

THE LUTHERAN AMBASSADOR

March 27, 1984



Bernhard Dalager, Roseau, Minn., left, and Roy Mohagen, Grafton, N. Dak.



Rev. and Mrs. Wesley Langaas, McVile, N. Dak.



The ever-popular coffee breaks.

... what manner of persons ought ye to be in all holy conversation and godliness.."

II Peter 3:11b

Grand Forks Bible Conference

story on p. 15

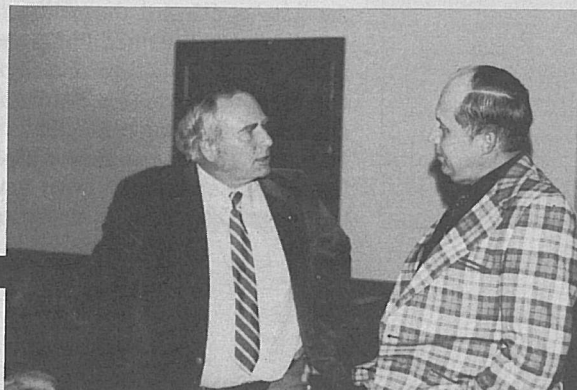
Conference sessions were well attended.



Robert Knutson, McVile, N. Dak., left, and Rev. Kenneth Pentti, AFLC evangelist.



Lay Pastor Merle Fagerberg, Dalton, Minn.



AT THE MASTER'S FEET



Pastor Wallace Jackson

"O My Father . . . let this cup pass"

Matthew 26:39
(Continued)

In the last issue we traced the steps of our Lord Jesus Christ into the familiar surroundings of Gethsemane. We find ourselves following "afar off" as He seeks the solitude of the olive trees with only the night birds as His audience. Even the Noble Three act unabashedly ignoble as they invite Morpheus to grasp their consciousness. His world has forsaken Him and His Church seems totally detached. Has He now entered that black cavernous maw of loneliness where He hears only the echo of His own plaintive cry and where His Father appears to have joined the ranks of the indifferent? The answer will be clearer on the morrow.

Matthew informs us that He "began to be sorrowful." There is no dullness of mind or insensitivity of spirit as He contemplates the struggle

before Him. His wits are as razor sharp as the battle ground, which is Himself, and is prepared for the conflict between right and wrong, God and Satan, heaven and hell, perishable souls and eternal glory. No "D Days" of any wars ever fought, singularly or collectively compare with the burning of soul He experiences as the weight of the cross and the cost of atonement intensify. The sweat in the cool of midnight is witness enough that a life and death drama is being enacted here. When the sweat mingles with His lifeblood and falls, as Luke tells us, in "great drops" to the ground, we begin to wonder: is there something more than one man's dread of death, even that of crucifixion, that is evidenced here?

Grace for Dying. As our Lord utters His derelict cry, "Father, if it be possible, let this cup pass," we feel as though we are looking in through His "window of vulnerability." Does not the Christ possess the grace for dying other men possess? In a comparative study between Christ and other men of note, one may find evidence that others have approached death's door with greater tranquility than our Lord. Stephen, in a striking demonstration of peaceful spirit as the stones rained upon him, led a procession of about 2,000 Christians who suffered martyrdom during the "persecution that arose about Stephen."

Peter, we are told, could have escaped execution, but met Christ at the gate and heard the words, "I am come to be crucified." He was so moved he returned voluntarily to be crucified head down. Paul said, "I am ready to be offered," and "to die is gain." These, together with countless numbers of God's own have met the angel of death with assurance,

peace and even joy. The world might nominate Socrates as their candidate for the "most tranquil in death." Plato says in his *Phaedo*, "He took the hemlock cup, calmly and slowly drank the poison. Then walked up and down the apartment . . . consoling his weeping friends." Plato adds: "Who of all with whom we are acquainted was in death the noblest."

Some might stumble here. Why does it appear that Christ has a more specific "window of vulnerability" than other men? After all, three days is not an eternity. We need to look further.

The head of the body. We illustrate. As mentioned last time, we are all biologically vulnerable to all manner of disease, illness and injury. Pain for the most part attends these. Pain would be meaningless were it not for the transmission of pain to the brain through the nervous system. The head suffers with every afflicted member. What shall we say then of the second Adam, the head of the race who "hath borne our griefs, and carried our sorrows" and upon whom the Lord has laid "the iniquity of us all." He will shortly "taste death for every man." The Head of the body feels delicately every sin of every man who ever walked this planet. He alone is suffering the penalty due others. When all the sermons have been preached and all the books written on Gethsemane and Calvary, the enigma will yet remain. We remain only spectators and speculators. What we do know brings us hope, joy, mercy and eternal life if we but trust implicitly this Man Whom we cannot understand. We have become the beneficiaries of an "inheritance incorruptible" through His suffering and death. "For where a testament is, there must also of necessity be the death of the testator."

THE LUTHERAN AMBASSADOR

USPS 588-620 ISSN 0746-3413

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

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

Postmaster: Send address changes to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

Volume 22 Number 7



by Mr. Anker Harbo,
Minneapolis, Minn.

Christ we all do adore Thee

for giving the cross of salvation

"God . . . in these last days has spoken to us in His Son. . . . When He had made purification of sins, He sat down at the right hand of the Majesty on high" (Hebrews 1:1-3).

The opening verses of the letter to the Hebrews give us a little glimpse into, and a reminder of, the power, the majesty, the mercy, the patience of God. Our finite minds and hearts, we need to remember, cannot comprehend or understand fully the Infinite One. In the time in which we live much attention is given to the scientific accomplishments of mankind. In only the last 200 years man has learned to travel over the face of the earth in ways that would have astounded (and pleased) people of Luther's time. And in recent years we have learned one way to travel in space above the earth's atmosphere.

We have charted the bottoms of the oceans and have penetrated more deeply than ever before into the earth's crust. We have unlocked secrets of atomic energy and have not neglected to learn more about how the human body functions. But, judging from the number of wars still being fought, and by the famines, poverty, inequities and immoralities from which mankind is suffering, we have not made corresponding progress in those areas, but seem to be slipping backwards instead. God alone knows the true situation; perhaps, by His grace and mercy, we are making more progress than we realize. And perhaps we are closer than we think to the time when Jesus shall come again.

We need to read again the words of the Lord in the prophet Isaiah: "'For My thoughts are not your thoughts, neither are your ways My ways,' declares the Lord" (Isaiah 55:7). And in Psalm 147, verses 4 and 5, we read: "He counts the number of the stars; He gives names to all of them. Great is our Lord, and abundant in strength; His understand-

ing is infinite." When we consider the vastness of the universe—our conception of it is, in one sense, almost infinitely greater than that of the psalmist—our hearts and minds are sometimes overwhelmed and we have to ask as the psalmist of old did: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man, that Thou dost take thought of him? And the son of man, that Thou dost care for him?" (Psalm 8:3-4). And yet the great wonder of it all is that He did take thought of mankind. He did something that no one would have expected: He sent us His Son.

". . . perhaps we are closer than we think to the time when Jesus shall come again."

We remember in this connection what Paul wrote: "Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross" (Philippians 2:5-8). My, what a humbling! What agony of soul and body our Lord and Master underwent, in the last hours of His earthly life, in the garden, during the scourging and on the cross, all for the sins of mankind!

Whether or not people are Christians, they sometimes refer to situations and events that cause displeasure as "crosses" they bear or "burdens" they bear. Let us consider briefly a few of these. We who have come to believe in Jesus Christ and have accepted Him from the heart as

our Lord and Savior experience relief from the burden of guilt for our sins and we experience peace and joy in the new life which is ours. However, we find that we continue to sin and need to continue to repent and seek forgiveness, not for sins already forgiven, but for sins repeated because the sins have not been overcome, or for other sins into which we have fallen. This is one of the burdens we bear and we come to realize that we are saints and sinners at the same time and that our peace and joy are tempered by tears and sadness.

Christians generally feel a need to tell others, by word and/or deed, of the good news of the Gospel and of the trials and triumphs they experience in the new life in Christ Jesus. They share their concerns (burdens) as to the manner in which they will heed their Lord's command to go into the whole world to "make disciples of all the nations." Some are led to go to foreign fields, others stay at home; some receive special training and are ordained, others are led to stay in the occupations they have had. In any event, they continue to have burdens to bear.

In his booklet "Missionary John O. Dyrnes, M.D. 1867-1943," Andreas Helland, once a professor at Augsburg Seminary, wrote: "Dr. Dyrnes' humor was genuine and contagious. He had a way of seeing and pointing out to others the bright side of any situation. When the temperature arose to over a hundred and ten degrees he would discourse humorously on the blessing of not having to buy coal or having to spend

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by Rev. Dale Mellgren,
Kalispell, Mont.

It is all too true for many, if not all of us, that adoration, praise and worship often lose their true spirit because we see them as an obligation or duty to God. The Lenten season itself may carry with it a spirit of heaviness, not brought on by sorrow for sin, but by a sense of having extra duties to perform in attending services and hearing again of the great sufferings of Christ in our stead. We become conscious of the debt we owe Him and may respond

by heaping further demands upon ourselves and added to all of this, the obligation to adore, praise and worship Him becomes a burden instead of a blessing.

If I am to truly adore and worship Christ, I must be careful not to look at my adoration or worship for these are surely a poor and inadequate offering. As I consider my own performance for God, I soon become gloomy in spirit. My worship of Him is often filled with foolish distractions. My complaints far outnumber my prayers of adoration. My service to Him is so often out of pride or a dead sense of duty. My use of His

precious Word of life so easily becomes dry and mechanical. My prayer life is so lacking, often seeming a repetitious monologue and no more. And my thought life! Can a man think such things toward others, even those of his own beloved household, and still be a Christian? Yes, the doubts arise: Was my conversion real or am I just a Pharisee? Must I experience a "second-blessing" or speak in other tongues? Is God's Word inerrant, infallible, totally trustworthy or...? If you listen closely at such times you will hear the voice of the Enemy, echoing down through the corridors of time,

CROSS OF SALVATION . . .

money on storm windows. — One evening in 1911 he and the writer were sitting in the mission office until a very late hour. We had discussed important matters pertaining to the mission work, and there had been lighter intervals when he had related incidents from his missionary life and especially from his medical practice. Even the saddest cases seemed to have a bright side to them when seen through his eyes. Finally I asked a question something like this: 'Can you always see a humorous side to your work which at times certainly must be very depressing?' His answer came slowly and with an expression of sadness over his face he replied: 'No, it is painfully sad to see a heathen die.' "

One is also reminded of the burden Monica, the mother of St. Augustine, had for her son who was not converted until he was about 33 years of age and not too long before her death. Many years of prayer on her part for her son's salvation were among the influences that led to her son's conversion.

"We are invited by our Savior to take all our cares to Him who is also our Friend."

A. W. Knock in his book *Personal Evangelism* observes that those who are careless and indifferent to the Gospel (another burden to the Christian) are often members of our own families or are among our friends. He wrote: "To think of their going lost is almost unbearable."

And what can be said about the burdens Christians have in the areas of abortion, pornography, child abuse, alcoholism, drug addiction, to name but a few which receive much attention in the media? Or about members of the clergy who do not proclaim both Law and Gospel (why do we have *so much* crime?), or do not pay their bills, or are alcoholics, or are adulterers, and so on? We may be led to support various groups that are trying to lessen the evils referred to above, and we may write to our representatives in government and/or the church to express our concerns.

We are invited by our Savior to take all our cares to Him who is also our Friend. May we always, and especially in the season of Lent, adore, thank and praise Christ for giving the cross of salvation.

"Jesus, still lead on,
Till our rest be won;
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our fatherland!"

"You know that
you were
ransomed from
the futile ways
inherited from
your fathers, not
with perishable
things such as
silver and gold,
but with the
precious blood of
Christ, like that of
a lamb without
blemish or spot."

I Peter 1:18, 19

for Thy complete redemption

all the way from Eden, "... hath God said?"

How soon we are cut loose from our moorings and cast adrift when we begin to look to our experience for a reason to believe and not to the Word of God and the message of Christ's complete redemption contained therein.

"My complaints far outnumber my prayers of adoration."

What did Christ do to redeem us? II Corinthians 5:21 gives such a glorious picture of the love and justice of God in action. "He made Him Who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him." Sin must be punished; God has thus declared in His immutable Word. The justice of God must be satisfied if there is to be redemption for mankind. I Peter 3:18 tells us that "Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God."

Then we see the condition of the Apostle Paul and all men in Romans 7:12 and 14: "So then, the Law is holy, and the commandment is holy and righteous and good. . . . For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin." Here is the total spiritual poverty of man contrasted to the redemption of Christ. He stood in our place and fully satisfied every demand of the law for righteousness. He lived the holy life that we cannot live and died the innocent death that we cannot die. His blood has forever atoned for all sin of the past, present and future (Explanation Qss. 166, 167, 168).

He has atoned for the sins of your youth, before your conversion, for the sins of the drug addict, the abortionist, the drunkard and the thief. He has atoned for the sin of the parent and the little one brought to the baptismal font. He has atoned for the sins of the adulterous husband or

wife, the rebellious child and the unfaithful steward of His gifts.

What sin or sins plague your conscience? Christ has provided redemption for you. "But are many, thus redeemed, yet lost? Yes indeed; many reject Him because of their unbelief and love of sin. Who get a share in the redemption of Christ? Those who repent their sins and believe on Him." (Qss. 169 and 170). Have you come to Jesus with your sins? He has atoned for them. "He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him." If you come to Jesus with your sins, you are as holy and righteous as God Himself. "... in Him you have been made complete" (Colossians 2:10).

Look at what Christ has done for you and come to Him and rest in His finished work of redemption. The Apostle Paul's Christian experience was imperfect, his prayer life inadequate and his preaching put Eutychus to sleep and the poor fellow fell out the window. Your Christian experience is never perfect, but if it is Christian, you'll be coming to Jesus with your sins and He is perfect for you. The Apostle rested in the completed work of Christ's redemption and so can you.

We have seen what Christ has done and it is well to consider *why He did it*.

When our youngest daughter was born, I stood in the nursery watching the doctor and nurse attending her. Red, purple and wrinkled, she was perhaps unsightly to most, but to me she was beautiful. She cried loud and long when they straightened her little legs, annoying to most, but my heart ached to hold her close and comfort her. And when they finally gave her to me to cradle and feed, I thought my heart would burst. She did nothing

to earn my love. Her coming meant new demands on my time, greater sacrifice and responsibility, but these are a joy to me because she is my child. So it was and is with our other daughters.

Our Heavenly Father loves us in much the same way, except His love is unfailing and perfect. Surely the Father rejoices over the faithful obedience of His children, but He loves us because of Who and What He is and not because of who and what we are. Our merits didn't bring Christ down from heaven, nor our noble deeds move Him to bear our guilt and shame at Calvary. It was His love alone that moved Him to redeem us and it is precisely because of our great need, as sinners, that He calls us to come to Him. "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (I John 4:10). Don't let the shame that you feel because of your sin keep you from the Heavenly Father. Come to Him with your guilt and your burden, pour out your heart to Him and let Him place you on His father lap and put His everlasting arms around you to comfort and care for you. The completed redemption of Christ has bought you the privilege of being His child.

"Christ, we do all adore Thee for Thy complete redemption." An obligation? A duty? Yes, if we look upon it only as something to be done for God. But not if we consider what Christ has done to complete our redemption, and why He redeemed us. Then our adoration of Him springs forth from a deeply reverent and satisfied soul. Our adoration of Christ becomes a blessing which begets a greater blessing still, because it has as its source the infinite grace of God.

In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

I John 4:10

Let us reason together

a gracious invitation

"Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Two men had been enemies for years and would not speak to each other. It was a scandal in the congregation. The pastor had tried to get them to make up, but was told by both that they had nothing against the other. They stubbornly held their ground. Then one day the one of them drove over to the home of the other and sought to make peace with him, but he would not see him. So the misunderstanding was never settled.

How hard it is for the sinful heart to humble itself and admit sin and seek forgiveness. It would rather carry a heavy burden of guilt than to humble itself. God is certainly not pleased with this.

The people of Israel, though religious and diligent in their outward observance of religious exercises, are described in this chapter as a "sinful nation, a people laden with iniquity, a seed of evil-doers." God says through the prophet about their religious observances: "I have had enough of the burnt-offerings of rams, and the fat of fed beasts."

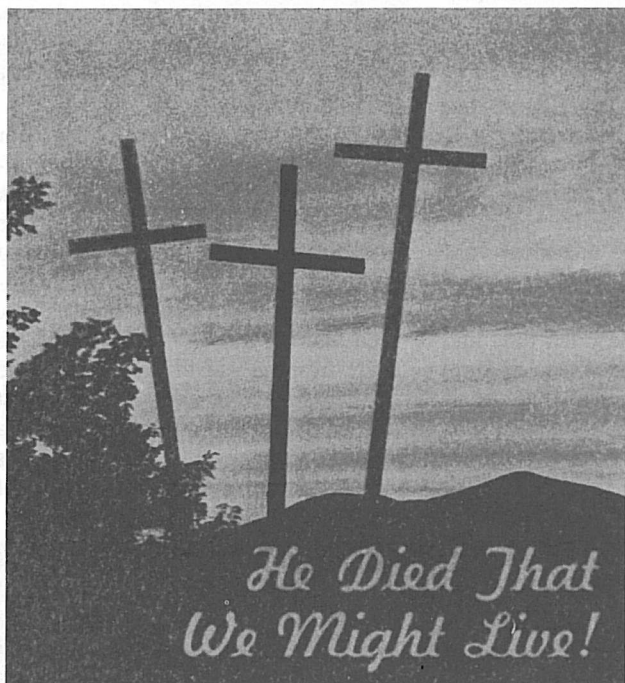
Then after pointing out their sins He says: "Come, and let us reason together." God is graciously inviting this sinful people to come and get right with Him so that they may be forgiven and be accepted by Him. Though their sins be ever so dark they will be washed away so that they will become as "white as snow."

To you, too, God is extending this gracious invitation to come and be cleansed and forgiven. Will you not come to Him today?

Pastor P. K. Lawrence Bueide
Family Devotions for Lent, 1952

The Saviour Comes! No Outward Pomp

—author unknown



The Saviour comes! no outward pomp
Bespeaks His presence nigh;
No earthly beauty shines in Him
To draw the carnal eye.

Rejected and despised of men,
Behold a man of woe!
And grief His close companion still
Through all His life below!

Yet all the griefs He felt were ours,
Ours were the woes He bore:
Pangs, not His own, His spotless soul
With bitter anguish tore.

We held Him as condemned of heaven,
An outcast from His God;
While for our sins He groaned, He bled,
Beneath His Father's rod.

His sacred Blood hath washed our souls
From sin's polluting stain;
His stripes have healed us, and His Death
Revived our souls again.

We all, like sheep, have gone astray
In ruin's fatal road:
On Him were our transgressions laid;
He bore the mighty load.

He died to bear the guilt of men,
That sin might be forgiven:
He lives to bless them and defend,
And plead their cause in heaven.

Author unknown

COUNTRY STYLE DEVOTIONS

A winter garden

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22, 23).

Heavenly Father,

Today the seed catalog came and we have been gazing at the pages of colorful vegetables, flowers and fruits. This winter garden is delightful—without weeds, or bugs, or sweat to mar the enjoyment, and only with perfect blooms and fruit. Today we admire them and desire them, and soon we will send in our order for seeds so we can have the real thing.

Father, You, too, have pictured some magnificent fruits on the pages of Your book—the beautiful "fruits of the Spirit." We desire them. Now help us take the next step by letting Your Spirit work these spiritual fruits out in our daily lives.

And this can happen because we are rooted and grounded in Your Son, in whose name we pray.

Amen

Our hymn study

Upon the Cross the Robber Prayed

by Don Rodvold

Concordia 166

Tune: Come, Holy Ghost

Hallgrim Petursson, 1614-1674
Tr. C. V. Pilcher
German, 1524

Hallgrim Petursson, an Icelandic, matches up in some regretful ways with the robber on the cross next to Jesus. These parallels may explain the depth of his remorse and the conviction of his amazing conversion, which eventually led to his noble service and profound poetry on Christ's passion. One parallel is most obvious: Christ's abundant forgiveness which both obtained.

First, consider the robber as he is revealed in Luke 23:39-43. "One of the criminals who were hanged railed at Him, saying, 'Are you not the Christ? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.'"

The penitent criminal is intriguing. He appears a somewhat sensitive, discerning man, possessing more noble attributes than the so-called religious, as demonstrated by the priests.

The criminal seems to have had a sense of justice; he knew of his own lack of virtue, his sinfulness and unworthiness. He also perceived that Jesus was innocent, righteous, and

the Son of God.

"And he said, 'Jesus, remember me when You come into Your kingly power.' And He said to him, 'Truly, I say to you, today you will be with Me in Paradise.'"

Upon the cross the robber pray'd;
The Son of God swift answer
made:

Yes, thou shalt rest, I truly say,
With Me in Paradise today.

Hallgrim Petursson was also a keenly sensitive and discerning man, despite his penchant for sin. He was lustful and covetous to such a degree that his peers regarded him as a rogue, a reputation he fully earned. But he, like the robber, realized his unworthiness, feared God, experienced deep remorse and shame, and he repented. In stanza two he makes his contrite confession and equates himself with the robber.

Hear, in Thy love, my contrite
cry:

That malefactor, Lord, am I;
If Thou should'st mark deeds done
amiss,
My sin would prove as vile as his.

Petursson continues his confession and humbly declares his dependence on Christ.

One truth alone can cheer my soul;
Thou, Lord, didst die to make me
whole:

The sacred stream from Calv'ry's
hill

Can cleanse e'en this foul heart from
ill.

Now, from the cross exalted high,
Thou reignest King above the sky:
The while I tread the path of woe,
Think on Thy servant here below.

When comes at length mine hour
of death,
Thy voice shall soothe my latest
breath,
As from the cross Thy mercy
cries:

Today, with Me, in Paradise.

Petursson had a genuine change of heart. In fact he eventually sought and earned ordination in the Icelandic Lutheran Church. And it was while he was serving a small parish on an Icelandic fjord, with his old sinful life completely behind him, he wrote his 50 hymns about the Man of Sorrows who had redeemed him. They're called "The Passion Hymns" and are an extraordinarily moving account of our Lord's final struggle from the time He sang a hymn in the Upper Room until they sealed the tomb.

The robber was plucked from the miry clay at the brink of eternity. Petursson and countless others have been captured by Christ, redeemed to live long and noble lives in service. Petursson's service is especially significant. While on earth he briefly served a small number of people in an Icelandic community—a mere niche in the universe. But he wrote his pious and reverent hymns. Now translated into several languages, they continue to serve the Church and countless Christians, just as they have for 300 years.

Jesus—it is a Name. And this Name is the Name above every name.

No other name on earth is spoken as often as this Name.

Millions of human hearts beat today in joy and quiet happiness because they know the Name of Jesus and know its significance to them personally.

THE NAME OF JESUS

JESUS! It is the Name of Childhood

When mother is at the bedside of her little one, with the Name of Jesus on her lips, teaching her child to love it, then the child feels that it has a Friend, unseen, but good and strong.

Mother—do you place the Name of Jesus on the lips of your child?

JESUS! It Is the Name of Youth

Youth wants to see the world. He wants to get on—to obtain his life's aim. He has many good and beautiful dreams.

But—he meets struggles and disappointments. He is discouraged with himself and disappointed with others. It is often a bitter disappointment.

Then—among all the names which he hears and reads, the Name of Jesus stands gloriously beaming with a wonderful power over his mind and heart. And a still voice whispers within: "You should follow Jesus." He never disappoints.

Young Friend!—Do you follow Jesus?

JESUS! It Is the Name of Maturity!

You are in the midst of life's struggles. But in the struggle you receive wounds and a bleeding heart—restlessness within. The conscience is smitten. The wounds of sin give stinging pain—the fear of death and judgment presents itself.

Perhaps life itself seems to offer you only struggles and severe trials. A person looks for counsel and help.

Then there is only one Name—gloriously attractive: Jesus—a Savior—the only Name in which salvation, forgiveness and strength are to be found.

And from Him who bears this Name, there sounds to every one who has become tired in life's struggles: "Come unto Me, all ye that labor and are heavy laden and I will give you rest."

Man and Woman! You that have wearied in the battles of life—have you found rest in Jesus?

JESUS! It Is the Name of Old Age

In the background is a long life with many days of grace. They bring forth memories of "sin and debt and guilt and trespasses. Many, many thousands pounds."

And ahead lies death and eternity—and the last great reckoning—what then?

O yes, an old person may say: God is good. I will hope for the best. But this gives no sure peace.

But—let the old person take hold of the Name of Jesus and sink his soul deep into its blessed meaning!

Into his heart will be spoken out of this Name: "I am the resurrection and the life. He that believeth on Me, though he die, yet shall he live." And: "In My Father's house are many mansions—where I am ye shall be also."

Old Friend: Have you found the peace and quietude of your old age in the Name of Jesus?

—O.G.

THE NAME OF JESUS

There is a story told by Henry van Dyke called "The Lost Word" which illustrates the irreparable loss of one who parts with Christ. It is a story of

one of the early centuries:

Hermas had given himself to Christ. He belonged to a wealthy pagan family. His father disinherited him and drove him out of his home when he accepted Christianity.

In the Grove of Daphne one day Hermas sat down by a gushing spring and there came to him a priest of Apollo, who began to talk to him. In the end, the old man made this bargain with Hermas. For the offer of wealth, happiness and success, Hermas was to give him only a word: he was to part with the Name of Him whom he had learned to worship.

"Let me take that word, and all that belongs to it, entirely out of your life. I promise you everything," said the old man, "and this is all I ask of you in return. Do you consent?"

"Yes, I consent," said Hermas. So he lost the WORD.

Hermas went back to Antioch to his old home. He found his father dying. The old man besought his son eagerly to tell him the secret of the Christian faith he had chosen. "You found something in the Christian Faith that made you willing to give up your life for it. Tell me what it is!" Hermas began, "Father, you must believe with all your heart and soul and strength in . . ."

Where was the word? He had lost it.

Sitting one day with his wife beside him and his baby on his knee, he thought of his old faith, and longed to thank Christ and seek His blessing. Going to an old shrine in the garden, he tried to pray, but could not. He had lost the Name in which alone prayer could be offered. One day his boy was terribly hurt and he wanted to pray for his life, but again the Name was gone.

Thus in three great hours of need, Hermas, forgetting that he had given up the blessed Name, turned to seek the help that could be had through that Name, and found nothing but a blank and empty void.

Treasure the Name of Jesus! "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12).

—Courtesy, Tract Mission

editorials

THE BIBLE CONFERENCE

We can only speak firsthand about the Bible Conference in Grand Forks, N. Dak., this past winter. But we have talked to people from Virginia, Minn., and Eugene, Ore., and they shared the same enthusiasm and report, the conferences were good. Some people get carried away by what has been most recently experienced and declare it the "best ever." That has been said about the conference at Grand Forks, for instance. But it is a subjective judgment. For our own part, we feel there have been so many good conferences. We cannot say that the one at Grand Forks, or Virginia, or Eugene surpassed previous ones.

But we can say from personal experience that the conference at Grand Forks last month was a very fine one, a continuation in our tradition. It's so easy to talk first about attendance. That really doesn't determine so much as far as blessing goes, but it is encouraging to have many come out. For good evening crowds and sustained good daytime attendance the Grand Forks conference would rank among the best. There was never a really poor turnout, even on Saturday morning. The area is a central one for many of our churches (not that all took advantage of that), much more so than would be the case at Virginia or Eugene. There ought to be good attendance at Grand Forks and there was. Incidentally, this was the third Bible conference to be held there.

The preaching and teaching were edifying. The plan of having all topical hours follow one central theme, a practice which has been followed in recent years, is a good one. A real sense of continuity is thereby evident. The conferences become truly "Bible" conferences for the central themes are based upon Scripture.

It was good, as an audience, to sing some of the great hymns of our Lutheran heritage. As examples we can mention "We Have a Sure Prophetic Word," "Love, The Fount of Life from Heaven," "O Word of God Incarnate" and "Who Will Now Indict Me?" On the other hand, the theme song of the conferences was of the Gospel variety, the old favorite, "I've Found a Friend."

Host congregations and pastors continue to outdo one another in showing hospitality to visitors. That was true in Grand Forks, too. Excellent dinners were served at noon besides the morning and afternoon coffee breaks. Trinity congregation manages well in the space it has available but continues to look toward the day when it can complete its church plan by adding a permanent worship center. It was good to see Trinity people who have been with the congregation from the beginning, but there are some missing faces now after 20 years, and they are missed.

It was good to be at Bible conference. We are sure all who attended one or more of them can say that. The fellowship was good. The spiritual fare was nourishing.

Whether they were the best conferences ever we won't say, but the Lord blessed. It was good to be there.

BEHOLD THE LAMB OF GOD

It cannot be unique with him, but Dr. O. Hallesby is one of those who emphasize the word "Behold" in John 1:29.

Actually, Dr. Hallesby, noted Norwegian theologian of another day, is thinking of it in this way, *look* at the Lamb of God. Even as the Israelites were spared death by gazing at the brazen serpent so there is "life for a look at the crucified One."

Perhaps often we are apt to take the words of John the Baptist this way: "Behold! the Lamb of God!" "Behold" becomes an interjection, an effort to attract attention. We may simply think of John as announcing the Lamb of God as an honored man may say, "Ladies and Gentlemen, the Queen of England!"

But now consider it this way. John the Baptist may really have been saying (remember there were no punctuation marks in the original text), "*look* at the Lamb of God." See Him. And, of course, then he also means *believe* Him, *trust* Him, let Him *save* you.

Behold the Lamb of God who takes away the sin of the world. Jesus died on Calvary's cross at about the time the evening sacrifices were slain. As drops of blood oozed from His wounds and His spirit left the body His work of redemption was completed. Sin had been atoned for. The veil of the Temple was ripped in two revealing for the first time the most holy place to the common person. The middle wall of partition was no more.

But it is for you and me to *look* at Him with what we call the *eyes of faith*. It isn't enough that we mentally assent to the fact that Jesus of Nazareth was crucified and that He died. No, we must believe that this was necessary for our salvation. Where there is such faith there is life.

"Behold the Lamb of God who takes away the sin of the world."

WHERE WILL IT END?

We'd say the same thing if it were an AFLC super athlete who had made the news by signing a 36-million dollar football contract instead of a member of the Mormons. When will it end? How high can things go?

We refer to the contract of young Steve Young of Brigham Young University, who will play for the Los Angeles Express of the United States Football League.

Now he won't get this all in one year, mind you, but over 38 years. Nevertheless, it is a lot of money and he appears set for life. The action is looked upon as a strong attempt to gain respectability for the new league.

◇

He spake of the temple of His
body.—John 2:21

Through the veil, that is to say,
His flesh.—Hebrews 10:20

And the veil of the temple was
rent in twain, from the top to the
bottom.—Mark 15:38

THE RENT VEIL

Annie Johnson Flint

The veil of the temple was rent in twain
When the sinless Saviour of men
was slain.

From the top to the bottom the
fissure went;
The hand of the Lord the tissues rent.
No man the seamless veil could rend,
And none the severed veil can mend;
Nor blot out the blood of the Crucified
The Holy of Holies again to hide.

Through the broken flesh of the
Christ we come
No longer fearful, no longer dumb,
But boldly unto the throne of grace,
In full assurance to take our place.
By faith in the risen Son of God
We follow the path that His feet have trod;
And those who have striven the long
years through

To join the ravelled threads anew,
Are only obstructing the way again
For the seeking feet of the sons of men;
The Way that was made so clear
and plain

When the veil of the temple was
rent in twain.

The bleeding wounds of the Lamb
once slain—

Men staunch them and patch them
and smooth them in vain.

PRAYER

by Bernard W. Nelson,
Atlantic Mine, Mich.

(The seventh of ten parts)

(IV. How Should We Pray?)

(6.) Praying in the Spirit

In Ephesians 6:18 we read, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

By far the greatest gift which our Heavenly Father makes to His children in this life is the priceless gift of the presence of the Holy Spirit. This blessed member of the Trinity is the possession of every truly born again child of God, at the instant of conversion. Nor does He ever leave our hearts until the gates of heaven are reached. The importance of His aid in our prayer life is impossible of over estimation. He is just about everything we need to make our prayers successful. In the first place, He, as God, understands the deep things, the mysteries of God. He is fully cognizant of the plan of God and will graciously and quietly inspire our petitions to conform to that plan.

Many times our prayers are so mixed up. We pray under the stress of trouble and difficulty. We may even pray for things that are foolish or hurtful. Some of the time our prayers resemble the greatest incoherent jumble. Surely this is no way to address the God of the universe. Oh, but there is the Spirit of God, who knows our hearts and so fashions our prayers to make them presentable. What a wonderful, indescribably valuable service to Christians is this

editorial . . .

Our first reaction was that this is insane policy. Others prefer the word obscene. We've written about this matter of high salaries for athletic entertainers before and may be forced to do so again.

What must the Lord think of such a society in which such can go on? How can a society last in which "circuses" is the most valued commodity? When millions live on the edge of starvation and other millions are deprived

of the so-called "good things of life," what justification can there be for making our entertainers instant millionaires?

We write as a lifelong lover of athletics, but there is sorrow in our heart. How can these high salaries be justified?

P.S. There is nothing sacred about obscene profits by management either.

It was for us

ministry of God's Holy Spirit.

Romans 8:26, 27 says: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

He inspires our faith, too. When we slip down into the slough of despondency He reminds us of God's love and Christ's sacrifice. When we're discouraged by the disappointing round of circumstances He lifts our eyes to heaven's pure atmosphere. When our eyes are dim with tears He begs us to look at God's smiling face above us. His ministry to the believer is priceless.

God's plan for true success in prayer is that believers shall be "filled with the Spirit." Then the results in our prayer life will be simply amazing. In Ephesians 5:18, Paul says, "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

(7.) Without Ceasing

In I Thessalonians 5:17, the Apostle Paul writes, "Pray without ceasing." What does this mean? Possibly it means that we should not cease praying for something just because God has withheld the answer. There are cases where God has withheld the answer to prayers just to test the perseverance of the intercessor. If the need is there, and if the answer would be to the glory of God, then nothing should interfere with the continued petition. There are occasions, too, when God may fully intend to answer the need, but the time is not right. Yet God has inspired the prayer and expects us to patiently continue to ask. Some prayers fail an answer through lack of perseverance.

I think that we should be in an attitude of prayer always. Luke, in his Gospel, 21:36, records Jesus as saying, "Watch ye therefore and pray al-

"If therefore ye seek Me, let these go their way" (John 18:8).

It was with a free will that Jesus approached His enemies. No power no earth could have compelled Him. Only obedience to His Father and love for fallen man constrained Him.



ways." Let me explain what this means to me. Breathe a prayer for strength and guidance as you prepare a meal, bake, wash, sew, clean or as you talk with your children. Do the same as you plant, harvest and weed your garden, mow your lawn, repair the back porch, or whatever. After each job has been completed breathe a prayer of thanks for the talent God has given you which gave you the ability and the strength to accomplish it. Even while you're in the process of doing these jobs, as different situations and people run through your mind breathe a prayer for their greatest need and that God's will may be done.

This attitude of prayer keeps believers in tune with God and His will. You will then be on what is called "praying ground." Your attitude will be such that you and God can cope with any emergency. With this attitude you have prayed ahead. The groundwork for every situation will have been prepared.

(To be continued)

His enemies did not *take* His life—He *gave* it. And He gave it for us.

"Take me, but let these go." Even while He surrendered Himself, His concern was for His disciples. What a faithful Savior! How forgetful of self! Even in the hour of anguish, when He is betrayed into the hands of His enemies, and led away to His death—even then He forgets Himself and His own agony in concern for His disciples. Such a Savior was Jesus, and such a Savior He is today. For He is yesterday and today and forever the same.

A severe schoolmaster one day called forward for punishment a poor boy who had been found guilty of misconduct. "Remove your coat," ordered the teacher. Reluctantly John bared his shoulders, which plainly showed the marks of his former lashings. A wave of pity swept over the school, and presently one of the larger boys stepped resolutely forward with the request that the punishment be administered to him and not to John. The teacher warned him that the lashing would be severe. But James replied bravely: "Even so, strike me, but let this poor boy go." Without a murmur he received the blows intended for another.

How many of us would be willing to bear punishment for another? But there is One who has taken upon Himself our punishment. We had sinned and deserved God's wrath. But—"Strike Me," said Jesus, "but let these go." What a marvelous love! "Surely He hath borne our griefs, and carried our sorrows: . . . He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isaiah 53:4, 5).

We thank Thee, dear Savior, for the agony of the cross, for Thy death and for Thy many wounds. It was for us—all for our sake, and in our stead. Be praised, Thou Lamb of God, forevermore!

—Søren Dahl

Courtesy, Tract Mission

THE WOMEN'S PAGE

on the training of children

from "The Child Timothy
and his teachers,"
COME, YE CHILDREN
by Charles H. Spurgeon

Nowadays, since, the world has in it, alas! so few of Christian mothers and grandmothers, the church has thought it wise to supplement the instruction of home by teaching held under her fostering wing. Those children who have no such parents the church takes under her maternal care. I regard this as a very blessed institution. I am thankful for the many of our brothers and sisters who give their Sabbath-days, and many of them a considerable part of their week evenings also, to the teaching of other people's children, who somehow grow to be very much their own. They endeavour to perform the duties of fathers and mothers, for God's sake, to those children who are neglected by their own parents; and therein they do well. Let no Christian parents fall into the delusion that the Sunday-school is intended to ease them of their personal duties. The first and most natural condition of things is for Christian parents to train up their own children in the nurture and admonition of the Lord. Let holy grandmothers and gracious mothers, with their husbands, see to it that their own boys and girls are well taught in the Book of the Lord.

Note the subject of the instruction. "From a child thou hast known the holy Scriptures"; he was led to treat the book of God with great reverence. I lay stress upon that word "holy Scriptures."

If we are to have a church of God at all in the land, Scriptures must be regarded as holy, and to be held in reverence. This Scripture was given by holy inspiration, and is not the result of dim myths and dubious traditions; neither has it drifted down to us by the survival of the fittest as one of the best human books. It must be given to our children, and accepted by ourselves, as the infallible revelation of the Most Holy God. Lay much stress upon this; tell your children that the Word of the Lord is a pure Word, as silver tried in a furnace of earth, purified seven times. Let their esteem for the Book of God be carried to the highest point.

Observe that Timothy was taught, not only to reverence holy things in general, but especially to know the Scriptures.

The teaching of his mother and his grandmother was the teaching of holy Scripture. Suppose we get the children together on Sabbath-days, and then amuse them and make the hours to pass away pleasantly; or instruct them, as we do the week-days, in the elements of a moral education, what have we done? We have done nothing worthy of the day, or of the church of God.

Fret not if our classes forget what we say, but pray them to remember what the Lord says. May Divine truths about sin, and righteousness, and judgment to come, be written on their hearts! May revealed truths concerning the love of God, the grace of our Lord Jesus Christ, and the work of the Holy Ghost, never be forgotten by them! May they know the virtue and necessity of the atoning blood of our Lord, the power of His resurrection, the glory of His second coming! May the doctrines of grace be graven as with a pen of iron upon their minds, and written as with the point of a diamond upon their hearts, never to be erased! If we can secure this, we have not lived in vain.

Once more upon this point: it appears that young Timothy was so taught as a child that the teaching was effectual.

fellowship corner

DIVINE LIGHT CAME

A letter a couple days ago from a discouraged Christian brought to mind several things that are so real, so painful, and yet can be so blessed.

After confirmation, one pastor would pat me on the shoulder and say, "You are such a nice boy." It kind of bugged me as I knew I was not that good.

The next pastor would ask after the service, "How is it with your soul?" It made me uneasy.

Some years later when I was seriously concerned about my soul, I had a big problem with Gen. 6:5: "And God saw that the wickedness of man was great in the earth, and that every

But here was a little child who knew the holy Scriptures: that is to say, he had a remarkable acquaintance with them. Children can get that: it is by no means an impossible attainment. God blessing your efforts, dear friends, your children may know all of Scripture that is necessary to their salvation. They may have as true an idea of sin as their mother has; they may have as clear a view of the atonement as their grandmother can have; they may have as distinct a faith in Jesus as any of us can have. The things that make for our peace require no length of experience to prepare us for receiving them; they are among the simplicities of thought. He may run that readeth them; and a child may read them as soon as he can run. The opinion that children cannot receive the whole truth of the gospel is a great mistake: for their child-condition is a help rather than a hindrance: older folk must become as little children before they can enter the kingdom.

So let us pray for our children, that constantly they may know and believe more and more; for the Scripture is able to make them wise unto salvation, but only through faith which is in Christ Jesus. Faith is the result to aim at; faith in the appointed, anointed, and exalted Saviour. This is the anchorage to which we would bring thee little ships, for here they will abide in perfect safety.

Sound instruction in holy Scripture, when quickened by a living faith, creates a solid character. The man who from a child has known the holy Scriptures, when he obtains faith in Christ will be grounded and settled upon the abiding principles of the unchanging Word of God.

imagination of the thoughts of his heart was only evil continually." I argued with myself, "Sure, I'm not that good, but I'm no gangster either."

Finally, I prayed with King David, as in Ps. 139:23, 24: "Search me, O God and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." The Lord led me to see I was basically selfish, covetous, and filled with pride. The law brought death.

Divine light shone through from Rom. 10:8, 10 and Lk. 7:40-50 and especially Romans 8. The Gospel brought life—the Bible became an inerrant, living book to me!

Valdemar Hovde
Minot, N. Dak.

THE MISSIONARY'S SON

by Allen D. Hanson,
Ottertail, Minn.

There's an old saying: "Like father—like son." Sometimes that truth is accomplished in a roundabout way. So it was in my case as I grew up in one of the finest Christian homes any young boy could possibly have. My father pastored a small church in Minnesota and then served as a missionary to Madagascar. He lasted six years on the mission field before malaria and dysentery forced him to return home in 1926.

I was born here in the United States in the Great Depression and I can remember that some of the young boys in our town had many more material things than we did. Dad didn't seem to care about this at all. If we had food to eat and clothes to wear, that was enough for him. He would spend the rest of his time on "important" things like winning souls for Jesus Christ and talking about mission work. Dad very much wanted me to become a missionary and he often told me so.

I knew Dad was a nice fellow, but I really thought the chronic tropical diseases held him back. I wanted to get ahead like other men. I got my chance in 1950 when the Korean War broke out. I volunteered for a combat unit, received a commission and commanded a rifle company. When I came home from that war, I married my childhood sweetheart, and God quickly blessed our marriage with four young daughters. Christ was the center of our home, and we prayed and went to church regularly.

I soon became active in the business world and by 1965 I was a product manager for 17 Midwest states for a large corporation. I flew all over the nation on corporate business with an unlimited expense account. My church life started to slip

as I took care of "important" things like business and making money. When I was home, I attended church and contributed money, but otherwise my wife took care of the church matters. I was more interested in the corporation and in acquiring money and property.

Material things had become so important to me that early in 1969, I left the big corporation to buy and sell for my own account. My net worth increased rapidly and I began to trade stocks, commodities and real estate with a good deal of success. I became an uncontrolled "wheeler-dealer" with marginal ethical standards.

Early in 1970, I bought a seat on the largest cash grain exchange in the world (Minneapolis Grain Exchange). I bought another seat on one of the nation's registered stock exchanges so I could buy and sell stocks and commodities with low commission rates. In the process, I gained access to inside information that helped me make more money.

As I associated with people at the top of the investment business, I was disappointed that money didn't seem to make them happier or more honest. But I felt sure I would eventually gain this elusive happiness through money and success. I continued to plan new business deals and other money-making schemes. I formed a company in 1975 to contract grain futures and soon these business arrangements attracted the attention of the attorney general of my state. In 1977 I was arrested and prosecuted for my business dealings and in 1978 a district court judge sent me to the penitentiary.

On July 10, 1978, I walked up the long gray steps leading to the front door of Minnesota's maximum security prison and became inmate No. 27977. As I sat in my isolation cell

during that first week, I searched desperately for the reason I was in jail. After all, I didn't chase around or drink much. I was a pretty good husband and father with a fairly consistent church record. What was I doing in prison?

I began to realize that I hadn't been doing what God wanted me to do with my life. I recognized how far I had strayed from the God that my dad loved so much. For the first time in my life, I saw how greedy I had been and how distorted my values had become. In that prison cell, I rededicated myself to my Lord. I rearranged my priorities and vowed to serve Jesus Christ for the rest of my life.

Greed had dominated much of my business career up to that time. I had justified my twisted priorities with the excuse that the church and my family needed all that money. I was only doing what was necessary to be competitive and get along in a tough business world. During my prison experience God showed me I was wrong.

When I was released from prison early in 1979, my personal financial empire was gone, but I had something far more valuable: a renewed faith in Jesus Christ. I searched for His will in my life every single day. Money, my former idol, was gone, but I didn't care. I was happier than I had ever been before.

As I tried to help my son-in-law with his business, I again found myself traveling throughout the United States visiting old sales contacts. The Lord gave me opportunities on each trip to witness for my Master and to teach others about the Savior.

I received an increasing number of speaking opportunities from church groups and prison officials to talk about my experiences. As I went into some of the nation's largest penal institutions to bring the Gospel of Jesus Christ to the inmates, I realized what a mission field a big prison can really be. As I continued to take advantage of every invitation to witness for my Lord in jails or prisons I finally became what my dad had always wanted me to be. In a roundabout way the missionary's son had become a missionary himself. Like father—like son.

"My church life started to slip as I took care of 'important' things like business and making money."

Beginnings and blessings of Faith Lutheran

"Before they call I will answer, while they are yet speaking I will hear" (Is. 65:24).

It was January, 1983, when a handful of people in the Lake Alma area began to discuss the need for a church where the Gospel would be proclaimed and the Bible upheld as the inerrant Word of God. Little did we realize that God in His infinite wisdom and foreknowledge had already prepared the way for our entry into the AFLC.

First of all, unknown to any of our group, the AFLC had decided at its 1982 annual conference that when men and money were available and as God opened doors the AFLC would make an attempt to expand into Canada. With this in mind they had named Lay Pastor Gene Sundby of Outlook, Sask., as Canadian director. About the same time a couple from the Lake Alma area, Mr. and Mrs. Gordon Olson, while holidaying

in the U.S. had attended a service at Bethel Lutheran, Culbertson, Mont. Following the service, as the Olsons were leaving a downtown restaurant, they were approached by Mr. and Mrs. Clifford Berglee, who had seen them at church. In the course of their conversation the Olsons invited the Berglees to come up for a visit. Thus began an acquaintance that God would later use to open the door for AFLC expansion into Canada.

On one of their visits with the Olsons and just at the time when we were searching for a church body with whom we could agree doctrinally and in practice, the Berglees lent them a copy of the AFLC's history book *Twenty Years of Beginnings and Blessings*. This book was passed around among interested friends. As we read the *Fundamental Principles* our hearts were filled with joy and thankfulness. Here, it appeared, was God's answer to our prayers for guidance in what direction we should go. We decided to investigate the possibility of becoming a congregation of the AFLC.

Faith Lutheran congregation came into being at an organizational meeting held on April 17, 1983. The first service on April 24 was highlighted by a cantata presented by the choir of Faith Lutheran of Brockton, Mont., with Pastor Sundby delivering

Pastor and Mrs. Rokke, Jessica, Joshua and Benjamin at the installation service of Pastor Rokke, left. The others in order are Dennis Rude, Gordon Olson, Pastor Gene Sundby, Eric Overby, Kenneth Peterson and John Hansen.



the message. Throughout the summer we were served by various speakers provided by the AFLC. These included Pastor Sundby, Pastor John Rieth, Pastor Lyndon Korhonen and Mr. Carmen Tweeten.

We appreciated the fine pastoral care received throughout the summer, but were looking forward to the day when we would have our own resident pastor. On Oct. 5, Pastor and Mrs. Philip Rokke and family of Reva, S. Dak., arrived in Lake Alma to become the first pastor of an AFLC congregation in Canada.

At present 39 people attend Faith Free Lutheran. This represents 17 households. Many challenges lie ahead. Are we committed to promoting God's kingdom through maintaining an AFLC congregation in our community? May God grant us grace and direction that His plans for us might be accomplished.

—Arliiss Overby

OPPORTUNITY FOR MISSION WORK

The Hauge Foreign Mission has an opening for a mission worker. If you feel that the Lord is calling you into some type of mission work, please contact the following for details:

Hauge Foreign Mission Director
Rev. Alvin Larson
R.R. East Box 119A
Ogema, Minn. 56569

(The Hauge Foreign Mission is a Lutheran faith mission.)

BIBLE LANDS SEMINAR AND TOUR OF ISRAEL

With Pastor and Mrs. Richard Snipstead, October 22-November 1, 1984.

\$1995 from New York. Price includes direct flight to Israel, three meals a day, and deluxe hotels in Tiberias, Tel Aviv and Jerusalem.

Walk the paths that Jesus walked in Nazareth, Galilee, Jericho and Jerusalem as well as other places of interest.

If interested, please write to:

Pastor Richard Snipstead
3641 Flag Avenue N.
Minneapolis, Minn. 55427



Report from the Bible Conferences

Three Bible Conferences were held this past winter in the Association of Free Lutheran Congregations. The report is that all of them were times of blessing and good fellowship. The overall theme for the conferences was "Practical Christian Living."

The first one, at Grand Forks, N. Dak., Feb. 22-25, was notable for sustained good attendance. At the Friday evening service 250 people were present.

The conference at Virginia, Minn., began on Feb. 29 and closed on Mar. 3.

The West Coast District Conference at Eugene, Ore., also included the spring Women's Missionary Federation convention and the district mini-conference. The dates were Mar. 1-4. A report on all those activities will be printed in our next issue.

Rev. Kenneth Pentti, AFLC evangelist, was the evening speaker at Grand Forks. On Wednesday night he spoke on some practical helps in sharing Jesus Christ. He said that sharing Christ is more than talk, it is revealing Him in our relationships to people. Pastor Pentti listed four aspects of true love. It is peculiar, public, obvious and self-sacrificing. Self-sacrificing love never thinks of what it can get, but what it can give.

His topic on Thursday night was "What does it mean to love for Jesus?" Jesus gave His life as a ransom for others. We are to have the mind which was in Christ, the mind of service and love. He said that we have to have a sensitive spirit to others' needs. Pastor Pentti challenged his audience with the question, "What is your spirit? Is it lazy or indifferent?" The Christian is to look out for the interests of others (Phil. 2:4).

The evening speaker at the Virginia conference was Rev. James Fugleberg of Ontonagon, Mich.

The Bible study leader at Virginia was Rev. Norman Tenneboe, Eben Jct., Mich.

At Grand Forks, studies in the book of James were given by Rev. Wesley Langaas, McVille, N. Dak. After establishing that salvation is by

the grace and mercy of God, he went on to show how James has many practical helps for the living of the Christian life.

The Biblical text for the conference was I John 3. Five sub-topics from that chapter were presented. The first one, the Motivation for Christian Living—"Our Present Standing," was given by Rev. Leslie Galland at Grand Forks and by Rev. Johan Koren at Virginia. Pastor Galland enumerated four motivations: God created us, God loves us, the Holy Spirit is with us, and lost souls who need Christ. He closed by using a quotation from Dawson Trotman: "World vision is getting on your heart what is on God's heart—the world."

At Virginia, the second topic, "Future Expectations," was considered by Rev. Harris van Someren. At Grand Forks, Rev. Jerome Nikunen, on that topic, said that while the Bible gives no specific descriptions of heaven there are some images indicated. People wonder where heaven is; it is where Jesus is. We have a lot of questions about the after-life, he said, and those we must bring to Scripture. Jesus said, "Because I live, you shall live also."

Friday morning's topical hour considered the Manner of Christian Living—"A Consistent Righteousness." Lay Pastor Merle Fagerberg talked about that at Grand Forks, Rev. Wendell Johnson at Virginia. Pastor Fagerberg stated that our righteousness must not be that of the Pharisee, a human achievement, but it must be God's righteousness. God is able to do more than we ask or think.

That afternoon, continuing in the Manner of Christian Living, Rev. Kerwin Sletto at Grand Forks and Rev. Mike Klenner at Virginia developed the idea "Demonstration in Practical Love." Pastor Sletto talked about the differences between *phileo* and *agape* love. *Phileo* love is not as deep. It can be turned off and on. *Agape* love is God's love and which can go from God through us. He said love is submission to God's will.

The last topic to be dealt with, on Saturday morning, was the Rewards

of Christian Living—"Assurance of Salvation" and "Effectiveness and Power in Prayer." Rev. Jay Erickson declared that assurance is something that is needed every day. Sanctification, submission and service, none can mean much unless one has assurance. Assurance is knowing one is a Christian. It is based on the promises of the Bible, on the word that Jesus died for us.

As to prayer, Pastor Erickson said that strength in prayer comes from living in God's will. "Lord, what will You have me to do?"

Much good special music was presented at the conferences.

A devotional period began each morning's schedule.

Host pastor at Virginia was Rev. Henry Johansen, pastor of Good Shepherd Lutheran Church. Rev. Bruce Dalager serves Trinity Lutheran Church in Grand Forks. Rev. Stephen Odegaard is the pastor at Spencer Creek Lutheran Church, Eugene, where the West Coast District met.

Personalities

Rev. Fred Carlson, pastor of Bethany Lutheran Church, Sebeka, Minn., since 1971, and of Zion Lutheran Church, Wadena, Minn., since 1974, has resigned as pastor of the two-point parish. His future plans are uncertain at this time. He resides in Wadena.

In memoriam

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

MINNESOTA

Newfolden

Mrs. Gina Hallick, 86, Mar. 6, Westaker (affiliate)

Roseau, Minn.

Dennis Smedsmo has been elected chairman of Spruce Lutheran Church, Roseau, Minn. The annual meeting of the church was held on Jan. 25.

DATES TO NOTE

Eastern N. Dak. WMF
Spring Rally is May 5,
not April 28th as printed
in previous issue.

N. Central Minn. WMF
Rally is April 28 at

Mt. Carmel Church, McIntosh, Minn..

TRF Missions Conference

at Our Saviour's Church,

April 10-15. Morning Bible studies

and 7:30 evening services. All are welcome.

THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.

Minneapolis, Minn. 55441

Second-class postage
paid at Minneapolis, Minn.

LOST OBJECTS OF VALUE

Most everyone has experienced the sad misfortune of losing something valuable. One of the easiest places to do this is the beach. A watch or a ring dropped in the sand falls so quietly that you often don't notice its disappearance. Then sand very quickly hides its treasure. Night comes, the winds blow, and the object is helplessly covered by the shifting sands. The chances of ever finding the valued object seem very slim, almost impossible.

For all too many people today life is but an illustration of a valuable object lost in the sands of humanity. A sense of meaninglessness is largely at fault for the widespread breakdown of individuals and families. There is an air of uncertainty about people today that sends a shiver of hesitancy into all of life. It is as if something has snapped and life has been left dangling by a single thread. The story is told of a philosopher sitting on a park bench deep in thought who was mistaken by a policeman as a tramp. "Who are you and what are doing here?" inquired the policeman. "I wish I knew," he replied. Isn't this the very echo of our world today, lost with no idea of how to find the real meaning in life?

Lent reminds us again that life does have a purpose. There are answers. There is someone who can calm our restless souls and free us from the guilt which constantly torments us. Jesus came "to seek and to save that which is lost." The Bible tells us that because of sin we all have become detached from God, "lost objects of value." This separation has left mankind with a deep sense of despair and hopelessness. Jesus came into our world to save us from our sins, to give us purpose in life and to attach us to God. The three questions that seem to haunt every man, woman and child, "Who am I? What am I doing here? Where am I going?" can find solution in Jesus Christ. He has proclaimed, "I am the way, the truth, and the life" (John 14:6). Life is both reclaimed and secured through a personal encounter and commitment to Jesus Christ. There is hope today for the lost and lonely. God is walking the sands of life in the person of Jesus Christ, seeking and saving. As He walks your way it is my prayer that you will be discovered by Him and will experience new life.

—*The Lamplighter*
Minnewaukan, N. Dak. Parish
