

THE LUTHERAN AMBASSADOR

March 15, 1983



*Hosanna
Blessed
is he
that cometh . . .*

The Triumphal Entry
Louma Photos

AT THE MASTER'S FEET



Pastor Emerson Anderson

Counting our Easter blessings

When God created the first man, he was perfect. There were no blemishes in Adam. He was in the image of God and it was very good. Adam was to subdue the earth. Instead, he sinned and brought ruin on himself and his offspring. There is a solidarity in the human race as God sees it. He looks on all men as being in the first man, Adam. When sin and death came upon him, it also came upon all his children. Man has failed to fulfill the purpose for which God created him.

But God sent another man. He calls Him the last Adam (I Cor. 15:45). He was sent to head up a new race. He lived perfectly and died undeservedly, and in so doing He paid in full the debt of sin for every man. Of Him, John the Baptist wit-

nessed, "Behold, the Lamb of God which taketh away the sin of the world" (Jn. 1:29). This is the One we meet on Easter morning coming forth from the grave with a glorified body to continue the ministry of the last Adam. He invites us to join ourselves to Him that He may be our new, glorified Head. What blessings are ours when we do! Let's consider some.

Through this glorified Christ we become members of a race of people fully accepted by God. "He was raised for our justification" (Rom. 4:25b). In Him we are under the promised blessing of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I Jn. 3:1a). So it follows, "and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17a). Ponder this deeply. You couldn't be richer.

"I know that my Redeemer lives;
What comfort this sweet
sentence gives!
He lives, He lives, Who once
was dead;
He lives, my ever-living Head."

Further, God's Word teaches us this glorified Christ was raised for us that we might have an able and eternal High Priest. He has been chosen from among the people to minister as mediator for us in God's presence. What a blessed High Priest He is. He loves us. He is acquainted with our infirmities. He has lived where we live, and knows. "The Word was made flesh, and dwelt among us" (Jn. 1:14). He has been tested in every way as we are tested and, therefore, can sympathize with our weaknesses (Heb. 4:14, 15). He

abides forever and always lives to pray for us (Heb. 7:24, 25). We have a faithful Redeemer and an able High Priest. We are well provided for.

"He lives to bless me with His
love,
He lives to plead for me
above,
He lives my hungry soul to feed,
He lives to help in time of
need."

Last, consider that He was raised gloriously that we, too, might be glorified. "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). This is precious for us who live in the place of death and decay. Like many others, I have stood at the graves of my parents. I love them. I know that better now than when they lived. If I think of them for long, I truly miss them. Then this glorified Christ comes to me. He reminds me His resurrection is the beginning of a resurrection for all who come under His headship. I shall see my parents again. Oh happy reunion! I am encouraged and my heart says thank you, and God hears it. It is acceptable worship.

"He lives and grants me daily
breath;
He lives, and I shall conquer
death;
He lives my mansion to prepare;
He lives to bring me safely
there."

O God, You have given us such precious blessings in Easter. Thank you, for every one of them. Thank you, that we will some day stand within the heavenly city with our risen, glorified Savior. We could not ask for more. Thank you, in Jesus' name, Amen.

THE LUTHERAN AMBASSADOR

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

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Send \$10.00 subscription to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn.

Volume 21 Number 6

USPS 588-620

"What benefit do we have from the resurrection of Christ?"

Explanation of the Catechism

The resurrection gives us power to arise from spiritual death, and to live a new and holy life.

Two pastors of the church discuss this question on this and the following pages.

When I read that statement from the Catechism I think of the phrase "Resurrection Power." I don't believe we can understand with our tiny human minds what that really means. How many times have we heard that "Our Christian faith revolves around Christ's resurrection." How important that is for every believer to understand and say "Amen" to.

What do you think of when you hear the word "power"? I remember that when I was a child my grandpa had a big steam engine and he used to say in Norwegian, "Ya, there is silent power." In the same way to us, today, power means huge four-wheel drive tractors. It is a jet taking off from the runway. It is a rocket carrying men to outer space. It is an atomic warhead hitting its object. This is power as our eyes and minds comprehend it so easily in our everyday living.

But, I want you to switch mental gears with me. May we set our minds on God's resurrection power, which will keep us from spiritual death, that we might live a new and holy life. Romans 6:10 states: "The death He died He died to sin, once for all, but the life He lives He lives to God." Did you catch that? Jesus Christ died to sin, once for all. Then

verse 11 states: "So you also must consider yourselves dead to sin." In my ministry here in Dalton, Minn., I have had several funerals every year. I proceed ahead of the casket down the center aisle of the church and all the people rise. When that happens, I almost always run the name of the deceased through my mind and I say to myself and to God: "Yes, on resurrection day you (name) will rise and live forever, as you have put your trust and belief in your risen Lord." (And it will be more than the creaking of this church floor.) The trumpet will sound, Christ will appear in the clouds with legions of angels. Then every eye will see Him, every knee will bow, and every tongue confess Jesus Christ as Lord. We will all witness the power of resurrection.

I wonder, did you notice in Romans 6:11, we are to be dead to sin? Oh, I believe in this rocket age we live in, we must sit up and take notice of that verse. Because it seems the world lives just the opposite. The world is alive to sin and dead to God's righteousness. This verse really came alive to me when I attended a Bill Gothard seminar. He put it this way, "Think of someone lying in a casket. Now temptation comes strutting by, but this dead body doesn't move or even notice, because he or she is dead. That is the way we are to react to sin. We are to be *dead* to sin." The Scriptures tell us, "Do not yield to sin, but yield yourselves to God."

Now I want you to understand that you don't have to die to experience resurrection. Resurrection gives us power over spiritual death right now, today, to you who are reading this

article, to live a new and holy life. Have you witnessed this in yourself or maybe in someone you know? That is resurrection of a life lived in sins, changed to a life living for God. It all hinges on Christ being raised from the dead. We have that same promise; therefore, we, too, might walk in newness of life. This is what happens every time spiritual blindness is healed. We see with new eyes, we praise God with new lips, we work for His Kingdom with new zeal. Yes, lives are resurrected because of Jesus Christ's resurrection. *Praise God.*

I pray through this article (an intercessory prayer) that the resurrection of Jesus Christ will become more precious to you and your loved ones. This is why Easter is the greatest event on the Christian calendar. Everything—our faith, forgiveness, salvation and a new and holy life—

"Now I want you to understand that you don't have to die to experience resurrection."

all belong to the Christian today, right now. When we come to understand this, that is what resurrection power means.

I would like to conclude with this story. Last night my little boy confessed to me some childish wrong and kneeling at my knee he prayed with tears: "Dear God, make me a man like Daddy, wise and strong; I know you can." Then while he slept

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by Pastor Merle Fagerberg,
Dalton, Minn.

The resurrection assures us that our bodies shall arise in glory on the last day.

Throughout time, there have been prophets, self-appointed or otherwise, who have made predictions about the future of planet Earth and all its inhabitants. For the most part their predictions have been foreboding messages of worldwide destruction brought about by any number of reasons.

As Christians, we look to God's Word in order to assess the reliability and accuracy of their various predictions. Although we might differ with some of their particular predictions, we do agree that the world's time is limited. Much of what goes on around us now convinces us that the end of the world is near and that Jesus will soon return as King of Kings to judge the living and the



By Pastor Gary Jorgenson,
Stanley, N. Dak.

POWER . . .

I knelt beside his bed, confessed my sins, and prayed with low-bowed head: "O God, make me a child like my child here: pure, guileless, trusting Thee with faith strong and sincere." Yes, my Christian friend, that is the beginning of living a new and holy life in Christ.

Thank you for your attention and time in reading this article. My prayer is, God give you resurrection power to live a new life to Him. Your reward is found in Romans 6:22, 23. Read this today. *Have a blessed Easter.*

dead.

But there is one major difference between the Christian view of the future and that presented by the non-Christian prophet of doom. As Christians, we need not fear the future, come what may, because we believe that God will sustain us through any earthly trials and that some day we will be delivered from this world, given a new and glorious life free from all pain, sorrow, sin and death.

The apostle John wrote: "Then I saw a new heaven and a new earth, for the first heaven and first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, 'Now the dwelling of God is with men, and He will live with them. They will be His people, and God Himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.' He who was seated on the throne said, 'I am making everything new!' Then He said, 'Write this down, for these words are trustworthy and true.' He said to me: 'It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will inherit all this, and I will be his God and he will be My son' (Rev. 21:1-7).

Believer, rejoice in this hope!

But what gives us cause for such hope? The answer to that question is: the resurrection of Christ. The third great benefit we reap from the resurrection of Christ is that His resurrection assures us that our bodies shall arise in glory on the last day.

Numerous Scripture passages show that because Christ lives we, too, will live.

Jesus Himself said, "I am the resurrection and the life. He who believes in Me will live, even though he dies; and whoever lives and believes in Me will never die" (Jn. 11:25-26).

The apostle Paul wrote to the Roman Christians, "... we wait

**"Believer,
rejoice in
this hope!"**

eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved."

Paul wrote to the church at Thessalonica, "We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in Him. . . . And so we will be with the Lord forever" (1 Thess. 4:14, 17).

Peter affirmed his hope in his first epistle, "In His great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil, or fade—kept in heaven for you" (1 Pet. 1:3, 4).

The necessity of the doctrine of our bodily resurrection

The message of the resurrection was central to Peter's sermon on Pentecost, the birthday of the Church! The Church is founded on the fact of the resurrection of Christ. The hope of our subsequent resurrection is inextricably connected to that great first Easter event.

It is unavoidable, then, to conclude that the hope we hold for our own resurrection is a primary and fundamental article of the Christian faith. Without this doctrine there can be no true Christian faith or distinctive Christian point of view.

The Apostle Paul sums up quite well the necessity of and the relationship between Christ's resurrection and ours in I Cor. 15:12-20: "But 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? If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith. 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. For if the dead are not raised, then Christ has not been raised either. And if Christ has not been raised, your faith is futile; you are still in your sins. Then those who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are to be pitied more than all men. But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep."

Without either the doctrine of Christ's resurrection from the dead or the doctrine of our resurrection on the last day Christianity cannot exist. They are each essential to the faith and inseparable from each other.

Down through history the Church has affirmed these truths. All three

Apostles' Creed: "... at the last day will raise up me and all the dead, and will grant everlasting life to me and all who believe in Christ."

The writers of the *Augsburg Confession* testified, "At the consummation of the world, Christ shall appear for judgment, and shall raise up all the dead" (Article 17).

The relationship of this benefit to the other benefits of the resurrection

When considering the benefits of the resurrection of Christ as they pertain to us, the question may well arise as to which benefit is most significant.

I remember while I was in seminary a question being asked which I

them the Christian walk was worth it for that reason. Still others felt that if all you have is one go at life with no possibility for eternal reward or potential for eternal punishment, the Christian life would not be worth the effort. Each answer has its own special merits. I am convinced however, that beyond its provocativeness, the question was at best superfluous.

If we were to reduce the three benefits of the resurrection given in our catechisms to three single word terms they would be: 1) justification 2) sanctification and 3) glorification. Here, as in the relationship between Christ's resurrection and ours, there is both distinction and inseparability.

Luther himself stated, "If we are, at the last day, to rise bodily, in our flesh and blood, to eternal life, we must have had a previous spiritual resurrection here on earth" (from an epistle sermon for Easter Wednesday).

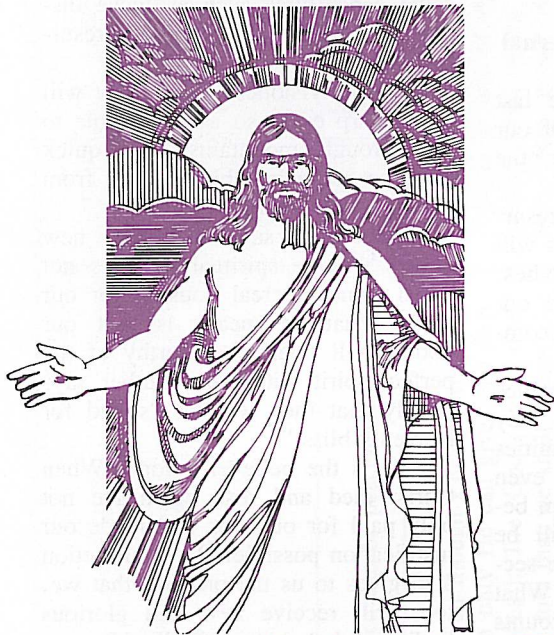
Justification, then, must precede both sanctification and glorification. The two are dependent upon it.

Yet while the fact is that we are justified solely through faith in the merits of Christ and this fact must be predominant in our theology, we must also remember that "faith without works is dead" (James 2:26) and that once justified we are exhorted to walk in a manner worthy of the calling we have received (Eph. 4:1).

Is there any incentive to embark on the Christian pilgrimage, to endure the disciplines and struggle with our old sinful nature? The answer is yes. Paul wrote to Titus: "For the grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave Himself for us to redeem us from all wickedness and to purify for Himself a people that are His very own, eager to do what is good" (Titus 2:11-14). Here both the fact of our justification and the hope of our glorification are listed as reasons for our sanctification.

The hope of our ultimate glorification is cited elsewhere in Scripture as

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*"I am the
resurrection
and the life.
He who believes
in Me
will live, . . .*

John 11:25

major ecumenical creeds profess the doctrine of Christ's resurrection and ours. "I believe in the resurrection of the body; and the life everlasting" (Apostles' Creed). "I look for the resurrection of the dead and the life of the age to come" (Nicene Creed). "At His coming all men shall rise again with their bodies and give an account of their deeds. Those who have done good will enter eternal life and those who have done evil will go into everlasting fire" (Athanasian Creed).

Martin Luther wrote in his explanation to the third article of the

think is closely related to this presentation. The question was asked, "Would you choose the Christian walk even if there were no hope of eternal life?" Answers ranged from emphatic "yeses" to emphatic "noes" with many taking a mediating position, "I don't know." The question was thought-provoking, to be sure. The ensuing discussion was most interesting. Some felt that being justified, so as to gain peace with God, even if only temporal, was enough benefit to warrant it. Others felt that the Biblical ethic was the most sensible and socially useful of any. For

ALLELUIA!

Alleluia! Alleluia! Alleluia!

*O sons and daughters, let us sing!
The king of heaven, the glorious
King,
O'er death today rose triumphing.
Alleluia!*

*That Easter morn, at break of day,
The faithful women went their way
To seek the tomb where Jesus lay.*

*An angel clad in white they see,
Who sat, and spake unto the three,
'Your Lord doth go to Galilee.'*

*That night the apostles met in fear;
Amidst them came their Lord most
dear,
And said, 'My peace be on all
here.'*

*When Thomas first the tidings
heard,
He doubted if it were the Lord,
Until He came and spake the Word:*

*'My pierced side, O Thomas, see;
Behold My hands, My feet,' said
He,
'Not faithless, but believing be.'*

*No longer Thomas then denied;
He saw the feet, the hands, the
side;
'Thou art my Lord and God,' he
cried.*

*How blest are they who have not
seen,
And yet whose faith hath constant
been,
For they eternal life shall win.*

*On this most holy day of days,
To God your hearts and voices
raise
In laud and jubilee and praise.*

Jean Tisserand (?)

(from The Church Hymnary)

HOPE . . .

motivation for godly living. Peter, in his second epistle wrote, "But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless" (II Pet. 3:13-14, NAS).

Paul spends chapters 5-8 of the book of Romans considering each of these benefits in detail.

The nature of the believer's resurrection body and the eternal glory awaiting him

What awaits us then, at the last day? What will be the nature of our resurrection bodies? What is the glory we will share for eternity?

First, we affirm that in the resurrection at the last day, our souls will be reunited with our former bodies. How this will occur is beyond our comprehension but will be accomplished by almighty God.

We will reassume the same bodies we had in our earthly life but they will have new and superior qualities and characteristics. They will even exceed the sinless body of Adam before the Fall because they will be fashioned after the image of the second Adam, Jesus, not the first. What we glean from the Biblical accounts of Jesus and His glorified body is helpful in better understanding what our resurrection bodies will be like. We are told, in Phil. 3:21, that Jesus will "transform our lowly bodies so that they will be like His glorious body." This transformation will be instantaneous. "We will all be changed—in a flash, in the twinkling of an eye" (I Cor. 15:51, 52). The transformation will be for eternity. "For the perishable must clothe itself

“. . . our souls will be reunited with our former bodies."

with the imperishable, and the mortal with immortality" (I Cor. 15:53).

According to the Apostle Paul, our resurrection bodies will also be glorious, powerful and spiritual (I Cor. 15:43, 44).

Age, anxiety, or disease will no longer affect it. None of the consequences of the Fall will remain. It will also be glorious in that it will reflect God's own glory.

The resurrection body will be powerful in that it will lack no necessary endowments for the service of God in the next life. We will have unusual capabilities such as those displayed by Christ following His resurrection.

Luther envisioned, "The body will have sharp eyes, so as to be able to see through mountains, and quick ears, so as to be able to hear from one end of the earth to the other."

When Paul says that our new bodies will be spiritual he does not mean some ethereal housing for our soul. What he means is that our bodies will finally be worthy of the perfect spirit within us. Luther says simply that they will be "suited for heavenly bliss."

This is the believer's hope. When Christ died and rose again He not only paid for our sins and made our justification possible. His resurrection also gives to us the promise that we, too, will receive new and glorious bodies and that we will live forever in the presence of our God. There will be no more pain, sorrow, sin or death. They will all pass away. There is reason for our faith. There is purpose for godly living.

"Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ" (II Peter 1:10-11).

(Biblical quotations are from the New International Version unless otherwise noted.)

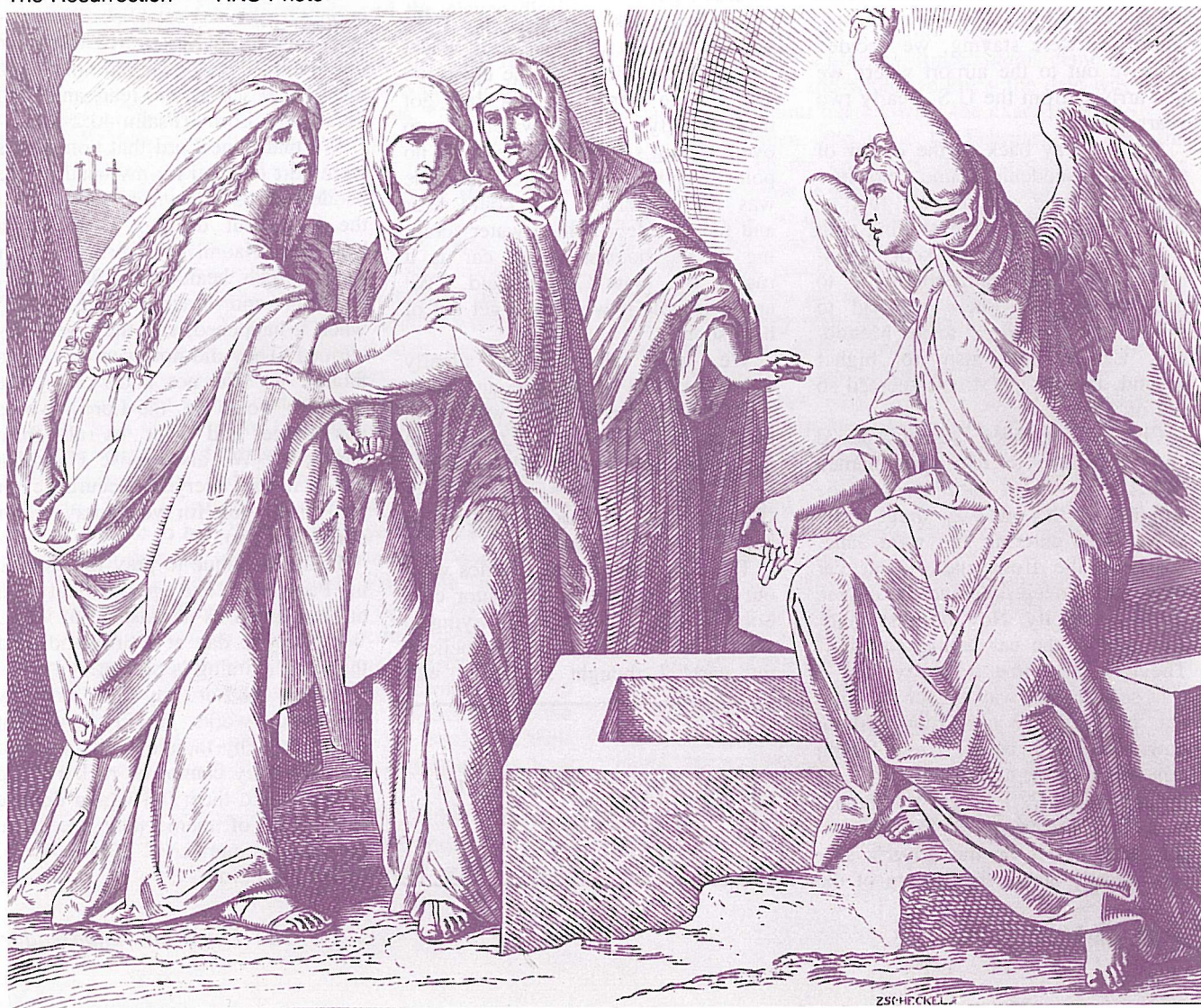
An Easter Prayer

O Christ, our risen Redeemer:

Eternal, unbroken thanks to Thee that on the first, glorious Easter Thou didst mightily prove Thyself the Lord of life and of death itself! Help us all to stand gratefully before the empty tomb, there to acclaim Thee our mighty God, our merciful Savior! Grant us, through trusting faith, to know that, because Thou livest, we, too, shall live and that Thy resurrection is our pledge of life eternal! O Jesus, on this glorious Easter let us rise with Thee to the heights of soul happiness, casting off all gloom of despondency, conquering our sorrows and pains, defeating the fear of death, overcoming all doubt, and, beholding Thee as our resurrected Lord, find new faith, new courage, new holiness of living! Enrich us with this Easter gift, our risen Christ; for we pray these petitions in Thy holy name! Amen.

Dr. Walter A. Maier, Sr.

The Resurrection RNS Photo



world missions

The Lord delivers

by Mrs. Charles (Joyce) Knapp

December 1, 1982, found us in Asuncion, Paraguay, once again. This time we were able to go as a family and take Naomi Beaman along with us. She had come to Paraguay to renew her visa to Brazil for another three months. She spent two weeks helping us and seeing some of the interesting things unique to this country.

We finished our business early in the morning of Dec. 1 and decided to show some of the "sights" of Asuncion to Naomi before driving back to Hernandarias late in the day. We were still at the zoological gardens when it began to rain. Since we still had a little time before dinner would be served at the Mennonite Center, where we were staying, we decided to drive out to the airport where we had arrived from the U.S. nearly two years before.

On our way back to the center of town, we suddenly found ourselves driving in one and a half feet of water. Many cars were stalling, but with God's help our car kept "treading water." The rain continued to pour down. We knew we had to make a left turn to get to the Mennonite Center and also to higher ground. But all the streets seemed so full of water!

Charles continued straight ahead until we came to the street named Brazil. We began turning onto the left lane of the one-way street while a bus was entering the right lane. Suddenly the front end of our car went into a deep hole and the engine stopped abruptly. Now the distributor was wet so the car would not start. The bus had some difficulty, but it was soon on its way up the hill and out of sight. Water kept rushing down the street at us, while falling rain added to the amount.

Charles said, "I've got to get out of the car and try to dry off the distributor." Water on the driver's side was already above the bottom of the

door and seeping in on the floor. So Rachel and I moved to the back seat with Naomi and Rebekah. Then Charles could get over and open the passenger-side door, and without stepping down into the knee-deep, rushing water, he climbed onto the hood. This time it was a real blessing that the hood opens up near the windshield. In a moment he was sitting on the engine, with the rain pouring down, trying to dry off this most important part, the distributor. Soon Charles was back in the car, trying to start the engine. But it wouldn't start. So for a second time he got out into the rain and tried to dry the distributor cap. Then he tried to start the car again, but it still wouldn't go.

A diesel pickup now in the right lane was caught with one back wheel in a hole and the other one up in the air. So he kept spinning but got nowhere. By this time water was up over Naomi's ankles. There is no point ruining one's shoes! So she was now barefoot. We could hear and feel the debris-filled water scraping on the bottom of the car as it rushed by. Now Charles said, "We are in trouble if we do not get out of here soon!"

We were all praying silently throughout this whole time and knew that God was the only one who could help us. It would take a miracle to get us and the car out of there safely. I, at least, was trying to think of "human ways" that God might use to help us out of that situation.

Then for a third time Charles went out to try to dry the distributor cap. Soon he was back in the car trying to start it again. I could hardly believe my ears! I thought at first I was

"Water kept rushing down the street at us, . . ."

dreaming! The car started immediately! Charles backed the car out of the hole into the intersection. Then we went ahead on the street on which we had been going. The diesel pick-up was still stuck. But the Lord had gotten us out. As we drove down the street, we discovered that the left front tire was flat. We drove about half a mile to a gas station and higher ground, changed the tire and went on to the Mennonite Center.

We praise the Lord for taking care of us and all the details. He even saw to it that we got back to the Center 15 minutes before they would have stopped serving. Thus we were able to have a good dinner, after all that had happened. The Lord had truly worked His miracles toward us. I feel as the Psalmist, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" (Psalm 40:2-3).

We thank the Lord that none of us were hurt badly. I hit my head on the padded windshield visor when we hit the hole, but did not even get a headache. Naomi got a bruise on her knee, which healed in a few days. Rebekah and Rachel were asleep when it happened, and they were unharmed. They did not even cry. Even though we did not know what the outcome would be, the Lord gave us His peace and kept us all from panicking. We also praise Him that this is not an everyday occurrence for us. Thank you for your prayers for our safety also.

Please continue to pray for us here in Paraguay. The government still has not given us permission to work. We take one day at a time and trust that God's timing is perfect.

"Many, O Lord my God, are Thy wonderful works which thou hast done, and Thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbered" (Psalm 40:5). Praise the Lord!

editorials

BEFORE AND AFTER

We have all seen Before and After ads. A person is shown before and after losing weight. A house is pictured before and after a paint or siding job.

To change the metaphor, Good Friday was before, Easter morning was after. Peter's denial of Jesus was before, his life of courage and martyrdom was after. The scattered Eleven was before, the march of the heroic Apostles was after. We live on the sunny side of the resurrection; may we live in full confidence, truly believing in the victorious Jesus.

The one fact which had been established in the gray light of early Easter morning was that the tomb was empty. The large sealing rock had been turned away from the grave's opening. The burial clothes lay limp in the tomb's coolness. Two angels stationed there heard Mary respond to their question about her crying, "They have taken away my Lord, and I do not know where they have laid Him." Note the *uncertainty*.

Odd, isn't it, that the women and the eleven disciples weren't thinking resurrection? "O slow of heart to believe!" Sometimes we're that way, too. We're told something will happen, but put little credence in the information. Later on the person tells us, "Didn't I tell you?" The followers of Jesus were puzzled at first. Just the fact that the grave was empty didn't make all the difference to them. That alone wouldn't have made them fearless.

But then the *revelation* came, and it came first to Mary Magdalene, that one who loved much because she had been forgiven much. She was faithful at the cross, as were some others. Thank God for faithful women who have more than once had to hold homes together and more than once a congregation together.

It is a tender scene John sets before us. Mary weeps. She has been to the tomb, had run back to tell Peter and John that the body of Jesus was gone. They had all come to the burial place and apparently she was now alone, weeping. Then it was that a man she mistook to be the gardener spoke to her. "Where have you taken Him?" she pleads. And then the speaking of her name: "Mary."

Do you remember the "This Is Your Life" television series and how faces would light up as old familiar voices were heard? So did Mary's countenance take on life again and she responded, "Rabboni (Master)."

The same thing happens today as people believe in Jesus. They have heard of Him with the hearing of the ear, but it is nothing personal, mind you. But when their spiritual eyes are opened warmth floods life and they hear Him call their name.

Witness has followed revelation. It is the conviction of the Christian Church that Jesus arose bodily from the grave. Away with the nonsense that the resurrection was

only spiritual. From those who preach so, turn away. We don't go to Jesus' grave except to see the site of a historical event, and really no one knows the place with certitude. At any rate, He is not there. Christ was raised from the dead for our justification. His sacrifice for sin was acceptable to God the Father. Further, He has halloed the grave for the believer.

Mary Magdalene was the first witness of the empty tomb. Now she returned to bring a greater witness: "I have *seen* the Lord." This was the beginning of Christian witness and it still goes on. Look at the New Testament record. There are two parts to the evangelical message: Christ died for us and He rose again, the Atonement and Resurrection.

As Mary went forth, and the Apostles, so must we, if we know Him as Lord and Savior in our lives. There is much to do. God grant that we will do it in this day of grace, in this time we have.

Christ is risen!

WE MISSED IT

We never thought it would happen, but it did. The 500 issue of *The Lutheran Ambassador* came off the press a month ago and while we knew the date was near, it passed by without our knowing the exact time.

Actually then, the issue of February 15 was the 500th issue. All the copies of all the issues in one pile would make quite a sight. And while, laid end to end, they probably wouldn't reach to Seattle, they would stretch out for quite a ways.

We're not going to give any data about the *Ambassador* here. If you are interested, some information about facts and history can be found in an article on the magazine in *The AFLC: Twenty Years of Beginnings and Blessings* (page 26), published last year.

These are not easy days for the *Ambassador*. A dramatic increase in the subscription rate voted last year by the annual conference has caused us to lose some subscribers. We are, of course, grateful for the many more who are staying with us, and even new ones join us. But it hurts when anyone leaves us because they feel they can't afford us any more.

It is to be hoped that our congregations can work something out to help their readers continue as subscribers. Some are doing that.

In any anniversary of something good and pleasant one is certainly conscious of God's beneficent hand. And that is surely so in regard to this milestone in the life of the *Ambassador*. God has provided. God has been gracious. He has blessed the work. While any official staff has always been small, a host of people have taken a share in producing our church paper. A sincere thank you to them all.

◇

EDITORIALS . . .

And thanks above all to the Lord God who has enabled and sustained. We trust that these efforts have been to the praise of His name through Jesus Christ and will continue to be that.

“So we are *ambassadors* for Christ, God making His appeal through us” (II Corinthians 5:20).

THAT FINAL REPORT

It is recommended that one take note of the good features of something before noting the painful realities or making criticisms. With that in mind let us look at the final report on Budget Receipts for 1982-83 in the AFLC.

First, the good news. Receipts were \$2,025.83 above the year previous. The deficits in receipt of goals were less this year for the Seminary—\$3,622.27 to \$7,119.78 and Praise Program—\$916.31 to \$1,886.78, than last year. That is the good news.

The less encouraging news (we refrain from using the term “bad news”) is that only 86 per cent of the goal was attained, in comparison to last year’s 96 per cent. The shortfalls in General Fund, Bible School, World Missions and Home Missions ranged from \$12,028.96 for the first to \$58,461.08 for the last named.

The shortfalls in the Bible School and Mission funds are irksome because all three agencies enjoy high visibility in our church. People are aware of them and take pride in them. So it is difficult to know why the goals so badly outdistanced the giving.

The most likely answer is the economic recession in our country and the depressed farm economy. We don't have many people in industry. We have many more who either farm or are dependent upon farm-related business. It is safe to assume that there has been some "hurting" also among us.

This issue contains information showing the advances in income to the total budget through congregational and individual gifts and grants over a number of years. Grants from Lutheran Brotherhood Insurance have been a part of Home Missions for a number of years and that should be kept in mind as one looks at those figures.

The record really shows growth in giving, especially when one notes the giant climb in 1981-82 of over \$206,280. When one takes into account the Lutheran Brotherhood grant this year, there was a decrease in personal and congregational giving.

What does it tell us? Are we at a place where we

★ ★

God often comforts us, not by changing the circumstances of our lives, but by changing our attitude towards them.

S. H. B. Masterman

★ ★

must catch our breath a little before moving on? Much depends, too, on the growth we experience. Local operating costs will continue to go up so there is more competition for the contributed dollar. Already the Association causes must compete with Christian radio and TV programs and assorted mission appeals for funds and that will never be avoided completely.

At any rate, various people in authority and with more facts at their disposal—the Stewardship Board, the Budget Analysis Committee, the administration, including the Co-ordinating Committee—will be studying the facts and figures and will be advising the church both before and during the annual conference next summer about what kind of goals we should set.

There is no question about there being needs in God's work in the world. On that we can all agree. And that makes it painful to think about holding back (God forbid) or cutting back. But what are the realities? What is the vision now? Is it still there? All kinds of questions.

Think about these things. Pray about the. Look at the records. What is done (or was not done) is done. This is a new year and a new challenge awaits us. Let us be up and doing.

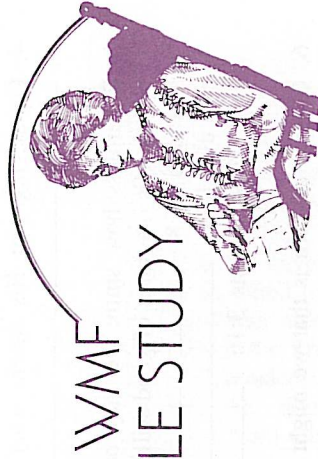
THE INCREASES IN ASSOCIATION INCOME THROUGH CONGREGATIONAL AND INDIVIDUAL GIFTS AND GRANTS OVER A 12- YEAR PERIOD

The amount given is the increase over the previous year. The figures in parentheses are the grants given by Lutheran Brotherhood Insurance to Home Missions. They are figured into the total receipts for the year.

<i>Year</i>	<i>Increase in receipts</i>	
1971-72	\$45,531.51	
1972-73	7,238.95	
1973-74	27,522.37	
1974-75	55,713.46	
1975-76	20,456.73	
1976-77	23,723.82	
1977-78	63,356.80	
1978-79	60,221.96	(\$29,750)
1979-80	82,410.08	(\$41,123)
1980-81	9,658.63	(\$54,371)
1981-82	206,280.52	(\$63,993)
1982-83	2,025.83	(not available)

Explanation: In the fiscal year 1979-80, income from the sources noted above was \$82,410.08 more than in the previous year. \$41,123 was received from Lutheran Brotherhood for Home Missions that year, but the gifts from congregations and individuals was still about that same amount more than the year before. The next year, 1980-81, income was up only \$9,658.63 over the year previous. Lutheran Brotherhood had contributed \$54,371 to Home Missions. Actually, income from congregations and individuals had fallen over \$44,000 from the year before.

April, 1983



WMF BIBLE STUDY

FRUIT OF THE SPIRIT

PEACE

Galatians 5:22-23

Peace is one of the most sought-after fruits among men today. It is regarded as one of the supreme attainments in the world, yet it is so often absent. Many people do not find peace because they do not understand what peace is or how it is produced. Some turn to the occult, drugs, alcohol and tranquilizers to try to find it. When Christ was here on earth He placed a very high priority upon peace.

1. What did Christ say, in Matthew 5:9?

Peace is not something that comes easily. God's Word does not picture that path of peace as a path covered with rose petals but rather it requires a humble heart and lowly spirit to travel a path that does include adversity.

2. What does God's Word tell us about this path of peace, in Psalms 34:14 and I Peter 3:11?

W. Phillip Keller in his book *A Gardener Looks at the Fruits of the Spirit* describes peace. Have someone find that definition in that book.

3. Who is the source and supplier of peace?

a. Numbers 6:26b

b. Job 22:21

c. Isaiah 45:7

d. John 16:33a

e. II Corinthians 1:2

f. Colossians 1:20

God is known as the God of all peace. God has always, all through human history, come to men in peace and with good will.

19. What does James 3:18 mean?

20. Discuss some of the ways that we as women can be peacemakers in our home.

21. Let us always remember, however, that even though Christ is our personal Savior and we have the peace which only He can give, this does not mean that we shall not have any enemies in life. God's Word does not give any such promise, instead we are told that we shall endure affliction, adversities and tribulation.

John 15:18

There is one point we should never forget—a quarrel takes two people. The one who continues to be hateful and abusive is the one who has the problems with inner darkness. The one who lovingly gives of himself and remains cheerful is the one that is at peace. As God's children we do not have to be victims of those who belittle us. We can be at peace with them, even as Christ was. Let us not let them destroy our peace. Let us continually follow Christ's example.

22. What are some attitudes that may stand in the way of having this peace?

a. I Samuel 2:3

b. Titus 3:3

c. Psalm 15:3

d. James 3:14a

e. I Corinthians 10:24a

23. What kind of person is a person of peace? Isaiah 57:15

24. What great honor becomes ours as peacemakers? Matthew 5:9

Hymn Suggestion: "It Is Well With My Soul."

Mrs. Robert Dietsche

4. On the night of His advent what did the angels declare? Luke 2:14-15 _____
5. Regardless how sinful we may be, how selfish we are, how much we oppose His overtures of good will to us, Christ comes to us in peace:
 - a. Psalm 85:8 _____
 - b. Luke 1:79 _____
 - c. II Thessalonians 3:16 _____
6. Christ's concern is that we might experience the redemption that He has made possible through Calvary and that we might be renewed. Jeremiah 33:6-9. When Jesus walked on earth as a man He came in peace and the impact of this peace changed lives.
7. What occurred in the following references?
 - a. Luke 19:1-10 _____
 - b. Luke 5:1-11 _____
 - c. John 8:1-11 _____
8. Though Christ's enemies were at war with Him, He was at peace with them. Read Luke 23:24. _____
9. What does Christ say in Matthew 10:34? _____
Is Christ contradicting Himself in this verse? _____
What does this verse mean? _____
10. What unalterable fact must we always remember? Malachi 3:6a _____
God never changes, neither does Christ change His approach to men.
11. What is Christ's bequest to His disciples in John 14:27? _____

Christ imparts a very rich legacy to His disciples. He who is known as the "Prince of Peace" in Isaiah 9:6 became flesh and carried this peace about in His own person, dying to make it ours, leaving it as the heritage of His disciples on earth and implants and maintains it by His Spirit in His disciples' hearts. The peace that Christ leaves He gives. He does not give as the world gives.

12. To whom does God promise this peace?
 - a. Psalm 29:11 _____
 - b. Psalm 85:8. There is also a warning in this verse. _____
 - c. Galatians 6:16 _____
 - d. Ephesians 6:23 _____
 - e. Isaiah 57:19 _____
13. To whom does God deny this peace?
 - a. Isaiah 48:22 _____
 - b. Isaiah 59:1-8 _____
 - c. Romans 3:15-18 _____
14. What are some of the blessings that are ours because of this peace?
 - a. Psalm 4:8 _____
 - b. Jeremiah 34:5a _____
 - c. Isaiah 26:3 _____
 - d. Ephesians 2:14-18 _____
 - e. Philippians 4:7 _____
15. What does our Lord command us to be in Matthew 5:9? _____
16. What will please the Lord and what is the result? Proverbs 16:7 _____
"Believer, if you desire to win the love of your enemies be sure your ways truly 'please the Lord,' and you will experience the peacemaker's reward!" *Our Daily Bread* by Henry G. Bosch.
17. What is the Lord's command to us in these verses?
 - a. Hebrews 12:14 _____
 - b. I Thessalonians 5:13b _____
 - c. Romans 14:19 _____
 - d. II Corinthians 13:11 _____
18. What is the Lord's command to the Christian regarding other Christians? II Timothy 2:22 _____

THE CHRISTIAN LIFE

Should a Christian belong to a lodge?

It is impossible in a brief article to treat this subject exhaustively. Nor is that necessary. Illuminating books for and against the lodge have been written and are easily available for anyone who wishes to make a further study of the subject. The purpose of this article is merely to call attention to a few considerations which should help to settle the problem for a sincere Christian.

Let it be said at the outset that there are many fine people who belong to lodges and that nothing in this article is intended as a reflection on any individual lodge member.

It must also be borne in mind that there are large differences among lodges both in principle and practices. It is perhaps Masonry that comes to mind first when the lodge is mentioned, and it is with reference to this system particularly that these lines are written.

To the Christian one objectionable thing about the typical lodge is that it is a secret organization. It is difficult to see how membership in a secret organization can be harmonized with the spirit of brotherhood and fellowship which should exist among Christians. Is secrecy not liable to lead to distrust and suspicion on the part of those who have not been initiated into the mysteries? If so, it is inimical to the best interests of the Christian group.

Another serious objection in the mind of the Christian is the requirement of the oath in becoming a member and in connection with the attainment of various degrees. To the Christian the oath is a very serious matter and is justifiable only in connection with very important acts such as in swearing allegiance, assuming public office, and in witnessing. The earnest Christian will seriously hesitate to join a voluntary organization

requiring for entrance the taking of an oath as before God, particularly when the oath involves secrecy in regard to matters that have not been revealed to him.

Here is the way this matter looked to William H. Seward, at one time Governor of New York, U.S. Senator, Secretary of State under Presidents Lincoln and Andrew Johnson. In a speech in the Senate he said: "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

But the chief objection to the lodge from the standpoint of the Christian is the fact that the lodge has a religion and that that religion is not the Christian religion.

Again and again it has been contended that the lodge does not have

"But the chief objection to the lodge from the standpoint of the Christian is the fact that the lodge has a religion and that that religion is not the Christian religion."

a religion of its own. But the best authorities, on Masonry at any rate, definitely insist that it has a religion and is a religious institution.

Perhaps the highest authority on Masonry, is Albert G. Mackey, Past General Grand High Priest and once Secretary-General of the Supreme Council, 33rd degree, for the Southern Jurisdiction of the United States. Among his writings is the "Encyclopedia of Free Masonry." In this Encyclopedia he says: "Masonry is a (religious institution, 'its ceremonies are part of a really religious worship' " (Encyclopedia, p. 60).

"Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good" (Encyclopedia, p. 640).

"Inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?" (Encyclopedia, p. 641).

"Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of Life" (Encyclopedia, p. 594).

Evidently, then, Masonry has a religion. But that religion is not the Christian religion. Let Mackey speak again: "Freemasonry is not Christianity, nor a substitute for it. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth" (Encyclopedia, p. 641).

"Hutchinson and Oliver have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. . . . If Masonry were simply a Christian institution, the Jew and the

(Continued on p. 16)



Letters to the editor

KEEP THE CONCORDIA

Recently our congregation noted an article in *The Lutheran Ambassador*, dated October 26, 1982, from the Aadalen Free Lutheran Congregation of Fairdale, North Dakota, stating that they were opposed to the study and adoption of a new hymnal. They do not stand alone in their thinking. At a recent informal meeting of our congregations, namely, Mt. Carmel and Trinity Free Lutheran Churches of McIntosh, a show of hands indicated that those present in both churches favored keeping the *Concordia* as our official hymnal for worship and order of service.

On November 19th, 1982, the Mt. Carmel Free Lutheran Church held its annual meeting and wishes to hereby go on record as being unanimously opposed to the adoption of a new hymnal for the AFLC. We would also encourage the Association to recommend that all churches use the *Concordia* and same order of service so that wherever one goes to worship in a Free Lutheran Church the same order would be used and you would "feel at home."

Has the Association ever recommended any one hymnal as a hymnal for that purpose? If not, might we

suggest we begin with the *Concordia* since most churches already have that one in their possession.

We would agree that our money for foreign and home missions, seminary, Bible School, etc., certainly is necessary and can be increased, and that our *Concordia*, does, indeed, have some beautiful, beloved and meaningful songs for worship. We are also aware that some of the music is not always easy to sing, but won't any hymnal pose some of that problem?

We would also be concerned that we do not drift away from Lutheran theology in our principles and practices. This is not to suggest that any said committee would let that happen, but we are aware of this problem presenting itself when individuals try to include favorite hymns in a new book.

As secretary of the congregation, I have been asked to write a letter to the editor to be published as it is written in *The Lutheran Ambassador* letting others know of our opinions.

We hope that others will continue to voice their opinions also in future issues of the church paper.

Daryl P. Johnson, Secretary
Mt. Carmel Free Lutheran
Church
McIntosh, Minn.

ON THE SACRAMENTS

After reading the article concerning Holy Communion, in the latest *Ambassador* (Feb. 1) we were very happy to see other people concerned about the seemingly traditional attitude we have towards our Holy Sacraments. Pastor Mundfrom's article was very well written.

The suggestion of a separate service for communion interests us tremendously. A special service with the Scripture, the message, and hymns centered around this Sacrament would itself prepare the hearts of many.

What is really sad is that we as Christians shouldn't have to be re-

minded of the importance of Holy Communion. After all, the sacraments were instituted by Christ Himself. We should be firmly rooted in the word of God, to be able to understand

When we were young people we looked forward to becoming adults. Why, then, do we, being young in Christ, seem to be shrinking rather than growing in Christ?

It's a simple process to grow. Feed on the only true Bread of Life, the Word, Jesus Christ.

Another Holy Sacrament, Baptism, seems to have also become very traditional. As Christians, we better be aware of the fact that the act of baptism is nothing if the Father, Son and

THE STILLING OF THE WAVES

"Sir, I have no man—but while I am coming, another steppeth down before me" (John 5:7).

Our omnipotent and magnificent Savior demonstrated divine and mighty power in the stilling of the powerful elements of wind and sea. He is still able to quiet the storms of life with His, "Peace, be still!" if we but put our complete trust and confidence in Him.

In the case of the impotent man it was the disturbed water that was sought for curative powers and subsequent healing. But always someone stepped in before him. It represents a picture of life where so often someone else gets to the coveted place before us and the opportunity passes by. Such happens in seeking employment (as in our times), even in the seeking of life's partner. Someone always seems to get there first.

This is true of spiritual pursuits as well. Someone is always jumping in and fouling up the works. Luther experienced this in the realization that the papacy represented destructive religious powers that spoiled the stirring up of the waters, whereby sinners were frustrated in receiving the sweet living water of grace. It is true in church life as well. There are those who spoil spiritual waters of church life. Consider the well intentioned annual meetings of our congregations. Most church members fail to comprehend how important the annual meeting is to the well-being and program of the church. Who has not known of such meetings where the unconverted seize upon their churchly privilege to spoil the moving waters so that the Spirit of God is greatly hindered. Think of those meetings where dead, unconverted members have been rounded up in order to vote against crucial spiritual issues with holy aspirations. Such is often permitted for the sake of peace or harmony within the fellowship with grave, disastrous effects and results.

Holy Spirit are not incorporated into and with this Sacrament as a lifelong partner. With these Sacraments being instituted by Christ they are part of God's Word. Being complacent with God's Word brings liberalism. Watch out! We have seen other churches plagued with this very problem.

David L. Kobernick
Roseau, Minn.

Today as never before there are those jumping in the stirring waters hindering spiritual life and revival. The ecumenists, the TV superstars, the glamorous Hollywood approach, the hootenany gospel, the puppets (current in our own AFLC), the clowns, dramatizations and all are all of a sickly spirituality which step down before and hinder those desirous of the true Word of God and spiritual life. How tragic and sad when in the face of so great spiritual need the prayer meeting is being neglected and there are so few intercessors to bring about heavenly visitations whereby the waters are stirred again and spiritual life ensues.

Pastor Ray Persson
Eugene, Ore.

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.

MASSACHUSETTS

Fall River

Gerard D. Blais, Sr., 69, Feb. 4, St. Paul's

(Mr. Blais was the father of Pastor Gerard D. Blais, Jr., of St. Paul's Church.)

Preaching missions

Dalton, Minn.

Zion Lutheran Church

Merle Fagerberg, lay pastor

March 20-24

Ev. Philip Hanson, LEM, speaker

Newfolden, Minn.

Westaker Lutheran Church

Larry Haagenon, pastor

March 20-24

Rev. Bruce Dalager, Grand Forks, N. Dak., speaker

Alumni Basketball Tournament scheduled for March 25-27

The annual Alumni Basketball Tournament of Association Free Lutheran Bible School is set for the weekend of March 25-27. It will begin on Friday evening with games played at Sandburg Junior High School. A spaghetti banquet is planned for Saturday evening with Rev. Robert Lee as guest speaker. Further details will be distributed in the near future but make plans now to be a part of this special time of fellowship and fun.

Home Missions conference held

The annual Home Missions Conference of the Association of Free Lutheran Congregations was held at the Association Retreat Center, Osceola, Wisconsin, on January 17-18. This was the fourth such conference.

The evening of the 17th was spent in fellowship and prayer. The Director of Home Missions, Rev. Elden Nelson, led in devotions from the ninth chapter of Mark. The devotions centered on "serving Jesus only."

On the 18th, following breakfast, Rev. John Rieth from Williston, North Dakota, led in devotions. This was followed by two sessions on the historical aspect of "Marriage, Divorce and Remarriage" by Seminary and Bible School teacher, Rev. Robert Lee.

In the afternoon, Rev. Richard Anderson from Lake Stevens, Washington, led in two sessions on "Leadership."

II Timothy 2:2: "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also." This is a need in home missions work that must be urged for a committed people, people who are faithful to the Lord and are willing to take responsibility in training others. This is not just for pastors but for laymen as well. God is opening doors for us in the AFLC. May we not be unfaithful but be wise and faithful stewards of the gifts of grace that God has given us. —Steve Kneeland, Seminarian

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

Budget Receipts/Final Report February 1, 1982 - January 31, 1983

FUND	TOTAL BUDGET	TOTAL REC'D TO DATE	% of TOTAL (Ideal 100%)	AMOUNT OVER & (SHORT)
General Fund	\$170,000.00	\$157,971.04	93	(12,028.96)
Schools — AFLTS	86,381.00	82,758.73	96	(3,622.27)
AFLBS	154,162.00	127,096.91	82	(27,065.09)
Home Missions	254,380.00	195,918.92	77	(58,461.08)
World Missions	218,880.00	189,287.79	86	(29,592.21)
Praise Fund	30,200.00	29,283.69	97	(916.31)
TOTAL	\$914,003.00	\$782,317.08	86	(131,685.92)
1981-82	\$809,206.00	\$780,291.96	96	28,914.75

EASTERN N. DAK. WOMEN TO MEET

The Eastern North Dakota Women's Federation of the AFLC will hold the Spring Rally at Bethel Free Lutheran Church at Grafton, ND, on Saturday, May 14, 1983.

Registration and coffee hour begin at 9:30 a.m. and the morning session at 10:00 a.m.

Theme is "I AM COMING SOON" taken from Revelation 22:20.

Pastor Terry Olson, Fargo, ND, will be the Bible Study leader and speaker for the day.

LIFE . . .

Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every creed may subscribe" (Encyclopedia, p. 162).

"The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom" (Encyclopedia, p. 641).

"It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian" (Encyclopedia, p. 641).

"... Its religion is that general one of nature" (Encyclopedia, p. 641).

While the religion of Masonry is not the Christian religion it nevertheless teaches a way of salvation. That way, however, is not through the redemptive work of Christ, but through man's own efforts. On this point Mackey says: "The definitions of Freemasonry, says Oliver, in his *Historical Landmarks of Freemasonry*, have been numerous; but they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the lodge on earth to the lodge in heaven" (Encyclopedia, p. 210).

"It is the object of the speculative Mason, by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed, the inappreciable reward, from his Celestial Grand Master, of 'Well done, thou good and faithful servant'" (pp. 450, 451, Lexicon).

In the *New Age* for March, 1922, p. 132, a 32nd degree Mason wrote: "Masonry believes that the Kingdom of God is to be established among men by the evolution and development of man himself. Its laws are to be the laws of man's own making, shaped out of his own experience and expressing those high ideals which life shall teach him to recognize as the highest, the truest, the sanest for him to follow."

In the *Proceedings of the Minnesota Grand Lodge*, January, 1895,

THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.

Minneapolis, Minn. 55441

Second-class postage
paid at Minneapolis, Minn.

With our Evangelist-Youth Worker

Here are Evangelist Kenneth Pentti's appointments in the next two months. Make intercession for these services your task. More things are wrought through prayer than this world dreams of.

Portland, N. Dak.
Valley Lutheran Church
March 27-31
Pastoral vacancy

p. 66, is found this statement: "He who approaches our altar in good faith, and by the light which we bring him, receives our teachings into a heart already prepared, and lives a life in conformity with the principles which he here imbues, has come into an invaluable possession and need have no fear when the word shall come calling him into the hereafter, but that he will be received as a living stone fit for that temple not made by hands."

According to these and many other references that might be cited, it is abundantly clear that Masonry teaches a way of salvation by man's own strivings, entirely independent of the blood atonement of Jesus Christ.

(To be continued)

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

Next Time: Should a Christian Belong to a Lodge?—Part II

Minnewaukan, N. Dak.
Trinity Lutheran Church
April 10-14
Jerome Nikunen, pastor

Spicer, Willmar, Sedan and Brooten, Minn.
Sunburg School (Community Evangelistic meetings)
April 17-21
Dennis D. Gray, Verle Dean and Carl Hort, pastors

Ontonagon, Mich.
Redeemer Lutheran Church
April 24-27
James Fugleberg, pastor

Everett, Wash.
Calvary Lutheran Church
May 1-5
Marlyn Kruse, pastor

Astoria, Ore.
Bethany Lutheran Church
May 8-11
Alvin J. Grothe, pastor

Eugene, Ore.
Spencer Creek Lutheran Church
May 13-15
Stephen E. Odegaard, pastor

North Central district Women to Meet

Grace Free Lutheran, Bagley, Minn., will host the Spring Rally on Saturday, April 23. Pastor and Mrs. John Strand will speak on the theme, "Walk in newness of life." Sessions begin at 9:30 a.m.