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No. 5

# **LUTHERAN**

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CHRIST IS RISEN



Credit: Luoma Photos





## According to the Word

### THE THEOLOGY OF THE BURNING HEART

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

The New Testament is a story of burning hearts. When Jesus came into the world He overturned many old altars and smothered their fires in the ashes of oblivion. But He put in their places holy altars and has kindled undying fires in countless human hearts.

The testimony of the nameless two who walked from Jerusalem to Emmaus is the testimony of an innumerable multitude. While He talked with them by the way and opened to them the Scriptures, their hearts burned within them. It has been so in the experience of millions. The words of the risen Christ have been making hearts burn from that Resurrection Day until now.

Whenever and wherever Jesus walks with men, He kindles fires in their souls. Perhaps the most familiar example to all of us is the fire that burned in the heart of the Apostle Paul. Have you ever sought to evaluate why He was such a vital man with such a vital message; and why he couldn't give up in spite of hardship, torture, and toil? His secret was that there was in his breast a *burning heart*, burning for love of the mes-

sage which had brought him peace with God, the message of love and compassion from God to a lost mankind. And no matter what this life brought, the assurance that there was eternal life in Jesus Christ, in the place He has prepared for His own.

And this has been exactly the case for every other mighty Christian leader. How could Martin Luther stand like an invincible pillar of fire against the dark and ugly background of the 16th century? Simply because he had a *burning heart*. He wasn't the only man who recognized the evils of that age—but he it was who fearlessly stood before all (whether king or duke or papal legate) defying death and torture for the sake of God's truth, saying, "Here I stand, I can do no other. So help me God!" Thus he became an example to all ages of a man of God with a *burning heart*, burning in the power of Jesus Christ and for His sake.

Eighteenth-century England was cold and cynical. The fires on evangelical altars were burning low; the souls of men were shivering in a cold and rationalistic atmosphere. The world sorely needed new spiritual leadership, and God raised it up. Perhaps the most famous was John Wesley. There came a night when someone was reading a portion of Martin Luther's commentary on Paul's Epistle to the Romans, and John Wesley said, "I felt my heart strangely warmed." That was the beginning of the mighty revival that

brought the Methodist Church into being.

"Did not our heart burn within us while He talked with us by the way?" said the two who traveled to Emmaus. "I felt my heart strangely warmed," said John Wesley, and this experience became Wesley's message. He was a prophet of the burning heart. He emphasized the fact that salvation must come through spiritual experience.

Back of all effective Christian service today there must be burning hearts. Men are saved when Christ kindles on the altar of the soul fires of faith, and love, and holy aspiration. Whatever other equipment the minister may bring to his pulpit, he must bring there the burning heart. Whatever the Sunday school teacher or other Christian worker may bring to his duties, all other preparations will be superfluous, unless there is also a burning heart.

What we need and what we should diligently desire is "*burning hearts*"—hearts that are yearning to become better acquainted with the only name that counts. Scripture says, in Acts 4:12, "There is no other name under heaven, given among men whereby we must be saved." That is the name of Jesus. God the *Father* created; God the *Holy Spirit* brings us to the truth and keeps us in a right relationship to our God; but God the *Son* REDEEMS. We need *burning hearts* proclaiming this salvation!

—Hubert F. DeBoer

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# EASTER IN OCTOBER-- AT THE GARDEN TOMB



by Pastor Edward A. Johnson  
Hay Springs, Nebraska

Have you ever celebrated Easter twice in the same year? Two Octobers ago, 29 Americans held an "Easter" service on the site where the first Easter occurred. I was one of the 29.

We were on the Bible Lands Study Tour conducted by Dr. August W. Brustat, pastor of Trinity Lutheran Church (Missouri Synod) in Scarsdale, New York. (Dr. Brustat is taking another group on a similar tour from New York on May 1.)\*

That Sunday was our fourth day in Arab Jordan. Earlier, we had visited the Dead Sea, Jericho, the site of Jesus' Jordan River baptism, Hebron, and the manger and Shepherds' Field at Bethlehem. (See: "A Visit to Bethlehem," *The Lutheran Ambassador*, December 14, 1965.) On Saturday in Jerusalem we had walked the "Sorrowful Road," the Via Dolorosa which felt Christ's

own burdened footsteps on the first Good Friday. We had stood under the olives in Gethsemane, then motored four miles out to Bethany and descended about 25 steps into the tomb of Lazarus, whose resurrection so excited the people that the Jewish authorities had decided then and there to dispose of Christ (John 11:46-53, 12:10, 11). Jesus' greatest miracle, His own resurrection, likely followed that of Lazarus by barely a month.

No one doubted that we had come to the authentic sepulcher of Joseph of Arimathea.

Who was Joseph? We may never know for sure. A wealthy businessman, he sat on the Sanhedrin, the high Jewish council of 70. Some call him "the tin king of the Roman Empire" with mining and shipping interests as far away as Wales and Marseilles. He lived at Arimathea (identified by some with Ramah, the home of Samuel) in the hill country some 20 miles northwest of Jerusalem.

John 19:38 identifies Joseph as a secret follower of Jesus. Leslie Weatherhead, in *Personalities of the Passion*, chides Joseph for not open-

ly confessing the Master during his lifetime. He didn't even attend the secret Sanhedrin meeting at which Jesus was condemned. Yet Joseph risked his council seat, his business and social standing, and his synagogue membership (including his civil rights), all of which he lost when his secret service to Jesus became known. Since by both Hebrew and Roman law the male next of kin could claim the bodies of criminals removed from the cross, some identify the Arimathean as a relative, perhaps the maternal uncle of the Virgin Mary.

The sepulcher measures about 14' 6" long, 11' 2" wide, and 7' 6" high by the most reliable estimate. Joseph had intended its five tombs for himself and his family. Only one tomb ever was finished, for the sepulcher could never be used again after Jesus' resurrection. Two of the tomb spaces lie just inside the entrance, lengthwise; the other three lie crosswise to the right of the entrance. Jesus, wrapped in burial linens, was laid in the space furthest back, directly upon the rock. Palestinian Jews even today will not use coffins because of the Scrip-

\* Those who would like to join the tour may contact Dr. Brustat at P.O. Box 446, Scarsdale, New York 10583, tel. (914) SCarsdale 3-1998 or SCarsdale 3-5247 (home).



ture (Genesis 3:19): "Till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return."

\* \* \* \* \*

The British general and Bible scholar Charles "Chinese" Gordon of Khartoum used such passages as John 19:20, 41, 42 and Hebrews 13:12 in rediscovering this site in 1885. The tomb had to be close by Calvary, outside the city walls, since the body must be buried quickly before the Passover began at sundown. Joseph's sepulcher lies only about a modern city block's distance from Calvary. The alternative tomb site, in the Roman Catholic Church of the Holy Sepulcher at the end of the Via Dolorosa, was also outside the walls but lies two or three miles from Calvary, too distant to fit the Biblical account.

\* \* \* \* \*

That morning at worship in the garden we sang "Beneath the Cross of Jesus" and "I Know That My Redeemer Lives" from a small U.S. Army-Navy hymnal. How startlingly vivid the familiar words became! Dr. Brustat's sermon, based upon the resurrection accounts in the Gospels and in I Corinthians 15, was the most uplifting Easter message I have ever heard. I shall always be grateful that our tour leader was thoroughly conservative, able to accept the Biblical account at face value without destructive modern criticism. One wouldn't want to spend over \$1,000 to visit the Holy Land only to be told, "The Biblical writers only thought this event happened here. We know better."

"The resurrection is the surest fact on earth," Dr. Brustat declared. "It is better substantiated in the Scriptures and in early Christian history than the fact that Caesar Augustus sat on the imperial throne at the time of the birth of Christ. The resurrection transformed the disciples from chicken-hearted cowards into lion-hearted warriors. Once they were sure that their Savior had returned from the dead, They boldly risked their lives for

the Gospel as they would never have done for any man-made legend. No myth could have overthrown the heathen religions of that day, as the Gospel did.

"Counting our nine months before birth, we are already in our second existence. Could we have known of the traumatic birth experience awaiting us, we would surely have said that it would be our death. Yet now we see how birth thrust us into a far greater life than anything we could have imagined. So also, because of Easter, what we now call death is our passport into the marvelous, greater realm of Eternity.

"On the authority of God's holy and infallible Word I say that if anyone seeks God with all his heart, God will appear to him as he did here to Mary Magdalene. Mary and the others entered the garden that morning crying *Miserere*; they left singing loud, exultant choruses of *Jubilate*! Future Easters will mean more to us, too, than ever before."

All the space in every future issue of the *Ambassador* could not describe how I felt that morning. While not an emotional person, I almost cried for joy; and I feel that joy anew as I retell this story.

\* \* \* \* \*

Near the tomb we passed a secret passageway into an early Christian church. No steps led down into the flooded cavern, but we did find its echo intriguing.

Wormwood, olives, and other plants of the Bible still thrive along the path leading to the small promontory opposite Skull Hill (*Calvaria* in Latin, *Golgotha* in Hebrew). A busy blacktop highway separates the promontory from Calvary.

The indentations in the rocky cliffside for the eyes, and the protruding ledges which mark the nose and mouth, show how Skull Hill got its name. A high metal fence atop the hill marks where the crosses of Jesus and the two thieves probably stood. Surrounding the fence is a modern cemetery.

Several of my slides of Calvary include the sign pointing the way

back to the Garden Tomb, a reminder that the story does not end here. Thrilling though it was to see where the Lamb of God shed his innocent blood for our redemption, that directional sign tells us that the real message of Good Friday is not "It is finished" but "To be continued."

\* \* \* \* \*

Mr. Mattar, caretaker for the Garden Tomb Association of London, told us of Gordon's discovery of the site. This stocky, mustached ex-banker of about 55 also related his conversion under the Plymouth Brethren while he was studying in England.

"Why would men discredit the resurrection, their one sure hope?" he asked wonderingly. Recalling the bloody Arab-Israeli fighting prior to the 1948 partition of Palestine, he declared: "My dear friends, we have gone through the mill in this part of the country, and we know that the resurrection promise is true."

Ali Zaarour, an Associated Press photographer who was wounded during the fighting and left for dead, echoed his words. Ali's photograph of our group at the sepulcher entrance hangs above my desk as a cherished memento.

\* \* \* \* \*

"And what more shall I say? For time would fail me" (Hebrews 11:32).

The Bible events all happened in places which have been remarkably well preserved. The Word of God is infallible in historical, geographical, and genealogical matters no less than in those parts which speak directly of our salvation. Men only debunk what they cannot understand. New archaeological discoveries invariably confirm the Biblical text, for God's promises can never fail or lie.

"I know that my Redeemer lives!"—and I shall keep reliving my Garden Tomb experience until one day in the heavenly Garden I hear from the Master's own lips the words of Revelation 1:18: "I died, and behold I am alive for evermore!"





## SCHOOL NEWS

### TESTIMONIES FROM OUR BIBLE SCHOOL STUDENTS

I have felt a desire to come to Bible school for about one year. It was indeed wonderful to hear that the Association was going to start one. I think it is so important to be filled with God's Word because every way you turn in this world there are temptations, false teachers and false doctrines.

Bible school has been in session for some time and God has richly blessed us many times. There is close fellowship between students and teachers; this makes it so much more enjoyable.

I am from Fertile, Minn., and I work part-time at the Prudential Insurance Company of America. There is a great opportunity for witnessing there.

I know this year will be a blessing to all the Bible school students.

Norma Ness  
Fertile, Minn.

I am here at Bible school this year because I wanted to know more about our Lord and Savior. I felt a need to come and study His Word. In our fast-moving world of today we surely need someone stronger than ourselves by our side.

I have really enjoyed school so far. We spend the first four hours of each day studying the Word together with wonderful teachers. The rest of the day is spent at our jobs, studying for our next day's classes or just enjoying Christian fellowship with one another.

I work at the Prudential Insurance Company. I'm a member of the Beaver Creek Lutheran Church of the Tioga Lutheran parish.

Maureen Hartsoch  
Ray, N. Dak.

I thank and praise my Jesus for leading me to attend Bible school this year. It is a Christian's responsibility to know the Word of God so that he may bear the fruits of the Holy Spirit. For myself, I feel a great need to be grounded in God's Word before I do anything else in this world. We know the world lives in sin and the number of true Christians is going to become smaller as time goes on. We know how hard it is going to become to live a Christian life. I need much study in God's Word. He has provided for that need.

Bible school has made a great impression on me. The teachings have been wonderful. At times I feel I can't take it all in, there is so much to learn. All of us in the Association can be greatly thankful unto our Creator for working out plans for this Bible school.

Connie Broden  
Fertile, Minn.

Connie is also employed at the Prudential Company.

### INTRODUCING OUR SEMINARY SENIORS

Robert Eugene Rieth, born October 9, 1940, the son of Mr. and Mrs. John Rieth, grew up on a farm southwest of Valley City, N. Dak. He attended Green School, a small consolidated school, for 10 years. Robert accepted Christ during special meetings at Zion Lutheran Church of rural Valley City in 1954. He graduated from Valley City High School in 1958 and felt that his education should prepare him for the ministry to which he felt called. He graduated from Valley City State College in 1961 after earning

a B.S. degree in Secondary Education with composite majors in English-Speech and Geography-History. One year was spent in teaching high school in Elgin, N. Dak., but a persistent call urged him into full-time service for the Lord. He served as lay pastor in Tioga, N. Dak., under Rev. J. P. Strand, while awaiting the opening of our seminary.

Robert entered seminary in the first class in 1963 and also served as lay pastor of Sunnyside Free Lutheran Church and Hope Free Lutheran Church, new Association churches north of Minneapolis. He is married and has one daughter, two-year-old Renae.



Robert E. Rieth

### BIBLE VERSES

"Thus it is written, that the Christ should suffer and on the third day rise from the dead" (Luke 24: 46).

"But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by man came death, by a man came also the resurrection of the dead" (I Cor. 15:20, 21).

"And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised" (II Cor. 5:15).





Edited by Mrs. David C. Hanson

### THE MAID FROM EMMAUS

Martha sat quietly beneath the gnarled old olive tree that had been a refuge so many times in her miserable, unloved life. Her back was turned to the inn, and she was far enough away so that the sound of the sharp voices on Jonas and Sarah could not reach her. All day long Martha had carried water and picked up sticks for the fire and washed bowls so there would be rest and food for the travelers who were on their way to Jerusalem for the Passover. These had been such busy days. First there had been the caravans from the north and the west who had found it convenient to stop for refreshment before the last hilly climb. Then there were the travelers who came singly and in groups, some on foot, some on donkeys. Even as the week wore on there were stragglers who stopped at the inn. And when the Sabbath was over they would all be returning and once again Martha would find it impossible to keep up with the demands made upon her.

But this week Martha had moved almost as if she were unaware of the commotion and the harsh words from Jonas and Sarah, for she, too, was planning a pilgrimage. It had all begun when Jonas and Sarah had sent her to Jerusalem with a basket of provisions for Sarah's sister who was very poor. Three days before the Passover she started for Jerusalem on a donkey that was loaded with food and wine. How exciting it had been! It was Martha's first taste of freedom, and she wished that it might never end. Though the road was rocky and steep, the little donkey was sure-footed and steady, and at the end of two hours Martha had her first glimpse of the holy city. How beautiful it was in the morning light! From somewhere in the distant past Martha remembered a mother who had told her about Jerusalem and the beauty of the Temple. Now she would see it for herself.

After several timid inquiries Martha found the Street of the Bakers where Sarah's sister lived. With-

out showing a trace of the impatience that she felt, Martha told old Anah all of the news about the inn. She brought fresh water and ground some meal before she said good-by and started off through the narrow streets in the direction of the Temple.

At last the great stone building came into view and Martha dismounted and led the little donkey toward the sacred spot. A short distance from the gates a group of people blocked her way. They were listening to a Rabbi and Martha tried impatiently to move around the crowd. Then she heard the sound of the young Rabbi's voice, and it was almost as if He had called her by name. Wonderingly, she stopped to listen as His words came to her over the heads of the crowd.

"A man planted a vineyard, and let it out to tenants, and went into another country for a long while."

Carefully, Martha moved around the crowd until she was in a position to see the Speaker. He looked tired and sad, but, oh, the love that shone in His eyes. When He had finished speaking, a slender young man who stood with Him motioned the crowd away, but Martha seemed rooted to the spot on which she stood. She was starved for the kind of love this Rabbi personified.

Turning, He saw her standing there with her arm around the donkey's neck. He seemed able to read her very thoughts; then He smiled and held out His hand. "You are Martha," He said. At the sound of His voice Martha found herself telling Him all about her weary life of loneliness. "I know," He said. "Don't be afraid, Martha, you are my disciple."

"Master," she asked, "what is your name?"

"I am called Jesus," He answered.

Martha kissed the blue and white tassels of His robe and came away, forgetting that she had not seen the Temple.

She returned over the same rocky road to the same harsh Jonas and Sarah who planned an endless amount of hard work to keep her busy from daylight to dark. But she was not the same Martha. Jesus had called her His disciple. He had laid His hands on her head in blessing. She would never be the same weary servant maid.

How she longed to let Him know how much she loved Him. If there were only something she could offer as a gift. She had spent sleepless nights wondering what a poor servant girl could give until the idea came to her. She would give Him the one thing she did best. She would bake some small loaves for Him. Not the kind she made for the inn, but perfect loaves that were made from the finest flour she could buy. And as soon as the Passover was over, she would go again to Jerusalem and give them to Him.

Now, as she sat beneath the olive tree, Martha remembered how she had taken her only possession, a gold chain that had belonged to her mother, and used it to purchase a sackful of the finest wheat she could buy. The wheat was hidden in a broken part of the garden wall, and as soon as Jonas and

*[Continued on page 15]*





## FAITH—THE LIFE-GIVING INGREDIENT

Rev. John H. Abel

"For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith" (I John 5: 4).

Greetings from our family in Brazil to yours in the homeland. In this young year of 1967 we can well ponder and take to heart the message of the above verse. For certainly 1967 is a year in which we all desire victory. In each of our lives there is an area of struggle that cries out for victory. In our local church, our community, our state and our nation, there are areas that call for victory. Internationally, we pray and seek victory. The opposite of victory is defeat, and defeat carries with it the smell of death—death to plans, to purposes, to people. What we desire, then, is victory—spiritual, moral physical, national, and most of all, personal victory.

The way of victory will vary, as individuals and circumstances vary. The way of victory may often mean a cross rather than a crown. But the secret of victory in every case is given to us by God in the above verse: ". . . the victory that overcometh the world, even our faith." The victory God is interested in is spiritual and eternal. This is not to say that He is not interested in our daily struggles, problems, anxieties and pressures. But the victory He gives in these areas is always related to or bound up with His plan and desire that we should know spiritual and eternal victory in our life.

Back in the U.S., I remember, and

am still led to understand, that the situation has not improved. Many ingredients were proposed to give one the impression that with certain things you experience a sense of happiness and completeness, a sense of victory. Someone said, "TV and radio ads are calculated to brainwash the public into an acceptance of inferior values." The question is then asked, "Are the happiest people among us really the ones who are most sure of their deodorants? Are the most success-families truly those with the fewest cavities, the least dandruff or the crunchiest breakfast cereal? Is the average American so gullible?" (Winifred Scheib in *Moody Monthly*.)

There is an ingredient, the absence of which deprives the individual of happiness and victory. God says it is faith. Faith, Holy Spirit-given faith, His Son Jesus Christ. How glorious to see lives that have found victory. Lives remade, renewed, reborn, through the added ingredient of faith. Faith, Holy Spirit-given faith, makes new creatures out of old sinners.

We have an alert Brazilian teenager who works for us, helping Ruby at home during the days and attending school at night. It might be interesting for you to know that the high schools of Brazil are so few and overcrowded that it is usually compulsory for all youth over 15 years of age to study at night, making way for the younger ages to study during the morning and afternoon. Thus all schools run on three-shift periods. Our teen-age helper, "Loide," remembers very well what faith has meant in her family. She tells of the difference in the lives

of the six other children in her family and herself when her father was not a Christian.

Father Regende just a few years ago lived like most Brazilian men, spending his afterwork or spare hours in the bars. At times he even missed days of work. Often he spent much of his earnings foolishly, while at home the mother had at times nothing more than a few beans to cook for the family. Loide and her sisters were ashamed to go to school very often because they had no shoes to wear. Crying and coldness were common occurrences in their home.

Then someone gave her father a Bible and native Christian acquaintances began to drop in after work to talk about the Bible. Mr. Regende liked to discuss and argue so he started to study his Bible to argue for his false faith. The more he studied the more he realized his faith was without any real basis in the Bible. He considered the words and challenge of his Christian friends to seek forgiveness and assurance of salvation from Christ alone, based on divine promises from the Word. One day, all by himself, he dropped to his knees and opened his heart to the Savior. By faith he was born again and committed his life to Christ.

Now, instead of arguing with his neighbors, he was singing God's praises with them. He soon became a leader in Bible studies. This past year it was my privilege to get to know the family when they moved to Campo Mourao. We rejoice in the great victory that faith has brought to the Regende family. They are a very musical family and often sing for services here. Mr. Regende and family have united with our congregation; and when Pastor Grothe or myself are out of town preaching, we find in this man an older, solid Christian who in his calm, kind way is very capable of leading Sunday school or even a church service.

His family is partly grown up now, but the four still at home are all in school. Mr. Regende runs an active little fruit and vegetable

*[Continued on page 16]*





## Luther League Activities

the best is put out by Inter-Varsity Press, *Guidance—Some Biblical Principles* by Oliver Barclay, Ph.D., has stuck to the Bible, being wary of other guides even if they seem time-sanctified. He deals with wisdom, common sense, feelings, signs, circumstances and counsel.

We soon hope to bring to you readers of this page the experiences, opinions and testimonies of Christian students who have chosen different roads after high school. If any of you would like to share your experiences with the readers, send them to the editor of this page.

We hopefully will view a church college, a state college, a Bible school, a seminary, a university, and jobs in Christian and secular fields through the eyes of some of our AFLC youth.

Their experiences may help you to see more clearly what opportunities there are in these fields for witness and education.

Without consultation with the Omnipotent Counselor, this epitaph may well be found on a Christian's tombstone.

### *Found on a Tombstone*

"I reveled underneath the moon,  
I slept beneath the sun,  
I lived a life of going to do,  
And died with nothing done."

"Hear counsel and receive instruction that thou may be wise in thy latter end" (Prov. 19:20).

Edited by Jane Thompson  
1334 2nd Ave. S., Moorhead, Minn.

### CONSULT WITH GOD

"It's not so hard to know the will of God. But to be able to accept that will—ah, there's the problem." So said Dr. John Montgomery, professor at Trinity Seminary, Deerfield, Ill., at the Lutheran Brethren Mission Conference in January.

It started the wheels churning on the subject of the will of God for the lives of all you potential students and workers in the Association. Have you made your post-graduation plans yet?

Some of you are sure you will attend college, but have not yet made the big choice. Perhaps you have made the choice, but they have not chosen you. Perhaps some of you will go right into the working world or into the armed services. No matter what is ahead of you,

you have either let God mold your plans or you have handed them over to Him for the "OK" stamp. If no large obstacles are put in your path, you have figured that all is clear as far as His will is concerned.

Don't spend four or six years in college, enter a profession and then discover that you have missed God's calling. Don't get married right out of high school and then regret it. Don't find a job that pays well and then find no future in it. In other words, don't settle for second best in God's great plan for your life.

So what can you do about it? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering" (James 1:5, 6).

Many books have been written on the subject of guidance but one of

*Kalispell, Montana in 1967*





## EDITORIALS

### CHRIST IS RISEN

#### THE TENSES OF EASTER

Easter is the joyful Sunday of the year. Christians in ancient Rome used to greet one another on that day by saying, "Christ is risen!" And the response would come, "He is risen indeed!"

The resurrection morning dawned as anything but promising. How have we felt after a beautiful dream or hope has been shattered? When someone we trusted has failed us? With the death of Jesus, the bottom had dropped out for the disciples. Certainly, as the first day of the week dawned, they had no plans for the future. Likely they would be going back to their old occupations, but with a sense of consternation in being men who had followed an impossible venture.

But there was still love for the person Jesus and this brought two women to Joseph's garden tomb to more fully prepare His body for long repose. To their amazement an angel greeted them with those words that have changed life, "He is not here; for he has risen, as he said."

The Resurrection has three tenses. The first is the past tense, the historical fact of resurrection. All the Gospels proclaim it as fact. Paul has it as a chief truth of his doctrine as attested in I Corinthians 15. The existence of the Christian churches is testimony to the belief in a living Savior. The Resurrection is one proof of Christ's divinity and we understand that it is the sign that His atonement is pleasing in God's sight.

The second tense is the *future* one. His resurrection is the seal of the resurrection to eternal life for those who believe in Him. Long ago Job, with only dim perceptions, queried, "If a man dies, shall he live again?" But it is a question that the ages have asked and which has been answered in Jesus Christ. Yes, all shall be raised, but only those who have received the Savior shall live, that is, exist in everlasting joy and happiness.

Thirdly, there is the *present* tense to resurrection. The Resurrection imparts life here and now. The abundant life, the right relationship to God through Christ, is something that begins now where there is surrender

to the good and gracious will of God and where there is openness to His charity and mercy. The world offers attractive pleasures and goals which afford momentary headiness and well-being, but eventuate in emptiness and despair. Jesus offers His friendship and His life and provides a purpose for living which will always excite.

*The Lutheran Ambassador* covets two things for all its readers at Eastertime 1967. One, the experience of resurrection power in the present tense and with the future tense as an ever-beckoning hope. And, second, that possessing the assurance of resurrection they might so live that the world will be gripped by its reality and seek that power which does indeed change lives.

#### OUR THANKS TO DALTON

The people of the Dalton (Minn.) parish and Pastor and Mrs. H. C. Molstre are to be congratulated for their fine work in hosting the fifth winter Bible conference last month. Stormy weather at the beginning of the conference and bitter cold in the midst of it no doubt reduced attendance considerably, but a warm spirit of fellowship prevailed at the sessions and at the dining tables.

We did not get to every meeting, but what we heard was stimulating and enriching. Apparently the Women's Missionary Federation workshop on Friday drew a goodly number of women and proved successful in providing an opportunity for acquainting those present with the plans for the year.

Getting people to attend a whole conference continues to be a problem. Out of all who came to Dalton, only a small handful attended every session. Some came for the first day, some for the last two days, others for an individual session. It would be good if people of the church could arrange to take in the whole program. Only then does it truly become a Bible conference. There are good reasons why it is difficult to spend three days away from home, in many cases, but more thought should be given to investing that length of time in a winter spiritual retreat.

The idea of holding the conference in a different place each year is good. To many of us Dalton was little more than a name before. But after having lived there for a couple days and meeting many people it will henceforth be a place of pleasant memories. Again, thank you for your hospitality and kindness.

#### A FINE INGATHERING

The recently ended fiscal year in the Association (Jan. 31) proved to be a very fine one. It resulted in a greater ingathering of funds than some thought possible, particularly since the year began with some real problems. Significantly, the area of our work around which the troubles mostly swirled, the theological seminary (now there is also a Bible school), was the only major goal that wasn't met. The deficit wasn't large, however.



As our readers will have noticed in the last *Ambassador* (Feb. 21), the budget of \$98,700.00 was exceeded by over \$3100.00. In terms of total money contributed (this includes the Praise Program and the Library offering), the amount for the year was over \$118,600.00. We are not using the WMF grant to Parish Education in these figures.

The Women's Missionary Federation closed its books with the budget of \$12,000.00 oversubscribed by \$2,000.00. Thus, over the whole church an amount in excess of \$132,000 was taken in exclusive of contributions to the Luther League Federation.

The statistics given above include contributions from non-Association members and hence are not a fair comparison with stewardship figures of the Lutheran Free Church. Nevertheless, there is some interest in noting that what was received this year in the Association was well over one-third of what the LFC received from her congregations in 1951-52, 15 years ago.

That same year, the WMF of the LFC reported an income not quite twice as much as our WMF took in last year. These statistics may not mean much except insofar as it is remembered that the LFC then was much more than three times larger than the Association is now. The WMF income this past year was more than one-fifth as much as LFC women received in the last year for which we have a report, 1961-62. And that WMF represented upwards of nine times as many women as the present one does.

All of this should not be construed to mean that this writer thereby believes that the Association is floating in money and will never have any financial problems, nor that the LFC was poor in stewardship in comparison to other Lutheran bodies. It was not. Some areas of our church are experiencing a tight economic squeeze. In the midst of prosperity generally, they are going to have to depend on others to carry much of the financial load until circumstances improve.

Some congregations and parishes are going to have to send more money on pastors' salaries if they hope to maintain their present set-ups. Add to this, local building projects and improvements which some churches must undertake in order to continue.

So you take these things into consideration in the face of a budget in the Association for 1967-68 which is approximately 15 percent higher than what was received this past year, including the Praise Program and the Library offering. And for a church body to hope for a 15 percent increase in contributions from one year to the next without a major special campaign is a profound leap of faith indeed.

On the one hand, then, a very fine record has been achieved thus far, as man looks at it. On the other hand, this is no time for complacency because a challenge that almost looks like too much is ahead of us. We do not "have it made." And still, in the face of the excellent response thus far, and in spite of some local

stewardship programs that frankly have not jelled yet, who dares to say that it cannot or will not be done?

May the gracious Lord enable if that which we plan is a part of His plan to evangelize the world.

### QUESTIONS ARE WANTED

Have you sent in your questions to Dr. Iver Olson, who will be answering them in a new feature of *The Lutheran Ambassador*, starting in the next issue? Not all questions need to be asked now, of course, but enough must come in to indicate that there is interest in this sort of thing.

So don't leave the asking to someone else. If everyone does that, you know where we'll be. No question is too insignificant to be dealt with. But we must hear from enough of you to make this worthwhile. Please.

Address your questions to:

Dr. Iver Olson

3110 E. Medicine Lake Blvd.

Minneapolis, Minnesota 55427

No names will be used in connection with the questions and answers, but your letters to Dr. Olson must have your signature.

### NAME WITHHELD

Apparently there is some misunderstanding about the term "name withheld" in connection with Letters to the Editor in our paper. It means that the editor has withheld the name of the writer of a letter which he is printing. Perhaps for a good reason the writer asks to be unidentified and the editor agrees that this would be best or the editor himself may decide it is better not to mention who the writer is. We cannot go into all the reasons that might influence such a decision.

But if someone writes a letter to the editor and does not sign his name, that is called an anonymous letter. To say that an anonymous letter will never be printed would be going too far, but the rule is "Anonymous letters will not be printed." That is, an editor feels under no obligation to print them.

Editors are continually sticking their necks out in expressing opinions, that's what they are, opinions. By the same token, they feel that others who wish to express an opinion (and they wish that more would do so) will also dare to identify themselves. Otherwise there would be no limit to the amount of guff that might be presented for publication.

A reader wrote a letter to the editor the other day on a subject that is very pertinent and which we would be glad to call to the attention of all our readers, but "withheld" his or her name. The major point of the letter is legitimate and we are sure that a good number of people in the Association are asking the same question. However, if the writer of the letter wishes to have it considered for printing he or she will have to submit his or her name to the editor. We trust this message will get to the person involved as we have no other way of contacting the writer.



# NEWS

## of the Churches

### GREEN LAKE CHURCH DEDICATES PARSONAGE

A new parsonage was recently completed by the Green Lake Lutheran congregation at Spicer, Minnesota. The house, built by a local contractor, Gronli Builders, Inc., is a three-bedroom home with living room, kitchen and dinette, study, utility room and bathrooms, and also full basement. A garage is attached to the house. The total cost of the parsonage is approximately \$19,500.00.

The following congregation members served on the Building Committee; Leonard Giesler, Chairman, Stanley Block, Oliver Stulen, Mrs. Alloys Anderson and Mrs. Dean Kloster. This committee is to be congratulated for wise planning, able leadership and good directing of the building project. The fine response and willing co-operation

by congregation members was much appreciated.

The new parsonage was completed last fall with the dedication service on Sunday, October 16, 1966. Rev. John P. Strand, president of the Association of Free Lutheran Congregations, officiated at the dedication.

Open House followed the dedication with refreshments served by the ladies of the congregation. The basement is equipped with cupboards and running water for entertaining larger groups, and provided very suitable quarters to entertain the many members and friends who attended the very pleasant occasion.

Pastor and Mrs. Hermunslie are very grateful to Green Lake Lutheran Congregation for providing a very adequate and comfortable parsonage.

Rev. Julius Hermunslie



### FARGO, NORTH DAKOTA

Evangelistic services will be conducted at St. Paul's Lutheran Church, March 14-19, with Evangelist Joseph Erickson as speaker. There will be a service each evening and Mr. Erickson will also speak on Sunday morning at 11 o'clock.

The congregation will appreciate prayer in behalf of these services and invites any interested in coming to attend.

Trygve F. Dahle is pastor of the church.

### COMMITTEE NAMED TO HEAD REFORMATION ANNIVERSARY IN ASSOCIATION

The Co-ordinating Committee has named Dr. Iver Olson, Minneapolis, Minn., Mr. Robert Munter, Minneapolis, and Rev. Raynard Huglen, Roslyn, S. Dak., as a committee to promote the observance of the 450th anniversary of the Protestant Reformation in the Association of Free Lutheran Congregations in 1967.

The committee is charged with finding ways in which the congregations themselves, and the Association, can meaningfully commemorate this historic occasion.

### THOUGHTS AT THE LORD'S TABLE

The Lord's Supper or Communion has been a real and personal part of my life ever since I became a Christian. And as I approach the communion table I always try to take a personal check on my relationship with my Lord and Savior whose death and resurrection I'm remembering.

This last Good Friday as we had communion in the church where we worship the Lord was no exception to that rule. As we stood beside the altar rail waiting our time to partake of His body and blood, the Lord spoke to me very clearly. It seemed to me the Lord asked me,

[Continued on page 13]



# A REPORT ON THE FIFTH WINTER BIBLE CONFERENCE

We are indebted to Mrs. Harry Rorvig of Dalton, Minn., for some of the notes concerning the program at the Bible Conference held at Zion Lutheran Church in Dalton, Feb. 9-12.

Pastor Hans Tollefson, Hatton, N. Dak., served as evening speaker. At the opening service Thursday night his subject was "assurance of salvation." He said that it is necessary to have this if one is to live a happy Christian life and to be of service to God. There is a false assurance, too, and it may even be received from the pulpit. Assurance comes through building on Christ, he declared.

On Friday evening, Rev. Tollefson considered "freedom through truth" in his message. He warned against self-righteousness and against the errors in the Lutheran Church of today. Dependence on self has taken the place of dependence on God, he said. The Association must also repent of her sins, Mr. Tollefson stated, and he pointed to Christ as the source of cleansing and life.

In his final sermon on Saturday night, Pastor Tollefson chose the "invitations of the Gospel" as his theme, referring to Isaiah 55. The Gospel invites us to come to the Lord and live. Whosoever will may come. No one should gamble with his life, but come to the Lord, Mr. Tollefson admonished.

The conference Bible teacher was Rev. Arnold Stone, a lecturer at the Association Bible School in Minneapolis, Minn. He led a study in the book of Colossians, covering the first three chapters. It is difficult to summarize such a wide topic briefly. However, it can be said here that he gave as a theme for the entire book, "the divine supremacy and sufficiency of Christ."

Dr. Iver Olson of Free Lutheran Seminary in Minneapolis gave two lectures on Hans Nielsen Hauge. In the first one he dealt with Hauge,

the man. On Saturday afternoon it was his message. In regard to the latter, Dr. Olson said that Hauge did not preach a "social gospel," yet his work greatly influenced Norwegian society. While Hauge's message was that of the need for conversion, one of the chief reasons for his success for God was his ability to get people to talk and to discuss. He was actually very effective in what is today called "group dynamics." The great layman catalogued the chief sins in this way: sins of the spirit—vainglory, anger and worldliness; of the body—gluttony, laziness and immorality.

The Christian home was the theme for a panel presentation on Friday morning. Mrs. Theo. Aasness, Doran, Minn., housewife, spoke on the role of the wife and mother in such a home, and Mr. Ed Mathison, Bagley, Minn., probed the role of the husband and father.

Mr. Clifford Johnson, Esko, Minn., lectured on the stewardship of money at one of the Saturday morning hours. He called upon everyone to respect money, but not to worship it. Mr. Johnson pointed to two principles in Christian stewardship. First, income must come from an honorable source; and, second, pay your tithe to the Lord first, pay yourself second (savings), and take care of goods and services last. Salvation in Christ, he said, is the prerequisite of right stewardship.

On Friday there had been much ground drifting; that night and all Saturday it was extremely cold and Sunday morning it snowed. All of this no doubt affected attendance, but nonetheless there were many present Saturday morning and afternoon and the church was packed for the worship service on Sunday.

The Sunday morning Bible hour was conducted by Pastor Jonas Helland, Willmar, Minn. His Bible study was based on II Thessalonians 2:3-17. Pastor Helland discussed various signs pointing to the return of

Christ and how we should heed them and be ready.

As mentioned before, a large audience was present for the worship service on Sunday, led by the host pastor, Rev. H. C. Molstre. Dr. Olson preached the sermon on the text for the day, Luke 10:17-20. You can tell a lot about a person by what he is happy about, Mr. Olson said. Sometimes we may be glad if someone is falling into sin or if we hear of apostasy in other churches. This is wrong. There ought to be sorrow, he declared. Rejoice when things go well in your church or for others, he encouraged. He also pointed out that Christians are on the winning side. Battles may be lost, but the war is being won. The greatest joy, he reminded us, is if one's name is written in the Book of Life. It is by believing in Christ that this is done, Dr. Olson said.

At the closing service of the conference on Sunday afternoon, Pastor Raynard Huglen, Roslyn, S. Dak., spoke on II Corinthians 5:15. He emphasized that Jesus died for all people and draws them without distinction on His part. The life that is lived unto Christ by those who believe is a life unto others. This involves concern for our fellowman's relationship to Jesus and a concern for his physical or temporal situation in life.

The Women's Missionary Federation conducted a workshop on Friday leading up to and including the supper hour. A satisfactory attendance was reported.

Special music was provided at many of the services. Pastors Gerald Mundfrom, Pukwana, S. Dak., and John P. Strand, Minneapolis, led the morning devotional services.

Meals were served at the church by the Ladies Aids of Zion, Kvam, Tordenskjold and Sarpsborg Lutheran Churches.





## HOME MISSIONS

### CHURCH EXTENSION FUNDS NEEDED

For various reasons and purposes requests are coming to the Mission Board of the Association of Free Lutheran Congregations to borrow money from the Church Extension Fund. In fact, at present we have committed ourselves to loan money beyond the amount we have on hand in the confidence that others will loan us funds which will be reloaned.

Your money will do double duty as it helps the advancement of the Kingdom and gives you a fair return for the use of your money. The Mission Board will pay 5% interest annually for money which is loaned to us for five years. This money is secured by the Mission Board. It is payable on demand with 90 days' notice.

Two or more other pastors have mentioned that their congregations are considering making application for a loan. Of course the Mission Board must reach a decision that it is a good risk for both the congregation and the Mission Board before the loans are made.

Those having money to loan should contact: Mr. Robert Bursheim, 3110 East Medicine Lake Blvd., Minneapolis, Minn., mentioning they would like to loan money to the Church Extension Fund, and the process of getting the forms filled out will begin. Will you consider an investment in Church Extension?

### HOME MISSION SLIDES AVAILABLE

Pictures of the churches which have received a loan from the Church Extension Fund and pic-

tures of the work of those which are receiving direct support from Home Missions are now available. These are available for the purpose of informing the members and friends of the Association of Free Lutheran Congregations of the work that is being done in this area. Altogether too little is known of this work in the Association. You may secure the free use of these slides by writing Pastor Harold Schafer, 112 West Milner Ave., De Kalb, Illinois 60115.

### Lord's Table

[Continued from page 11]

"What are you doing for me?" I answered something like this, "But Lord, thou knowest all the Sunday school classes I have taught, the Bible camp work, etc., I have done for Thee in the years past." But it seemed that I heard Him say, "But what are you doing now?"

I still tried to wiggle out by reminding the Lord Jesus Christ of all I couldn't do now because of my age, strength, etc., as if He didn't already know. Then finally I stopped the struggling in myself and said, "Lord Jesus, take this life of mine and use me just as Thou wilt." What a wonderful peace enfolded my being and real joy flooded my soul. And since that time God has given me many different ways of serving Him.

So at this Easter season once again I'm reminded of this promise to my wonderful King of kings and Lord of lords, our risen Savior. And my prayer again is, "Please use this Thy servant any way Thou dost choose."

Mrs. Arnold Jodock  
Fargo, N. Dak.

### ERE YET THE DAWN HATH FILLED THE SKIES

Ere yet the dawn hath filled the  
skies,  
Behold my Savior Christ arise,  
He chaseth from us sin and night,  
And brings us joy and life and light.  
Hallelujah!

O stronger Thou than death and  
hell,  
Where is the foe Thou canst not  
quell?  
What heavy stone Thou canst not  
roll  
From off the prisoned, suff'ring soul!  
Hallelujah!

If Jesus lives, can I be sad?  
I know He loves me, and am glad:  
Though all the world were dead to  
me,  
Enough, O Christ, if I have Thee!  
Hallelujah!

He feeds me, comforts, and defends,  
And when I die His angel sends  
To bear me whither He is gone,  
For of His own He loseth none.  
Hallelujah!

No more to fear or grief I bow,  
God and the angels love me now;  
The joys prepared for me today  
Drive fear and mourning far away.  
Hallelujah!

Strong Champion! For this comfort  
see,  
The whole world bringeth thanks  
to Thee!  
And once we, too, shall raise above  
More sweet and loud the song we  
love:  
Hallelujah!

—J. Heermann  
(from *The Lutheran  
Hymnary*)

"For since we believe that Jesus  
died and rose again, even so,  
through Jesus, God will bring with  
him those who have fallen asleep"  
(I Thess. 4:14).





# WOMEN *for Christ*

## EACH STEP WE TAKE

*This article is a personal testimony of Mr. and Mrs. Alvin Grothe, now on our mission field in Brazil, which has blessed many hearts already; and we trust it may challenge future candidates who are definitely called by God to the mission field.*

It goes back to a modest farm in northern Minnesota, a Christian home, and a young fellow in that home who knew not what the future held; but God knew, and His plan began to unfold day by day and step by step. He, in His wisdom, allowed this timid young man to be all at once thrust into a sinful, worldly environment, and to witness firsthand in overseas military service the awfulness of heathen worship, and a people living in poverty, both spiritually and physically. This was to make an indelible impression in the heart of this man which was never to be forgotten.

In returning home he gave his heart to the Lord, but became wrapped up in the race of everyday life. Raising a family, farming, and working for a contractor left little time for God; but God in His love was persistent, constantly reminding him of the heathen people, lost without Christ, having no hope.

Several years passed, and all the while there was a resistance to the tap of God's hand on his shoulder. "No! Not me, Lord! I'm doing all I can for them—praying, giving. What more can I do? Certainly you do not expect us to go!" The Holy Spirit was at work and God's plan was unfolding.

Then, as if like a miracle, there stood before this man and his wife an open door. "Behold, I have set before thee an open door" (Rev. 3:8). Applications were being taken for missionary candidates to go to Brazil under the Board of Missions, Association of Free Lutheran Congregations.

Yes, this was us, standing before this great door, and Christ beckoning us. "Take up thy cross and follow me." Forsake all. But how could we? Farm, debts, children, school? There were just too many obstacles. Love of material possessions—yes. Lack of faith, looking to self, yes. The struggle became great. We must act, and there must be a decision. But we were afraid of the decision.

After hours of prayer and sleepless nights, Romans 12:1 became real, and with it Matthew 28: 19, 20. Together in prayer, Frances and I, by the grace of God, came to a decision. We must present ourselves a living sacrifice to God. All must be His. Had He not given *all* for us?

In spite of all the impossibilities, we must leave all in His hands and follow. We shall apply. Now there was joy. God had shown us the next step. The load was lifted, the clouds parted, and we rested in Him. What a wonderful feeling to be able to rest in Him. We knew that the debts would consume most of our assets, not leaving enough for school. God knew also. We knew that school was about to begin, arrangements must be made, a house rented, a part-time job found,

and as yet we had not been accepted. The farm must be sold, and yet no buyer. But had we not turned all over to Him? Then these problems were His also, and He would take care of them. And he did. One by one, step by step, God went before and opened the way. Each obstacle vanished in a marvelous way and each step made God's faithfulness more real to us and strengthened our faith in Him.

What we had fought against in the flesh was now becoming a reality. The Board gave us the "go-ahead," and so we entered school. At this time a part-time job was given to me, before there was a chance of looking for one. We could go on and on about all the answers to prayer! God's love!

God's timing is never off. As our finances dwindled, God saw the need and was preparing a way. We were informed that the W.M.F. had a scholarship fund and that we should apply, which we did. This was at a time when we were a bit discouraged, and the devil was tempting us to give up; but God says, "He who putteth his hand to the plow and looketh back, is not worthy of my kingdom." How good it was *not* to have a farm and other things to draw us back.

The scholarship was available February 1, and we were told that the W.M.F. had accepted us as recipients. How our hearts overflowed with joy and thanksgiving. Once again God had shown us His faithfulness, and led us step by step, nearer to the goal of His calling. This scholarship was an answer to prayer and another lesson in God's faithfulness. We felt ashamed as we read, "Why are ye so fearful? How is it that ye have no faith?" God who has called us was faithful in supplying the needs. By His grace, we shall help carry out His plan for a lost world: "that all men might be saved, and come to the knowledge of the truth." Let us search our hearts and ask ourselves this question: Is God's will our will? Am I willing to follow in His steps, even if it means sacrifice?

We wish to leave you these verses in closing: "For this cause we also,



since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the

Father, which has made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins."

#### Recommendations for District Rally Offerings

1. General Fund

2. Church Extension
3. Any other WMF Project

#### Minneapolis District WMF Rally to be held at Willmar, Minn., on Wednesday, April 19

1. Morning Bible Study by Mrs. David Hanson.
2. Afternoon speaker is Dr. Iver Olson from our Seminary.
3. The WMF Projects will also be presented.

#### Parish Ed

*[Continued from page 6]*

Sarah left for the spring where the older people gathered in the evening she would begin her preparations.

Martha watched as Jonas and Sarah left the inn. When she was certain they were out of sight, she took the sack from its hiding place and seated herself at the mill. Slowly she ground the precious wheat until a bowl was filled with snowy white flour. It was the finest she had ever seen—almost good enough for the Master.

When the flour was safely hidden Martha went to look for wood. Each stick must be carefully chosen; if it were too green the smoke would mar the loaves. At last everything was ready. She had even chosen the perfect basket in which to carry the fresh loaves.

The next morning Martha awoke while it was still dark and quietly went about the task she had chosen. Lovingly she mixed the dough, leaving it to rise while she built the fire. Just as the sun was beginning to rise, Martha bent over the low oven to remove the loaves. If only they would be as perfect as she had hoped they would be! Trembling with joy she saw that they were snowy white perfection—four little loaves without a spot or blemish.

There was the sound of stirring within the inn and Martha hurriedly wrapped the loaves in a fresh napkin and moved swiftly down the road in the direction of Jerusalem. Emmaus was far behind before she stopped running. At last she was on the way to offer her gift to the Master.

When she came at last to the vicinity of the Temple she saw several groups of people in the streets, but a careful search revealed no trace of the Master. Timidly she approached a soldier who stood near. "Do you know where I can find the Rabbi they call Jesus?" she asked.

"You ask me where Jesus is—I, who helped to crucify Him just the other day?" the soldier answered. And then, at the sight of Martha's pale face, he said, "It is true, child, He was crucified three days ago on Golgotha."

Martha leaned against the building. Crucified! That gentle man? And in her basket were the loaves for

Him. She moved slowly toward the gate. A woman was sitting in a doorway and Martha stopped, hoping the soldier had been wrong. "Do you know Jesus?" she asked. The woman rocked to and fro. "I trusted that He was the Redeemer of Israel," she said. "There is a wild tale that He is alive; some say He has been seen. But He could not have risen from the dead."

Martha's feet moved heavily along the road to Emmaus. When she reached the inn it was late afternoon, and she hid the little loaves before going to meet Jonas and Sarah. She was not quite ready to surrender her gift yet. Jonas and Sarah met her at the front door, and the blows came as she knew they would. When they had finished beating and berating her, Martha lay beside the oven with her eyes closed.

She was aroused by the sound of footsteps and voices talking eagerly. Martha recognized one of them. It was Cleopas. He always stopped at the inn on his trips to Jerusalem. "Abide with us," she heard Cleopas say, "for the day is far spent."

Then they entered. Cleopas, a friend of his, and a stranger whose face was in the shadows. Painfully Martha had arisen from her place on the floor and now set about placing food on the table. She brought the oil and wine and raisins and then she stopped, remembering the four perfect loaves. Here were good men, tired from their journey; should she give them her gift of love?

Her struggle was brief. She brought the basket from its hiding place and placed the loaves before the stranger. Her eyes were filled with tears as she thought of the gift that had not been bestowed, but she raised her face to meet the gaze of the stranger!

It was the face she remembered! He looked lovingly at Martha, took the loaves and broke them. Holding them before Him He raised His eyes to heaven. Suddenly the room was filled with a blinding glory!

Cleopas and his friend leaned forward and Martha fell to her knees. The radiance faded and the Master's chair was empty. The two men sat spellbound, gazing at the empty chair. Martha still knelt.

On the table lay the four perfect loaves, uneaten, but received and blessed.

—Adapted from a story by Agnes Turnbull



## World Missions

[Continued from page 7]

store and each week brings his tithe to church for the Lord's work. Once there was a missing ingredient in their lives and their family was a failure. Now, in Christ, they have found the answer—the ingredient "faith." It has transformed the father, the family, the present and the future.

And how about you, friend? Have you found the answer? Is your family, your father, or perhaps you yourself, a failure? How about faith? Come to Christ. Cast your sin and yourself upon Him, "for whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith" (I John 5: 4).

### GRACE

Amazing, marvelous, wonderful grace!

Grace that's sufficient for all our need;

Provided regardless of color or creed.

Buy it? earn it? deserve it? no, never!

Marvelous grace: it's free, it's free! God supplies the wants of our daily bread;

We're more precious than sparrows, In His Word He has said.

Yet, greater than this in His infinite plan,

He provides a Savior for every lost man.

He hates the sin, but loves the sinner;

Sent His only Begotten to become the Savior,

Providing salvation for all the world.

Spurn Him? reject Him? No, repent and accept Him!

Give ceaseless praise and thanks forever!

Amazing, marvelous, wonderful grace!

Edna Bliss  
Mayville, N. Dak.

THE LUTHERAN AMBASSADOR  
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