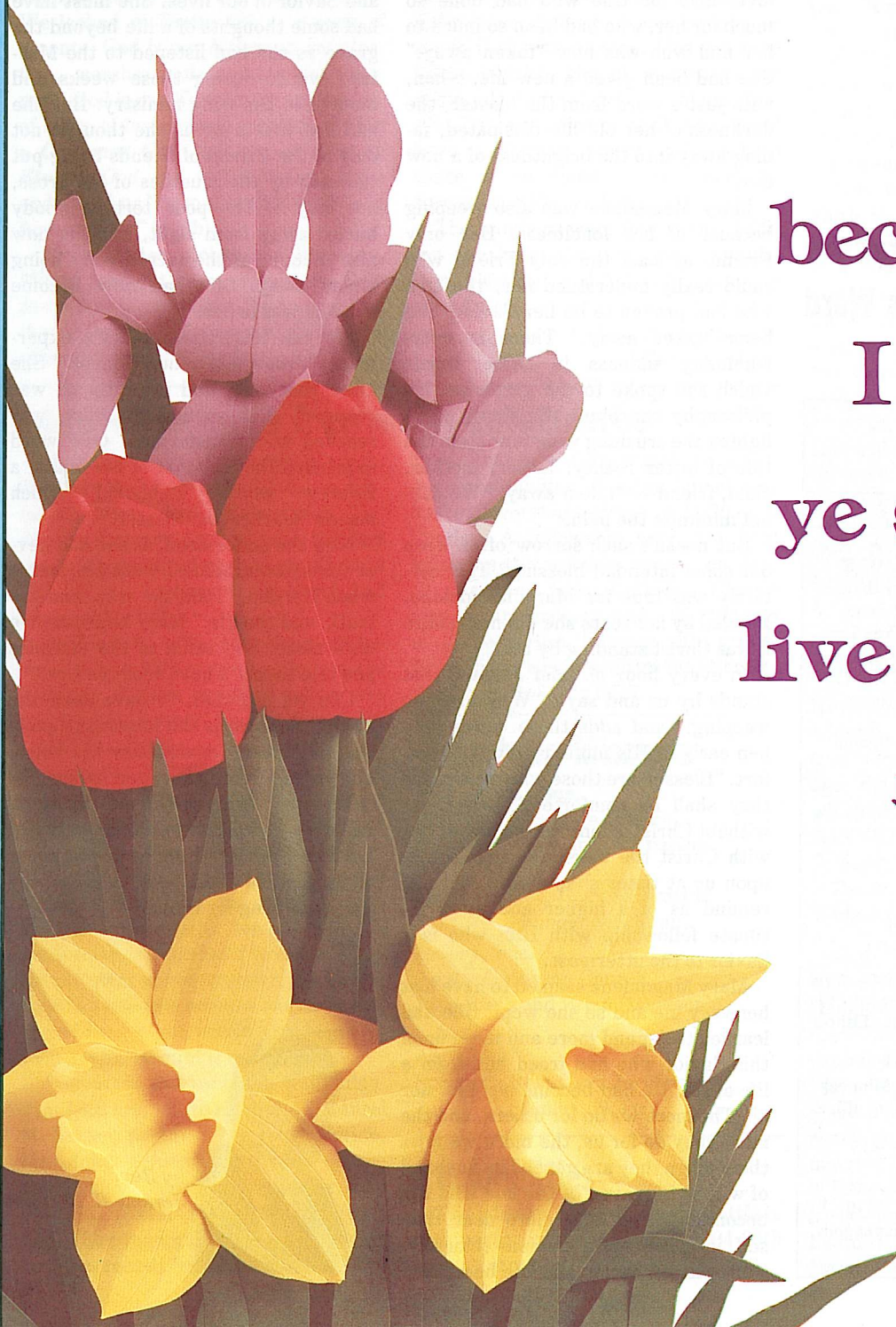


THE LUTHERAN AMBASSADOR

March 22, 1988

because
I live,
ye shall
live also.

John 14:19b



LIGHT on the WAY

meditations on God's Word

COVER

New life springs forth.

Volume 26 Number 6

THE LUTHERAN AMBASSADOR

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Love, loneliness and life

But Mary was standing outside the tomb weeping" (John 20:11a).

We usually think of Easter morning as a time of springtime joy and yet we find the one honored with the first appearance of the Savior weeping. She was weeping, first of all, because of her love, love for One who had done so much for her, who had been so much to her and who was now "taken away." She had been given a new life, when, with just a word from the Master, the darkness of her old life dissipated, fading away into the brightness of a new day.

Mary Magdalene was also weeping because of her loneliness. Her only Friend, at least the only Friend who could really understand her, the One who had proven to be her Savior, had been "taken away." There is overwhelming sadness in those words which she spoke to the gardener. No philosophy can blunt the sharp edge, lighten the crushing weight or stem the tide of bitter reality; father, mother, child, friend — "taken away." We cannot minimize the pain.

But doesn't such sorrow often keep out some intended blessing? This certainly was true for Mary Magdalene. Blinded by her tears she did not realize it was Christ standing by her.

In every hour of grief Jesus Christ stands by us and says, "Why are you weeping?" and adds these words spoken early in His ministry for our comfort, "Blessed are those who mourn, for they shall be comforted." Loneliness without Christ is loneliness indeed, but with Christ the loneliness that comes upon us at times should only serve to remind us of a higher and more intimate fellowship with Him who is a Savior to the uttermost.

Mary Magdalene seemed to have lost her very life and so she wept. She had learned to depend more and more upon this Savior who had freed her from a life of sin. He had become her life, her all. The more we do for others, and the more they do for us, the more we miss them when they are gone. The husband of wife is bereaved of the one who has become another self, more dear than self, infinitely more precious than anything else on earth, and the heart cannot

still its passionate cry, "My life is gone."

Even in such an hour, our grief cannot compare with the grief of Mary Magdalene. We have the sure hope of a reunion if we believe the words of the One whom we have accepted as Lord and Savior of our lives. She must have had some thoughts of a life beyond the grave as she had listened to the Master's words during those weeks and months of His busy ministry. But she had lost that hope as she thought not only of the Friend of friends being put to death by the cruelties of the cross, not only of the poor tortured body buried away from sight, but she now also thought of the sacred body being stolen away. Life had now become meaningless to her.

We can learn from Mary's experience. "Jesus said to her, 'Mary!'" She knew that voice and instantly all was changed. Her mourning heart was reached and transformed. One word expressed the response of her heart, a Hebrew word, "Rabboni," which means "teacher" or "Master."

Now she understood, as she had never understood before, what He meant when He said, "I am the way, and the truth, and the life." Mary began to live once more. She came to the disciples and told them, "I have seen the Lord."

Can we say that, "I have seen the Lord?" For that is the important question of Easter. Do we know His voice, do we see His face, even when the tears have been wiped from our eyes? Have we claimed Him as our personal Lord and Savior? For He does appear to us, and He does speak to us, if only we are looking for Him.



by Rev.
Jerome C. Nikunen

Many years ago a crowd of more than 5000 people was watching a European passion play. A hush descended upon the audience as it began and when the body of the one who played the part of Jesus was removed from the cross and *buried*, the silence was profound. Suddenly empty was that area where so many performers had been mocking and taunting. All alone stood the three crosses. For ten minutes an eloquent silence held that mass of people more than anything else in the play had. The question that seemed to strike the onlookers simultaneously was: "Is that the end of the play?"

What if the burial of Jesus were the end of His story? Then He, whose influence has been more marvelous than that of any man who ever lived, would have been an impostor. Then the Church, the noblest organization in all history, would have been built around a lie. Then the sad answer to Job's ancient question, "If a man die, shall he live again?" would be a chilling "No!" We would have to conclude the second article of the Apostle's Creed in this way: "...suffered under Pontius Pilate, was crucified, dead and buried."

But the message of Easter assures us that we can dismiss such gloomy thoughts.

In Mark's account of the greatest single event in the history of the universe, we are told about three women who set out on a mission on Easter morning. The title of this article indicates that it was a magnificent failure.

What was the mission? It was the proposed anointing of the dead body of Jesus. We are even told the names of the missionaries: Mary Magdalene, Mary the mother of James, and Salome. It was very early on Sunday morning, "at the rising of the sun."

Very likely all three had been at the cross on Crucifixion Day. A man who had been afraid to come out boldly for Jesus while He was alive had gone to Pilate to get permission to bury the sacred body. He was Joseph of Arimathea. "Better late than never," is the cliché that characterizes this man. With the help of Nicodemus, of the famous third chapter of John's Gospel, the body of Jesus was prepared for burial with powdered myrrh and aloes and placed in Joseph's new, rock-hewn tomb.

The three women had probably witnessed all this. But they were not satisfied with the burial. It had been done in such a hurry. And what did men know about such matters? Perhaps they decided on the spot that whenever possible they would secure sweet spices and sometime after the sabbath was over they would do the job right!

On the way to the tomb the ladies were plagued by a nagging question, "Who shall roll us away the stone from the door of the sepulchre?"

Apparently their faith was not great, but their love for Jesus never faltered!

We turn now to another question, *wherein was the mission a failure?*

They had come to anoint a body, but they found no body to anoint. The first thing the women learned was that their fears had been needless. That huge stone had been rolled away! Are we ever guilty of borrowing trouble? We do it all the time! We are inclined to look on the dark side of things, to say, "What if such and such a thing should happen?" In Philippians 4:6 (NIV), the Apostle Paul, inspired by the Holy Spirit, says, "Do not be anxious about anything." We are apt to be like the salesman whose manager had placed a black dot in the center of a large sheet of paper tacked to the wall. Each salesman was asked what he saw and the answer was, "A black dot." Not one saw the white space on the paper, representing the opportunities, even as the black dot represented the difficulty.

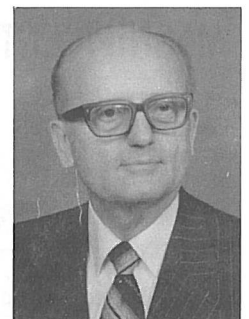
Unimpeded, the three women walked into the tomb. But instead of finding the body they had come to anoint, they found a young man clothed in a long white garment. From this angel they heard the astounding news, "He is risen; He is not here: behold the place where they laid Him." After getting some instruction from the angel they left the sepulchre in trembling and fear. Mission unaccomplished!

Our third question is, *why was the mission's failure magnificent?* The answer is so obvious we are almost reluctant to give it. Had the three women found the body and been able to anoint it as they had intended, it would have meant He was still dead. Had their mission been a success, we would now be forlorn and without hope. A dead Christ could never save a soul from sin, but Jesus can. A dead Christ could never keep a soul from hell, but Jesus can. A dead Christ could never bring hope, courage, strength, joy and peace, but Jesus can.

The resurrection of Jesus Christ is one of the best-attested truths in the whole realm of Christianity. Let no one apologize for believing it. Let no one claim to be a Christian who denies it. ◇

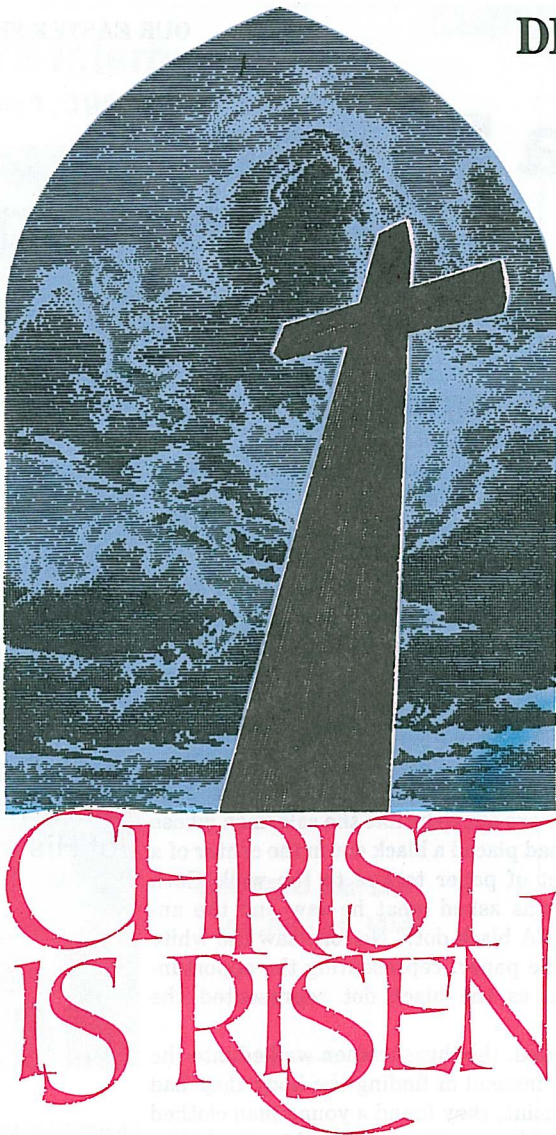
a Mission's Magnificent failure!

"What if the burial of Jesus were the end of His story?"



by Rev.
Harold T. Masted
Newark, Ill.

DEATH COULD NOT HOLD HIM



He is not here; for He is risen, even as He said. Come, see the place where the Lord lay" (Matthew 28:6).

Joseph of Arimathea had tenderly laid the body of Jesus in his own newly-hewn tomb. Several of the friends of Jesus had seen His body laid to rest there. Among them had been several of the believing women who had followed Jesus and served Him.

Mary Magdalene and another woman named Mary were at the tomb at the break of day to bring spices for the body of Jesus in loving tribute to Him. Instead of finding the body of Jesus they found an empty tomb and an angel spoke to them the first Easter Gospel: "He is not here; for He is risen, even as He said."

Bewildered with all that was happening to Jesus and troubled with their doubts, it was not strange that the women were disappointed in not finding the body of Jesus in the tomb. But their troubled hearts were to find a far greater comfort in the Gospel of Christ's resurrection.

The angel invited these women to come into the tomb and see the place where the Lord's body had lain. They were to have certain proof of His resurrection. Later when they saw Him alive it would be far easier to believe that He was really alive.

With Christ's rising from death to life we have the absolute proof before our eyes that He is the Son of God and that His suffering and death for us has the power to take away our guilt and grant us everlasting life. Death could not hold Him for He is Lord over life and death.

Thank God! We have a living Savior.

*Rev. P. K. Lawrence Bueide 1902-87
(Family Devotions for Lent)*

MAGNIFICENT FAILURE

Dr. Harry Rimmer was a pastor and evangelist some decades ago. He was remarkably well-versed in the area of science. The writer's brother Walter, who died as a young pastor in 1945, made his decision for Christ at a church in Minneapolis. Dr. Rimmer was the guest evangelist. It is said that Dr. Rimmer was talking to the secretary of state in Egypt concerning religious experiences. He said to this cultured and refined gentleman, "We believe that God has given to man three revelations of Himself." "We, too, believe that." Said Dr. Rimmer, "We believe that God has revealed Himself in a Book — the Bible." We believe that God has revealed Himself in a book — the Koran." Dr. Rimmer said, "We believe that God has revealed Himself in a Man — that Man is Jesus Christ." We believe that God has revealed Himself in a man

— that man is the prophet Mohammed." Continued Dr. Rimmer, "We believe that Jesus died to save His followers." "We believe that Mohammed died for his people." "We believe," said Dr. Rimmer, "that Jesus is able to substantiate His claims because He rose from the dead." The Moslem hesitated, then his eyes fell, and finally he replied, "We have no information concerning our prophet after his death."

We rejoice in a crucified, risen, living Savior. In Him we have life. As we trust Him we can claim His promise, "Because I live, ye shall live also."

Dr. A. J. Gordon was pastor of the Clarendon Street Baptist Church of Boston for many years. Lying on his last sickbed one afternoon, his physician came into the room saying, "Doctor, have you a word for us today?" The radiant Christian, knowing he was not long for this world, replied, "Yes — Victory!"

Easter goes by the moon

Why is there no fixed date for Easter? Why is the date different every year?

Easter is the highest of all Christian festivals. The name "Easter," however, goes back to the Germanic goddess of earth and of springtime, Ostera. While Christmas always falls on December 25 (or 26 in some places), the date of Easter always changes. This happens because it is linked to the first full moon of the spring.

Already at the Council of Nicaea in 325 A.D., the church fathers made efforts to set a fixed date for Easter across the entire Christian church. Until that time there were different Easter seasons for both east and west. In Asia Minor Easter was celebrated on the third day after the first full moon of spring, without regard to what day of the week this fell on. But the greater part of Christendom, under the leader-

ship of Rome, celebrated Easter on a Sunday. Now it was determined that Easter would always fall on the first Sunday after the first full moon of spring. And spring always begins on March 21.*

The earliest, then, that Easter Sunday can fall is March 22. This last occurred in 1818. The latest is April 25; this happened in 1943. This year the first full moon was April 2, so Easter is the next day, April 3. In 1992 Easter will fall quite late again, on April 19, well into the new spring season.

—Translated from *Kirchliches Monatsblatt* by Rev. Edward A. Johnson. Updated in the last two sentences by the Editor.

* Technically, the beginning of spring can vary slightly depending on the vernal equinox. Usually it is associated with March 21.

—Ed.

The privilege of sharing

The AFLC 25th Anniversary Offering

"For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints" (II Corinthians 8:3, 4 NIV).

The 1987 Annual Conference recommended that our congregations observe the silver anniversary of our church body by receiving a special offering designated for Church Extension. The Stewardship Board was given the responsibility of promoting this offering and envelopes were sent to each parish last fall to assist in the appeal.

There are some congregations still planning to receive an anniversary offering before Annual Conference. However, it is encouraging to report that fifty congregations had enjoyed the privilege of sharing in this appeal by the end of January, 1988. The total offering received to date is \$16,594.00.

A look at the list of participating congregations is enlightening. One-third of them are Home Mission churches or new to the AFLC. Two of them are not yet members, but served by AFLC pastors. The largest single offering was received from a new congregation that only began meeting last fall. It is humbling to realize how much some of our most recent members appreciate their new church home!

Thank you to each one who has shared in our anniversary offering so far. The goal is \$25,000.00 and we have come a long way toward reaching it. A final report will be given at the Annual Conference, recognizing each participating congregation.

Have you had the privilege of sharing in this special appeal? Never have there been so many open doors before our Home Mission department, and your anniversary gift to Church Extension will make it possible to assist new congregations in two ways: through loans for building programs and through subsidies by means of the interest earned.

The privilege is ours!

*The Stewardship Board
Pastor R. Lee, Chairman*

A statement on the ARC

The 1987 Conference voted to have a committee make a study of the Association Retreat Center, Osceola, Wis., and make a report to our people by way of *The Lutheran Ambassador*. The Co-ordinating Committee acted as this committee and brings the following report:

As we looked at the ministry of the ARC, we see it serves our AFLC, as well as those outside our fellowship. We see that it serves our own people in two ways. First, our entire AFLC uses it during conventions and conferences. Secondly, it serves groups within our AFLC, such as congregations, districts or other groups, using it for camps and retreats. We recognize that while it is available to our entire church fellowship, it is of more practical use to those churches closest to it. That is true for any one facility located anywhere in the AFLC. We therefore recommend that those congregations or even districts who desire to support the ministries of the ARC be encouraged to do so. We also encourage the ARC supporters group to grow in their support.

We recognize that priorities vary with congregations and individuals.

For that reason, as well as others, we recommend that the budget for the ministries of the ARC be removed from the General Fund, where it is at present, and that a budget be approved annually by the Annual Conference for the ministry of the ARC. We further recommend that a five (5)-member board (three laymen, two pastors), which shall be responsible for the ARC ministry, be elected by the Annual Conference. This seems consistent with our "non-synodical" approach to budgets, having separate budgets for the various areas of work within the AFLC. We further recommend that this ARC Board consider ways to pay for the ARC as soon as possible, a concern that this committee did not address.

We also recognize there are those who are concerned over the rental housing we have at the ARC. They believe the Church should not be in the housing business. There are others who are not troubled by this. We recommend that both views be addressed by the ARC Board and that this matter be resolved at an annual conference.

Introducing new AFLC congregations

Helmar Lutheran, Newark, Illinois

The beginnings of the Helmar Congregation seem to be in the building of a school in about 1852. The first church building was built in 1859-1860 or near that time. There may have been meetings in homes even before that.

The present main structure was built in 1901 and had a seating capacity of 550, including choir. The present capacity is more like 450, as seats have been taken out to help avoid congestion.

In 1966 an addition was built for Sunday School rooms, office and narthex.

From the start we were associated with the West Lisbon Congregation and not only had a pastor together but also had joint boards and joint annual meetings, with our Sunday services with the pastor for some time being every other Sunday and the deacons conducting the service on alternate Sundays.

In 1952 the two congregations decided to separate as a parish, each calling its own pastor. At that time a parsonage was built across the street from the church on property that belonged to the congregation and on which there had been a school, where for some years in the early history, the congregation had hired a teacher to have parochial or Bible school for at least two months in the summer.

An interesting thing happened in 1965. The congregation has always

been a strong mission-minded congregation. When talk began of building an addition to the church for Sunday School rooms, some felt that might hinder mission giving. The decision was made at that time to start a special missionary sponsorship fund offering partial support to several missionaries.

In the beginning we took on partial support for six missionaries at \$50 per month. After this decision, the next year we went ahead with the building of the Sunday School addition, which contains 12 classrooms, nursery, fire-side room, pastor's office and narthex.

The Missionary Sponsorship program has grown through the years so that at present there are twelve mis-

sionaries receiving partial support in amounts from \$50 to \$300 per month with our total budget for this fund at approximately \$1700 per month.

We have had five pastors since we separated from the West Lisbon Congregation and our present pastor, Rev. Harold T. Masted, has been with us since 1971. The other pastors who have served Helmar are Oscar Laaveg, 1953-57; Kenneth Ellingson, 1957-61; Dean Whitney, 1962-67; and Oscar Johnson (interim pastor), 1968-70.

Beginning in 1986 there was much concern over the direction the American Lutheran Church was going in their merger negotiations. After several meetings over a period of possibly 18 months, the decision was made to withdraw affiliation with the American Lutheran Church and seek affiliation with the Association of Free Lutheran Congregations. — *Mr. Russell Mathre*



VBS program in Helmar, 1987



Helmar Lutheran Church.



The parsonage.

A testimony from Brazil

Pastor Cleodo Fruhauf

My name is Cleodo Fruhauf, son of a Lutheran family. I lived on a farm until I was 13 years of age and there I always had a deep desire to one day study and become a pastor. We were always faithful in going to church and this was a great stimulus to me. I waited anxiously to complete 18 years of age so that I would be able to enter the Seminary of the Church of the Lutheran Confession of Brazil in Sao Leopoldo, R. But, when I was 17 years old I met a pastor and his family, Alcides Kich, and he encouraged me to study at the Seminary of the Free Lutheran Church in Campo Mourao, Parana. I studied there from 1976-1980, after which I was ordained as a pastor. Soon thereafter I was sent to the City of Londrina, Parana, with the mission of organizing a Free Lutheran Church. While there I was married on September 17, 1983, to Maria Ivone Ferreira, who was one of the first members of the church in Londrina, along with her family. God has blessed our marriage with two children whom we love very much. They are Lucas, three years old, and Talita, two years old. In February of this year we were transferred to the Free Lutheran Church of Lar Parana in Campo Mourao. We are confident that God will use us to shepherd and pastor His flock and win souls for Christ. We ask for your prayers.



Pastor and Mrs. Cleodo Fruhauf, Talita and Lucas.



Lar Parana Lutheran Church.

God answered prayer

Last fall, several northwestern Minnesota AFLC parishes sent a gift of \$6,000 to the AFLC mission in Curitiba, Brazil. This was used to purchase property to build a church. Shortly after the papers were signed, the city claimed the land to be used for a street. After much prayer and concern, the city officials recently changed their plan and released the property back to the church.

On March 6, Pastor Paul Abel conducted the congregation's first worship service in a new rented facility near the property.

TO REASSURE US

But the Easter message of the risen Lord comes again and again to cheer and reassure us. Gradually life is transfigured, fears vanish, doubts lose their power; the words of Jesus become more and more reassuring: Fear not, I am He that was dead, and, behold, I am alive forever more. And because I live ye shall live also. "He is risen" is the world's greatest cry of victory.

—Robert E. Golladay



Serving the Lord

by Mrs. Dennis (Ceta) Rude
Lake Alma, Sask.

Can we be witnesses?

For years I had prayed for my father. Now he sat in a wheel chair in a city nursing home, shoulders bent, head bowed, blind and almost deaf.

I sat close to him so that he could feel my warmth against his 85-year-old body crippled with arthritis.

"Dad," I said, "It must be time now for you to get right with God. Time is getting shorter for you to know how you will spend eternity and you want to go to heaven." I spoke slowly and distinctly close to his right ear, the only way that he could hear my words.

"What do I do?" he asked.

"You know that Jesus died to pay the price for your sins. Ask Him to come into your heart and forgive your sin," I explained.

"But I'm not a sinner," he protested. "I never cheated people or stole from them."

I didn't argue with him. Some things are God's territory and this was one of them. As we drove the hundred miles back to our farm, I prayed, "Father, show my dad that he's a sinner. Work conviction in his heart."

A month passed before we visited him again. Sitting beside his wheel chair, I leaned close to his ear. "Are you ready yet, Dad, to get right with God?"

"Yes, I'm ready," he said. He repeated the sinner's prayer after me. It took some time as he wanted to hear all the words and get them just right. I hugged his white head close.

Summer came. He was lying on his bed when we visited him. As we prepared to leave, he said, "You know we had that little talk last time you were here. Well, I asked the Lord to take me and He did."

"Are you sure, Dad?" I asked.

"Yes," he said firmly, "I'm sure."

Though my father was blind, unable to walk and almost deaf, God called him, brought him under conviction, saved him and gave him the assurance of his salvation. That fall he passed away.

You and I have been given the easy part. We are to go and tell. And we are to pray, for God's Spirit moves through prayer. The real work is God's. It is a mysterious partnership that we cannot fully understand. We do our part and God's arm is not shortened that He cannot save to the uttermost.

Some hesitate to witness because they feel they do not know the right way to go about it. I have forgotten the right ways myself. I don't think the problem lies in doing or saying the wrong thing, but that fear of this keeps us from doing anything at all.

Writers tell us of past revivals where

"I didn't argue with him.
Some things are God's territory
and this was one of them."

As a new Christian I learned the chorus:

"Lord, lay some soul upon my heart
And love that soul through me,
And may I humbly do my part
To win that soul for Thee."

This prayer can be our "go" signal and as we go the way will open and the blessings will far outweigh the problems.

There is a secret in working for God. It is found in I John 4:16: "And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him."

God does not love us less if we fail or more if we do a good job of obeying Him. God is love. We can confidently place ourselves in His care and go joyfully into service for Him.

Perhaps we don't possess the love and concern it takes to witness. We may confess this and ask Him for these things as well as the wisdom and the words we need.

the evangelist would hardly begin to speak before the congregation would fall under conviction and cry out, "What shall we do?" The power lies not in the delivery of the evangelist but in the moving of God through prayer.

God will bless the most feeble efforts if we are relying on Him in prayer. If we are not committing our way to Him in prayer careful and correct efforts may come to nothing.

Practice helps. After speaking to my father in the city nursing home, I was placed on the Pastoral Care Committee of a small hospital and home about 30 miles from here. Some of these people reject my attempts to witness to them. Others cannot understand. As I talk the matter over with God, I thank Him that He will take over and do the work in their lives.

Our ministries may differ. You may be able to reach a different group. How restful it is to wait and let God do the leading.

Easter morrow stills our sorrow

Angels 'biding bring the tiding,
Bring the tiding at break of day.
Sunbeams awaken; tomb is forsaken;
Heralds of heaven the news relay.
Angels 'biding bring the tiding,
Bring the tiding at break of day.

N.F.S. Grundtvig
(*The Concordia Hymnal*)

EDITORIALS

WELCOME, HAPPY MORNING!

Centuries ago, in the very early history of Christianity, one Venantius Fortunatus of Italy composed a 110-line poem about Easter. In one of the stanzas, he wrote:

"Welcome, happy morning!
Age to age shall say,
'Hell today is vanquished,
Heaven is won today!
Lo! the dead is living,
God forevermore!
Him, their true Creator,
All His works adore."

(Service Book and Hymnal)

We associate Easter with morning. It was the time of the resurrection, when sorrow turned to joy. Oh, we know of the Easter night appearance of Jesus after the Emmaus journey, but it was what happened in the morning that made the rest possible.

Many a time people have welcomed the dawn. There has been a storm during the night. Darkness always magnifies problems and fear strikes more strongly. Then daylight comes and perhaps the storm is over or at least it is possible to do something.

It had been night for God's people. Judas went out from the Upper Room bent on his tragic mission and, we are told, "it was night." Then the betrayal, trial and crucifixion of Jesus. Jesus had died; all was dark. But then came the dawn of the first day of the week. Welcome, happy morning!

A number of women had gone early to the tomb. Luke, from whom our text is taken, isn't specific as to the number of women. The number isn't important, but he singles out three of them. When they got there the stone had been rolled away. They went into the tomb, which took some bravery, we would think, but did not find the body of their Lord. What could have happened? They were sure of the place. Let us try to put ourselves in their place.

Then two angels appeared and the women bowed down in fright. The question of the angels was very simple: "Why do you seek the living among the dead?" It was almost, "Don't you know any better?" Sometimes we don't show much faith.

Christ had risen. The resurrection is the capstone of the faith. We know that the incarnation is important and so is the crucifixion. We wish Good Friday were a holiday for Jesus died then. But the resurrection validates it all. Jesus is different. He wasn't just a good man martyred, a visionary roughed up and killed. He came back to life. Welcome, happy morning!

The angels said, "Remember how He told you." It all had to fit in with the Old Testament, too. Jesus wasn't in a vacuum; He was in a divine plan. His birth was according to prophecy and His death also, for had not the prophet written, "Yet it was the will of the Lord to bruise Him?" (Isaiah 53:10).

It was the same in regard to the resurrection. Jesus had told His disciples, "The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes,

and be killed, and on the third day be raised" (Luke 9:22). But the disciples somehow hadn't believed this or retained it. That happens otherwise in life, too. We're told something is going to happen, but promptly forget about it. Then when that something occurs the person who told us asks us, "Didn't I tell you?"

Jesus died and rose for a purpose. Romans 4:25 tells us plainly, "Who (Jesus) was put to death for our trespasses and raised for our justification." It wasn't enough that He died. The resurrection validates the effect of that death. It testifies that Jesus is the Son of God. Truly His death atoned for sin. Welcome, happy morning!

At the words of the angels the women remembered what Jesus had earlier told them and returned to tell the other believers. In many elementary schools the younger children have the opportunity to "show and tell." But this was "go and tell." Probably they first said, "Good morning!" And it was a good morning. Jesus had risen.

This is the day of the Gospel. We, if we believe, are to do as the women did, tell that Jesus Christ is risen. Darkness hangs over our world. The world's population grows. We must tell of the Savior who died and rose again.

The early disciples did so much to proclaim the victorious Christ. In history there have been other notable missionary thrusts. Now it is time for another, in these latter days.

"Welcome, Happy Morning!" Let's tell our world.

ANYTHING GOES

The Lutheran Ambassador wishes to join those who register dismay and sorrow in the Supreme Court's reversal of a \$200,000 award to Rev. Jerry Falwell by a Roanoke, Va., jury for intentional infliction of emotional distress. The distress was caused by the vulgar portrayal in *Hustler* magazine of Falwell and his mother, admittedly bogus but nevertheless cutting.

The Court, not yet at full strength in rendering the decision, voted 8-0 for the reversal, citing the First Amendment right of free speech and press, which ostensibly guarantees cartoonists and commentators liberty to spoof public figures no matter how crude and sleazy the parody is.

It is interesting that no past examples of abuse suffered by public personages we have read about approach the gutter-scraping character of what was said about Falwell. Because of the recent decision we can well say that "we ain't seen nothing yet."

It is a sad day when the Supreme Court says that there are no standards in a certain area, can be no standards. We doubt that those who brought the Bill of Rights into the U.S. Constitution under the leadership of James Madison in 1791 foresaw the *Hustler* slander as something that should be protected.

There is another sadness in all of this, too. Larry Flynt, publisher of *Hustler*, was once reported to have been converted, through the ministry of Ruth Carter Stapleton, as we recall. It quickly became evident that the report was false, but he must have been exposed to the Gospel of Jesus

◇

EDITORIALS

Christ at one time. He *might* have been a brother in the Lord today.

And he may yet become that, when we think of those marvelous words of Paul, in I Corinthians 6:9-11, "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolators, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

Pray for Larry Flynt. He could yet become something beautiful for God.

MORE SORROW

The evangelical world was rocked for the second time in a year by the revelation that television evangelist Jimmy Swaggart had been caught in a sin which it now turns out was of some duration.

This was a sad day for the Swaggart family, for his denomination, the Assemblies of God, for television evangelism and for the evangelical world.

Perhaps the shock was felt more deeply because Jimmy Swaggart seemed to be more the prophetic voice in today's world than other well-known TV preachers. In the several times we had caught his program we sensed his boldness in attacking the sins and evils of our time. We have wished, for instance, that Billy Graham might assume that role more than he does. But now the news of Mr. Swaggart's fall ruins a lot of his effectiveness as a prophet. And we had felt that his sermons were guilty of showiness.

His confession to his world-wide congregation seemed genuine, although we have some misgivings about it being televised. At first the report was that there would be no TV cameras and if that had been the case it might have been

better. But Jimmy Swaggart showed the agony of conscience in one who has been overcome by sin and has offended God. That may be a lesson to others who take sin lightly and make only perfunctory confession, which is no confession at all.

Mr. Swaggart will do well, we think, if he submits to the discipline of his church fully, as he has given evidence he will do. One can imagine the difficulty his peers must face in imposing that discipline upon one so much better known than they. It would be better if he would accept, upon being restored, a ministry less in the spotlight and limelight than that for which he has had, as would also be true of Jim and Tammy Bakker of recent PTL renown. While God's forgiveness is full and complete, when there is sincere repentance and desire for amendment, it may be necessary to accept a changed ministry. Certain it is that when Jimmy Swaggart preaches again later on, it will be as a chastened man. It will be with a renewed sense that one is as "a brand plucked from the fire" and the grace of God is *everything*.

One more observation. A certain denomination has for a second time in a short while been embarrassed by well-known pastors within its fold. It is a denomination that believes in second blessings, deeper spiritual experiences and empowerment. Sub-consciously we may at times feel inferior to members of that church.

But the falls of Jimmy Swaggart and the Bakkers show us that whatever their gifts or "added" blessings, members of that church fellowship are very much still fair game for Satan's wiles and they have to depend on the help of the Holy Spirit and Jesus just as much as the rest of us do. They haven't been placed out of reach of moral and spiritual harm. No one in this world has been. The *Concordia* hymn still holds true: "I walk in danger all the way." But the Lord is by our side, if we are His, and He will hold us fast. And, thank God, there is forgiveness, there is mercy. Let us pray for one another.

fellowship corner

WHAT CAN YOU DO?

During the Sunday School opening exercises one Sunday in November, Sunday School Superintendent Rick Miller announced that from now on, Sunday School offering monies would be designated for publishing AFLC Sunday School materials — and a large thermometer would be displayed to keep track of the funds given. Out loud to myself I said, "That's what I'll use my recycle money for from now on." Fifth-grader Eric Miller sitting next to me asked what I said; fifth-grader Jeremy Veleber offered also and we were launched into a recycle program for Sunday School at Elim Lutheran Church in Lake Stevens, Washington.

Recycling has been a long-standing concern and effort of mine — to find others enthused is encouraging — to then have the positive response as has occurred in the congregation is even more thrilling.

Jeremy and Eric have willingly and eagerly given of their time to load the truck with recyclables brought to the church one Sunday a month, then to sort, unload and record the totals at the recycle center. They have kept track of the poundage and profits in a business-like manner, they encourage others in the congregation to recycle and are remembered at the recycle center because of their courtesy and helpfulness. They are truly following I Peter 5 in being willing and eager to

serve the congregation in this manner.

AFLC Sunday School publications will benefit from the project the Elim Lutheran Church in Lake Stevens is undertaking, but also the whole congregation has profited by the increased willingness to recycle, thus diminishing the solid-waste problem. I believe II Timothy 1:7 applies here. Our self-discipline is to be evident in all of life, even in protecting environment and purposely avoiding adding to the garbage of our society in our use and misuse of packaging, etc.

We would like to challenge other AFLC congregations to do as we are doing: all Sunday School offering monies, plus all monies from our recycling efforts, are going to Parish Education

The premillennial interpretation of the Book of Revelation

In interpreting Scripture it is generally believed by conservative Bible scholars that wherever possible a literal, rather than a symbolic or figurative interpretation, is the correct one. The liberals tend to interpret much of the Bible symbolically, even when a literal translation is conceivable. An outstanding example is the first 11 chapters of Genesis which they claim to be myth and not historical data.

The premillennialists interpret Revelation as literally as possible, believing that the entire Book was prophetic at the time it was written, that the events after chapter three are still prophetic (prophecy not yet fulfilled) and that the entire Book follows in chronological order. There is, however, much figurative language used in Revelation which cannot, if it is to make sense, be interpreted literally. This must be taken into consideration.

How do we know it is prophetic? The very first verse (Rev. 1:1) states that this book of the Bible is about "things which must shortly come to pass." In view of this, it is believed that chapters two and three also were prophetic at the time of writing. Therefore the letters of Jesus not only fit and were addressed to seven churches in Asia Minor, but more so they fit and were addressed to seven unique church ages which appear in chronological order and in the same order as the letters follow each other.

At the very beginning of chapter four we have another key as to the correct interpretation of this book. The first two words, "after this," stand as a division between the church age and that which happens after Jesus comes

again. The signs of the times would tell us that the church age is almost history now and that Jesus could come at any time. Therefore, we can now think of the second and third chapters as history, or almost fulfilled prophecy, and with the beginning of chapter four and following it is still prophecy unfulfilled.

It is believed that events follow in chronological order for at least two reasons: One, everything fits together in a chronological order. There is nothing in the text itself to indicate otherwise. Two, this book is entitled, "The Revelation of Jesus Christ, and not "The Revelations of Jesus Christ," indicating that the entire book is one continuing revelation or event and not a segment of unrelated events.

Now it is also to be remembered that it was a vision and not a historical event which John saw. (This does not mean it was not real and that he did not actually see it.) But there is a difference between a vision and an actual event. The prophetic visions in the Bible are not always pictured the same way as the event itself as it finally happens.

For example: Isaiah (chapter six) saw a prophetic vision. It appeared that an altar was literally being prepared upon which Jesus was to be sacrificed. We often refer to Jesus' dying on the cross as a sacrifice for sin. But He was not sacrificed in the same way as animals were sacrificed in the Old Testament. He was crucified on the cross. However, the vision Isaiah saw portrayed preparation being made for the sacrifice of Jesus in the same way as preparations would be made for animal sacrifices. The vision was given to Isaiah in a way that the people of that day could best understand it. They were accustomed to sacrificing animals on an altar for sin.

We can be assured that the vision given to John on the Island of Patmos was given in a way for us best to picture Jesus' coming as a Savior for the just and as a judge for the unjust. But we can be assured that the event with all its details will be accounted for, but perhaps not exactly as pictured in John's vision.

The amillennialists believe Revelation should be interpreted entirely in a symbolic or figurative way. For them the events need not follow a chronological order. Because it is 2,000 years since it was written they believe much of what is here predicted has already happened. They say the binding of Satan in Revelation 20:1-3 took place on the cross when Jesus conquered sin and death. The millennium described in chapter 20 is to correspond with the inner peace of the Christian during the church age.

There are at least two problems with this interpretation: One, Jesus conquered sin and death on the cross a number of years before John saw the vision recorded in Revelation. Therefore that event could no longer be prophetic. Two, although the Christian receives an inner peace, this does not fit the description of the millennium of Revelation 20. The Bible continually pictures the Christian life on this earth as a warfare, a life with a cross to carry. Matthew 7:13-14 pictures it as a narrow (hard) way, an opposite way from the broad (drifting) way of the non-Christian. In this world sin and wickedness are often in control, in the midst of which the Christian suffers ridicule, persecution and sometimes even martyrdom. This is hardly in harmony with the millennium of Revelation 20 which does not mention any problem after Satan is bound and until loosed again near the close of this period, but gives the impression that everything will be quite heavenly here on earth.

The Book of Revelation can be outlined as follows:

Chapter 1 is not prophetic but introduces us to the main person in this book, namely, Jesus, as the great Savior for the saints and mighty judge for the ungodly.

Chapters 2 and 3 show Jesus' personal concern for each church age. The letters appear in the same order as the church ages followed in history.

Chapters 4 and 5 picture the Christians with Jesus after the church age and shortly after the rapture. They show

(cont. on p. 16)

for the specific purpose of completing and publishing the AFLC Sunday School materials. What can your congregation do to help expedite the publications?

Margaret Smith
Elm Lutheran Church
Lake Stevens, Wash.

An idea that worked

If your WMF needs to spark new interest and your women need to get better acquainted, here's what the women did at Bethel Lutheran in Culbertson, Montana.

First, we sent a letter to every woman in the church stressing that the WMF *needs* them and they *need* the WMF. This was followed by dividing the women into two groups: one Bible study in the afternoon and one in the evening to accommodate working women as well as mothers with young children. Our one workday each month at church (making quilts, cleaning, organizing, etc.) was extended into the evening for the same reason and women can come and go as best fits their schedule.

Also, to spark interest, we had a women's overnight retreat at church! We knew that it would have to be short because most of our women couldn't be away from their families very long, and it would have to be inexpensive because we are a farming community and things are tight. So we met at the

church from Friday evening to Saturday noon, Feb. 5-6. Everyone was asked to bring a sleeping bag or blanket, one pizza topping for supper and a pair of scissors. We began with the ladies putting together five great pizzas (we had 21 for supper)! Then we played games, talked a lot and about 11:00, we had an object lesson and a great sharing time. We finally all went to sleep after 1:00 a.m. Some who couldn't stay overnight went home and came back early the next morning.

On Saturday morning we had breakfast about 8. The WMF officers furnished eggs, muffins and juice. We even had sausage left over from the night before. At 9 we had our monthly meeting and Bible study. At 10 we all made miniature quilt pictures suitable for framing. We used material scraps from our quilt projects.

Our retreat was encouraging, no-cost, and great fun. Try making a retreat to fit your group!

Ardene Thompson
WMF President

"I came for the book with my name on it"

Matthew came to our door. We sat down by the old glassed-in book case and found the book with Matthew's name in it. It was a Billy Graham Crusade edition of the New Testament.

Now this quiet nine-year-old boy had the book he had been asking for, the book with his name in it.

My husband and I had offered it to him earlier that day and his reply was, "I will ask my mother first." His soon return made us happy and it "opened a door" for us to tell Matthew of the wonderful things he would read now in his "new" book.

Matthew has now moved away from our neighborhood. We had come to love him and his two brothers, Chad and Mark, as they often visited us and were happy for the pocket money they could earn. Even now the youngest one, Mark, comes unashamedly for a hug when we see him at the grocery store in the town where they now live.

So often our "day of opportunity" is very short. If we are to "touch" these boys, girls, men or women, whom we meet, touch them with the love of Jesus, we need to be aware of every opportunity that our Lord gives us. Very often these people are not acquainted with our Lord. He is their *waiting* Savior, Redeemer and Friend.

Mrs. Gene (Myrtle) Smith
Osceola, Wis.

Honorary memberships - Wilton, Minn.



Five women received their honorary membership pins at the October WMF meeting of Trinity Lutheran Church, Wilton, Minn. Left to right, they are, Agnes Lewis, Gladys Ness, Alice Nelson, Olivia Ness and Esther Ness.

WMF banquet held at the ARC

Approximately 40 ladies attended the WMF Banquet in connection with the Winter Bible Conference held at the ARC Saturday noon, Feb. 13. The District Secretary, Verna Lindgren, led the meeting. Retha Nelson of Amery, Wis., led in hymn singing, and Ovidie Dyrud, Minneapolis, Minn., led in devotions. The theme was on "Love — for God and others." The men present were invited to attend the dinner and program along with the ladies.

Mrs. Terry Hemsworth of Emmaus Lutheran, Minneapolis, wife of the Executive Director of New Hope Center, gave a beautiful program of singing and some speaking.

Western North Dakota, E. Montana, Canada District WMF Rally. April 16, 1988, Our Saviour's Lutheran Church, Stanley, N.Dak., 10 a.m. (CST) 9 a.m. (MST) registration. Speakers: Pastor Stephen Odegard and Leslie Johnson.

Dear Friends,

Soon June 15-19 will be upon us. We at Grace Lutheran are looking forward to having many from the AFLC in the "Barb City," DeKalb, Ill., for the 26th Annual Conference.

In this copy of the *Ambassador* is enclosed a map of the Northern Illinois University complex. Parking is very accessible and for those registering in the motels at the Holmes Student Center there will be no charge. We must make one thing clear as people have contacted us asking if this is a dormitory. It is not a dormitory but regular motel rooms on the upper floors of the student center. You will have a nice view of DeKalb from these floors!

If you come into DeKalb by motor vehicle, you will make connections with Highway No. 38 which runs east and west out of DeKalb. Follow Highway No. 38 until you come to Normal Road and turn north toward the Holmes Student Center and the parking lot north of Lucinda and Normal. You will enter the visitor parking lot one block north of Lucinda. You can also come in on Annie Glidden Road, turning on Lucinda toward the Student Center. The Student Center is a high-rise and it will not be too hard to find. If you see a cluster of high-rise facilities, you are too far west and you are in the midst of the student dormitories.

You must also be aware that Illinois

has changed the numeration of some highways. Highway No. 51 is now No. 39 and tollway No. 5 from Chicago is now No. 88.

When going to Grace Church at 1121 South First Street, you will continue on Highway No. 38 until you find First Street. Turn south off No. 38 until you come to the church located on First and Milner. If you are coming off No. 88 (or No. 5), take the Annie Glidden turn-off but turn off on Fairview Drive. You will find First Street in about one block. Turn right, or north, until you find the church.

If you are approaching camping facilities at WalCamp, owned by the Missouri Synod, you will want to connect with Highway No. 72 just north of DeKalb. Turn north in Kingston and you will find the camp within about one-quarter mile.

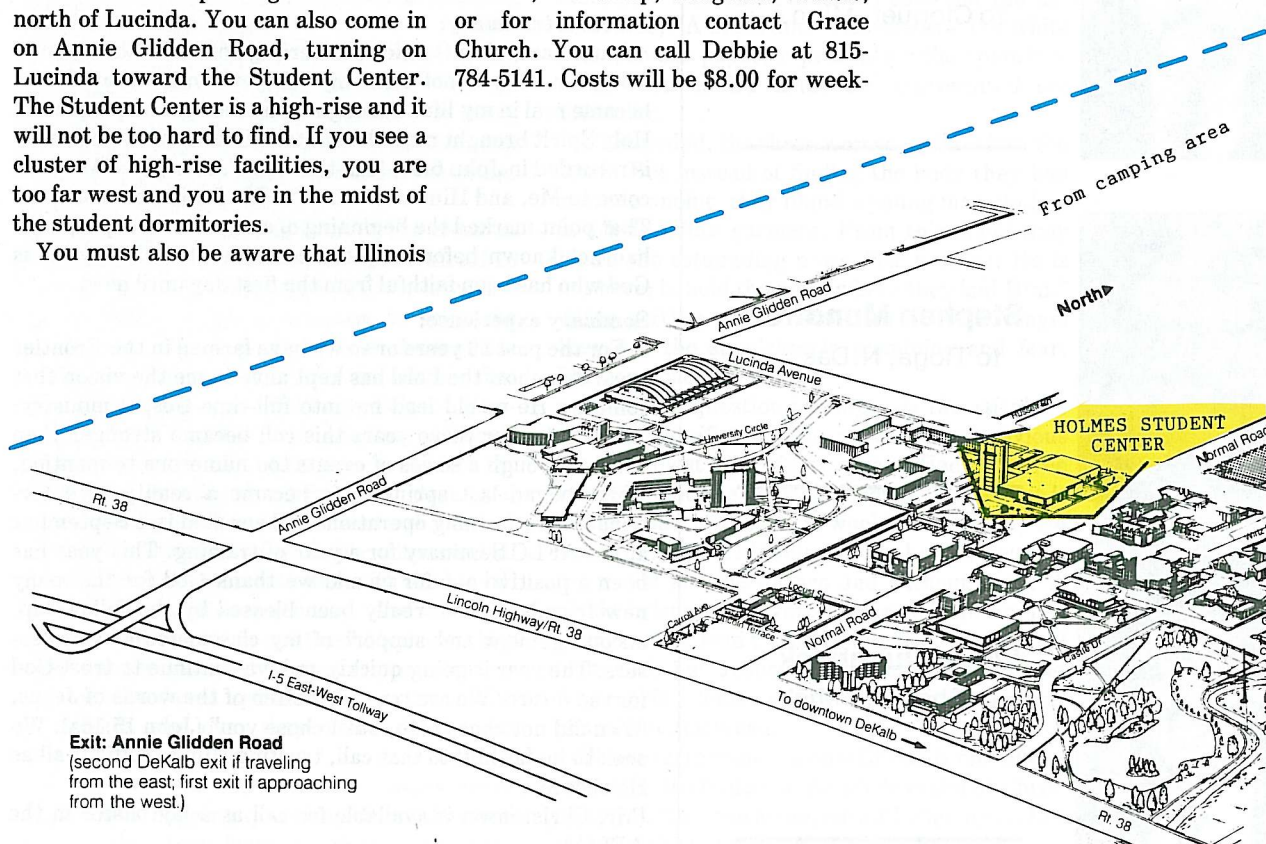
Reservations must be made as soon as possible. Grace has reserved 13 pads there at the camp. Enclose a check for \$8.00 to hold your site and send it to Debbie, WalCamp, Kingston, Illinois, or for information contact Grace Church. You can call Debbie at 815-784-5141. Costs will be \$8.00 for week-

days and \$12.50 for the weekend. Those with air-conditioning will be higher. Tent camp is \$6.00 for weekdays and \$9.50 for the weekend. After the end of March our reservations will be open to a first come first served basis, so make certain your reservations are made. We regret that the camp is ten miles from DeKalb. It is the only facility in the area.

You can take First Street or Annie Glidden to the Holmes Student Center.

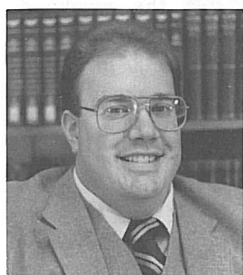
The enclosed map will tell you how to get to DeKalb from Chicago. Persons landing at O'Hare Field should take the limousine shuttle to the Clock Tower in Rockford. The limousine leaves every hour on the hour. Call Grace Lutheran to make arrangements for a ride to DeKalb. This is the best arrangement since O'Hare is very congested and costs for tolls and parking will amount to the same as the cost for the limousine service to the Clock Tower in Rockford.

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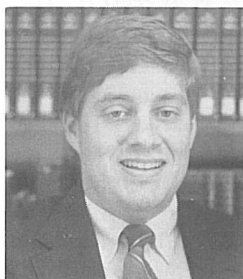


AFLTS Interns

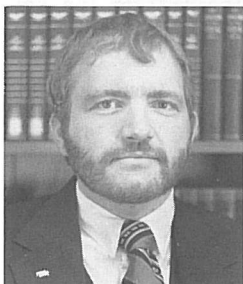
June 1, 1988 - May 31, 1989



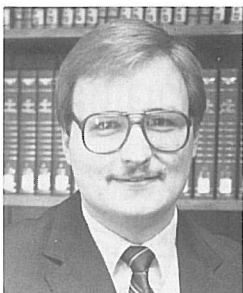
Jon Benson
to Valley City, N.Dak.



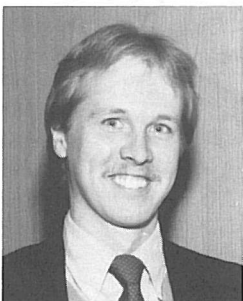
Harry Gimberg
to Fargo, N.Dak.
Glyndon, Minn.



Richard Larson
to Cloquet, Minn.



Stephen Mundfrom
to Tioga, N.Dak.



Lloyd Quanbeck
to Chassell, Mich.

Available for call



Martin L. Christensen

Frontier, Sask., Canada.
Son of the late Rev. and Mrs.
Harvin Christensen.
Married to Arlene Gilbertson.
Children:

Beverly and husband Dale Swanson;
Joel and wife Elizabeth and children,
Timothy and Elena;
Lowell and wife Cindy;
Shannon; Deidre.

Home congregation is Bethel Lutheran Church, Frontier,
Alvin Pinno, pastor.

Attended LBI, Seattle, Wash.

Special interests include curling and stone masonry. I enjoy
my family and friends. Have also enjoyed being a member
of the Gideons for many years.

Personal testimony:

I am thankful to God for the heritage of a Christian home. However, it was not until my early twenties that Christ became real in my life. Through many means and people the Holy Spirit brought me at last to take God at His Word, as it is recorded in John 6:37, "All that the Father gives Me shall come to Me, and Him who comes to Me I will not cast out." That point marked the beginning of a direction and purpose I had not known before and has continued to this day. It is God who has been faithful from the first day until now.

Seminary experience:

For the past 30 years or so we have farmed in the Frontier area. Somehow the Lord has kept alive in me the vision that someday He would lead me into full-time Gospel ministry. The last two or three years this call became stronger than usual. Through a series of events too numerous to mention, which began last spring, this became a reality. We terminated our farming operations and enrolled last September at the AFLC Seminary for a year of training. This year has been a positive one for us and we thank God for the many new friends. I have really been blessed by the fellowship, encouragement and support of my classmates and professors. The year is going quickly and we continue to trust God for the future. We are reminded often of the words of Jesus, "You did not choose Me, but I chose you" (John 15:16a). We seek to be faithful to that call, trusting Him to fulfill it all as He chooses.

(Mr. Christensen is available for call as a lay pastor in the AFLC.)

Winter Bible Conference at the ARC

The Winter Bible Conference at the Association Retreat Center, Osceola, Wis., was held Feb. 12-14. The theme was "Our God — Our Help" (Psalm 121).

Rev. Ralph Tjelta, Association Schools faculty, was the Bible teacher. We looked at Psalm 121 as a song of ascents. God is our *Helper* in anticipation, worship and meaning and purpose. God is our *Keeper*, by protection, of hope, of fact, and of promise. God is a *Covenant God*, and also God is an *Eternal God*. He will keep our souls and guard us "from this time forth and forevermore" (v. 8b).

Rev. Walter Johnson, Shakopee, Minn., brought the evening and Sunday worship messages. He emphasized the importance of personal faith. Too often propositions about God have re-

placed a relationship with God. God talks to us in His Word with personal pronouns over and over again.

One of Satan's more powerful weapons is the distortion of Christ. Some feel the inerrancy of Scriptures is "unreasonable" and we need to explain our differences, but we cannot reason or argue God with anyone. God must be taken on faith. Not all who carry the name of Jesus have a unique "accent." Every follower of Christ should have a distinct accent (witness) so there is no doubt about whom he serves, said Pastor Johnson.

The numbers were few at the ARC, but the hospitality, spiritual stimulation, blessings and fellowship were in abundance.

*Mrs. Burton Boyum
Kenyon, Minn.*

Medicine Lake Lutheran celebrates

Medicine Lake Lutheran Church, 3110 E. Medicine Lake Blvd., in Plymouth, Minn., had a Celebration Sunday on January 13th to note the fact the newly acquired property at County Road 9 and Zachary Lane North had been paid in full.

On May 4, 1986, the congregation voted by an 83% vote to purchase the property. Fifteen thousand dollars was received by June 30 for the down payment. The closing on the property took place on Oct. 2, 1986.

The date of July 1, 1989, was set as the target date for paying off the property in full. This goal was reached by Dec. 31, 1987, a full year and a half ahead of this schedule. There is also \$20,000 in the bank toward what is needed for cash on hand to make a loan for the start of construction. No target date to raise this amount has been set. It is hoped construction can begin as soon as this amount is on hand.

Seen in the picture taken on Sunday, Jan. 13th are, left to right, Rev. Laurel M. Udden, pastor of the congregation, Mr. John Schlenk, chairman of the development committee, and Mr. Jim Bjorgan, president of the congregation. The congregation now worships in facilities rented from the Association of

Free Lutheran Congregations Headquarters Building. Sunday School is at 9:30 and worship services at 11:00 each Sunday. A fellowship hour was held following the worship service on Jan. 13. Medicine Lake Lutheran Church also has an academy with 135 students in kindergarten through 6th grade. They now rent facilities at Central Center in St. Louis Park.

Preaching Missions

Newfolden, Minn.

Westaker Lutheran Church
Hubert DeBoer, interim pastor
April 22-24

Speaker - Rev. Gary Skramstad,
Minneapolis, Minn.

Amery, Wis.

Amery Lutheran Church
John Rieth and Brian Davidson,
pastors
April 24-27

Speaker - Rev. Gary Jorgenson,
Stanley, N. Dak.

Personalities

The address of **Rev. Gerald Gettis**, a new pastor in the AFLC, is 1204 30th Ave., Vernon, B. C., Canada V1T 247.

District Confirmation retreat at Battle Lake

"Setting Our Minds On The Things Above" was the theme for the Confirmation group of the Southwest Central Minnesota District spring youth retreat. The theme verse was Colossians 3:1-2, "If then you have been raised with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth."

This well attended retreat was at Faith Haven Youth Lodge located on Eagle Lake near Battle Lake, Minnesota. It took place during the weekend of March 4-6. Pastor Tony Stockman was the dean and pastor Verle Dean the assistant. Pastor Philip Jackson, who has a reach out ministry to inmates at Stillwater Prison, was the speaker, with the district pastor as counselors. Ken and Mary Nash from Bethany Lutheran in Abercrombie, N. Dak., were the cooks.

Our thanks to Pastor Merle Fagerberg, District contact person from the Southwest Central Minnesota District.

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.

MINNESOTA

Erskine

Oscar Raaen, 91, Feb. 19, Dovre, Winger.

Mrs. Lawrence Rasmussen, 63, whose husband served as pastor of the Hampden, N. Dak., Lutheran parish (Zoar, Zion and Bethany) from 1944-49, passed away on Feb. 7 in Milwaukee, Wis., where the couple made their home. She had been in failing health for some years. The Rasmussens were married in 1949.

Delores Ryan Rasmussen is survived by her husband, a son and a daughter. Pastor Rasmussen is a brother of Mrs. Harvey Dyrud, Newfolden, Minn.

CONFERENCE

Those traveling directly to Rockford on Northwest Airlines can be picked up by our people from Grace. Those using air travel should let us know when they plan to arrive, giving their flight number and other necessary information.

Meals at the Conference will be limited to the noon meal only. These meals will be at the Black Hawk Cafeteria located on the bottom floor of the Student Center. Costs should be moderate. However, we must guarantee a number for each meal.

It would be nice to know how many from your church are coming. This is particularly true for the ladies attending on Wednesday. Reservations for the guest rooms at the Holmes Student Center must be made by writing the center or by calling 753-1444.

Limited housing in the homes of Grace members and friends is available. Write Matt Myre, 1121 South 1st St., DeKalb, Ill. 60115 or call Matt at 815-756-3514 or 815-756-4403 if you wish to stay in private homes.

God's blessings as you make your plans. If we can be of any help, please call 815-758-2531.

*On behalf of the Committee
Pastor Dennis Gray*

PREMILLENNIAL

Jesus with His bride, the inner church.

Chapters 6 through 13 depict for us the terrible judgment, often referred to as the great tribulation, which was poured out upon the earth after Jesus took the inner church (the Christians) to be His bride.

In chapters 14 and 15 the scene again shifts to Jesus with His bride.

Chapters 16 through 19 take us once more to judgment on earth.

Chapter 20 tells of Jesus' binding of Satan, the great enemy which tried to stop His coming, and of setting up a peaceful millennial reign with His saints on earth.

Chapters 21 and 22 portray what is to take place after the millennium, in which the Christians are finally taken into heaven. We also have some description of heaven.

*Rev. Gerald F. Mundfrom
Osceola, Wis.*

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

Second-class

Christ the Lord is risen today

**Vain the stone, the watch, the seal,
Christ hath burst the gates of hell;
Death in vain forbids His rise,
Christ hath opened Paradise.**

**Lives again our glorious King,
Where, O death, is now thy sting?
Once He died our souls to save,
Where thy victory, O grave?**

Charles Wesley
(*Service Book and Hymnal*)

