assurance again outside the grave of Lazarus.

**"It is like the picture of a parent wiping away the tears of a child."**

Then Isaiah fills out the picture with a note of tenderness (25:8). God will wipe away all tears from their eyes. It is like the picture of a parent wiping away the tears of a child. That's not always so hard to do. But for God to wipe away the tears of His people, He must remove the evil which causes those tears. That was more difficult. It cost Him His Son.

By His death Jesus paid the debt of sin. By His resurrection He claimed victory over the grave. He

cancelled out the certificate of debt, having nailed it to the cross. Our sins are put on His account, and the righteousness of Jesus is put on our account. And because He lives, He can always intercede for us.

When Jesus raised these people from the dead, it was a sign of something greater to come. He had said to Martha, "He who believes in Me shall live even if he dies, and everyone who lives and believes in Me shall never die. Do you believe this?" The final sign was the sign of the cross. And these signs are written, "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31). If we have died with Him, surely we shall be raised up with Him, and live with Him, and our joy will be made full.

"... and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain: the first things have passed away" (Revelation 21:4).

God be praised for His victory over the grave.



## THE EMPTY TOMB

(A Mohammedan once said to a missionary: "We have our Prophet's tomb to show, but you have nothing.")

Earth's Meccas and the faiths of men  
Hold but a corpse within a tomb;  
Each weary pilgrim's journey ends  
At some sad shrine of grief and gloom.

Earth's prophets rest in silence wrapped,  
Dust in the dust from whence they  
came,  
By Death's chill wind their torches  
quenched,  
No more to kindle into flame.

Earth's priests in solemn splendor sleep,  
Ashes to ashes, robed and stoled,  
Their chanted prayers forever hushed,  
Their altar fires forever cold.

Earth's kings in state and glory lie,  
In crypts of porphyry encased,  
Their names and deeds, in marble  
carved,  
Time's blurring touch has half erased.

No mausoleum built by man  
Entombs our Prophet, Priest and King;  
Our love no pilgrimage need make,  
No fading votive garlands bring.

No death could kill, no guard could  
keep,  
No seal could stay, no grave could hold  
Immortal Life in mortal clay;  
No darkness could the Light enfold.

Our Prophet's word shall come to pass,  
Our Priest is interceding still,  
Our King shall reign forevermore  
While heaven and earth shall do His  
will.

"No grave to show"? This is the stone  
On which the temples of our faith  
Rise higher than the mosques of Ind:  
Our Living Lord has conquered death.

Annie Johnson Flint

## THE STONE WAS ROLLED AWAY

Mark 16:1-7

"Who shall roll us away the stone from the door of the sepulchre" anxiously inquired the women; but "when they looked, they saw that the stone was rolled away; for it was very great." The stone which imprisons us in death and the grave is sin. It is so large and heavy that no man and no angel could have removed it. It would without any question have held us forever in the cave of death, separated from God, shut out from all life and light. But Jesus has taken away sin, and burst open the grave; then the angel rolls the stone away, that the victory may become known. Go to the grave of Jesus; and behold, the stone is rolled away! He who died for the sins of the world, and who said, "It is finished," *He is risen*, and the truth of His announcement has been established. If He had not in truth fully paid for our sins and fulfilled all things for us, the death to which He delivered Himself would have held Him bound. Now we know of a certainty that He is risen; and hence it is clear that the cup of death has been drained to the dregs, and that the whole burden of sin has been taken away. The stone is rolled away. Should sin still rest heavy on your conscience, and death still have terrors for you, than bear in mind that you are baptized into Him who was dead and is alive, and that hence you are dead with Him and risen again with Him. Sin has no more any right to cause you death. In Christ death *has* already been suffered; *it is finished*.—Neither shall death be able to make your heart a grave filled with death's ugly brood, a habitation for the evil powers of darkness. You are united with the *living* Christ; you are one with Him, over whom death has no authority whatever. Christ is risen; therefore the stone is rolled away. Christ is risen; and thereby sin is vanquished, and death destroyed. To me there is nothing, and can be nothing, more grand than the declaration of Paul (II Tim. 1:10), that "Jesus Christ hath abolished death." Death, this terrible reality; death abolished, done away with! Hallelujah! O, that we might

make our shout of victory heard in all the earth! Verily, death is abolished, death for us and death in us. We are saved from the greatest of all terrors; for we are members of *His* body, who died and rose again, and are one with Him in His death and in His resurrection. To be sure, our faith is still weak; but it is founded on the Word of God, and is therefore stronger than all the gates of hell.

The grave of Jesus is the door to all graves in which the bodies of the faithful are laid to rest. The seal is broken, and the stone is rolled away; He is the resurrection and the life. "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (Jn. 11:25, 26). My reader, believest thou this? There is no doubt whatever of its truth; Himself, who is the truth, has spoken it, and you may trust it with absolute safety. Blessed are you, if you believe! Yes, blessed is every one who *in truth believes*, even though his faith be weak and he be obliged to fight continually against unbelief.

How shall I thank Thee, Lord Jesus, for Thy victory over death and the devil, and for life, everlasting life, which Thou hast given me! Grant me grace to live for Thee while life endures, to confess Thy name by walking in godliness, and to bring forth much fruit for Thy kingdom. And let me then forever lie at the foot of Thy throne with praise and thanksgiving. Thou knowest that it is my innermost heart which says: Blessed be Thy glorious name evermore! How blest shall I be to praise Thee with a new tongue in Thy kingdom forever and ever! Amen. Christ the Lord is risen today, Sons of men and angels say; Raise your joys and triumphs high, Sing, ye heavens, and earth reply.

Lives again our glorious king;  
Where, O death, is now thy sting?  
Dying once, He all doth save;  
Where thy victory, O grave?

—N. J. Laache  
*Book of Family Prayer*



# PRAYER

by Bernard W. Nelson  
Atlantic Mine, Mich.

(The eighth of ten parts)

## V. Where Should We Pray?

You may pray from any place you happen to be. You may lift your soul to God in your home or in your place of business. God hears prayer equally well that comes from the school or the church. Many pray in their cars, in buses, in airplanes. A very fertile place of prayer is the sickbed.

Matthew 6:6 says: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." *Where?* In thy closet. Also, in Matthew 14:23, we read: "He went up into a mountain apart to pray: and when the evening was come, He was there alone." *Where?* Apart-alone.

How much more does the child of God need this—"himself alone" with spiritual realities; "himself alone" with God the Father. If ever there was one who could dispense with special seasons for solitude and fellowship, it was the Lord. But He could not do His work or maintain His fellowship in full power without His "quiet time."

Would God that every servant of His understood and practised this blessed art and that the church knew how to train her children to some sense of this high and holy privilege, that every believer may and must have his time when he is indeed "himself alone" with God. Oh, the thought to have God all alone to myself and to know that God has me all alone to Himself (last two paragraphs are by Andrew Murray).

## VI. When Should We Pray?

We have just finished saying that we should be in an attitude of prayer always and now we ask the question, "When should we pray?" This should cause no contradiction or misunderstanding. Each truly born again believer should set aside a portion of each day for praying and meditating on God's Word. This is important because it gives God an opportunity to speak to us as well. As we medi-

tate on God's Word, God brings to our attention that which He'd have us learn also. This is what believers refer to as "God speaking to them." It is not in most cases an audible voice, but nevertheless our mind receives the message just as clearly.

We have already mentioned that Jesus rose up early and went apart from the crowd to be alone with His heavenly Father. If Jesus needed this time of meditation, how much more must we need it?

Psalms 109:4 says: "I give myself unto prayer." Psalm 5:3 tells us: "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up."

I will direct my prayer as an arrow, and after that I will look up to see if it has hit. When the prayer is directed in the morning, this "look up" lasts all day. (This is a quote from Dr. Charles Stanford.)

There are many early risers mentioned in the Bible. These men of God found solutions to life's problems by directing their prayers to the One who would hear and assist them in their endeavors for the day. Before the day began they received the confidence necessary to shoulder responsibilities.

Abraham rose early in the morning to stand before the Lord. Jacob rose early in the morning to worship the Lord. Moses rose early to build an altar and to meet God at Sinai. Hannah and Elkanah rose early to worship God. Job rose early to offer sacrifice. David awakened early for prayer. Hezekiah rose up early, gathered the rulers of the city and went up to the house of the Lord. And in Mark 1:35, it says: "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed."

An unknown author wrote: "Every morning lean thine arm awhile upon the sill of heaven and gaze upon thy God. Then will the vision in thy heart turn strong to meet the day."

## VII. For What Should We Pray?

I think that it is not only natural but also God's will that we should first pray for ourselves. We must first ask God to forgive our sins, increase our faith, and give us peace

and joy. Then we can be used effectively by God to intercede for others.

Jesus, talking to Peter, in Luke 22:32, says: "But I have prayed for thee, that thy faith fail not." We must also keep in mind that our prayers must be in accordance with God's will. We can pray for our immediate families and our relatives, especially for their salvation. There is no doubt that prayer for the salvation of others is well within the will of God. Other requests may be doubtful. This type of prayer is never doubtful. When one engages in intercession for the salvation of the unsaved, one may be sure beyond the shadow of a doubt that this is God's will. And being in the will of God, prayers are right and proper and one shall in God's good time see their fulfillment.

Pray for friends and neighbors, especially those who are sick or in need. Pray for your church. The Apostle Paul often prayed for and requested prayer for the churches he had helped establish. In I Timothy 2:1-2, we read: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority." Pray for the president and all those in places of authority. At election time pray for wisdom as to how to vote, that God's will might be done. You know this is also Biblical. Remember, after Judas Iscariot betrayed Jesus a disciple had to be chosen to fill his place. Joseph Justus and Matthias were nominated. In Acts 1:24, it tells us: "And they prayed, and said, 'Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen.'"

Pray for those with whom you work. Pray for those who are hard to love, even those who do you wrong. Matthew 5:44 reads: "But I say unto you, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.'"

Pray for wisdom, pray for guidance in every decision; ask God to help you to be an effective witness. Yes, pray about everything.

(To be continued)



## ALL HAIL THE POWER OF JESUS' NAME

Tune: Coronation  
(Concordia, No. 7)



Edward Perronet, 1779

The name of Edward Perronet might well have been forgotten had it not been for the casual discovery, 126 years after the fact, that he was the author of one of the best ten hymns written in the English language.

His father was an Anglican clergyman who worked firsthand with the Wesleys. The son continued in his footsteps and entered heartily into the Wesley revival and criticism of the established church. He was so critical, in fact, that John Wesley even sought to suppress him. But Perronet was too strong-willed and he would not abide by the law of John Wesley, namely, that itinerant preachers and evangelists shall not administer the sacraments. This disagreement did not break their friendship but separated them in their effort for the Church.

Perronet was a contradiction. While strong-minded and very assertive (he was even physically abused for his preaching), he was also self-effacing. For example, he never wrote with the intention of recognition. His name was never given when his work appeared in *Gospel Magazine*. He wrote they "...were not intended for public view, as they are but the unpremeditated effusions of mere private amusement..." But family and friends would submit them without identification for publication and only they knew the source. Thus it took more than a century of searching study to determine their origin.

The author's title of this hymn was "on the Resurrection" and in one publication each stanza was headed by a title.

### 1. Angels

All hail the power of Jesus' Name!  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown Him Lord of all!  
(Repeat)

### 2. Converted Jews

Ye seed of Israel's chosen race,  
Ye ransomed from the fall,  
Hail Him who saves you by His  
grace,  
And crown Him Lord of all!

### 3. Jews

Hail Him, ye heirs of David's line,  
Whom David Lord did call;  
The God incarnate, Man divine;  
And crown Him Lord of all!

### 4. Sinners of Every Nation

Let ev'ry kindred, ev'ry tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all!

### 5. Ourselves

O that with yonder sacred throng  
We at His feet may fall;  
We'll join the everlasting song,  
And crown Him Lord of all!

Perronet sat one night in the congregation at a service conducted by John Wesley and was amazed when the famed preacher announced that he, Perronet, would be the preacher at the five (!) o'clock service the next morning. Not wanting to create a fuss nor disappoint the early worshippers, he did his duty. But he announced that morning that inasmuch as he had not given his consent before Wesley's announcement, and since he was deeply aware of his limitations as a preacher, especially in the presence of the great evangelist John Wesley, he would read to them his sermon, whereupon he read the greatest sermon ever: Matthew 5, 6 and 7.

There's no doubt that the success

of the hymn is due largely to two grand tunes to which it has been set. "Miles Lane" is the English preference, and "Coronation" (used in *Concordia*) is the almost universal American setting. "Coronation" was written by an extraordinary man, Oliver Holden, who was a carpenter, realtor, merchant, state legislator and musician, and successful in every endeavor.

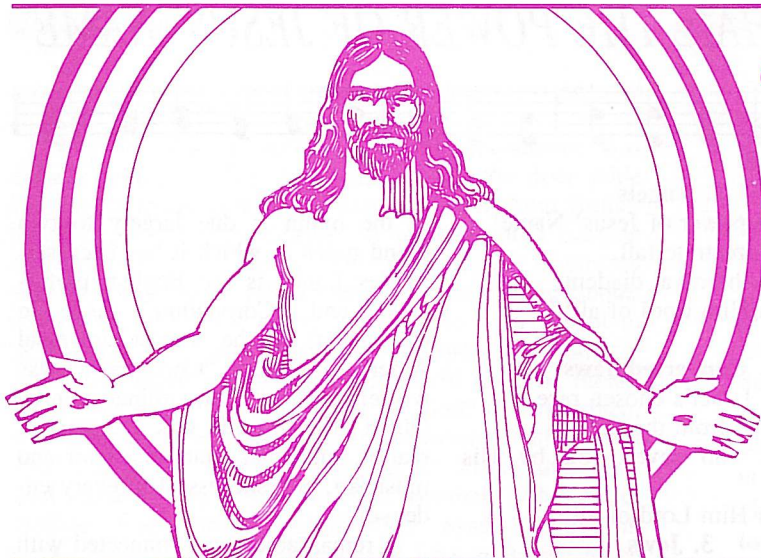
A remarkable story connected with this tune (Coronation) was related by a missionary to India, Rev. E. P. Scott. Noticing a strangely-dressed native in the market place of a village, he greeted him and discovered that the man had come from a remote mountainous area, the territory of a wild and murderous tribe. Mr. Scott learned that no attempt had ever been made to bring the Gospel of Christ to these people and therefore he decided that this would be his work. He took his violin along; he was a skillful player. Having penetrated deeply into the hazardous territory he found himself surrounded by spear-carrying savages. As they closed in on him, he took his violin and played this hymn (Coronation) twice. His eyes were closed in fright, but as he began the third time, he opened them and beheld to his amazement that the natives had dropped their weapons and were attentively and curiously listening. They invited him to remain with them as their guest, which he did for two and a half years, when he was obliged to return to America because of broken health. Many of the Christianized natives walked with him the 40 miles to civilization, begging him to return. Eventually he came back and served them until his death.

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# we serve a risen savior!

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*cast all your cares  
upon Him, for  
He careth for you!*

We would plead with you this morning to cast all your care upon Him who cares for you. Assured and heartened by Christ's post-Easter appearances, you can commit the solution of all your problems to Him.

George J. Beto

## country style devotions

### Tending Sheep

"He shall feed His flock like a shepherd. He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young" (Isaiah 40:11).

Dearest Lord Jesus,

This is the time of the year that many farmers are being real shepherds. Now their sheep cannot wander out in the fields, for it is lambing time and their charges need extra care. The ewes require special attention, and the delicate little lambs need personalized care and often must be hand-fed. All need protection from the cold.

Oh, Good Shepherd, who laid down Your life for Your sheep, You always give Your flock tender loving care.

And to those who need it, You give "extra-special" tender loving care.

We shall never want.

In Your name we pray,  
Amen

Doris Stensland  
Canton, S. Dak.

## GOD HATH SENT HIS ANGELS

God hath sent His angels to the earth again,  
Bringing joyful tidings to the sons of men  
They who at first, at Christmas, thronged the heav'nly  
way,  
Now beside the tomb-door sit on Easter Day.

Refrain:

Angels sing His triumph, as you sang His birth,  
Christ the Lord is risen, peace, good will on earth.

In the dreadful desert, where the Lord was tried,  
There the faithful angels gathered at His side;  
And, when in the garden, grief and pain and care  
Bowed Him down with anguish, they were with Him  
there.

Yet the Christ they honor is the same Christ still,  
Who, in light and darkness, did His Father's will;  
And the tomb, deserted, shineth like the sky,  
Since He passed out from it into victory.

God has still His angels, helping, at His word,  
And His faithful children, like their faithful Lord;  
Soothing them in sorrow, arming them in strife,  
Opening wide the tomb-doors, leading into life.

Phillips Brooks  
(*The Junior Hymnal*,  
Augustana Book Concern

*"For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures" (I Corinthians 15:3, 4).*



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# editorials

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## THEY CAME, THEY SAW, THEY CONQUERED

Good Friday is a solemn day. It is the day of the cross. Now on the third day we go from sadness to joy. The Man Who was crucified is risen. Death couldn't hold Him. "From His prison Christ has risen." "He who slumbered in the grave—is exalted now to save."

Thus we see today the symbols of resurrection: the butterfly and the lily, proclaiming new life. John of Damascus (8th century) has written:

"Now the queen of seasons bright  
With the day of splendor,  
With the royal feast of feast  
Comes its joy to render;  
Comes to gladden Christian men,  
Who with true affection  
Welcome in unwearied strains  
Jesus' resurrection."

Driving out to our church Good Friday morning a year ago we heard the tail end of a radio program of religious music. The announcer said, in closing, "Even if you're not religious, I hope you've enjoyed the music." We shan't discuss the use of the word "religious" at this time, but this thought came. Even if people don't believe or even know of the resurrection of Jesus, the fact of His rising makes a difference in the world. Just think, if Christ had not risen! Take away the element of hope, what then?

Pastors and editors look for themes for their Easter messages. Here is one that lends itself to the resurrection story. It is the old Latin saying from one of the Caesars: "Veni, vidi, vici." We will know it better in English: "I came, I saw, I conquered." Let us say of the followers of Jesus in that long, long ago: "They came, they saw, they conquered."

*They Came.* The women and some of the disciples came to the tomb early on the first day of the week. They couldn't sleep; they couldn't stay away any longer. They knew the place. Oh, how faithful some people are at cemeteries, especially in the first weeks and months after a loved one's death. The women weren't looking for a miracle. We wish we could say that they were. Jesus had said He would rise again but either they didn't understand what He had said or believe it. But we admire the loyalty and devotion of those women.

*They Saw.* What did they see? That the grave was empty. The women not only saw that the entrance was open, they went in and there they saw the angel. He told them the great news, "He has risen!" The other three Gospels also give us resurrection accounts. John tells us that Peter and likely he himself also went into the tomb. Mary saw Him that morning. All the Eleven saw Him in person later, as did others. There was no doubt that He had arisen bodily.

Faith is based on fact. We are to believe the resurrection. We haven't seen the risen Christ, but the first Christians did and we have their testimony. It is that way with any historical event. Unless we have witnessed it personally, we have to take the witness of others. That Jesus rose from the dead is an article of the faith. Jesus is the first fruits of the resurrection to come.

*They Conquered.* The disciples went out into the world and brought the Gospel of Jesus Christ. They laid the foundation of world-wide evangelization and we are heirs of their witness. The message came to Asia Minor, to Rome, to England, to northern Europe and then across the Atlantic Ocean to the New World.

These Christians preached a twofold message. The first part was that Jesus of Nazareth was crucified. If that fact had stood alone the response might have been "so what?" Just another martyr. Many noble people have died for a cause.

The second part of the message was that Jesus Christ was *raised* from the dead. This was a new dimension. Evil men had done their worst but Jesus arose and by His resurrection was declared to be God's Son. He was raised for our justification, our salvation. "This Jesus" (Acts 2:23-24), this stone, rejected of the builders, has been made the head of the corner. Peter said there is no other name among men through whom salvation comes (Acts 4:12).

So the resurrection means life in Jesus' name. The resurrection is the capstone. Believe in the Lord Jesus today, dear *Ambassador* reader. Belief, acceptance, opens the heart to all the blessings and benefits of the resurrection.

Wm. Sangster said, and we think this was his personal experience, how terrible to wake up Easter morning and because of disease to have no voice to be able to say, "The Lord is risen!" But how much worse, he said, to wake up Easter morning and not to believe in Jesus' resurrection and testify to it!

They came, they saw, they conquered. We are to continue that conquering, that evangelizing in our time.

A blessed Easter to you.

## BETTER THIS WAY

The defeat of the proposed amendment on school prayer last month should not be a cause for disappointment. Rather it is better that it did not pass in the United States Senate. It is better this way.

For the record, this is the proposed amendment which President Ronald Reagan wanted: "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or any state to participate in prayer. Neither the United States nor any

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## EDITORIAL . . .

state shall compose the words of any prayer to be said in public schools."

Only the middle sentence of the amendment was without problems. The first sentence left the door wide open to all kinds of religious expression. Without further limitation by someone prayers in schools could become a free-for-all. Nothing is said about *when* organized prayer, which apparently is what we are talking about, was to be held. Next, were the students in a school to be divided only into those who would participate in prayer and those who wouldn't or would there be break-downs according to approaches to God? For instance, Jewish-Protestant-Catholic, or any number of other divisions that could be made. Would all Protestants have been content to have been lumped together? What about children from cultist homes? They would believe in prayer of some sort but would they have preferred to be in a congenial group for their prayer time?

On the other hand, it could be argued that prayers could be broad enough to please the Protestant-Catholic-cultist group. The problem remains. Who would have composed the prayers? Would students have come forth to volunteer to lead in a free prayer as some suggested?

Much has been heard about "returning" prayer to the public schools. We are a product of the public schools, having attended them for nine years in the U.S. in two states. In that time we never heard a prayer in the schools. But we didn't expect to. The schools were not hostile to religion, they sought to remain neutral. English textbooks contained excerpts from the Bible, as literature, and that may be the case today also. Libraries contained a copy of the Bible, something we are sure is the case in school libraries of today.

We come down on the side of those who say that students are free to pray individually in schools today without any constitutional amendment. A Christian child K through 12 prays before he goes to school each day. During school he will send those quick prayers heavenward now and again as he is prompted by the Spirit and not only before a difficult test.

In some school situations children who show real evidence of personal relationship to God through Jesus Christ and live a separated life because of that may be in a decided minority. Of what good is it, then, to attempt to involve the whole student population, except for a few avowed atheists, in group prayer? What kind of prayer would that be anyway?

We have been amazed in the recent lengthy debate over school prayer to find those we would call the more liberal elements of Protestantism and those who dream of and work for church unions across denominational lines protesting school prayers of the least common denominator (prayers that would be neutral enough to offend no one), while Christians of the evangelical and fundamental variety appeared to see no problem with that (thus becoming the ecumenists in this case). Like we say, we have been amazed.

We come down with those who say the home and church have to be the primary places of prayer and have

## EASTER COMFORT

**Has the deepest sorrow, bereavement, darkened your home? Does it seem to you that the last glimmering joy of your life has disappeared with the death of a beloved one? Instead of questioning the Father's love and goodness in allowing your husband, the mainstay of your home, or an only child, the center of your affections, to be snatched away by death, dry your tears, strengthen your heart through Christ, and remember that Easter proves that God's way with His children is always the road to redemption and victory! Behold Jesus emerging from the tomb and take heart in the Easter comfort that all God's beloved, through Christ, will come forth to life eternal!**

Walter A. Maier, Sr.

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### ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 EAST MEDICINE LAKE BOULEVARD MINNEAPOLIS, MINNESOTA 55441

#### Budget Receipts February 1-28, 1984

FUND	TOTAL BUDGET	TOTAL REC'D TO DATE	% of TOTAL
General Fund	\$ 193,152.00	\$13,964.63	7
Schools — AFLTS			
AFLBS	267,484.00	10,388.38	4
Home Missions	237,739.00	7,098.73	3
World Missions	274,720.00	9,305.23	3
Praise Fund	30,000.00	977.63	3
TOTAL	\$1,003,095.00	\$41,734.60	*4
1982-83	\$ 963,916.00	\$24,038.32	2

\*goal 8%

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to do more to help the children to pray and to know the Christian values in life. Mother and Father, do you help John and Sue to see the importance of praying before they leave for school in the morning? Do any families get time these days to have a prayer *together* as the day begins?

One more thing. While it seems a nice thing to let Christian clubs or organizations hold meetings on school property on school days, it is better to prohibit it. If Eastern religions, the Unification Church (Moonies), or other cults wish to do the same, they must be permitted to do so. Therefore, it is better if none are allowed. Then the public school doesn't become a staging area for competing religious appeals to the young people.



### III. I AM THE LIFE

14. In John 1:4, we read: "In Him was life; and the life was the light of men."

What is the ideal life for every child of God according to the following verses?

- a) A life of \_\_\_\_\_ (II Corinthians 7:1)
- b) A life of \_\_\_\_\_ (I Thessalonians 5:17)
- c) A life of \_\_\_\_\_ (Hebrews 11:6)
- d) A life of \_\_\_\_\_ (Matthew 16:24)
- e) A life of \_\_\_\_\_ (Exodus 32:26)
- f) A life of \_\_\_\_\_ (Exodus 32:29)
- g) A life of \_\_\_\_\_ (Deuteronomy 10:12)

15. The most significant word in the Gospel of John is *life*. Read the following verses and note its relationship to Christ.

- John 3:36 \_\_\_\_\_
- John 6:47 \_\_\_\_\_
- John 5:24 \_\_\_\_\_
- John 10:10 \_\_\_\_\_

16. Life in Christ is a present possession and a future inheritance. "I am the Way, the Truth and the Life." This is one of the boldest promises ever made! Put in your own words what this means to you.

Without the WAY, there is no going;  
Without the TRUTH, there is no knowing;  
Without the LIFE, there is no living.

—Thomas A Kempis

Close your lesson by singing "Thou Art the Way, the Truth, the Life" (*Concordia* No. 214).



## WMF BIBLE STUDY

### Lesson V The "I AMs" of Jesus

I AM THE WAY, THE TRUTH, AND THE LIFE — John 14:6

We find the setting for this discourse in the upper room where Jesus and His disciples are gathered to celebrate the Passover. He tells them about the Father's house and then He starts talking about leaving them. This is a startling statement.

The disciples didn't want to think of being without their Master. Jesus tells them that they know where He is going and they know how to go there. However, the fact that He was going away and that they could not follow Him immediately, but rather at a later time, caused them to "be troubled."

#### INTRODUCTION:

1. List the things which Jesus tells us about "the Father's house" in John 14:2, 3.

2. a) What question is asked by Thomas, in v. 5? \_\_\_\_\_

b) What answer does Jesus give him, in v. 6? \_\_\_\_\_

3. In Matthew 7:13 and 14, we read about two ways. Match them accordingly.

- |                     |                                    |
|---------------------|------------------------------------|
| _____ two gates     | a. destruction and life, v. 14     |
| _____ two roads     | b. the many and the few, v. 14     |
| _____ two classes   | c. the wide and the strait, v. 13  |
| _____ two destinies | d. the broad and the narrow, v. 14 |



4. The weight of eternity depends upon our present choice. Read Matthew 16:25.

a) What happens to the one who will save his life in this world, if it be by sin? \_\_\_\_\_

b) What happens to the one who will lose his life for Christ's sake in this world? \_\_\_\_\_

### I. I AM THE WAY

#### A. TO PARDON

5. a) According to I John 1:9, what must one do to receive this pardon? \_\_\_\_\_

b) Who alone is the way to pardon? (Colossians 1:14) \_\_\_\_\_

#### B. TO PURITY

6. What does Jesus do for us when we yield to Him in total commitment? \_\_\_\_\_ (I John 1:7)

7. What did God say to Noah, in Genesis 7:1? \_\_\_\_\_

8. When we come to Jesus in true repentance we are pardoned and purified and the free gift of salvation becomes ours. What all does this gift of salvation have to offer to those who receive it? Read the following verses and complete the word.

S \_\_\_\_\_ (Proverbs 29:25)

A \_\_\_\_\_ (John 6:37; II Corinthians 5:9).

L \_\_\_\_\_ (John 15:10)

V \_\_\_\_\_ (I Corinthians 15:57)

A \_\_\_\_\_ (Ephesians 6:11)

T \_\_\_\_\_ (Matthew 19:21)

I \_\_\_\_\_ (Psalm 32:8; Romans 15:4)

O \_\_\_\_\_ (Romans 1:5)

N \_\_\_\_\_ (Colossians 2:19)

*Believing Christ died, that's history.  
Believing Christ died for you, that's Salvation!  
(Uncle Ben's Quotebook by De Jong)*

### C. TO PEACE

9. There is less peace today than ever before. Our world is filled with hatred, strife, self-seeking, separation and divorce. How are people, in general, searching for peace today? \_\_\_\_\_

10. How would you go about helping such a person? What steps would you take in leading a seeking soul to Jesus? \_\_\_\_\_

"Peace I leave with you, my peace I give unto you" (John 14:27).

### D. TO POWER

11. Men and nations seek power to dominate and destroy one another. Christians seek power to assist the less fortunate and bring the lost to a saving knowledge of Jesus Christ.

a) According to Philippians 4:13, who gives this strength and power? \_\_\_\_\_

b) Who empowers consecrated Christians to do God's work? \_\_\_\_\_ (Acts 1:8).

### II. I AM THE TRUTH

12. In John's Gospel, truth is referred to in different ways. How is it used in each of the following?

1:17 \_\_\_\_\_

18:37 \_\_\_\_\_

16:13 \_\_\_\_\_

3:21 \_\_\_\_\_

13. Perhaps the best way to experience for yourself that Jesus is the truth is to test it in your own life. This is done by following Him, obeying Him and doing His will. How would you do this in your home life? Vocational life? Church life? \_\_\_\_\_

"Stand therefore, having your loins girt about with truth" (Ephesians 6:14).



## 1984 Choir tour itinerary

Fri., April 20 p.m.  
Brandon, Minn.  
Sat., April 21 p.m.  
Bagley, Minn.  
Sun., April 22, 10:30 a.m.  
Fosston, Minn.  
Sun., April 22, 2:30 p.m.  
McIntosh, Minn.  
Sun., April 22 p.m.  
Grand Forks, N. Dak.  
Mon., April 23 p.m.  
Tioga, N. Dak.  
Tues., April 24, 8:30 p.m.  
Kalspell, Mont.  
Wed., April 25  
Travel Day  
Thurs., April 26  
Ferndale, Wash.  
Fri., April 27, 10:00 a.m.  
L.B.I. of Seattle  
Issaquah, Wash.  
Fri., April 27, p.m.  
Kirkland, Wash.  
Sat., April 28, p.m.  
Astoria, Ore.  
Sun., April 29, 10:30 a.m.  
Eugene, Ore.  
Sun., April 29  
Lake Stevens, Wash.  
Mon., April 30 a.m.  
Arlington, Wash.  
Arlington High School  
Tue., May 1  
Travel  
Wed., May 2  
Travel  
Thurs., May 3, p.m.  
Dickinson, N. Dak.  
Fri., May 4 p.m.  
Valley City, N. Dak.  
Sat., May 5 p.m.  
McVie, N. Dak.  
Sun., May 6  
Morning Worship  
Fargo, N. Dak.  
Sun., May 6, 2:30 p.m.  
Buxton, N. Dak.  
Sun., May 6, p.m.  
Thief River Falls, Minn.  
Mon., May 7  
Travel to AFLBS  
Sun., May 13, 4:00 p.m.  
Home Concert, AFLBS  
Sun., Oct. 14, 2:00 p.m.  
Homecoming Concert, AFLBS

## Evangelism Institute scheduled

Six Lutheran organizations are combining forces to co-sponsor the 1984 Lutheran Institute of Evangelism to be held August 6-24 at the national offices of the World Mission Prayer League, 232 Clifton Avenue, Minneapolis, Minnesota.

These sponsoring groups are: The Lutheran Bible Institute in California, Los Angeles; the Lutheran Bible Institute of Seattle, Issaquah, Washington; Lutheran Evangelistic Movement, Minneapolis; World Mission Prayer League, Minneapolis; New Ventures, Minneapolis; and Good News for Israel, Minneapolis.

Providing in-depth training in evangelism for those who seek to develop ministry skills in this vital area, the Institute will cover evangelism in both theory and practice, with ample supervision. It is designed for Bible school and seminary students, candidates for missionary

and evangelism positions, and pastors and laity with a special concern for evangelism.

Teachers for the Institute are *Rev. Jack Aamot*, associate pastor of Emmaus Lutheran Church, Minneapolis, and director of New Ventures; *Rev. Kearney Frantsen*, director of Good News for Israel; *Rev. Paul Gunderson*, director of Resource Ministries for the Lutheran Evangelistic Movement; *Miss Patricia Lelvis*, director of missions at Lutheran Bible Institute of Seattle; *Mr. Clifton Pederson*, president of the Lutheran Bible Institute in California; and *Dr. Raymond Rosales*, associate director of World Mission Prayer League.

The Institute offers three study plans: the three-week package at a cost of \$120; the one-week unit at a cost of \$40; and evenings August 6-10 at a cost of \$15.

## New ventures for AFLC youth

"SYMP" is not a new word in the English language, but it *does* represent a new venture for AFLC youth. This Summer Youth Ministries Program is a newly designed outreach sponsored jointly by the Department of World Missions and the Luther League Federation to provide practical mission opportunities on AFLC Mission fields. Brazil and Mexico are the countries which will provide summer opportunities for service for 1984.

Interested men and women will work as a team in the country to which they are sent. The teams will be working for approximately four to six weeks, beginning mid-summer, after a week's training program at AFLBS in Minneapolis. Applicants will be asked to explain in written form their Christian testimony, present church membership and Christian service within their local church and community, purpose in applying for a summer of missionary work, willingness to work under authority and as a team in a foreign land, how they plan to use this opportunity, and other questions. The applicants will be screened and a limited number

will be sent to each country.

Duties on the mission field will vary from assisting in local churches, helping with children and youth, visitation and friendship outreach, Bible camps, and manual labor, such as building, repairing and painting. Orientation will provide Bible study, language practice, cultural orientation, personal evangelism, and mission methods. Traveling to new places and building close friendships with both missionaries and national Christians will be added "benefits" of this summer of service.

Each person who is accepted as a member of the Summer Youth Ministries team will raise his/her own financial support. Members of the Brazil team need to raise travel expenses of \$1700 and the Mexico team members \$800.

Interested applicants who are no younger than present juniors in high school may write for applications immediately to the AFLC World Missions Department, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

—Rev. Eugene W. Enderlein



**Newfolden, Minn.**—Westaker and Bethania Lutheran Churches hosted the spring Luther League Federation rally for the Northwestern Minnesota district on Mar. 17. The sessions were held at Westaker. Lay Pastor James Olson of Hatton, N. Dak., was the guest speaker.

**Roseau, Minn.**—The annual Mother-Daughter Banquet for Rose Lutheran was held on Sat., Mar. 31.

Dan Giles, seminarian, will work in the Roseau parish this summer. He has been a missionary in Ecuador under the World Mission Prayer League.

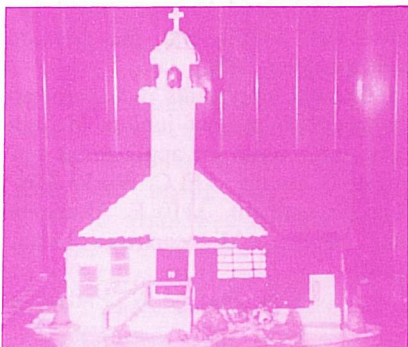
**Tioga, N. Dak.**—Beaver Creek Lutheran hosted the ladies' singing group, "The Joyful Noise," from Stanley, N. Dak., on Sunday afternoon, Mar. 26.

The film "The Greatest Story Never Told" was shown at Zion Lutheran on Sunday evening, Mar. 4.

**Minneapolis, Minn.**—Folks at Rosedale and Faith Lutheran Churches want it known that Pastor Ralph Rokke is their pastor and is not at Thief River Falls, Minn., as "gremlins" erroneously reported in the Feb. 28 issue. Lenten services this year at the two churches have been centered around the Passion Story as recorded in Mark 14 and 15.

**Thief River Falls, Minn.**—Our Savior's Lutheran has discussed holding two services on Sunday mornings but the matter has been tabled to the next quarterly meeting of the congregation.

Our Savior's has taken responsibility for two Sunday afternoon services a month at Oakland Park Nursing Home in the city. Deacons will lead these services. First two to do so were Harlan Halvorson and Phil Grothe.



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## news of the churches

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**Badger, Minn.**—Rod Kjersten spoke at the parish youth meeting at Badger Creek Lutheran on Feb. 18. He is from the Roseau parish.

**Stacy, Minn.**—The Gospel singing group "The Anthem" presented a program at the Sunnyside Family Night on Mar. 25. Members of the group are Cary Dietsche, Kris Dietsche and Carlie Madison, from Amery Lutheran Church in Wisconsin.

**Dalton, Minn.**—The four churches of the parish participated in the Ashby-Fergus Falls Evangelical Outreach Week, Mar. 17-22. Their speaker was Rev. Laurel Udden, Minneapolis, Minn., a member of the AFLC Schools' faculty. Calvary Lutheran, Fergus Falls, also took part in the outreach week. Speaker there was Evangelist Philip Hanson, Minneapolis.

**Boscobel, Wis.**—Confirmation was held at Trinity Lutheran last Sunday, Apr. 10. Members of the class will receive their first communion on Maundy Thursday.

### **Faith, S. Dak.**

The men of Bethel Lutheran Church, Faith, S. Dak., served their second annual brunch to the ladies and children on Sun., Feb. 19, following the worship service.

The afternoon was spent in playing volleyball at the school gym. After that a lunch was eaten in the church basement. Devotions were led by Marilyn Langness and Bryant Schauer. A film, "Senior Year," completed the day's activities.

Mrs. Walter Weichert

### **Spicer, Minn.**

A 25-inch cake, an exact replica of the Green Lake Lutheran Church, Spicer, Minn., was made by Mrs. Halvor Knapp. The cake was served to the members and friends of the congregation this past summer when the congregation celebrated their 100th anniversary.

Mrs. Knapp (Virginia) used nine cake mixes and 16 pounds of powdered sugar. The roof was made out of heavy cardboard and was covered



Pastor Baker with his parents, Mr. and Mrs. Chalmers Baker.

## Tom Baker ordained, serving in Pittsburgh

Thomas Leroy Baker, a recent graduate of Association Free Lutheran Seminary, was ordained into the AFLC ministry on Sun., Mar. 14, at Sunnyside Lutheran Church, Stacy, Minn. He is serving a new congregation in the Association, St. Paul's Lutheran Church, Pittsburgh, Penn..

Rev. Richard Snipstead, president of the AFLC, conducted the ordination. Eight other pastors took part. The pastor of Sunnyside is Rev. Wendell Johnson.

In spite of the stormy weather many attended to joyfully share in the occasion and remained for a delicious dinner in the fellowship room.

The new Pastor Baker is from Pittsburgh.

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## Preaching Mission

### **Roseau, Minn. Parish**

Rev. Larry Severson, pastor  
Apr. 29-May 3

Rev. Paul Nash, Ishpeming, Mich.,  
speaker

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with icing. The cake replica took Mrs. Knapp four days to make. The cake served at least 200 people at the Sunday afternoon August, 1983, event.



## McIntosh, Minn.

On Monday evening, Feb. 13, the men of Trinity Lutheran Church, rural McIntosh, Minn., surprised the women of the congregation with a Valentine's Day supper.

Pastor Walt Beaman had decorated the basement with red and white streamers, lace valentines and individual nut cups, using hearts and flourishes of color.

Each couple and single person chose a Bible verse from the "Love Basket" and then shared that verse and reference. All the Bible verses dealt with the love of God.

After a delicious supper of escalated potatoes, ham, corn, bread, tossed salad, milk, coffee and ice cream (catered by BB Lunch!), there was a time of singsgiving. The ladies chose songs about love. There was also a season of prayer with many taking part. It was an unforgettable evening with 52 very appreciative people holding hands, circling the basement, and singing "Blest Be the Tie That Binds." The men were gracious hosts, waiting on the ladies and clearing and washing the dishes.

—Mrs. Mark Langemo



Kneeling left to right, Nola Hanson, ReMar Voxland, Faye Quam, Marlys Quam, Agnes Rolf, Bernice Voxland, Marion Olson, Jan Langemo and Shelly Tofstad; standing, Clara Quam, Harriet Rolf, Pearl Johnson, Dianne Roed, Anna Tofstad, Stella Johnson, Myrtle Langemo, Helen Hagge, Audrey Moan (hidden) Esther Jore, Ida Hanson, Ellen Beaman, Sharon Hegland, Lorraine Voxland and Manda Johnson. Not pictured: Eileen Gustafson, Diane Grundyson and Lorraine Brekke.

## With our evangelist-youth worker

An evangelist supplements the work of the parish pastor. In a concentrated series of messages he proclaims Law and Gospel and the Holy Spirit works in the hearts of hearers as He is able. Pray for these coming services announced by our evangelist, Rev. Kenneth Pentti.

**Eben Jct., Mich.**

Calvary Lutheran Church

Apr. 14-18

Norman S. Tenneboe, pastor

**Colfax, Wis.**

Faith Lutheran Church of Running Valley

Apr. 29-May 3

Hubert DeBoer, pastor

**Ontonagon, Mich.**

Redeemer Lutheran Church

May 6-9

James Fugleberg, pastor

**Sunburg, Minn.**

Sunburg School (Community meetings)

May 12-16

Dennis Gray, Carl Hort and Verle Dean, pastors

Pictured are the participants at the McIntosh supper.



## Opportunity for Mission Service

The Hauge Foreign Mission has an opening for a mission worker. If you feel that the Lord is calling you into some type of mission work, please contact the following for details:

Hauge Foreign Mission Director  
Rev. Alvin Larson  
R.R. East Box 119A  
Ogema, Minn. 56569

(The Hauge Foreign Mission is a Lutheran faith mission.)

## 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.

### SOUTH DAKOTA

Ortley

**Leo Rudebusch**, 81, Feb. 4, Ortley

**Henning Swanson**, 76, Mar. 13, Ortley

Watertown

**Frances Christofferson**, 81, Mar. 14, Ortley Lutheran

### MINNESOTA

Roseau

**Emma Knochenmus**, 83, Feb. 16, Norland, Salol

**Emma Andol**, 83, Mar. 3, Rose

### Eastern Mont.-Western N. Dak.

WMF Rally will be April 14, 10 a.m. at Norman Lutheran, Tioga, N. Dak..

### Southwest Central Minn. WMF

Rally will be May 1, at Tordenskjold Lutheran, Underwood, Minn..

### LADIES—PLAN TO ATTEND

Kneeling, left to right, Donald Quam, Robert Hegland, Jerome Voxland, Philip Quam, Russel Johnson, Pastor W. Beaman, and Mark Langemo; standing, Truman Rolf, Erling Olson, Lyle Tofstad, Roy Quam, Morris Moan, LaVern Tofstad, Ear Roed, Art Hagge, Kenneth Rolf, Andy Hanson, Alfred Voxland and Herman Voxland. Not pictured: Art Gustafson, Bruce Grundyson and Stanley Brekke.

**The AMBASSADOR needs your announcement at least 5 weeks before the scheduled event.**



## Personalities

**Pastor R. S. Persson** is completing a term of interim service to Trinity Lutheran Church, Boscobel, Wis., at the end of April and will move with his wife to Astoria, Ore., where he will be available for pastoral supply.

**Rev. Michael Brandt**, Amery, Wis., spoke at a series of special meetings at Emmanuel Lutheran Church, Williston, N. Dak., Mar. 12-16. the dedication of the new church home for the congregation took place the day before, with Pastor R. Snipstead officiating. Rev. John Rieth is pastor of Emmanuel.

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

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Second-class postage  
paid at Minneapolis, Minn.

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## DATES:

**Annual Conference June 20-24**  
**at Medicine Lake**

**Lake Bronson Family Camp July 9-15**

**Wilderness Camp July 18-22**  
**ARC Family Camp Aug. 6-12**

# GROW IN KNOWLEDGE OF GOD'S WORD

Believers are exhorted to "study" the Scriptures in order to "handle accurately" its precious truths (II Timothy 2:15). An excellent tool in that study is the AFLC Seminary Press publication, **I KNOW IN WHOM I BELIEVE**, by Dr. Carl F. Wisløff (translated by Pastor Karl Stendal).

Key Bible truths surveyed in this sound Bible-believing book include:

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