

THE LUTHERAN AMBASSADOR

MARCH 11, 1986



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at the MASTER'S FEET

The abolition of death

The resurrection of Jesus Christ from the dead gives God's people a wonderful way of dealing with the reality of death. All of the issues of life and death are focused in the facts of the last days of Christ on earth. We hear the Apostle Peter say on Pentecost, "And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power (Acts 2:24). In Paul's great chapter on the resurrection, I Corinthians 15, he speaks of the ultimate abolition of death, in verse 26, and then in his conclusion quotes from Isaiah 25:8 to affirm, "Death is swallowed up in victory" (see verse 54). How do God's people view life and death, and life?

The Christian acknowledges the reality of death. He does not deny

its power, nor its universal scope. Along with the Apostle Paul, he also recognizes its cause and admits to the far-reaching consequences of sin in the world.

There are those who seek to deny the reality of death. Some do so philosophically, as in the case of Mary Baker Eddy, who defined death as an illusion, that which is unreal and untrue. There are others who do so practically, ignoring the facts of their own frailty and mortality. These are those who quickly put all thoughts of death out of mind and fail to make preparation for the end of life as we know it now. Both groups are deceiving themselves. Obviously, one is a fool to deny what is clearly taught in Scripture and also visually illustrated in our experience. Death is a reality which ultimately cannot be denied, for "it is appointed for men to die once," according to Hebrews 9:27. We are wise to see death as it is.

The reality of suffering, pain and death is clearly seen in the last days of Jesus' life on earth. The crown of thorns, the welts on His back and the expiration of physical life itself were all very, very real. Death was not an illusion for Christ. It assaulted Him with all the power of hell itself. But, Peter contends, "It was impossible for Him to be held in its power." Christ abolished the power of death through His own death and resurrection. He will ultimately abolish the reality of death for those who share in His resurrection.

The knowledge of the resurrection, according to Paul, settles many questions for God's people. For those in Corinth, and also at Thessalonica,

he answered the concern about believers who die before Christ's return. Paul assures the survivors that if their loved ones had died in Christ, that is, they had trusted in Christ as personal Savior, they were securely in His fold. Physical death had not separated them from the love of God. He who walked with them "through the valley of the shadow of death" will bring them safely to the other side. In fact, says Paul, the dead in Christ will be raised first when He comes again.

The resurrection also gives us hope that we will see our loved ones again, and reason to believe that we will recognize them and enjoy their presence forever. The pain of separation is eased by the knowledge of a blessed reunion. Though we will want to see our Savior first of all, being reunited with loved ones will add to the joy of heaven. Those who die in Christ await us there to welcome us home.

Finally, the truth of the resurrection enables us to deal honestly and openly with our own mortality. Because death has lost its sting, we are better able to face it and claim our victory in Jesus Christ, whom death could not hold. When the reality of death is counteracted by the reality of the resurrection, God's people grow to understand life and death, and life. Christ, who abolished death, then gives us life forevermore. Thanks be to God!



by Pastor
Kenneth Moland

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Our Easter sermon

by Pastor Walter G. Johnson,
Shakopee, Minn.

Did the disciples need the resurrection to complete their faith?

Can't we believe in Jesus without the empty tomb?

Could we and the disciples be saved for eternity without the resurrection?

Would it make any difference if we just dismissed this whole resurrection business as an illusion of over-excited followers?

Maybe in the following lines we can answer some of those questions.

The apostles never flinched in their witness to the importance of the resurrection.

When Peter stood before that crowd on Pentecost, he raised his voice with the conviction of Acts 2:24: "God raised Him (Jesus) from the dead, freeing Him from the agony of death, because it was impossible for death to keep its hold on Him." And a little later, in verse 32, Peter adds that "God has raised this Jesus to life, and we are all witnesses of the fact."

As far as these post-ascension Christians were concerned, there was no doubt: Jesus Christ had risen from the dead. This was such an important factor to the disciples that when they were going to replace Judas they wanted to make sure that the replacement "must become a witness with us of His resurrection."

Some years later there seems to be a problem in Corinth with regard to the belief that people are raised from the dead. Paul doesn't flinch from the problem. He gives us one of the finest, orderly arguments, in I Corinthians 15:22ff, for the resurrection and its effects that believers can find in the entire Bible.

1. "If it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead?"
2. If there is no resurrection of the dead, then not even Christ has been raised.
3. And if Christ has not been raised, our preaching is useless

Is the resurrection just for believers?

and so is your faith.

4. More than that, we are then found to be false witnesses about God, for we have testified about God that He raised Christ from the dead. But He did not raise Him if in fact the dead are not raised.
5. For if the dead are not raised, then Christ has not been raised either.
6. And if Christ has not been raised, your faith is futile; you are still in your sins.
7. Then those also who have fallen asleep in Christ are lost.
8. If only for this life we have hope in Christ, we are to be pitied more than all men.
9. But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep."

What a powerful statement!

"The apostles never flinched in their witness to the importance of the resurrection."

But why should there need to be any cause for argument? When we go back to that first Easter it appears that there was ample evidence of the resurrection. Let's list some of the evidence for the resurrection:

- The witness of Mary Magdalene and the other Mary
- The report of the guards to the chief priests
- The 11 disciples on the mountain
- The announcement of the angels
- The strips of linen in an empty tomb

—The visit with two on the way to Emmaus

—The testimony of Peter and John

—The affirmation of Thomas

—The 500 who saw Him risen

It is interesting to note that all of the intentional evidence is to believers. Every single announcement of the resurrection or every single piece of evidence of the resurrection is presented to believers—except one. That one exception was the evidence of the guards placed at the tomb to prevent the body from being stolen. They hurried back to the city "and reported to the chief priests everything that had happened."

No place in Scripture does it suggest that as a result of this report any of the soldiers, any of the elders or any of the priests believed because of the resurrection.

Does this not suggest that we have to accept the authority of the Word and the credibility of Christ as the Word before the resurrection has any meaning for us? The Bible does not say that any of the disciples believed because of the resurrection. They were believers before the resurrection.

Did the resurrection make a believer out of Thomas? No. Most certainly he was a believer before. Thomas was not having trouble believing in Jesus. He was having trouble believing the resurrection.

But were the other disciples any different? Was there not a general state of confusion among all of them?

Did the three women in Mark 16 expect to see an empty tomb, a resurrected Jesus? If so, why does the Bible say they "bought spices so that they might go to anoint Jesus?" Why does it say "trembling and bewildered, the women went out and fled from the tomb?"

Why are we told that Peter "saw

RESURRECTION...

the strips of linen lying by themselves, and he went away, wondering to himself what had happened?"

These attitudes persisted in spite of the fact that we read in Mark 8:31ff, early in Jesus' ministry, that "He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that He must be killed and after three days rise again."

The human mind can grasp human experiences with pain and deceit and rejection and suffering and even death. But how many of us have had a personal experience with a resurrection?

Because the crucifixion has elements of human experience, we have some idea of what was happening on the cross. I can "feel" with Jesus on Calvary. His suffering convinces me that I am important to Him. He died that I might live. We can be convinced that Jesus loves us because the ultimate proof is that agonizing figure on the cross.

Is the empty tomb an even more powerful influence for faith than the cross? Do you remember when Jesus told the story about the rich man and Lazarus? The rich man didn't want his five brothers to end up in hell where he was and so pleaded with Abraham to send somebody from the dead that they might repent.

Abraham said to him, "If they do not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead." They will not be convinced even if someone rises from the dead.

It doesn't seem that the primary goal of the resurrection was to convince unbelievers and bring about a massive revival. After the resurrection, Jesus only went out of His way to show Himself to believers. He didn't go back to Pilate or Caiaphas or the guards or the Pharisees or the Scribes. He returned to those who already believed. Isn't it safe to say that *the resurrection is for the believer?*

The miracle of Easter can only be understood and put in proper perspective by those who have walked with Him and have had fellowship with



"But the angel said to the women
'...He is not here; for He has risen'."

Matthew 28:5,6

RNS Photo

Him through prayer and His Word.

Anybody can celebrate Easter with eggs and fine clothes and beautiful music. But the message that "He is Risen" will only give a thrill and personal excitement to those who have accepted His invitation to "follow Me."

In the 40 days between the resurrection and the ascension, there is no evidence that Jesus busied Himself proving His resurrection to the unbelievers in Jerusalem or Galilee or any place else. Instead we read in the first chapter of Acts that "He showed Himself to these men (apostles) and gave many convincing proofs that He was alive." He appeared to

them over a period of forty days and spoke about the kingdom of God."

Those early believers had taken to heart "Moses and the prophets." The Messiah was now revealing to them the greater truths. The resurrection was necessary. He had to win and proclaim victory over sin, death and the power of the devil.

Now some things were falling into place. What they knew in part before, they were beginning to know more fully. In the brilliance of the resurrection, these promises now become more clear:

"I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with Me that you also may be where I am."

"Because I live, you also will live."

"Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world."

"Is the empty tomb an even more powerful influence for faith than the cross?"

Pointing the way to revival

by Pastor Edwin Kjos,
Fergus Falls, Minn.

"And after weaving a crown of thorns, they put it on His head, and a reed in His right hand; and they kneeled down before Him and mocked Him, saying, 'Hail, King of the Jews!'" (Matt. 27:29).

No one likes to be mocked or ridiculed. We feel hurt and perhaps angry if someone makes fun of us. Ridiculing someone is not a very kind thing to do and yet, I suppose, as many times as we make ridiculous mistakes in our lifetimes we've got some ridicule coming. But the One in our text who is mocked is not some blundering individual who deserves to be laughed at. Who is He? In the first chapter of Hebrews, we read that He is God's Son. In the first chapter of his Gospel, John says this Incarnate One is none other than God. Indeed, in Hebrews 1:8, God the Father Himself speaks to the Son

He is risen. He is risen indeed.

"Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting? But thanks be to God! He gives us the victory through our Lord Jesus Christ." (Biblical quotations are from the New International Version).

Pastor Walter G. Johnson

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and says, "Thy throne, O God, is forever and ever." This one who is treated with such contempt is none other than God Himself!

What a descent love compelled Christ to make! Here was One who existed in glory with the Father before the world existed. He was adored and obeyed by angels. He was Lord over all. But because of God's love for fallen man He emptied Himself of His heavenly privileges (Phil. 2:7). He was willing to become a human being in order that He might, as man's substitute, endure the wages of sin which is death and set man free from eternal condemnation. What a mighty message of compassion and love Christ's suffering brings to me.

Christ's humility speaks to me. Paul says, "...He humbled Himself by becoming obedient to the point of death, even death on a cross" (Phil. 2:8). Consider how He, the Lord of the universe, submitted to every indignity heaped upon Him. He allowed His enemies to arrest Him, try Him unfairly and mock Him without murmuring. He submitted to apparent enemy triumph. He allowed them to cast contempt upon Him to make Him appear absurd. They whipped Him until His back was torn and blood was flowing. His face was bruised as the soldiers beat Him with their fists. They spit in His face and jeered at Him. Jesus had answered,

"This one who is treated with such contempt is none other than God Himself."

"Yes," to Pilate's question, "Are You the King of the Jews?" Now they mocked Him by dressing Him in a robe, handing Him a reed for a scepter and placing a crown of thorns on His head. Then they mockingly knelt before Him and shouted, "Hail, King of the Jews." They spit on Him

CHRIST'S SUFFERING SPEAKS TO ME



some more, took the reed from Him and beat upon our Savior's thorn-crowned head.

He had done nothing but good. He had kept the law. No one could rightly accuse Him of doing anything bad or unkind. Human nature rebels against unfair treatment and seeks to strike back to defend its dignity. But Jesus did not strike back or angrily object to the shameful and embarrassing abuse heaped upon Him. When He was reviled, He reviled not again (I Pet. 2:23). Like a sheep that is silent before its shearers, so He did not open his mouth (Is. 53:17). "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich" (II Cor. 8:9).

The patient endurance of our Lord's suffering also speaks to me. It tells me something of His tremendous love and deep commitment to the task of procuring our redemption.

What Christ did was not easy. His whole being suffered. Physically and mentally He endured excruciating pain. At first He seemed to stagger under the strain. Matthew tells us that He was deeply grieved and distressed to

SUFFERING SPEAKS. . .

the point of death. In the Garden of Gethsemane He paced back and forth between the place where His disciples slept and the place where He prayed. Three times He prayed, "My Father, if it is possible, let this cup pass from Me." Yet He told His Father, "Not as I will, but as Thou wilt" (Matt. 26:37-39).

In this world we will never know the agony He endured. Upon Him, the sinless One, was heaped all the sin and guilt of every individual of all time. He bore the burden and condemnation of every evil committed by man in his sordid history. "All of us like sheep have gone astray. Each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him" (Is. 53:6).

He would not have had to go through this ordeal had He not wanted to. The Father would have sent twelve legions of angels to protect Him from His enemies had He requested it (Matt. 26:53). But love compelled Him to endure. "The Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matt. 20:28). He would let nothing distract Him from the difficult and painful task of redeeming us from condemnation and hell!

How thankful we can be that He was willing to endure the suffering and shame. We all deserve to experience the wages of sin, which is eternal condemnation. As our substitute, Jesus endured it in our place. "There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1). Praise the Lord! God's Son has set me free!

The deep humility and patient endurance of our Lord speaks volumes to me. It tells me something of the price He paid to atone for my sins. It tells me that the door is open so that whosoever wills may take of the water of life freely (Rev. 22:17). It also speaks to me about my commitment as a Christian.

The years of 1986 and 1987 have been designated as years of prayer and revival in our AFLC. I hope this emphasis will continue every year in the entire church. If we are to experience revival, must we not fol-

low Christ's example of humility and patient endurance? Paul says, "Have this attitude in yourselves which was also in Christ Jesus" (Phil. 2:5). Yet too often we are not humble, but proud. We are not Christian-centered, but self-centered. We are not concerned about the souls of men, but about our own pleasure and convenience. Jesus said, "Unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit" (Jn. 12:24).

II Chronicles 7:14 tells us we must humble ourselves and pray. We must humble ourselves before God and also before man. I believe many Christians and even congregations and the church in general do not experience revival because of a lack of humility. We are too proud to acknowledge our sins to God and make things right with our fellow men. Maybe we first need to pray as David did in Psalm 139:23,24: "Search me, O God, and know my heart; try me and know my anxious thoughts; and see if there be any hurtful way in me, and lead me in the everlasting way." David humbled himself before the Lord. To God he said, "I acknowledged my sin to Thee, and my iniquity I did not hide" (Ps. 32:5). The tax collector, Zaccheus, when he was converted, made restitution to those he had wronged (Lk. 19:8). Are we willing to humble ourselves and do the same?

Often there are little wrongs and animosities between husbands and wives, between children and parents, between neighbors, between fellow Christians and congregational members. Sometimes pastors are negligent

"Neither will we have revival without the Spirit-motivated ingredient of humility and patient endurance which will result in repentance before God and restitution between Christians."

Firmly believe

Firmly believe that Christ has taken upon Himself your sin and death. For that is how the virtue of the resurrection is given to me and to you and to all mankind who believe in Christ. For if I do not make use of it in this way I do my Lord Christ great injustice, for I let His triumph and victory remain barren. It should not remain barren, for He wills that it shall bear fruit, namely, that in all affliction, sin and fear, I should see nothing but Christ triumphant rising from the dead.

Martin Luther
(Day By Day We Magnify Thee)

in performing ministerial duties. Sometimes parishes are unkind to their pastors. These sins are often "swept under the rug" and ignored. We may excuse them and say, "It's just a small matter. It isn't important." But it is important! It is a part of God's recipe for revival! Otherwise we are like a woman who was baking bread. She wanted good bread, but she didn't put in any yeast. "It's just a small ingredient. We'll get our bread without it," she said. The bread was a failure. Neither will we have revival without the Spirit-motivated ingredient of humility and patient endurance which will result in repentance before God and restitution between Christians.

Christ's suffering speaks to me. It tells me what He endured for my salvation. It also challenges me concerning my commitment to Him. "Christ also suffered for you, leaving you an example for you to follow in His steps" (I Pet. 2:21). Are we willing to humble ourselves, to pray, to endure hardships and walk in His steps to fulfill the commission He has given to us?



EASTER MORNING ON THE INDIAN OCEAN

by Rev. Timothy Strommen,
Waukegan, Ill.

At 5:45 a.m. in Dar es Salaam it is pretty quiet and very dark. As our whole family piles into the car, I tie the wooden cross to our roof rack. Then we are off. I am so glad to see stars. In Tanzania the rainy season begins in mid-March and often extends well into May. There is always a very good possibility that an Easter sunrise service could get rained out. Fortunately, in the five years I have been in Dar, rain was never a problem. When we arrive at the beach, with its stately palm trees and white sands, there are hardly any people. But they will come. Soon, all the lonely early morning headlights on Toure Drive will be turning onto the beach road across from the Oyster Bay Hotel, because there is going to be an Easter celebration.

It is important to get organized immediately because the service must start very close to 6. On the equator, it not only gets dark very quickly at night, but also gets light very quickly in the morning. We want to start while it is still dark and then experience the dawn as a part of the service.

I dig a hole in the sand and hurriedly place the wooden cross in it. Now, silhouetted so faintly across the still dark sky to the east, it is our altar and focal point for the service. Cars and people begin coming all at once. Those of us in charge rush over to begin passing out Orders of Service. Here come the Ramathals from India, the Reisslands from Germany, the Ahlbacks from Sweden, Roger from England, the Kohls from America, the Calos from the Philippines, and the Lyalls from Tanzania. Altogether there will be about 150 people from many different countries.

The sounds of the waves crashing onto the shore is quite loud. Good Friday is set each year on our calendar according to the moon, and being the oceans, of course, rise and fall with the moon, we always have a high tide on Easter morning.

So, we are ready. It is about 6:05 and there on the beach are many people quietly looking out at the cross, the ocean, the sky, and their own lives. The sound of the surf and the stillness of the morning create quite a mood of reflective meditation. There is faint pink in the sky. Dawn is coming. Easter morning.

My wife begins by singing the

"But then she was called by name, 'Mary!' It cut through her death."

spiritual, "Were You There?" It is still dark and the words speak of the crucifixion with a mournful remembrance. But unlike Lenten services, she sings not only the first three stanzas, but also the fourth, "Were you there when He rose up from the tomb?" And with that introduction, we all stand up and sing, "Jesus Christ Is Risen Today." To the pounding of the surf, we sing, "The Strife is O'er, the Battle Won." As the sun begins to illuminate those around us, we sing, "Now Let the Vault of Heaven Resound!" The German pastor reads the lessons, the Scottish pastor leads in prayer, another clergyman adds thoughts for our moment of silent meditation as the waves continue to visually sound. This year it is my turn to preach. The Gospel lesson is from John 20:11-18. I start out by recalling how when I was young, I often would be awakened from my sleep by the sound of my name, "Timmy!" It is amazing how your own name can cut through noise, sleep, daydreams, even sickness and grief.

Mary was in the Garden, grieving, and in a sort of death. Someone addressed her as "Woman," but she still "slept" and only answered from her death. But then she was called by name, "Mary!" It cut through her death. Jesus is alive! Easter is the personal message that Christ has risen for us. Our names are called and it has the power to call us out from any kind of death into the joy of Easter. The joy of Christ!

By now the sun is shining very brightly and it is getting warm. We sing "Thine Is The Glory" in closing (a favorite of those from the United Kingdom). But before we officially break for breakfast, we shout the ancient Easter greeting: "Christ Is Risen!" "He is Risen Indeed!" Three times we shout. As the waves crash on to the shore—"Christ is risen!" To each other, who are black, brown and white—"Christ is risen!"

It is time for greetings, conversation, breakfast and swimming. What a great way to start off the day of Easter! He has risen indeed!

(Readers will remember Pastor Strommen's article in the Christmas issue, "A Christmas Service in Tanzania." He is a nephew of the Editor).

The mission field called Cleveland

We at Word of Life Lutheran Church are your home mission outreach in the city of Cleveland, Ohio. Cleveland, with her suburbs, includes

home mission news

over one and one-half million people. You need to know what kind of field it is, for every mission field is unique.

What kind of a field is Cleveland?

Every city has its personality, and its reputation. Recently an ad by an airline in a Washington, D.C., newspaper said that no one really wanted to go to Cleveland, but that everyone had his price. Their's was \$29.95. We must admit that is a real bargain, but a member of Congress representing our area took offense and complained. The airline apologized and discontinued the ad.

That is Cleveland's reputation, but what is Cleveland really like? Because space is limited, I can only give you a very brief picture of what I see in Cleveland. She is an area which may be described as a mixed multitude. People here can trace their roots to many European countries and beyond. We have been known as a city of many ethnic groups, but as inter-marriage continues, this aspect of Cleveland becomes less prominent. Cleveland is a city with many Jews and a large black population. From a religious viewpoint, the most numerous are those of Roman Catholic background. Lutherans are well represented here, numerically speaking. But none of these things really lets you see Cleveland as it is today. Though others may see things differently, I can only tell you what I see as the outstanding features.

I was raised in a rural setting, but I have spent more time in Cleveland than anywhere else. I have lived in Cleveland almost 40 years. I have seen great changes. Many of the changes bother me. I have seen a drift from what are called "traditional values" to what seems to be no values at all on the part of many people. I have seen what seems to be an increasing number living off a governmental support system which is sapping people of their will to achieve. I have seen a breakdown in family life, and all that goes with it, to the point that many of our children will grow up into adulthood with little or no concept of a stable, meaningful, responsible life. By governmental decree, I have seen our city's parents forced to bus her most

(continued on p.13)

Fourth in a series of AFLC documents

The Relationship between the FREE LUTHERAN THEOLOGICAL SEMINARY and the ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

1. The Free Lutheran Theological Seminary is affiliated with and supported by the AFLC, and is the training school for the pastors and missionaries of this Association.
2. Candidates for membership in the Corporation of Free Lutheran Theological Seminary are nominated by the Annual Conference of the AFLC before being elected by the Corporation. The total number of Corporation members at any given time is also to be approved by the Annual Conference.
3. When there is a vacancy in the Board of Trustees of Free Lutheran Theological Seminary, the Annual Conference shall nominate from among the members of the Corporation two candidates and submit these to the Corporation for election.
4. The Board of Trustees of Free Lutheran Theological Seminary shall each year submit to the Annual Conference a report concerning the financial status and the spiritual and material needs of the School.
5. The faculty of the Seminary is chosen and called by the Board of Trustees of the Seminary, in consultation with the President of the Seminary and/or Dean of the Seminary, or both. The Board of Trustees has the power to
6. dismiss any faculty member.
7. The Theological faculty and the Board of Trustees jointly are to be the Matriculation Committee for the Seminary. They also have the authority to dismiss any student from the student body of the Seminary.
8. The Board of Trustees shall through its appropriate Committees confer with the Faculty of Free Lutheran Theological Seminary concerning the Seminary curriculum. Whenever basic changes in policy or curriculum are deemed desirable, these shall first be reported to the Annual Conference of the AFLC for consideration and action.
9. The Dean and/or President, or both, of the Theological Seminary is/are to be elected by the Annual Conference of the Association of Free Lutheran Congregations. Nominations for this/these positions are to be made to the Conference by the faculty of the Seminary and the Board of Trustees of the Corporation. They are to call for recommendations for this/these positions from the congregations of the Association of Free Lutheran Congregations.
10. The President of the Seminary and/or Dean of the Seminary, and/or both may be dismissed by action of the Board of Trustees of the Corporation, or by action of the Corporation.

editorials

JOY IN THE MORNING

It is sometimes easy to toss superlatives around and say that something is the "greatest" or "the most." Of recent time the prefix "super" has come very much into vogue and so we have "Superbowl," "super saver," etc.

Of Easter we can well say that it is "Super Sunday." Prior to the resurrection of Jesus, all first days of the week were alike. After Jesus rose from the dead, when death was swallowed up in victory, the first day became a hallowed day, and once in a year, when we celebrate that history-changing day, we have "Super Sunday."

Matthew tells us two women came to the tomb early that morning. What they discovered there, that the grave was empty, brought them great joy, when they really realized the meaning of it. Joy came to them in the morning.

It came for the *faithful followers*. As we go through the Lenten season, we know how the story all comes out. We've read the Book! But those women didn't know. Maybe they should have, but they didn't.

The early morning hours of a day are so fresh. "This is a great day to be alive!" we may say. But it wasn't for them. Numbed, unheeding, they trudged along. You know how it is when sorrow comes. Joy has departed. Those women didn't know joy awaited them.

They, and other faithful followers, had staked all on Jesus of Nazareth. Peter had spoken for all of them when he said of Jesus, "You have the words of eternal life! You are the Son of the living God!" But Jesus had died. Joseph, Nicodemus and some women had ministered to the stiffening body and placed it in the borrowed tomb. So it was over, right? And how puzzled they were.

That morning they came to the tomb—and it was empty! Jesus wasn't there. They were told, "He has risen!" Joy had come in the morning. They *ran* to tell others.

Second, joy came in the morning for the *gallant apostles*. And that joy gave them an impulse for life. The apostles went out into their world. It wasn't as big as ours. They didn't know of the Western Hemisphere, for instance. But they went where they could, telling people that God is the Creator and man is a sinner, that God sent His Son Jesus, who was crucified and died for the world's sins, but He rose again. Joy came in the morning.

The apostles lived in that conviction. We serve a *living* Savior, they deeply believed, and they didn't care what happened to them. They had something they couldn't lose no matter what the Roman Emperor might do.

And, third, joy comes in the morning to a *weary world*. Should we call it a "weary" world; is that fair? True, there's a lot of beauty and a lot of good, but, oh, there's a lot of weariness, too, and things aren't going

to get much better. The superpowers (there's that prefix "super" again) eye each other warily, knowing the nuclear arsenal the other commands. Millions are starving; they wouldn't have to be, but it's so difficult to get a handle on the problem, and the solution. Many are engulfed by disease. That can be very impersonal, until disease strikes someone we know well. Crime and dishonesty are ever-present thorns in the side of society. Many people live in fear because of them. Emotional and mental problems nag a good segment of any population group. Economic distress is very much in the public mind.

Yes, we can call this a weary world. And there is joy for it. The resurrection message is for now, too. It offers life in Christ. He died for our sins. The debt is paid. His resurrection shows that He is the victor also over the last great enemy, death.

Furthermore, there is resurrection to come. As Paul so brilliantly argues in I Corinthians 15, Christ is the first fruits. The dead do rise. Therefore, we can preach resurrection. The resurrection is to life for those who are in Christ Jesus. Dear reader, have you put your trust in Him? In Him is life!

There is joy in the morning for this world of ours. While the world stands there will still be problems to be battled, but the ultimate victory is His, and ours, as we go forward with Him. Let us live in this assurance!

A joyous, blessed Easter to you all!

ANOTHER DEFICIT

Again this year the Association failed to reach her budgeted goal, this time by \$303,149.58, as the report elsewhere in this issue shows. Added to the shortfall of \$177,324.56 the year previous, the church has come short of her goal from Feb. 1, 1984, to Jan. 31, 1986, in the amount of \$480,474.14.

As one looks at the report there is little room for short-range optimism. It isn't until all of this is explained by the heads of the various departments of our church that we will know the full significance of these deficits. But we can all surmise that when income in a church body doesn't reach expectations or hopes, programs are going to suffer.

We do know that Home Missions has taken a look at its work and discussed what its options are in the face of inadequate income. No doubt the other agencies of our work have done the same. These will have to be shared with delegates in the forthcoming Annual Conference.

There was some discussion of finances and stewardship at last year's conference. This year there will be more and the western area of our church will be able to share in that more fully because the conference will be held in Washington.

Million dollar budget goals haven't meant million dollar contributions yet. The last two years have brought

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in over \$800,000 each. That isn't to be despised, but the needs and opportunities are so great that it's hard to see work that must be delayed or curtailed.

Much has been done; much remains to be done. Pray about the needs. Be available for the Lord to use you in a greater way.

Perhaps the words of George Sverdrup to the last Annual Conference of the Lutheran Free Church before his death in 1937 can be a challenge to us. He was speaking in reference to a proposed building project at Augsburg College. He said, "There is a kingdom of Christ with its message of salvation for men in our own land and for men in foreign lands, and the message of a fuller life for followers of Christ, wherever they may be, which provides us with the main motive of life. We are not many, relatively speaking, nor are we strong. But there are many enough and we are strong enough, if we are on the errand of our Lord and Master. In His Name, let us go forward."

SOMETHING TO ADD

Have you ever written something and then wished you had put things more clearly? That has happened to us.

It happened recently in connection with the editorial in the Feb. 11 issue, "Minnesota Poll." Let me point out two places where we'd like to add something.

First of all, the statement, "There aren't enough enlightened Christian consciences around to influence public opinion." What we meant was that the numbers aren't there to *decide alone* the issues of morality, questions such as abortion, gambling, etc. But to say that public opinion can't be *influenced* by the enlightened Christian consciences that there are is not correct. In no way did we wish to suggest that concerned Christians shouldn't do what they can to work for the betterment of society. They should. We should. Here and there, with the help of others, they can tip the scales for decency and righteousness. So there is the need to keep at it.

That brings us to the second deficiency (maybe there were more) of the editorial. We did not mean to infer that *only* Christians work for good causes, for the decent and the noble. Repeating what we said earlier, the numbers (of Christians) aren't there to decide alone the issues of morality. But sometimes issues are decided for decency (prevention of a pornographic bookstore in a neighborhood, for instance) because Christians *and* certain high-minded people in a governmental unit band together to fight evil.

Everyone reading this knows of persons who make no profession of Christian faith or interest who have high standards and who resist the pressures of wickedness in society. Maybe they don't view all issues the same as the Christian, but some of them. And they will fight the evil encroachments and will vote against them when the opportunity is afforded. They represent a good kind of humanism, that which is interested in the common good and is idealistic. That is why we don't feel comfortable with a blanket of condemnation of humanism. Humanists *sometimes* fight side by side with Christians on social issues and without them the cause would be

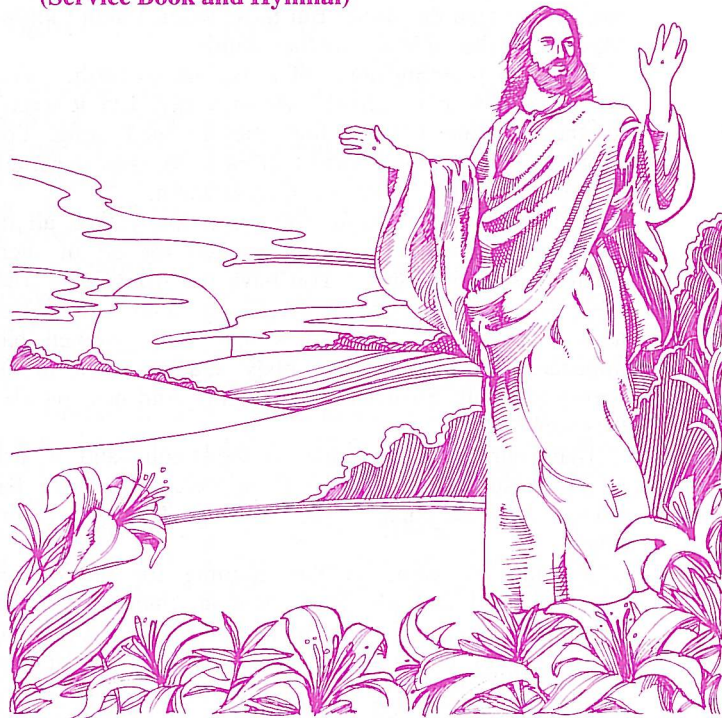
THAT EASTER DAY WITH JOY WAS BRIGHT

That Easter Day with joy was bright,
The Sun shone out with fairer light,
When to their longing eyes restored,
The Apostles saw their risen Lord.

O Jesus, King of gentleness,
Do Thou our inmost hearts possess;
And we to Thee will ever raise
The tribute of our grateful praise.
Jesus, who art the Lord of all,
In this our Easter festival,
From every weapon death can wield,
Thine own redeemed, Thy people, shield!
All praise, O risen Lord, we give
To Thee, who, dead, again dost live:
To God the Father equal praise,
And God the Holy Ghost, we raise.

Latin Hymn, IV or V century
Tr. John Mason Neale, 1818-66 a.

(Service Book and Hymnal)



lost because there aren't enough people with enlightened Christian consciences to carry the day, as the editorial in question was saying.

But the humanists we're talking about are not saved. Their good works and high ideals won't save them. We need to witness to them. They are part of our mission field.

We simply want to acknowledge that when laws which promote public morality are passed they aren't only the work of Christians but also have the support of those whom we would not know as fellow believers in Christ.

6. Is there any other way that a sinner can be justified, freed from sin, than through Jesus? Acts 4:12 _____

Remember, justification is not a change in man's nature, but a change in his standing before God.

Who will now condemn me?

In the blood of Jesus

I submerged shall be.

God o'er nations reigning

Is the judge ordaining:

This one, he is free!

He is cleansed in Jesus' blood,

Satan, sin and death are waning.

Who will now condemn me?

Brorson

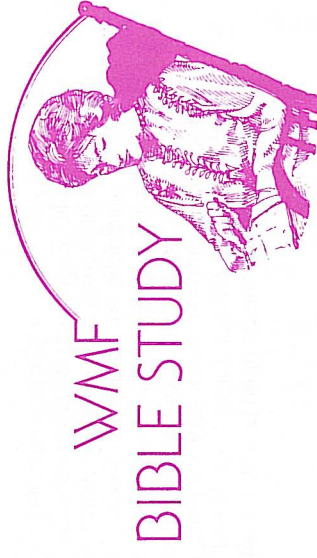
Closing Hymn, No. 282 (*Concordia*) — "Redeemed, Restored, Forgiven,"

The words of the hymns suggested to read and/or sing merit spirit-led meditation.

WMF April project:

Cradle Roll/Junior Missions fund of the WMF assists in the salary of the Parish Education Secretary of the AFLC, helps support Missionary Carol Knapp and provides Sunday School material on our mission fields.

APRIL, 1986



LESSON FOUR KEY WORDS FROM GOD'S WORD

JUSTIFICATION

Hymn No. 196 (*Concordia*) — "Easter Morrow Stills Our Sorrow" (1,5)

As we sing or read the words in this hymn, we are told that from His prison Christ has risen to set us free from the prison of sin. Our word for this month is *Justification*. This is the most central teaching of God's Word—how sinful man is forgiven as he stands before a holy and just God. Jesus gave His life and rose again that we might be justified in the Father's eyes. Justification means to be declared free from sin and its guilt.

1. What moves God to forgive sin so freely? Rom. 5:8,8 (also Catechism Question 220) _____

2. Who is justified? Rom. 4:5-8 _____

3. How complete is God's work of justification? _____

A.Ps. 103:3; Col. 2:13 _____

B.Is. 38:17 _____

"But thanks be to God! He is fully satisfied with the atonement which is forever valid. Everything is based upon law and justice. We have grace and righteousness in Christ. Our salvation is founded upon a complete satisfaction of the indebtedness — a full ransom has been paid. God has accepted the purchase-price. God is just. . . If so be that you are in the first throes of repentance, or if you are an old Christian, fallen into sin and misery: Confess, as King David, all your wretchedness. God is faithful and just. He will forgive your sins. You still have a great privilege open to you, a privilege which is eternally valid."

—C. O. Rosenius

4. Faith plays an active role in justification, but only as the means by which we grasp and understand the saving merits of Jesus. In other words, faith is not the savior, Jesus is. How is this expressed in Rom. 3:28; Rom. 5:1,2; Eph. 1:7? _____

Faith lays hold of Christ; it grips Him.

5. What are the results of justification?
A. Living in His grace, we have:

- 1) Rom. 5:1 _____
- 2) Heb. 9:14 _____
- 3) Heb. 13:5 _____
- 4) Ps. 34:4 _____
- 5) I Pet. 1:3 _____
- 6) Gal. 3:26 _____
- 7) Gal. 4:7 _____

B. Living in His kingdom, we have:
Eph. 2:19-22 _____

C. Living in His presence, we have:
I Cor. 3:16,17; Eph. 1:13,14 _____

"Every Christian is a living temple of the living God. God dwelt in the Jewish temple, took possession of it, and resided in it, by that glorious cloud that was the token of his presence with that people. So Christ by his Spirit dwells in all true believers. The temple was devoted and consecrated to God, and set apart from every common to a holy use, to the immediate service of God. So all Christians are separated from common uses, and set apart for God and his service. They are sacred to Him — a very good argument this against all fleshly lusts, and all doctrines that give countenance to them. If we are the temples of God, we must do nothing that shall alienate ourselves from him, or corrupt and pollute ourselves, and thereby unfit ourselves for his use; and we must hearken to no doctrine nor doctor that would seduce us to any such practices. Note, Christians are holy by profession, and should be pure and clean both in heart and conversation. We should heartily abhor, and carefully avoid, what will defile God's temple, and prostitute what ought to be sacred to Him."

—Matthew Henry's Commentary
on the New Testament

CROSSING OVER



This column is and is not about Amy Grant. It is because she has provided me with a metaphor I have long been seeking; it is not because the metaphor and the reality to which it points are what really interest me.

People who know her tell me she is a good person and people who know singing tell me she is a good singer. *Esquire* critic Mark Jacobson says she's the "queen of Christian Contemporary Rock," a "fizz of Pepsi-generation sex in her snug-fitting leopard-skin jacket." Jacobson quotes Grant: "I feel the Christian young woman in the Eighties is *very* sexual;" and she shows it, with "pouty mouth, gleaming denition, and flowing auburn locks," but safely, within a happy marriage. Etc.

Jacobson says that "Amy Grant is crossing over" to the secular. No, "rather, it's her *audience* that's doing the crossing over." After glancing at her sexy album covers one is tempted to say, "What a genius marketing device! Guess Christian boys got to--- ---, too." But, no, we are instead talking about crossing over, and, says Jacobson—with italics so we miss not the point—"Crossover always implies deep metaphysical significance."

I got the point. The term serves perfectly to describe a fact that hit me some seasons ago with the force of revelation. For a score of years we've all been saying, "Look at how popular evangelicalism is changing the world! It's become acceptable!" No, rather, "Look at how worldly popular evangelicalism has become to become acceptable. It changed more than the world did."

By "popular evangelicalism," I am not talking about the good, quiet, justice-and-mercy-minded humble walkers with their God who frequent

evangelical, fundamentalist, Pentecostal and conservative congregations. I am talking about the good, noisy, market-and-success-minded walkers with the world who have changed the evangelical product but kept all the old worlds. (Well, not all. Jacobson says that Grant's latest album is down to one *God* and two uses of *Jesus*).

Observes Jacobson: "It's as if the born-again, taking confidence in their burgeoning numbers...have decided they can cut themselves an amount of slack." But let's stick with one metaphor: crossing over. I looked it up. *Crossing over*: "the mutual exchange of genes carried by homologous chromosomes during meiosis." And this kind of evangelicalism and our kind of world are, in the end, homologous. Another dictionary

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precious commodity (her children) about town, at great expense (and sometimes danger), in a program that doesn't seem to significantly improve the quality of life here. I well remember one mother telling me of having to bodily carry her screaming, young daughter to the bus, and force her onto the bus, in order to comply with the law. She told me she will never do that again. I think I see myself living in a city where the fruits of humanistic educational programs are beginning to show their awful harvest. What the end of

describes a *cross over*: "A connection between the up and down lines of a railway by which trains are shunted from one to the other." And this kind of "up" evangelicalism and our kind of "down" world are, in the end, connected.

So we see meiosis and shunting going on, and we have a new term for it in the sociology of religion, thanks to Amy Grant and Mark Jacobson and, now, me. Let's patent it. You'll see the phenomenon whenever fundamentalist men of God ask for more and bigger bombs. You'll see its "up" on born-again television which comes "down" on behalf of success and striving and consuming. You'll discern homologousness whenever such evangelicalism keeps a few of the Christian words but otherwise adapts to the world as it is. Much of the older mainline tried that. Alas.

Of course, one should relate to the world around. It's God's world. And being "*very* sexual" is part of God's world. The boundary between that world and the worldly world, however, is dangerous territory. It's easy for an audience to "cross over" and stay across.

One problem with crossing, with a cross over: it tends to lose the Cross. And that, as they say, is crucial.

Martin E. Marty

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all this will be really concerns me.

In the midst of all of this, I have seen evangelical churches forsake Cleveland proper in favor of the suburbs. This has created a "witness vacuum" in the city which has speeded up the decay process. Space doesn't allow me to expand by way of examples, but I must say I see myself living in a metropolitan area where a few super-churches are pulling real Christians out of the area where they live (the home mission field). This seems inconsistent, since



Dr. Roberts

Pastor's Conference Report

The Annual Pastors' Conference was held at the Association Retreat Center, Osceola, Wis., Jan. 21-23.

The pastors at the Conference were richly blessed this year by God through Dr. Richard Owen Roberts, author of the book *Revival*, who spoke on that same subject. In his introduction, he made the following observations: "We must tell our children, and children's children what God has wrought, the very acts of God," and he said that a revival is "something God does for us, not what we do for God." He said that he believes that for the most part church leaders do not comprehend what revival is and that we need "broken-hearted pastors" who have a heavy burden for the lost and unsaved.

Dr. Roberts' message, "Revival Under Moses," was taken from Exodus 32. He began by stating that revival is preceded by four major happenings: 1) a great declension (falling away); 2) a righteous judgment of God; 3) there are always raised up one or two immensely burdened leaders; and 4) there is always some extraordinary action.

These were the four main points of his message, which can be summarized as follows.

We are now living in a day of declension. People are falling away from God and things will become

worse before they become better. Dr. Roberts stated, "We have lost sight of who God is and if one has a low view of God and his view of self is tolerated then one has an erroneous view of sin and a wrong view of salvation. We are now under God's righteous judgment, which is remedial or corrective. There is yet time to repent. The second kind of judgment is a final judgment. That results when repentance is not forthcoming. Prior to revival God always raises up at least one or two immensely burdened leaders, such as Moses, who pleaded with God that He would not destroy His people. And then there is always some extraordinary action prior to any revival.

Dr. Roberts believes our nation is in the midst of remedial judgment and that there is still time to plead before God. His personal conviction is that "revival is not a remote possibility, but is definitely coming." "Across the land prayer meetings for revival are being held." "Prayers for revival are induced by the Holy

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these same super-churches are strongly supportive in sending missionaries to far away places. I must wonder why they don't encourage people to go back to their "Jerusalems" to bear witness within their home communities by becoming a part of a local congregation.

I remind myself, again, and you, too, that the population in our country is becoming less rural and more urban every year. It seems true that as our cities go so will our nation go. What will our future be if our cities become pagan jungles? This question needs serious reflection.

What does Cleveland need most? I would say Cleveland's greatest needs fall into two categories if she is to experience a turn-around. Cleveland needs a vital, concerned Christian witness, after the New Testament pattern. She also needs a spiritual awakening in her great mass of people. The proper witness which I find in the book of Acts began in Jerusalem, and it was a witness with enough of the supernatural about it to catch the eye of the masses. The witness of these early Christians caused many people to give serious consideration to their message about Jesus Christ. Their witness made contact with a mixed multitude. Some remained unmoved believers, but a significant number were pricked in their hearts, and some of those became truly converted. Cleveland needs that!

In this short space I hope I have given you enough of a view of your home mission field here that you may properly pray for the work according to the needs. We need a spiritual hunger to come upon the people of our city and we need a body of Christians with hearts aroused enough to do what the early Christians did. We are told that they went everywhere telling the good news of a risen Savior. Please pray for us that these things may happen here.

Pastor Emerson Anderson
Word of Life Lutheran Church
2005 Cypress Avenue
Cleveland, Ohio 44109

IN MEMORIAM

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

SOUTH DAKOTA

Eden

Charles Almos, 64, Dec. 12, 1985, Hope Sisseton

Mrs. Elmer (Selma) Valnes, 85, Dec. 28, 1985, Buffalo Lake

Ortley

William A. Nelson, 85, Dec. 31, 1985, Ortley

Roslyn

Clarence T. Storley, 82, Jan. 4, 1985, Saron

MINNESOTA

Thief River Falls

Mrs. Narve (Gladys) Hunstad, 83, Dec. 31, 1985, Our Saviour's

NORTH DAKOTA

Binford

Mrs. John (Ellen) Pederson, 80, Feb. 7, Bethany

Spirit." "Be ready for revival and to put down error." Dr. Roberts mentioned four truths that should be brought before the people: 1) the sovereignty of God; 2) the Lordship of Christ; 3) the doctrine of repentance; and 4) the restoration of the biblical view of holiness.

The pastors were challenged by Dr. Roberts throughout the sessions to examine themselves and exhorted to be much in prayer for revival and to be spiritual leaders who lead the flock with a burdened heart for lost souls.

Dr. Roberts presented his message forcefully, yet with a quiet gentleness. We thank God for sending him to us with a message we needed to hear as we begin the year 1986 under the theme "Prayer Preparation for Revival."

Mr. Clifford Johnson, Esko, Minn., who has accepted the position of chairman of the year of prayer preparation in the AFLC, spoke on the theme, "If My People," using II Chronicles 7:14 as his text. His main points were 1) how to have a revival; 2) pray; 3) seek His face; and 4) turn from wicked ways. Mr. Johnson stated that pastors are called to lead people to repentance and that too often we are too organized and too little agonized.

Rev. John Kilde of the Church of the Lutheran Brethren made three presentations during the conference. In the first, he talked about "When Deep Calls to Deep" (Psalm 42). He discussed spiritual depression, its

causes and deliverance through faith.

"Ode to Joy" was his second topic (Psalm 84). He discussed the joy of dwelling in the house of the Lord and how blessed are those whose strength is in the Lord. He said, "We should make the psalmist's experience our own, which results in a true view of God. If we live in the Psalms, the Psalms live in us and this prevents one from having a low view of God."

The third time he spoke to us he had as his theme "Apples of Gold" (Proverbs 25:11). "Let us love one another with encouraging words," he said. He spoke of 1) words of kindness; 2) words of sympathy; 3) words of appreciation; 4) words of affirmation; and 5) words of the Gospel. Rev. Kilde stated that there is a "profound and great need for loving one another with encouraging words in the family of God."

Pastor R. Snipstead, AFLC president, in his closing remarks at the conclusion of the Conference, called for all to commit their ways to the Lord, to trust in Him, to render prayers for individuals and congregations, and for wisdom for the pastors as they minister to the wayward.

The 1986 Annual Pastors' Conference was truly a blessed event with all being refreshed and strengthened by the holy Word of God and renewed in spirit to carry out the mandate of God.

Pastor Harris Van Someren
Mason, Wisconsin

Personalities

Rev. Ernest J. Langness has resigned as pastor of the Faith, S. Dak., parish (Bethel and Emmanuel), effective in mid-July and he and his wife Hazel will move back to Ishpeming, Mich., where they own a home. Pastor Langness calls this change "semi-retirement" and indicates that he will consider interim work as the Lord leads.

Miss Inga Helland: servant of God

Word has come that Miss Inga Helland, a missionary of 40 years in Madagascar, passed away in Norway on January 20, at the age of 94 years. The lives of *many* have been much enriched by this servant of the Lord. We believe many Malagasy have been saved through her Gospel ministry in southwest Madagascar as she so faithfully gave of her strength and talents among the people she so loved. In Madagascar, the single women missionaries were given the "official name" of "VV," which is short for "Vomen Vorkers." Though she was a VV, she was often considered in the category of the missionary pastors. She could preach and she could physically help build the church buildings and she was often placed by the mission conference as the missionary-in-charge of a district, like the pastors. She was a real Bible student and taught and preached the Word with deep insight and great fervor. When she became one of the senior missionaries in her later years, she was just as enthusiastic about improvements and changes as were the younger ones—she remained young at heart. For the Malagasy among whom she worked, she was a giant of the faith and cause of Jesus Christ.

Miss Helland came to America from Norway as a young girl. She worked and went to school. She worked in cook-cars with harvest and threshing crews in North Dakota, plus very likely many other kinds of work. She attended Oak Grove School in Fargo, N. Dak., and also later the

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 East Medicine Lake Boulevard Minneapolis, Minn. 55441

FINAL REPORT CHURCH SUBSIDY (12 months) February 1-January 31, 1986

FUND	TOTAL BUDGET	REC'D IN DEC.	TOTAL REC'D TO DATE	% of TOTAL	BUDGET MISSED BY
General Fund	\$ 213,910.00	\$ 23,329.84	\$173,857.64	81	\$ 40,052.36
Schools — AFLTS	108,041.00	15,173.21	76,868.84	71	31,172.16
AFLBS	179,198.00	18,140.97	118,915.30	66	60,282.70
Home Missions	271,233.00	29,842.49	175,708.83	65	95,524.17
World Missions	307,000.00	24,604.30	241,061.13	79	65,938.87
Praise Fund	30,000.00	2,139.79	19,820.68	66	10,179.32
TOTALS	\$1,109,382.00	\$113,230.60	\$806,232.42	73	\$303,149.58
1984-85	\$1,003,095.00	\$160,314.60	\$825,770.44	83	\$177,324.56

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Moody Bible Institute in Chicago. In 1920 she was sent as a missionary to Madagascar by the Lutheran Board of Missions of the Lutheran Free Church. She retired in 1960 and returned to her native land of Norway where she lived till the time of her death.

Inga Helland's brother was the Rev. Jonas Helland, who served in the LFC and the AFLC. He passed away in 1979 and his wife lives in Willmar, Minn. Miss Helland was sympathetic with and contributed to the work of the AFLC after her retirement in Norway. Many of the readers of *The Lutheran Ambassador* knew her as she traveled among the churches on her furloughs. We thank God for this servant. Blessed be her memory.

Mrs. Amos Dyrud

New Lutheran church picks Milwaukee

After a deadlock developed between backers of Chicago and Minneapolis as headquarters for the new Lutheran Church which will come into being in 1988, in all likelihood, a compromise choice was made, Milwaukee, Wisconsin.

Setting up headquarters in Chicago was felt to be too costly. Minneapolis was rejected by some as not representing well the new image the church, which will be called the Evangelical Lutheran Church in America, would like to project, one of reaching out to minorities.

The merger will bring together the present American Lutheran Church, the Lutheran Church in America and the Association of Evangelical Lutheran Churches.

The Central Area Bible Conference

The Central Area Bible Conference this winter was held at Portland and Mayville, N. Dak., Jan. 31-Feb. 2. Host congregations were Valley Lutheran, Portland, and Ny Stavanger Lutheran, Buxton, Kerwin Sletto, pastor.

At the opening service on Friday

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at Valley Lutheran, Rev. Lyndon Korhonen, Culbertson, Mont., spoke on the first eight verses of John 17, the High Priestly Prayer of Jesus. He said that the prayer is the heart of the Son conversing with the Father and that that is what all true prayer really is, the child talking with the Father. In the Friday night message Pastor Korhonen emphasized the fact that Jesus prayed to be glorified by the Father that He might glorify the Father. In summary, he gave three prayer requests: 1) pray that the Son will be glorified; 2) pray that the saved will keep the Word; and 3) pray that the world will receive the Son.

On Saturday night the service was held at the classroom-auditorium of Mayville State College, where the day sessions were also held. The Hosana (Children's) Choir of Trinity Lutheran Church in Grand Forks, N. Dak., sang, under the direction of Mrs. Bruce Dalager.

Pastor Korhonen used verses 9-17 of John 17 as his text. He gave four main points: 1) Jesus prayed for those not of the world, but who belong to Him. He said that Christians are *in the world*, as to location, but not *of the world*, as to source of life; 2) He prayed for those left in the world; 3) Jesus prayed that Christians might have joy in this life; and 4) He prayed that Christians should be kept from the evil one. Pastor Korhonen then showed how Christians should follow Jesus' example in praying for one another.

In the last conference service, back at the church on Sunday morning, which was also the installation service for Rev. Eugene Enderlein as execu-

tive director for AFLC World Missions, Pastor Korhonen preached on the last nine verses of John 17, 20-26. Here Jesus prayed for all who are sent on a mission, and that includes all believers. He said of Christians, you 1) have been sent on a mission, to represent Jesus; 2) have been prepared; 3) have been prayed for; and 4) have been given power for the mission. That power comes from Christ in you. Pastor Korhonen closed his message with the question, "Lord, what do you want *me* to do?"

The Bible studies, four of them, were taught by Pastor Bruce Dalager, Grand Forks, N. Dak. He also considered John 17, which was the conference text under the theme "Pray as Jesus Prayed."

On Saturday afternoon Pastor Richard Snipstead, AFLC president, led a discussion hour on Association work. He brought greetings from the mission field in Brazil where he recently visited. Pastor Enderlein brought firsthand news from India.

A Women's Missionary Federation workshop was conducted at noon Saturday, led by Mrs. Wendell Johnson, president. That noon the men and children present at the conference ate their noon meal at Valley Lutheran, served by the men of Valley and Ny Stavanger Churches.

The Central Bible Conference was one of three held in the Association this winter. The others were held in DeKalb, Ill., and Kirkland, Wash., and will be reported on later.

(Ed. note: We regret that pictures taken at the Conference did not turn out due to either mechanical or human failure, perhaps both).