

April 6, 1976

The Lutheran Ambassador



THE ANGEL AT THE SEPULCHRE

(See page 14)

MEDITATION MOMENTS

PROOF OF THE RESURRECTION

How can we prove to ourselves and to others that Jesus rose from the dead? We cannot, after almost 2,000 years, go to the tomb to see that His body is gone. Others have done this and history tells us that the grave was empty, but then there are those who claim the grave was robbed.

Some of those who were very close to Jesus claim they saw Him alive. But this is not very convincing to the world. They claim Jesus' followers imagined that they saw Him, or that they were lying. Jesus never did show Himself to His enemies. The world doubts if Jesus ever rose from the dead because they never saw Him alive.

We have God's Word, which does not lie, which claims that Jesus did rise from the dead. However, there are many who do not believe the Bible is inerrant, and therefore even the claims of Scripture are not convincing evidence to them.

The empty tomb, the witnesses who saw Jesus alive, and the Bible's own claim have not been proof enough to convince the world that Jesus rose from the dead.

Now God could have given us more evidence of Jesus' resurrection, if

He had willed to do so, but He did not. God respects the free will of choice which He has given to every man. And though God loves man with a dying love, nevertheless, because of that love, God does not force man to believe in Him, or to accept the goodness and blessing He has for man.

Therefore, as a risen Christ, Jesus remains hidden from the world and from all who would rather think of Him as dead. It is only those who truly seek Him who will find Him (Matt. 7:7). It is to them that Jesus will reveal Himself in His own way and communicate with them.

But even to the Christian, Jesus remains somewhat hidden. The Christian does not see Jesus face to face in the flesh. It is only as we call to Him in prayer, seek His answers in the Word of God, and experience His working and answering prayer in our lives, that we can be assured that He is alive and is near to us. Those who do not experience Jesus in this way are not assured that He is alive.

The Christian lives for the day when He will be able to see Jesus face to face, and He will not be disappointed in this. In the meantime, our faith is

tested, and God wills it so. If we could see Jesus now, there would be no testing of faith. We walk by faith, and it is by the testing of our faith that God is able to separate the sheep from the goats, the worthy from the unworthy.

We can prove to ourselves that Jesus is alive by seeking Him. And Jesus will prove Himself to us to the extent that we want proof, and need that proof, in order to be convinced. But we cannot prove to the world in any concrete way, once and for all, that Jesus has risen, because Jesus does not will, as yet, to be proven to the world. Some day every eye shall see Him (Rev. 1:7). At the right time, God will prove to the world, and to all the enemies of Jesus, that He has risen. Then their mouths will be stopped, and they will not dispute Jesus' resurrection any longer.

In the meantime, the best we can hope to do is to encourage others to seek Him with all their hearts, and when they demonstrate to themselves and to Jesus that they really want to meet Him (on His own terms), then Jesus will reveal Himself to them.

Gerald F. Mundfrom

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THE SEVEN-FOLD MESSAGE OF THE RISEN SAVIOR

by Rev. Harvey Carlson
Grand Forks, N. Dak.

Much attention has rightfully been focused upon the seven statements of Jesus from the cross. Many books have been written, countless sermons preached, based upon these last words of Christ before His death.

But, if those final utterances of Jesus are worthy of special attention, does it not follow that the first things He said after He rose from the dead are equally worthy of careful consideration? I believe this to be true and invite you to briefly consider with me the things Jesus said on the day of His resurrection.

If you go to the Gospels, and list every statement of Jesus on that first Easter Sunday, you will find that there are a few more than seven sentences. Yet, I don't believe that I am forcing things to say that there were seven matters that were especially the burden of Jesus' heart. And His burden is the same today.

What then is the seven-fold message of the risen Savior?

I. By my resurrection I mean that there was restoration of life to that body which experienced death upon the cross.

In His words to the disciples in the upper room, Jesus stressed the fact of His bodily resurrection. They thought they were seeing a spirit, but He said: "See my hands and feet." He invited them to LOOK. And as they looked, they saw the marks of the nails and they knew it was Jesus, and that He was there in the body.

He then invited them to also FEEL and TOUCH. "Handle me, take hold of me, because a spirit does not have flesh and bones as you behold me having." And then, as yet further evidence that He had indeed risen physically from the dead, He asked: "Do you have anything here to eat?", and then ate a piece of broiled fish while they watched Him.

Why is it so essential that Jesus experienced a literal bodily resurrec-



tion, and that it is not merely His influence, example and teachings that live on, as some teach?

Two of the reasons: (1) Without this, our salvation would be impossible. Jesus had often said that He would rise from the dead on the third day. Had He failed to do so, He would have been guilty of lying and could not have died as our sinless substitute. (2) Without this, our salvation would be incomplete. Death could have proved to be stronger than Jesus and then what hope would there be that any of the rest of us could ever overcome death? Even if we could be forgiven, we would at best be forever disembodied spirits, forever incomplete.

II. Accept and live by all that the Bible says. You are a fool if you don't.

Late on Easter afternoon, Jesus joined two downhearted disciples who were walking away from Jerusalem toward the village of Emmaus. They told Him of the crumbling of their hopes when Jesus had been crucified, but also how some had found His body gone from the tomb, and that some had even reported that angels had appeared and said Jesus was alive. Jesus' answer was a word of rebuke: "Oh, you foolish men, and slow of

heart to believe and trust in all that the prophets have spoken!"

What was the matter with these men? Why were they sad? They were sad because they didn't believe ALL that the Scriptures said. They evidently believed the prophecies that the Messiah would come in great power to rule and reign, but they did not remember nor live by the prophecies (and the clear teaching of Jesus) that the Messiah would suffer and die, and rise again on the third day. So Jesus at once showed them, from the Old Testament Scriptures, that God had said these things were to happen. Then their "hearts were burning within them," and their deep sadness was changed to great joy.

The resurrection of Jesus is one of the strongest of all evidences of the accuracy and dependability of Scripture. And Jesus is deeply concerned that we accept as true and give ourselves to live by everything the Bible declares. He knows that failing to do this can lead to needless sorrow and sadness here and, worst of all, to eternal misery and loss.

III. Peace with God can be yours. You can be reconciled to God right now.

It is significant that when Jesus came to His disciples that Sunday evening His first words were, "Peace be unto you." This usual Jewish greeting now had fresh meaning. Now that the sacrifice of the cross was completed, Jesus could announce to these men: The guilt of your sin has all been cared for! The penalty you deserve—for your breaking of God's law, for your denying and forsaking me—has all been paid! You can be forgiven! Peace be unto you!

The biggest need of each one of us is not financial security, better health or loving friends, but to have a right relationship to God. If we come with our sins to Him, and ask for mercy on the basis of Christ's finished work,

we will have peace with God. This peace is offered by Jesus and guaranteed by His resurrection. Because, when God the Father raised Jesus from the dead, He gave clear testimony to the world that He was fully satisfied with the sacrifice that Jesus offered.

IV. You can also have a new inner peace, a peace that overcomes worry and fear.

Please note: in the upper room, after Jesus had spoken His message of peace and had then showed them His hands and His side, He "AGAIN said unto them, 'Peace be unto you.'"

What is the point? Does Jesus offer us two kinds of peace? Yes, the New Testament teaches that this is so. Those disciples needed to know that their sins were forgiven, but they also needed an inner deliverance from anxiety, for we read that "the doors were shut, for FEAR of the Jews." And Jesus came to not only speak of pardon and cleansing, but to offer an inner peace that would replace and overcome anxiety and fear.

A vital part of the glad message of Easter is that we can have a LIVING Savior, who is willing to live within us and share His very life with us. Just one of the grand possibilities that this opens up for us is that we can always have at hand a supernatural source of peace amid the tensions, problems and dangers that life brings. None of us has made use of this available resource as we should have. Let's ask forgiveness for this sin and seek to know more and more in personal experience this inner peace that Jesus offers.

V. I have work for you to do. I have assignments that I want you to carry out for me.

This is clearly set forth in these words of the Risen Savior. "As the Father has sent me, even so send I you." "Repentance and remission of sin should be preached in my name unto all the nations."

None of us can really be satisfied unless he is living a life with a definite purpose and it is just such a life that Jesus here offers to all who are truly His.

A vital part of God's plan for each of us will be to have some part in His program of getting the truth of

God's Word to "all the nations." And He will lead us into very specific assignments, even as He did the women that day: "Go, and tell my disciples to go to Galilee."

Whether we have lived in the center of God's will in the past or not, it is all-important that we say to Christ today: "Here am I, send me." If we ask forgiveness for past sins and truly surrender to Him now, He will take us up just where we are and lead us into the joy of a God-guided life.

VI. For the work to which I send you, I will most surely provide all your needs.

Jesus assigned His disciples the task of witnessing to the world, the very world that had hated, rejected and crucified Him. How could they possibly do this? Just a couple of days earlier, they had all forsaken Him and fled.

The answer is that with His assignment, He also offered to supply all they needed to carry out that assignment. Note: "Jesus breathed on His disciples and said: 'Receive ye the Holy Spirit.'" It was 50 days later that the Spirit actually came into the world in a new way, but by what Jesus said and did that night, He indicated their absolute need of the Holy Spirit and also that He would most surely provide for them exactly what they needed.

"No master is responsible for uncommanded service," but if we are truly sent by God, we can count on the Living Savior to supply without fail what we need in His service, whether that need be physical, material or spiritual.

VII. I'm going to have a meeting with you soon, and you are going to see me face to face.

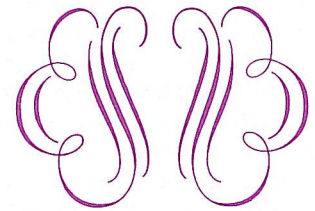
Jesus told the women: "Go and tell my brethren that they depart into Galilee, and there they shall see me."

That meeting in Galilee took place long ago, but the Risen Savior is today concerned about another meeting, a meeting soon to take place. That meeting will not be upon some mountain, nor any place upon this earth, but in the air, in the clouds. And when Jesus returns, all those who are His brethren through faith in Him will be caught up to meet Him. And then

they will see Him and be with Him forevermore.

Who is ready? Who will be taken? The early disciples had to "depart," separate themselves from where they were or they would have missed that meeting in Galilee. It is those who take the way of separation, those who confess and surrender sin, those who give up self-will for God's will, who are ready for Christ's return. "Come out . . . to meet Him" (Matthew 25:6).

(See Matthew 28, Luke 24 and John 20 for Scripture references used in this article.)



WHAT SWEETER WORD

He is risen! What sweeter word
By mortal man was ever heard?
Death's power is broken, now can we
Share in His mighty victory.
When we put off this mortal clay
The grave can hold but for a day;
When clearly sounds the trump of God
His own shall rise forth from the sod.

If our Lord yet were in the tomb,
What would our future be but gloom?
Such harvest then grim death would
reap,
Its victims all forever keep;
Victorious then would be the grave,
No power on earth or heaven to save.
Forbid the thought, were Christ not
risen,
The tomb fore'er would be our prison.

Now is Christ risen! Oh, blessed
day!
The sun bursts forth with glorious ray,
The dark clouds scatter far and wide,
Our joy doth now fore'er abide.
Now earth is but a resting place
Until Christ calls us forth in space.
In shining glory we shall stand
Before our Lord in heaven's land.

E. I. Mork
Carbury, North Dakota

The Sacrament of Baptism

by Rev. Robert L. Lee
Valley City, N. Dak.



Pastor Robert L. Lee

Article IX: "Of Baptism, they teach, that it is necessary to salvation, and that through Baptism is offered the grace of God; and that children are to be baptized, who, being offered to God through Baptism, are received into His grace. They condemn the Anabaptists, who allow not the Baptism of children, and say that children are saved without Baptism."

Introduction

One modern theologian writes, with tongue-in-cheek, that the entire Christian church has at times been divided into two groups: the Lord's Army and the Lord's Navy. In this division, those who practice so-called "believer's baptism" by immersion are, of course, the Lord's Navy; those who practice infant baptism and use relatively little water for that purpose are in the Lord's Army (*The Augsburg Confession: A Contemporary Commentary*, by George Forell).

In Ephesians 4 the Apostle Paul includes Baptism in his list of those fundamentals which unite the Church of Jesus Christ. Today, instead of a basis for unity, Baptism, with its varying interpretations and practices, is a source of much controversy and division among Christians.

We are Lutherans. The constitutions of our congregations unalterably

bind us to a very specific understanding of Baptism. Because of this, we of the AFLC often find ourselves at odds with other Christians who seem to share our concern for evangelism and living Christianity. In certain "evangelical" circles, a Lutheran runs the risk of being accused of denying salvation by faith by even simply stating his convictions on Baptism. Too often we heed the plea to avoid argument, and buy acceptance with the price of silence.

The Augsburg Confession was written to speak to a specific situation. The Roman Catholics, against whose teachings most of the articles were directed, had not rejected Baptism nor denied its power. In fact, they had gone to the other extreme, maintaining that the Sacrament was effective for salvation apart from faith. The Anabaptists, while agreeing with Luther in opposition to Roman abuses, had gone to another extreme, denying the objective nature of Baptism completely.

What does a Lutheran believe about Baptism?

Article IX of the Confession gives us a clear summary of our faith on this important issue. The statement can be divided into three parts: 1) the necessity of Baptism, 2) the efficacy of Baptism, and 3) the subjects of Baptism.

The Necessity of Baptism

The first point is that Baptism is necessary for salvation. And then the questions come: but what about the child who dies without Baptism? etc. We answer that among Lutherans it is customary to distinguish between what is absolutely necessary and what is ordinarily necessary. Baptism involves the necessity of the latter kind (*Studies in the Lutheran Confessions*, by Willard D. Allbeck). In other words, we do not understand the Bible to teach that a person is lost because he is not baptized.

Baptism is necessary because God says so. "Unless one is born of water and the Spirit, he cannot enter into the Kingdom of God" (John 3:5). "He who has believed and has been baptized shall be saved; he who has disbelieved shall be condemned" (Mark 16:16).

It is significant to note that, in the first part of Mark 16:16, Baptism is definitely made a requirement for salvation; however, in the second part of the verse, it does not say that he who is not baptized shall be condemned, but he who does not believe. Thus, God in His mercy leaves the door open. And, as the older dogmatists taught, "not the lack, but only the contempt of Baptism damns."

The Efficacy of Baptism

The second part of the article concerns the efficacy of the sacrament, declaring that the grace of God is offered through Baptism.

God works through means. By this we understand that God uses vehicles or elements to bring His grace to man. The Word is His means of grace to us. "So faith comes from hearing, and hearing by the Word of Christ" (Romans 10:17). "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls" (James 1:21). It is the Gospel, God's Word, which is the power of God unto salvation (Romans 1:16).

Lutherans believe that Baptism is also a means of grace, because it is "the washing of water with the Word" (Ephesians 5:26). And so we were taught this proper distinction during confirmation instruction, when we memorized that "it is not the water, indeed, that does such great things, but the Word of God, connected with the water, and our faith which relies on that Word of God. For without the Word of God, it is simply water and

no baptism" (Luther's Small Catechism Explained).

It makes an interesting study to consider just those statements where the Bible speaks positively about Baptism (as Dr. Iver Olson has done in *Baptism and Spiritual Life*). "... all who were baptized into Christ were baptized into His death" Romans 6:3; "For as many of you as were baptized into Christ did put on Christ" (Galatians 3:27); and "... baptism now saves you..." (I Peter 3:21). Certainly these verses make themselves amply clear, that the saving grace of God is present in Baptism.

Some try to distinguish between what they call "water Baptism" and "the Baptism of the Holy Spirit." As Lutherans, we do not have to resort to such distinctions, since we believe the Bible teaches that, after Pentecost, there is only one Baptism (Ephesians 4:5), one Baptism of the water and the Holy Spirit (John 3:5). **The Subjects of Baptism**

The third part of Article IX of the Augsburg Confession speaks of the subjects of Baptism, "that children are to be baptized." Again, the familiar arguments are heard: "Where does it say in the Bible that babies should be baptized? Just show me one verse..."

But what about the children? The Bible teaches that we are "shapen in iniquity" and conceived in sin, children of wrath by nature (Psalm 51:5, Ephesians 2:3). All have sinned, and judgment came upon all men unto condemnation; none is excluded, even the smallest infant.

How can an infant be saved?

Such a question would not have posed a problem to Christ and His disciples, not to the faithful Jews of both Old and New Testament times. They knew of the God-ordained way for infants to be received into the family of God's people: circumcision. Although this rite was first administered to Abraham when he was an adult, the Scripture taught that it was to be performed on infants during the eighth day of their lives.

Baptism and circumcision are dealt with by the Apostle Paul in Colossians 2:11-12, where the former is called "the circumcision of Christ." We can infer from this that if circumcision was replaced by Baptism, it

would be necessary to state that infants were not to be baptized, rather than to say that they should be (A Study in Doctrinal Relationships by Omar N. Gjerness).

Another little-known area for consideration is the subject of "proselyte Baptism." One will find no mention of this in the Bible, but a sizable volume could be assembled if all the Jewish rabbinic literature on the subject were to be gathered together. A proselyte was a Gentile convert to the Hebrew religion. Three things were required of the Gentile converts: that the men and boys be circumcised, that all be baptized, and that sacrifices be offered. There was a tradition of the elders that a female proselyte was equal to native Jewish women in regard to marriage if she had been baptized before she was three years and one day old. Sometimes unwanted Gentile infants were taken into Jewish homes, where husband and wife baptized them all and also circumcised the boys (*Scriptural Baptism* by Uuras Saarnivaara).

This gives us an important background for understanding the time when Christian Baptism began. There is strong reason to believe that the Baptism of whole families continued as a practice of the New Testament Church. This gives us light into such passages of Scripture as Acts 10:11, 16:33-34, and I Corinthians 1:16, where the Baptism of "households," or families, is mentioned.

No, we cannot point to a single verse in the Bible which specifically states that our little ones are to be baptized. However, perhaps more to the point, we cannot point to one that forbids them to be baptized, either.

"But can a little child, an infant, have faith?" No, of course not, we must answer, if we believe that faith is our own accomplishment, something that we ourselves can furnish. But, if faith is truly a gift (Ephesians 2:8-9), then, "the grown-up is a much more unstable and unsafe recipient for the gift of God than the infant we carry to Him... we must re-learn what faith is before we can say any more about infant baptism and understand it correctly. Faith is not my accomplishment; faith is God's gift to me in Jesus Christ" (*Land of Suspense* by Eivind Berggrav).

Thus, our Lord never tells the little ones to grow up before they can understand enough to be saved; rather, He tells us "big ones" that unless we become like little children we cannot enter the kingdom of God. Infants are the prime candidates for Baptism.

In Harmony with Scripture

It is good for us, during this Bicentennial year of our nation, to "look unto the rock from whence we are hewn" and to consider what our spiritual forefathers preserved for us in the Augsburg Confession. The Lutheran Church is a Church of the Word; our Confessions are in full harmony with the Scriptures. Let us, as little children, continue in the things that we have learned and have become convinced of, that we might be always ready to give an answer to anyone who asks us to explain the hope that is in us (I Peter 3:15).

TROY F. BEASLEY

Troy F. Beasley, age 14, son of Corrine Beasley, died January 16, at New Brighton, Minn. On January 19 a service was held at the Peterson Funeral Home, Minneapolis, Minn., with Rev. John P. Strand, Minneapolis, and Jack Carlson officiating. The next day a funeral service was conducted at Redeemer Lutheran Church, Fridley, by Rev. Arnold Stone. Interment was in Hillside Cemetery, St. Anthony, Minn.

Troy was born at Williston, N. Dak., on May 21, 1961. He lived with his parents at Tioga, N. Dak., for a short time and then moved to Minot, N. Dak., where he resided until July, 1969. The family then moved to Anoka, Minn., and New Brighton, where he resided until his untimely death.

Troy was attending Johanna Jr. High School, where he was in the ninth grade. He is survived by his mother; a sister, Lori; one brother, Todd; and his grandparents, Mr. and Mrs. Morris Borstad, Tioga. He was preceded in death by his father, Frank Beasley, and his grandparents, Mr. and Mrs. Wm. Beasley.

Blessed be his memory.

NEWS of the Churches



PASTOR INSTALLED AT THIEF RIVER

Our Savior's Lutheran Church of Thief River Falls, Minnesota, was the site for the installation service of Rev. Eugene W. Enderlein on December 7. Rev. John Strand, AFLC president, preached the morning message, challenging the congregation to work with their pastor for a fruitful ministry. He urged each one to be willing to allow God to use him, according to the gifts that each has been given. He reminded the congregation that all glory and praise will go to our Lord Jesus Christ. Pastor Enderlein responded by challenging his new congregations from I Corinthians 3:6-16. He appealed to the people to pray earnestly and daily for him and his family, that his ministry would be Christ-honoring and that many would be won to Jesus Christ. He challenged his people to be faithful in sowing the seed of the Word of God by witnessing for Christ and by living Christian lives before friends and co-laborers. The entire parish assembled for the installation service and delicious dinner served by the ladies of Our Savior's, Reiner and Immanuel churches.

SPECIAL SERVICES HELD IN KALISPELL PARISH

"March with Jesus" was the theme of special services held in Faith and Stillwater Lutheran churches, Mar. 21-26. Guest speaker for the week was Rev. Michael Brandt, Lake

Stevens, Wash. Evening services were held alternately in the two churches which are served by Pastor John C. Rieth. There was a 15-minute song service preceding each evening meeting.

JUDITH WOLD HONORED AT THIEF RIVER

Miss Judith Wold was honored recently by the congregation of Our Savior's Lutheran Church at Thief River Falls, Minnesota, for 20 years of faithful service as Sunday School Superintendent. Pastor Eugene Enderlein welcomed the congregation and chair-



man Irvin Schmitke (pictured with Miss Wold) led in devotions and prayer. Children of the Wednesday night Childrens' Bible Class sang, as did other teens. Mrs. Torkel Ose reminisced of when she had first met Judith Wold and shared incidents of recent years. The ladies of Our Sav-

ior's served refreshments to those attending. The Sunday School presented Judith with a plaque, and members of the congregation gave her cards and gifts of appreciation. Miss Wold serves as Parish Education Secretary of the Association of Free Lutheran Congregations. She shared with the congregation that the years as superintendent have been a great challenge and opportunity. She thanked many faithful co-laborers who have worked with her through the years. The new Sunday School Superintendent at our Savior's is Mr. Donald Lerud, a teacher at Lincoln High School in Thief River Falls.

PREACHING MISSIONS



Hampden, N. Dak.
Zoar Lutheran Church
Wesley Langaas, pastor
Apr. 11-15

Rev. Steve Lombardo, LEM
evangelist, speaker

Willmar, Minn.
Zion Lutheran Church
Dennis Gray, pastor
Apr. 25-29

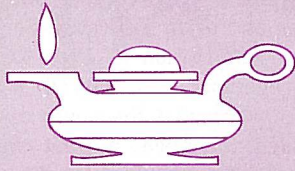
Rev. Stephen Odegaard, Winger,
Minn., speaker

Bessemer, Mich.
Our Savior Lutheran Church
Kenneth Pentti, pastor
May 9-13
Rev. Sterling Johnson, LEM
evangelist, speaker

PERSONALITIES

Please note this change of address for Rev. Marvin S. Undseth in Salem, Oregon. It is now 2224 Breyman St. N. E., Salem 97301.

Pastor and Mrs. John C. Rieth, Kalispell, Montana, announce the birth of a son, Jesse Logan, born March 12. He joins a brother, Jason, at home.



SCHOOL NEWS

ACCENTS FROM THE AFLBS CAMPUS

Rev. R. Snipstead, former dean of AFLBS, was a visitor on the campus on Mar. 10. He had arrived back from his trip to Brazil the day before. Faculty and staff and senior class members enjoyed greeting him. He left the next day for his home in Ferndale, Wash.

Rev. Dennis Gray, Spicer, Minn., was the speaker at the youth rally on Mar. 13. Dan Utter, a student at Augsburg College, Minneapolis, was the soloist, accompanied by Elmer Karlstad. Jay Eberth, junior seminarian, led the afterglow time of sharing.

The biennial student-faculty basketball game was played on Friday, Mar. 19, at Plymouth Jr. High. The faculty "won" the game. Dan Anderson, 6'9" cousin of Pastor Monseth and a former cage star at Augsburg,

referred the contest and aided the faculty cause by putting in one basket himself.

Following that game, the first two games of the second annual alumni tournament were played. A large turnout of alumni was present for the event which continued to Saturday and saw the championship go to the team from 1972-73.

On Saturday evening in an attractively-decorated dining hall, a spaghetti dinner was served to alumni, AFLBS team members and their dates, and the faculty. Tim Jones was master of ceremonies at a program which included talks by Don Rodvold and Pastor Monseth.

Mr. Richard Erickson, missionary to Ecuador under the World Mission Prayer League, spoke and showed slides at the Sunday night service, Mar. 21, at Medicine Lake Lutheran Church. The Mission Club sponsored

the service. Dick taught elementary school at Newfolden, Minn., for several years and a number of people from there were in attendance that night.

Rev. Alvin Grothe, Astoria, Ore., stayed overnight at the boys' dorm Mar. 21. He was in town for a World [Continued on page 15]



Jim Hjelden, left, and Sue Thundercloud eat caramelized apples at the basket social.



Bob Ordway, left, and Mary Rolf, dean of women, shared her basket at the social.



AFLBS Choir

ITINERARY OF AFLBS CHOIR, 1976

Please check local papers to find out about the time and place of concerts.

- Sunday, April 18—Radcliffe, Iowa
- Monday, April 19—DeKalb, Illinois
- Tuesday, April 20—Cleveland, Ohio
- Wednesday, April 21—Washington, D.C.
- Thursday, April 22—Washington, D.C.
- Friday, April 23—Philadelphia, Pennsylvania
- Saturday, April 24—Philadelphia, Pennsylvania
- Sunday, April 25—Pasadena, Maryland
- Monday, April 26—Hudson, New York
- Tuesday, April 27—Kingston, New York
- Wednesday, April 28—Erie, Pennsylvania
- Thursday, April 29—Fremont, Ohio
- Friday, April 30—Chicago, Illinois
- Saturday, May 1—Colfax, Wisconsin
- Sunday, May 2—Minneapolis, Minnesota

The Choir is directed by Mr. Donald Rodvold. Faculty representative for the tour is Pastor Kenneth Moland.

editorials

THE FIRST EASTER SERMON

The story is told of a little girl who lived in an orphanage. No one loved her, no one came to visit her. Even the matron had it in for her and tried to get her transferred to some other place.

One morning the girl wrote a short letter, sealed it and placed it in the hedge along the sidewalk. The matron had seen the letter being laid in the hedge and quickly went to pick it up, hoping for another opportunity to accuse the child. To her great surprise, the message of the letter was this: "To anyone who reads this, I want you to know how much I love you."

So also, the cross on which Jesus died and His empty tomb bear this message: "To anyone who thinks on Me, I want you to know how much I love you." The crucifixion of Jesus shows the penalty of sin and His resurrection reveals the victory of God over death. Together they tell of His love for us.

That leads us to the first point in the First Easter Sermon. It was a **comforting message**. The women were asked, "Why do you seek the living among the dead?" For ages men had asked with Job, "If a man die, will he live again?" Jesus had told Martha, "I am the resurrection and the life; he who believes on Me, though he die, yet shall he live." Now, by His resurrection he assures us that those words are true, for He is the "first fruits" from among the dead.

It is depressing if a person has nothing to which to look forward. Conversely, it is comforting to believe that "the best is yet to be." And so it shall be for those who walk on with the death Conqueror.

Secondly, the First Easter Sermon was a **convincing message**. "He is not here; He is risen!" When hopes have been dashed, there is discouragement, but when hopes have proved out there is a wonderful joy in the heart.

True, we were not there to see the risen Christ; we must accept His resurrection by faith. But there were many witnesses to the fact that Christ no longer lay in the bands of death, but was alive and walked among men. All the power of the Roman Empire could not produce the dead body of Jesus and thus put an end to the preaching which said He was Victor. The Empire could not do this because He **lived**—and does live.

Yes, it is a convincing message.

In the third place, it was a **commanding message**. "Go

quickly and tell His disciples—and Peter." And later His own command: "Go, make disciples, baptize, teach!" What gave the message meaning? The fact that there was a living Christ, one who could bring meaning to life, who could conquer the sin problem, who could give hope beyond death.

Many have kept faith with this message and the Christ who is behind it and beyond it. We all know the words of Napoleon in his exile on St. Helena: "Caesar, Alexander, Charlemagne, Napoleon—we have all built great armies and have tried to conquer the world by force. And where are we now? Defeated! Broken! All is lost! But Jesus Christ built up a kingdom of love. Today there are millions of people who would die for Him!" Yes, long after today's powerful leaders have left the world's stage, those who believe in the risen Lord Jesus Christ will still move serenely and confidently through life here until translated to that greater experience of Life which is never-ending.

It is the prayer of **The Lutheran Ambassador** that all our readers share the truth of the First Easter Sermon, that Christ lives, in personal experience, and live for Him till all kingdoms of the world lie at His feet.

Christ is risen! Glory be to God!

A PLEASANT CHOICE

The 1976 Annual Conference of the Association of Free Lutheran Congregations will be held at Suomi College, Hancock, Michigan, June 9-13. The invitation was extended by Maranatha Lutheran Church, Chassell, Michigan, James Gerdeen, lay pastor.

The decision by the Co-ordinating Committee to accept this invitation was a pleasant and happy one. It is right and meet that a conference be held in that section of our church fellowship. We have several congregations out that way, in Upper Michigan, in what some have half-seriously called the "51st State." Having the conference in their area will be a real encouragement to them.

Furthermore, all delegates who come from other regions will enjoy visiting Upper Michigan and the Lake Superior country. Beyond Hancock is the remainder of the Copper Peninsula and scenery that from all reports is grand and breathtaking.

The conference site, Suomi College, is an historic and special place for our Finnish people (Suomi means Finland). A couple of our pastors received their theological training there when the Suomi Synod's seminary was operating in Hancock. We hope to get a concise but informative history of the school and synod prior to the conference.

While more will be written later, it certainly can be said now that our people will enjoy making the trip to Hancock for the conference and combining it with a little vacationing. You'll enjoy to meet the friends of Upper Michigan and see where they live and work and worship, while at the same time sharing in the conducting of God's work through our Association.

Please notice the listing of housing accommodations for the conference found elsewhere in this issue.

Women For Christ

EASTER MEDITATION

Easter Dawn! There's a quiet, sacred hush, filled with expectancy, as we watch the coming sunrise in the cool, freshness of an Easter morning. Meditating again on the triumphant account of Christ's resurrection in John 20, where will we find a symbol of our faith as we come to the open tomb this Easter?

Perhaps we, like Mary Magdalene, have come from the blackest night where even the stars of hope were covered with heavy clouds of sorrow and despair. But come we must, and not stop only at a place of hope in seeing in the dim light that the stone has been rolled away. We must move on in our faith and, like John, look into the open tomb and see the symbols of Jesus' physical death. Deep sadness becomes tinged with an unexplainable hope, like the darkness of night lightens with the pale pinks of coming dawn.

Yet, we, too, with the eyes of faith must see more than that. Peter went into the tomb and saw the linen cloth and the napkin (that had been on His head) rolled up in a place by itself. John followed in, too, and saw this and believed. Faith, like the rosy streaks of coming dawn, was awakening an assurance in their hearts.

In the unfolding of a new day, we hear bird songs break the quiet hush. Likewise, Mary heard the angels. As we observe resurrection morning, we thrill at the majestic sounds, too, of Easter music and sermon telling us, "He is risen!" But our "faith-sight" may still be misty and dimmed like Mary's who took Him to be the gardener, and fail to see and hear beyond the outward "coverings" of Easter. May we see Him and hear

Him in the music and message so that our faith, like the burst of full sunlight over the horizon, may find the fullness of joy in our risen Lord. Going on to the light of full day, as the disciples and Thomas, may all the shadow of fear and doubt give way to perfect peace and full faith as we see in the prints of the nails the evidences of His suffering for each of us as individuals.

How fitting that Easter comes like a morning, in the Springtime! Likewise, the sunrise of faith spells an awakening, a freshness, a newness of life, as all things become new in Him.

—Name withheld by request

FERGUS FALLS CHURCH TO HOST RALLY

The Spring Rally of the Women's Missionary Federation of the Southwest Central Minnesota District of the Association of Free Lutheran Congregations will convene at Calvary Lutheran Church; County Roads 1 and 111, Fergus Falls, Minn., on Tuesday, May 4. Registration will begin at 9:30 a.m.

Rev. Fred Carlson, Wadena, Minn., will lead the morning Bible study. The afternoon session will open at 1:15 p.m., and Missionary John Abel will be our speaker.

Visitors are welcome.

Irene G. Torgerson
Secretary

WMF WORKSHOP AT GRAND FORKS

Very mild weather and good driving conditions encouraged many to at-

tend the Workshop this year. One hundred fifty-nine ladies registered for the banquet and program given at the Golden Hour Cafe, Grand Forks, N. Dak., on Friday, February 27.

The tables were beautifully decorated by the ladies of the host church, Trinity Lutheran of Grand Forks. The fat snowmen reminded us that winter was still with us, and to confirm this, snow was falling rapidly as we made our way to the cafe. The clever napkin rings and banquet booklets added so much to the appearance of the tables. The tract, "A Special Kind of Life," was in keeping with the program which followed. The packets handed out as we registered were filled with "goodies" so much appreciated by a woman.

Mrs. Robert Dietsche, our national WMF president, very ably led the program and meeting. She reminded us of our many blessings and greeted us from III John 1-4.

Mrs. John Abel led in devotions, reading from Jeremiah 18:1-11. She urged us to read the entire chapter. She said that we need a strong moral voice. Every nation and each individual is as clay in the Potter's hand. The Master Potter can mold us according to His will when we give Him our life. We can be re-shaped and made into something useful, but we must have a spiritual revival and renewal. Then the Lord can help us to touch other lives. Pray that we do not resist the Lord's molding. She thanked the WMF for their prayers, for financial support given the missionaries, and asked that we pray much for Carol Knapp and her family, the Connely Dyruds, all missionaries, and for the group which had just left on a tour to South America.

Mrs. Harriet Vigness and Mrs. Elvira Moen favored us with a duet, "I Know Who Holds My Hand" and Edna Ohnstad sang "Only Believe and Live." When we place ourselves in His care we need not worry. How thankful we are that we have a cross to lift our eyes to and that believing on Him and what His shed blood accomplished for us, we can really live.

Again this year we were filled with joy as our treasurer, Mrs. Emberson, gave her report and turned our thoughts to Ephesians 3:20-21 and

[Continued on page 15]

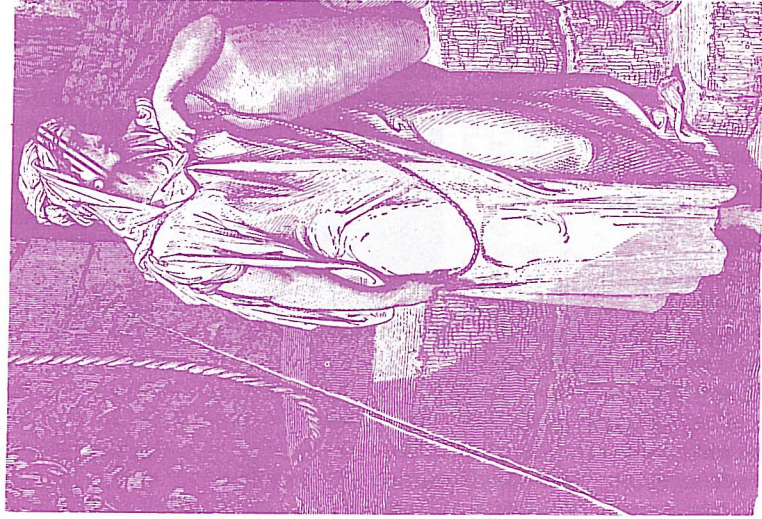
attained. As you read her prayer, note (on another paper) all that the Lord is and all that He does. We can sense how overwhelmed was our heroine of faith as she meditated on the greatness of her God. Hannah loved much and therefore gave much; or can we say her capacity to love was enlarged because of her sacrificial gift. Discipleship costs! Are we prepared to take it seriously?

Prayer:

"O Lord, our Guide even unto death, grant us, I pray Thee, grace to follow Thee whithersoever Thou goest. In little daily duties to which Thou callest us, bow down our wills to simple obedience, patience under pain or provocation; strict truthfulness of word and manner; humility, kindness; in great acts of duty or perfection, if Thou shouldest call us to them, uplift us to self-sacrifice, heroic courage, laying down of life for Thy truth's sake or for a brother. Amen."

—Christina Rossetti

—Bible Study by Eula Mae Swenson



WMF Bible Study

May, 1976

WMF REMINDERS

Cradle Roll/Junior Missions was our project for April. This project subsidizes the Brazil Book Store and pays one-half of the salary of the Parish Education Secretary of the AFLC. We encourage you to purchase the Cradle Roll packets and use them in your local congregations. We would also encourage you to make use of the Cradle Roll program that was included in your new packet.

May is the month when we support our General Fund. This project supplies funds for the bi-monthly newsletter, postage, work packets, project calendars, convention booklets, Bible Study answer keys, tracts, convention expenses, travel expenses, plus the subsidy to the Ambassador.

Are you as an individual member of the WMF and as a WMF group praying and asking the Holy Spirit for guidance in your giving to the project this month?

—Mrs. Robert Dietsche

HANNAH

When we hear the name Hannah our thoughts are usually diverted to her son Samuel. We remember him as the last judge of Israel, who in a unique way combined the functions of judge, priest, and prophet. Of him it can be said that he followed the Lord all the days of his life. Behind this "success story," however, we have the story of a woman who met despair and through faith triumphed over it. As we study I Samuel 1-2 we will notice (1) a Great Problem, (2) a Great Petition, (3) a Great Provision, and (4) a Great Song of Praise.

A Great Problem I Sam. 1:1-8

We are living in days of strife and upheaval. Perhaps we are tempted to think our day is unequalled in its turmoil. Hannah's age was by no means a peaceful one. Judges 19-20 tell about fearful crimes and retaliations within the nation of Israel. What does Judges 21:25 tell about the internal conditions of the land?

What was the cause of dissension in Hannah's own home? 1:2
 Elkanah, a religious man who faithfully made his sacrifices to the Lord, practiced polygamy. It was a custom of those days that every man did what seemed right in his own eyes, but it was not according to God's will.

What intensified the division within the home? 1:6, 7
 A barren woman's honor and worth were questioned because sterility was believed to be a reproach from the Lord. Hannah had Elkanah's love, but it was Peninnah who bore his children. And so her wounded heart bled with disappointments and grief. But Hannah found comfort in the Lord and received strength to give herself to His will. Do we find any words of retaliation when Peninnah openly chafed Hannah?

Can we sense any trace of bitterness? Speak-
 ing of Hannah, Ivor Powell says, "The disappointment of childlessness had impoverished her life, but nothing had spoiled the sanctity of her soul."

Where did Hannah go with her sorrow? 1:9 Who went with her?
 Discussion: Sarah was barren just as Hannah was. Compare their reactions to this trial of life.

A Great Petition 1:9-18

Hannah went to the temple of the Lord and made known her desires to Him. What do we find about this visit to the temple that proves it was more than a formal ritual? 1:10
 1:13

1:15-16 Whom did she consider herself to be? 1:11 What promise does Scripture give to those who in sincerity come to the Lord? 37:4-5
 Matt. 11:28 Phil. 4:6-7 What request did she ask of the Lord? 1:11 What promise did she include with her petition? 1:11

What transformation do you see in Hannah after her communion with the Lord? 1:18 What must she have received? 1:17
 What had happened to the burden of her heart? Ps. 55:22

Discussion: Hannah believed in the reality of prayer. She believed it would change things. She came broken and beseeching. She left confident and joyful. How can we experience this assurance in our prayer life?

In Bible Cameos Ivor Powell has written, "God's problem far exceeded that of His handmaid... He saw a nation slipping into sin, and had no instrument to use in the great work of rescuing His people. Hannah waited for a son, but God waited for a woman—a woman who would be willing to surrender her boy to God. While Hannah prayed, 'O God, please give me a son,' the Lord patiently listened to her cry and did nothing. When Hannah said, 'O God, please give me a son, and I will give him unto the Lord all the days of his life,' God realized that His waiting time had ended. God's delays always result in benedictions. He who sees the end from the beginning knows how to make 'all things work together for good to those who are called according to his purpose.' God's time is always the best time."

A Great Provision 1:19-27

The Lord hears and provides for His own. Hannah experienced His providential care. How do the following references emphasize His provision for His children? Lam. 3:25
 Ps. 84:11 Rom. 8:28

Heb. 11:6 Too often our promises and good intentions made in times of stress are forgotten when God honors our request. What do we find Hannah doing? 1:21-27
 Are there any conditions attached to her gift? Do you notice any reservations in making her sacrifice?

Hannah's rewards were many. Notice what they were and the time lapse involved. 1:17-18
 1:19-20 2:26; 3:19; 9:6; Heb. 11:32-33
 2:21a

Discussion: Samuel was God's gift to a nation; he was also an answer to a praying woman's faith. What does her example teach us about prayer? About the purpose of our petitions? James 4:3; James 1:6; I John 5:14

A Great Song of Praise 2:1-10

Hannah gave the biggest sacrifice any human could be asked to give—her own child. She gave him away forever to the Lord whose handmaiden she was. As we read her paean of praise, we realize we are in the presence of one who knew the joy of worship as perhaps few of us can claim to have

**ACCOMMODATIONS AVAILABLE FOR THE AFLC
ANNUAL CONFERENCE IN HANCOCK, MICHIGAN,
JUNE 9-13, 1976**

At Suomi College, Conference Headquarters

Dormitory rooms—\$5/person/per day
Breakfast—\$2/person/per day
Lunch—\$3/person/per day
Dinner—\$4/person/per day

Total charge for one person for the whole week, Tuesday night through Sunday afternoon, is \$67.00. Bed linens are furnished. These rates are for persons staying at Suomi College.

Individual meals will be served at Suomi Cafeteria at \$2.25, \$3.25 and \$4.25, respectively (for those not rooming at the College). Snack bar also open during lunch hour.

For reservations at Suomi, contact:

Michael Croze, 414 Hancock, Chassell, Mich. 49916
Ph. (906) 523-4448
or James Gerdeen, Rt. 1, Box 154, Chassell, Mich.
49916 Ph. (906) 482-7029

Suomi College has housing for 300 people. Advance reservations should not be necessary.

AREA CAMPGROUNDS

Pilgrim Terrace Industries, US 41, 2 miles So. of Houghton, 20 camp sites, water, electricity, showers, rates \$2.00, \$3.00, \$4.00. Access to Portage Lake.

*Mc Lain State Park, 7 miles N. of Hancock on M-203, Agate beach, on Lake Superior, 90 camp sites, water, electricity, showers, rate \$4.00.

*Twin Lakes State Park, 23 miles So. of Houghton on M-26, swimming, electricity, box toilets, 62 campsites, rates \$2.50, \$4.00.

*Baraga State Park, 40 miles So. of Houghton on US 41, swimming, showers, electricity, 137 camp sites, \$4.00.

*Ft. Wilkins State Park, 40 miles No. of Hancock on US-41 at Copper Harbor, showers, electricity, 163 camp sites, \$4.00.

Maranatha Church Parking Lot, 3½ miles So. of Houghton, on US-41.

Gerdeen's Paradise Acres, 3 miles So. of Houghton off Paradise Road, primitive, limited facilities.

* * * * *

Contact: Marc or Joan Dennis, 1818-F Woodmar, Houghton, Mich. 49931, Ph. (906) 482-6725, or James Gerdeen, Route 1, Chassell, Mich. 49916, Ph. (906) 482-7029.

*State Parks require motor vehicle permit, \$1/day, \$5/annual.

Dress warmly. Normal low temp. 40 degrees F, Normal high 60 degrees F at that time of year. However, temperature could reach 90 degrees F. On the other hand, it could snow.

AREA MOTEL-HOTEL ACCOMMODATIONS

Motel	Approximate Rates
Holiday Motel U.S. 41 Houghton, Michigan 49931 482-5525	Single \$15.60 Double \$16.64 Twin \$18.72 Distance from college: 4 miles
Katalina Motel & Restaurant 59 Main South Range, Michigan 49963 482-5146	Single \$11.00 Double \$15.00 Distance from college: 6 miles
Northgate Motel U.S. 41 Calumet, Michigan 49913 337-1000	Single \$12.00 Double \$16.00 Other \$16.00 and \$18.00 Distance from college: 10 miles
Superior Motel 341 Hecla Street Laurium, Michigan 49913 337-1104	Single \$13.00 Double \$15.00 Distance from college: 11 miles
Tony's Motel M-26 Houghton, Michigan 49931 482-2400	Single \$12.00-\$13.00 Double \$16.00 3 people \$18.00, 4 people \$24.00 Distance from college: 2 miles
Traveler Motel 423 Wilson Memorial Drive Chassell, Michigan 49916 523-7021	Single \$9.00 Double \$10.00 2 double \$15.00
Vacationland Motel U.S. 41 Houghton, Michigan 49931 482-5351	Single \$22.00, 3 people \$24.00 Double \$30.00, 8 people \$45.00 Distance from college: 4 miles
Whispering Pines Motel U.S. 41 Boston Location Hancock, Michigan 49930 482-5887	Single \$10.00-\$12.00 Double \$12.00-\$15.00 Distance from college: 5 miles
White House Motel U.S. 41 Mohawk, Michigan 49950 337-3010	Single \$12.00 Double \$15.00-up Distance from college: 18 miles
Wonderland Motel & Cabins Laurium, Michigan 49913 337-4511	Single \$18.00 Double \$20.00 Distance from college: 10 miles
Arcadian Acres Motel & Housekeeping Units U.S. 41 Route 1, Box 86 Calumet, Michigan 49913 482-0288	Single \$8.00 Double \$10.00 Distance from college: 5 miles
Bridge Motel 103 Bridge Street Houghton, Michigan 49931 482-4530	Single \$9.36 Double \$13.52 Twin \$15.50 Distance from college: 1 mile
Chippewa Motel 217 Wilson Memorial Drive Chassell, Michigan 49916 523-7716	Single \$13.00 Double \$16.00 Distance from college: 9 miles

[Continued on page 14]

College Motel
1308 College Avenue
Houghton, Michigan 49931
482-2207

Single \$18.00
Double \$18.00-\$20.00
Twin \$20.00-\$22.00
Distance from college: 1 mile

Downtowner Motel
110 Sheldon Avenue
Houghton, Michigan 49931
482-4421

Single \$16.00
Double \$20.00
Twin \$22.00
Distance from college: not given

Copper Crown Motel
235 Hancock Street
Hancock, Michigan 49930
482-6111

Single \$15.00
Double \$20.00
Distance from college: 4 blocks

Elms Motel
335 Sixth
Calumet, Michigan 49913
337-2620

Single \$11.00
Double \$13.00
Distance from college: 10 miles

Dakota Heights Motel
M-26
Houghton, Michigan 49931
482-1350

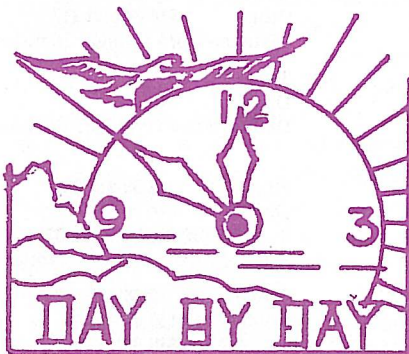
Single \$12.00
Double \$16.00
Distance from college: 2 miles

Douglass House Hotel
Shelden Avenue
Houghton, Michigan 49931
482-2000

Single \$10.00-\$11.00
Double \$11.00-\$15.00
Distance from college: 1½ miles

Gateway Motel
U.S. 41
Houghton, Michigan 49931

Single \$17.00-\$20.00
Double \$17.00-\$20.00
Distance from college: 3 miles



by Lars Stalsbrotten

REACTIONS TO THE CROSS

“For the Word of the cross is to them that are lost foolishness; but unto us which are saved it is the power of God” 1 Cor. 1:18 (Norw. trans.)

The word of the cross is the center of Paul’s preaching. He did not believe in any human decoration of worldly wisdom and enticing words. This would have been very pleasing to the people in Corinth, that great center of Greek culture; but Paul did not fall for that. If he had, the cross of Christ would have been of no effect, v. 17. He specialized in proclaiming the simple message of Christ and Him crucified. The Gospel light shone out from the Word of the cross in all its splendor and glory. It prevails in the world even today by its own divine authority and demonstration of the Holy Spirit’s power, without any human help.

The simple preaching of the cross is more powerful than all the silver oratory and philosophy of the pagan and modern worlds.

What was the reaction to Paul’s preaching?

To the Greek, it was sheer foolishness.

To the Jews, a stumbling block.

To the Jews and Greeks who believed, the power and wisdom of God.

It takes power to get saved. Not man-power, but divine-power. Why? Because the evil powers we are saved from are mighty.

Shall we mention some?

Sin, Eph. 1:7—We have redemption and forgiveness through His blood.

Self, Gal. 2:20—Self is crucified.

World, Gal. 6:14—Separated from the world by the cross.

Devil, Col. 2:14-15—Put to shame and conquered.

Death, 1 Cor. 15:55-57—The sting and power is taken away.

Why is the preaching of the cross so offensive?

Study for yourself and give me your answer. This is your little Bible study today.

THE ANGEL AT THE SEPULCHRE

(About our cover photo)

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And behold, there was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him, the keepers did shake, and became as dead men. And the Angel answered, and said unto the women,

Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said: Come see the place where the Lord lay” (from Matthew 28).

The gloom of the sepulchre, in this striking picture, is illuminated by the figure of the Angel of the Resurrection, the first glowing ray of consummated light that shoots over our hither side from the portals of the tomb since the world began—the dying out of the old, the dawning of the new. It falls first on woman, our brightest earthly comforter, and it is most appropriately from her eager lips that the disciples learn the joyful news. A charming picture—executed with telling force and power.

—The Doré Bible Gallery



POEM FOR EASTER

The spring has come in glory
As the spring has come before.
We hear the Easter story
That death’s power is no more.
The Crucifixion reigneth,
A sacrifice for all;
The love that it containeth
Was born in a manger stall.
Sure such a small beginning
Must to a poor child belong,
Yet generations after
Echo the glad angel song.

—Marlene Moline

[Continued from page 8]

Mission Board meeting the next day.

A school roller skating party was held at Rhythmland Roller Skating Rink on Thurs., Mar. 25. A good time was enjoyed by all.

ALUMNI TOURNAMENT SCORES

Round One

1970-71	88
1966-69	63
1972-73	93
1974-75	87

Round II

1972-73	79 (Champions)
1970-71	76
1974-75	97 (Consolation Champs)
1966-69	82

Round III

AFLBS	86
1974-75	(Consolation Champs) 61

Round IV

1972-73 (Champions)	78
AFLBS	70

ther. Mrs. Marcus Faust of Valley City, N. Dak., had drawn new project posters which were displayed and reminded us of our obligations to support these projects with our prayers and faithful giving. Mrs. E. Hass of Valley City presented a monologue promoting these projects. Humor was mingled with the serious business of our WMF work. Couldn't each of us see ourselves making these same excuses when asked to serve on committees and share in the work and support of God's work? It is so easy to sit quietly back and let someone else carry the load. After hearing this monologue, each one should feel burdened to support each project and to make use of our Prayer Calenders, that we might become better acquainted with the WMF projects, each of which is vital and needs our support. It is the duty of each one to attend all WMF meetings in order to know the needs. Only when we fully understand the projects and feel a part of our WMF can we give our faithful and full support. We need more prayer and action on the part of all WMF members to be able to reach out to more who hunger for the Word. Do not be so preoccupied with your own work that you don't have time for the Lord's work. Every Christian, not only the officers and pastor, should be busy with His work.

Mrs. Palmer Haugen, first vice-president, presented the new WMF pin, explaining the meaning of it. A

beautiful enlarged drawing of the pin had been made by Cary Dietsche. Mrs. Haugen impressed us with the fact that wearing the pin is a way of witnessing. The four points represent the cross. This reminds us to keep looking up and live for Jesus (Matthew 5:6). The top point points Godward. The two side points point out, to include all men in the plan of salvation. The bottom point shows there is room at the foot of the cross for all (Matthew 16:24). The globe represents the world, the mission field. "Go ye therefore . . ." (Matthew 28:19-20). You are as near to God as you are far from self. The pins are made of gold which represents richness and wealth. This we, too, can have in living a Christ-like life. We are challenged to deny self and be real witnesses as we wear these pins. (They can be secured from Mrs. Emberson.)

Time was limited, but we shared some suggestions and helps for giving the Bible studies: don't always expect the pastor to give the lesson—take turns giving it; have your lesson prepared before the meeting, so you will be able to share your insights into the Scriptures; the pastor could meet with the Bible study leader in advance and give her suggestions; larger groups could be divided into circles or smaller groups for better participation; the study should last at least one-half hour. We were reminded to pray for our 1977 Bible studies writer as she prepares the lessons.

We gave a standing vote of thanks to the Trinity ladies for their work in making the banquet and the evening so enjoyable, and to Mrs. Harvey Carlson, the pastor's wife, for accompanying us during the singing of the Table Grace and the Doxology.

Another Workshop, filled with blessings, was drawing to a close. Mrs. Dietsche reminded us from Jude 24 and 25 to give glory and praise to our ever-faithful God who continues to shower us with manifold blessings. She closed with a prayer of thanksgiving and we all joined in praying the Lord's Prayer. Each one left enriched by the Christian fellowship and a challenge to live closer to our Lord, that His will may be done in and through us.

Mrs. Reuben Wee, Secretary

[Continued from page 10]

Psalm 100. The report showed that we had gone over the proposed quota in all projects and nearly 76% over the budget of \$30,000. Certainly, as a WMF, we have much for which to thank and praise our Heavenly Fa-

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

BUDGET RECEIPTS

February 1-28, 1976

	Total Budget	Current Budget	Received during February
General Fund	\$ 82,600.00	\$ 6,883.33	\$1,105.81
Schools	128,249.00	10,687.41	2,658.36
Home Missions	72,000.00	6,000.00	1,800.80
Foreign Missions	82,800.00	6,900.00	2,677.03
Praise Fund	30,000.00	2,500.00	305.63
	\$395,649.00	\$32,970.75	\$8,547.63
1975-76	\$297,840.00	\$24,820.00	\$7,523.64

NOTICE OF ANNUAL
CONFERENCE

The Fourteenth Annual Conference of the Association of Free Lutheran Congregations will be held at Suomi College, Hancock, Michigan, with the Maranatha Lutheran Church, Chassell, Michigan, as host congregation, June 9-13, 1976. The theme of the conference will be "A Past to Remember—a Future to Mold." The conference text is Deuteronomy 8:18-20.

Pastor John P. Strand
Pastor Dennis Gray
Conference Committee

MY ROSE

My rose—
I watched the petals fall
one by one
to wither and die.

This rose—
a lifetime, that began
fresh with dew
of morning upon it—
I've watched

as time rushes on
all too swiftly,
The petals of broken dreams,
heartaches, aspirations
falling to wither,
Yet refusing to die.

Shall there always be some heartache?
Some aspiration refusing
to "quit?"

As I begin to feel the shadow
of dusk descending
Upon this body—
my house of clay—

I reach higher
To Him, giver of the more abundant
Life of the Spirit.

Before Him I bow
to the dust from
whence I came;
As nothing I bow, for indeed
"nothing in my hands I bring."

Then, suddenly I see
He, too, has watched!
and in this moment
to Him I give all praise
and love.

Like the sun emerging
from behind the cloud—

I SEE

He is aware of each falling petal
of my rose,

And He it is Who will perfect
their death—
as I allow the rivers of Living
water

to flow freely—rushing
now; and then quiet.
Rushing and quiet as the mighty Spirit
of the living God
moves and throbs
within me.

It is His rose now,
No longer my own,
To sustain with life-giving water
That which remains
after fallen petals
are withered and dead.

—Isobel Miller Garver
1912-1974

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MY EASTER LILY

The language of the lily,
So sweet, serene, and white,
Portrays the pure and holy,
The beautiful and bright,
Revealed in my Redeemer,
—His life and deeds of love—
My lily of the valley,
Here planted from above.

This Lily sent from Heaven,
Sweet Babe of Bethlehem,
Grew fair and full of promise,
Till in Jerusalem
I see it in the Garden

Of dark Gethsemane,
There low and lowly bending,
Forsaken shamefully.

Again I see this Lily
In Pilate's judgment-hall,
Most wretchedly ill-treated
And badly bruised by all;
Anon I see it taken
To cruel Calvary,
Where this God-given Lily
Was crushed most cruelly.

Friends took this lifeless Lily—
—A sorry-looking sight—
For burial in the Garden
That sad Good Friday night;
And while their hearts were bleeding,
With tender touch they laid
This bruised and broken Lily
To rest 'mid nightly shade.

But early Easter Morning,
Just at the dawn of day,
While smiling beams of sunshine
Bright dew-drops kissed away,
I see my broken Lily,
So fresh and fair in bloom,
Restored in all its beauty
Beside the empty tomb.

It is the Risen Savior,
Who died on Calvary;
The only Easter Lily
That lives eternally!
I press Him to my bosom,
I plant Him in my heart!
He is my Easter Lily,
With Him I ne'er shall part!

C. K. Solberg

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