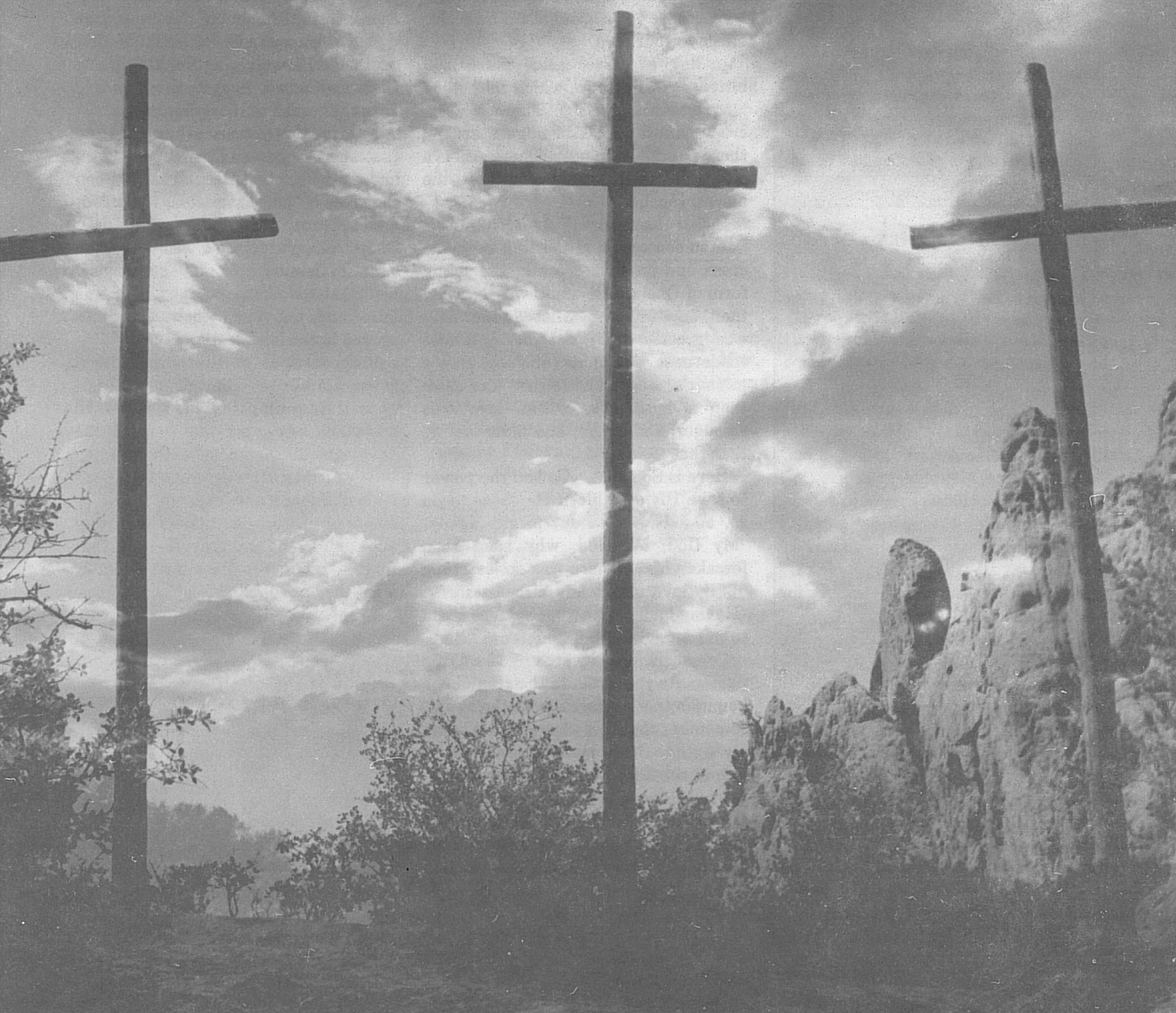


THE LUTHERAN AMBASSADOR

March 8, 1988



LIGHT on the WAY

meditations on God's Word

COVER

"There Were Three Crosses"

Luoma Photos

Volume 26 Number 5

THE LUTHERAN AMBASSADOR

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Rev. Raynard Huglen, Editor
Mrs. Wayne Hjermstad, Layout Design
Editorial Board:

Rev. Robert Lee
Dr. Francis Monseth
Mr. Sheldon Mortrud

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Watching at the cross

And sitting down, they began to keep watch over Him there" (Matthew 27:36).

I am sure that each one of us, at one time or another, has sat by the bedside of a dying loved one. Perhaps it was some precious little infant whom God had given to gladden our hearts and bless our lives. Perhaps it was a loving and indulgent father whose every impulse had been kind and generous. Perhaps it was the voice of your tender-hearted mother who feebly called you to her side and placed her thin hand in yours and prayed that you would always remain true to the Lord. Perhaps it was a loving and manly husband, whose eyes would never sparkle in responsive love again. Perhaps it was a wife, whose voice brought the sweetest music to your ears.

In any of these cases, there is a bitterness of sorrow which no human language can describe. There is a sacred sadness that still lingers around these painful memories. There still is a scar left which bleeds afresh at the merest touch.

But remember that during this Lenten season we are sitting near the cross and on that cross is the dying form of One whose smile was sweeter than any infant's, whose generosity was greater than a father's, whose tenderness was more touching than a mother's, whose loving care was more than a husband's, whose love was stronger, and deeper and more lasting than that of any wife.

Here is Someone who had the power to save His own life if He chose to do so, and who cried out in His agony: "My God, My God, why hast Thou forsaken Me?" There was no lessening of His love under any circumstances. "Having loved His own, He loved them to the end."

Come, then, and watch by the dying Savior. As you listen to the ring of the hammer that nails Him to the cross, remember that it is your sin that gives strength to the Roman soldier's arm. It is your rebellion against God that sharpens the spear point that pierces and lacerates His Body. It is the burden of your guilt that weighs so heavily upon Him until He cries, "It is finished," and

then "He bowed His head, and gave up His spirit."

We have spoken of the deathbeds of our loved and lost. We have wept with broken hearts while we saw them fall asleep. This is sad enough and our hearts still ache when we think of them. But imagine, if you will, that it is your own father that is being put to death for some terrible crime. Imagine that he was unjustly condemned and crucified. Follow him, in the midst of a noisy multitude who demand his execution and only laugh and make fun of your passionate appeals for mercy and compassion. Think of your own son being nailed to the cross, instead of Jesus, the Son of Mary.

Mary, the mother of Jesus, was there, too, at the foot of the cross. She watched every pain of anguish that contorted His quivering Body. She saw them and heard them as they mocked Him and jeered at His dying cries.

Imagine that you are in her place and that this is your son instead of hers, and remember that He who hangs upon the cross is "holy, harmless, undefiled, and separate from sinners" (KJV). They charged Him with treason against Caesar, but they knew very well that the charge against Him was false and not even their witnesses agreed in the false testimony.

But conscious of His perfect innocence, He allowed Himself to be treated as if He were guilty and suffered all the shame of the horrible death of the cross. He did not rebuke them when they crucified Him between two well-known thieves and even in the very agony of death looked down with pity and compassion and prayed — "Father forgive them; for they do not know what they are doing."



by Rev.
Jerome C. Nikunen

The question asked was,

"My God, My God, why hast Thou forsaken Me?"

So often during the Lenten season we are encouraged to think about what happened so many years ago on that hill outside of Jerusalem. We try to visualize the event. Scripture sets the scene for us. We hear some of the voices speaking but especially we hear Jesus saying several things as He hangs on the cross. These words of Jesus ring in our ears. He prayed for His enemies, "Father, forgive them." In His suffering, He cried, "I thirst." We see Him concerned about Mary, His mother, and He tells John, "Behold your mother." We can almost hear the crowd as they ridicule and scorn Him. We can sense some of the pain and agony that Jesus was experiencing. Then, suddenly, the sun was darkened. I'm sure it must have been a horrifying experience for those who were standing nearby.

In those long three hours of darkness, Jesus suffered as no one had ever suffered. Patiently He endured it all and then He cried out, "My God, My God, why hast Thou forsaken Me?" Because of the sin of the whole human race, Jesus was shut out from the presence of God. Because of us, because of your sin and mine, Jesus felt forsaken by God. Because He took the burden of our sin, He had to enter the jaws of death alone.

Is it possible for us today to sense just a little the suffering that Jesus endured? Can we realize for a moment a pain that is as deep as that experienced by Jesus because He had been forsaken by God? We cannot begin to comprehend the close relationship between Jesus and His Father. There was a perfect bond of love because He was indeed God's only Son.

One pain that really hurts is the feeling that no one cares. The priests and religious leaders who should have welcomed Him cried for His crucifixion. God's own people rejected Him. The Roman governor condemned Him. Even His disciples, who walked with Him and witnessed the marvelous things He had done, lost courage and fled. Jesus was left to face this all alone. It must have hurt Him, yet He endured it all.

But now even God forsook Him. That was almost as much as Jesus could endure. It was bad enough to be forsaken by the people close to Him, but to be forsaken by God, His Father, was hell. Hell is often described as being separated from God. So when Jesus was cast out of the presence of God, it is understandable that He cried, "My God, My God, why hast Thou forsaken Me?" We need to remember and under-

stand that Jesus was forsaken by God because of our sin. Jesus took our burden. We could understand that those who crucified Him would eventually sense that they were forsaken by God. The Jews who wanted Jesus dead should have been the ones to feel rejected.

But Jesus, the innocent, sinless, the holy and only Son of God, should He feel rejected? The only explanation can be the one given by Scripture. In Isaiah 53, we read, "The Lord has laid on Him the iniquity of us all." Everything that we deserved Jesus had to carry. The cry of agony that really should be ours became the agonizing cry of Jesus. We seldom think of the pain we have caused Jesus. We don't even know how to describe that agony. He wasn't suffering for one sin, or the sins of one person. Jesus was suffering for every sin of every person who had lived or would live upon this earth. The punishment for even one sin was death and hell. Is it any wonder that He cried out, "My God, My God, why hast Thou forsaken Me?", as the burden of us all was placed upon Him.

We know God is a loving, merciful and forgiving Father, but He is also holy and just. God does not ignore or overlook sin. Sin must be punished and what happened to Jesus shows us that He does just that. May we all be reminded of that this Lenten season. If we think that we can go on living in sin, not confessing that sin, and a loving God will not care, how mistaken we are. If God spared not His Son but laid upon Him the iniquity of us all, what will He do to any who continue to live in sin? Oh, that we may daily open our hearts and let the God of mercy cleanse us from every sin.

May we also believe that He does indeed forgive every sin. In I John 1:9, we read, "If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness." That is a promise of God. God will never forsake us who believe in Jesus Christ. Jesus bore that forsakenness in our place. May we as the forgiven be sure that God is with us. We who have accepted Jesus as our Savior, as the One who bore our sins and was forsaken for us, cannot and will not be rejected. We are forgiven, redeemed and restored. Paul writes, "There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death" (Romans 8:1-2).

"We need to remember and understand that Jesus was forsaken by God because of our sin."



by Rev.
Milo D. Gudim
Argyle, Minn.

The question asked was,

"Why, what evil has He done?"

Scripture text: Luke 23:13-25. Verse 22: "A third time he said to them, 'Why, what evil has He done? I have found in Him no crime deserving death.'"

High in the Andes Mountains, on the border between Argentina and Chile, at more than 12,000 feet, is the world-famous statue of Christ, "Christ of the Andes." It is 26 feet high and the Christ is holding a cross, a symbol of peace between the two countries.

There are other great statues of the Lord, the best known perhaps being Thorwaldsen's "Christus." The original is in the Cathedral Church in Copenhagen, but it has been copied many times. It is best seen when one kneels and looks up into the face of the Savior.

We are all familiar with the little piece "One Solitary Life." The last part of it is this: "... 19 centuries have come and gone, and today He is the central figure of the human race. All the armies that ever marched, and all the navies that ever sailed, all the parliaments that ever sat, and all the kings that ever reigned have not affected the life of man on this earth as much as... that One Solitary Life."

It is this One we sing about in the beloved hymn by Frances Ridley Havergal, "O Savior, Precious Savior."



by Rev.
Raynard Huglen
Newfolden, Minn.

Pilate's Question

In the night of trial Jesus had to appear before Pilate, Annas and Caiaphas, and King Herod, but the responsibility was Pilate's for he represented Rome and alone could pronounce the death sentence if there was to be one. And this was arranged when Pilate's loyalty to Caesar was questioned.

Oh, Pilate really tried to evade the issue. He shunted Jesus off to Herod; he had the Nazarene scourged, thinking that might satisfy the mob's thirst for torture; he gave them a choice between Jesus and Barabbas, but all to no avail.

It was then that Pilate asked the question, filled with truth, which is our text, "Why, what evil has He done?" He wasn't aware of any fault with this silent man before him; there was no sufficient charge to hold Him, let alone sentence Him to die on the cross. And because Pilate believed in the innocence of Jesus he judged himself when he capitulated to the murderous lust of the crowd.

I suppose we can sympathize with the Roman governor to a point, but he was a moral coward and sinned against his conscience. We mustn't do that, ever. Centuries of Christian history have testified, and so do we today, that Jesus "suffered under Pontius Pilate." The fact that he

FORSAKEN

Jesus felt forsaken as He hung on the cross but that is the guarantee of our salvation. It means forgiveness and acceptance for us as we place our trust in Him.

As we come to Jesus, may we remember that it was our sins that made Him cry out, "My God, My God, why hast Thou forsaken Me?" We caused that cry of agony. But because of that suffering, we can have forgiveness. May we thank and praise Him for His patient suffering and His boundless love that includes you and me.

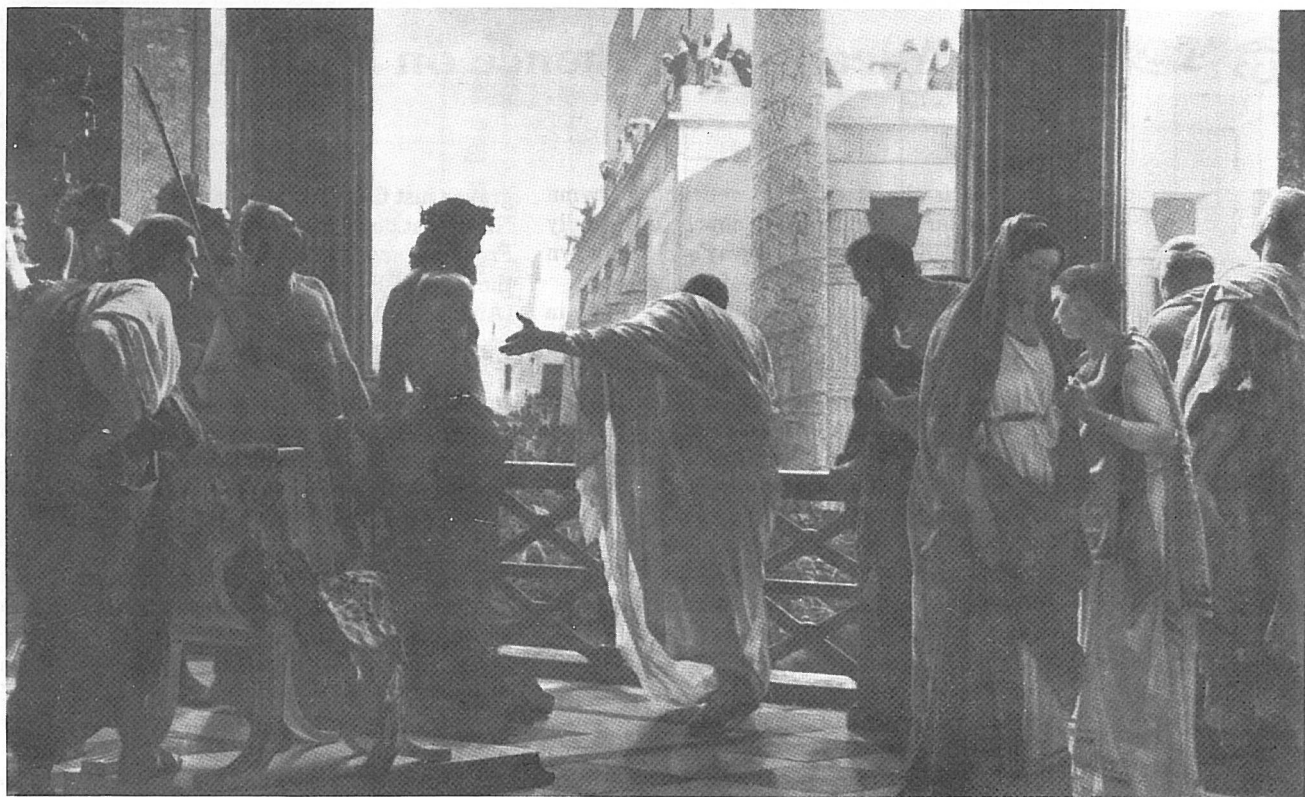
"What language shall I borrow
To thank Thee, dearest Friend,
For this, Thy dying sorrow,
Thy pity without end?
O make me Thine forever;
And should I fainting be,
Lord, let me never, never
Out-live my love to Thee."

Bernard of Clairvaux
(and Paul Gerhardt)

Biographical information

Pastor Milo D. Gudim was born near McVile, N. Dak., to Clarence and Inga (Quanbeck) Gudim. He was baptized and confirmed in New Luther Valley Lutheran Church and received his early education in his home community. He was in the U.S. Army Air Corps for about two years. He is a graduate of Augsburg College and Augsburg Seminary, Minneapolis, Minn., being ordained into the Lutheran Free Church ministry in 1954. He also attended the Lutheran Bible Institute for one year, in Minneapolis.

He was united in marriage to the former Edith Sorem, Minneapolis, in 1952. Pastor Gudim was a missionary in Madagascar from 1954-67 and has since served American Lutheran Church parishes at Rollag, Minn., 1967-74, Reynolds, N. Dak., 1975-83, and Argyle, Minn., 1983--. In November, 1987, he was accepted on the fellowship clergy roster of the AFLC and his congregation, Our Savior's Lutheran, was accepted into the AFLC. Pastor and Mrs. Gudim have six children: Duane, Cheryl, Gloria, Kenneth, Dawn and Dwight, all away from home.



washed his hands in symbolic gesture was to no benefit for him. The fault was his.

We Are Subject to Evil

Pilate could find no wrong in Jesus. The same can't be said of us for we have sinned, we do sin and we will sin again. We are ignorant about many things but not this: *we know what sin is firsthand*. How, then, does the Lord judge the sincerity of faith when even a believer is not free from sin? Here is the *Explanation* answer: He looks for an earnest hatred of sin and an eager longing for grace. Where those are there is Christian life.

The Lord forgives. It's good to know that. He forgives *if we confess our sins*. Have you done that? Leave nothing unconfessed. The Lord knows about those sins anyway; they are in His computer, but you must release them.

Jesus Was Sinless

Scripture testifies that Jesus was without sin. He was protected in His conception as He was conceived by the Holy Spirit. We have a High Priest who was tempted in every respect as we are and yet sinned not (Hebrews 4:15). He knows the temptations we face, but didn't yield to evil. The comparison can be made to a break-water protecting a harbor or marina. Which is stronger, the one that is destroyed by the storm or the one that stands through all assaults against it?

This One did God make "to be sin who knew no sin, so that in Him we might become the

righteousness of God" (II Corinthians 5:21). Someone had to fulfill the Law. We couldn't, but Jesus could. If we believe in Him we are counted as keepers of the Law, too. But remember what we said about the earnest hatred of sin.

I am not saying that Jesus was never angry. He was. He drove out the money changers. He detested the spirit of self-righteousness. The Bible says, "Be angry and sin not." That's what Jesus did. We are to hate evil, yet love the sinner. There is a place for righteous anger.

He Went Around Doing Good

What evil has He done? None, rather, His life was a blessing. They brought the sick to Him, with ailments of all kinds. He laid gentle hands on them and blind eyes saw, lame legs walked without limp, the deaf heard sounds again, even dead were called back to life, as Lazarus, the widow's son and the little girl.

Where Jesus came, there came also hope. Zaccheus could begin a new life, Bartimaeus could experience mercy from the Son of David, the Canaanitish woman could embrace a daughter whole again, the penitent thief could enter Paradise.

Such was the Man before Pontius Pilate. He wasn't crucified because He was sinful. Pilate had that right. No, it was the hour of darkness. He must be the sacrifice without blemish to appease the wrath of God against sin, yours and mine. He could have called 10,000 angels, but He drank the bitter cup. And we go free if we rest in His wounds.

Christ before Pilate.
Ecce Homo.

"Behold the Man."
—Ciseri

"The Lord knows about those sins anyway; they are in His computer, but you must release them."



A leading influence on M. B. Landstad

This is the story of a well known hymn writer in Germany and how he profoundly influenced one of Norway's best known hymn writers three centuries after his death.

Philipp Nicolai was born August 10, 1556, in the little town of Mengerlinghausen, Germany, the son of a Lutheran pastor and his wife. He received his theological education at the University of Erfurt, in the city where Martin Luther had entered the monastery half a century before, and at Wittenberg where Luther had labored and taught for many years.

Ordained to the Lutheran ministry in 1583, Nicolai began his pastoral labors in Herdecke. Finding the religious climate there inhospitable to the cause of the Reformation, he soon left for later pastorates in Niederwildungen, Altwildungen and Unna, the latter in Westphalia in far western Germany. By then it was 1596.

Pastor Nicolai knew his share of sorrows. At the beginning of 1597, his two sisters died. Both of them had cared extensively for his needs. In August of that year an epidemic killed 170 persons in his town in one week. It was said that in the streets of Unna one could see nothing but coffins, reminding us of the similar circumstances under which Martin Rinkart, half a century later, was to write "Now Thank We all Our God" amid the pastoral burdens and agonies of the plague in Eilenburg, Saxony.

Nicolai could look out of his parsonage window at the cemetery. One day he beheld 30 new

graves just filled in. In the midst of this sorrow, Nicolai sat down and wrote his devotional classic *Freudenspiegel des ewigen Lebens* (A Mirror of the Joys of Eternal Life). On his 42nd birthday (August 10, 1598), he wrote in a foreword to the book:

"Should the Lord call me forth from this world, it is my intention to leave this work behind me as a sign of my peaceful and joyous Christian demise, or (should God keep me in good health) to comfort others who suffer in the body because God has visited them with the plague. . . .

"I consider nothing sweeter, more captivating, or more agreeable than the noble doctrine of eternal life, enshrouded in mystery, that one might contemplate that eternal life which has been won only through the blood of Christ. I have let this sublime doctrine simmer in my heart day and night. I have searched the Scriptures to see what they had to say about it. I also have read the uplifting tract of the ancient church father, St. Augustine, in which he approaches this high mystery as one would bite into a small nut and extract the wonderfully sweet meat out of it."

During the time of the plague, Nicolai, the great preacher of repentance and awakening, laid special stress upon watchfulness rather than just preaching sermons of consolation and pity to his parishioners.

By 1601 Nicolai was senior pastor of St.

by Rev.

Edward A. Johnson
Batesville, Ind.

NEW MATERIALS AVAILABLE

The Board of Publications and Parish Education has purchased 7 VHS video cassettes titled, "Jesus' Life." This series of videos combines the four Gospels into one story which includes every event in Jesus' life. The videos use the New International Version translation for word-for-word narration. For further information and rental please contact the Parish Education office.

A list of devotional books which express the Lutheran emphasis on Law and Gospel and are true to the Lutheran doctrines is reprinted below. A limited number of *Rosenius' Daily Meditations* is now available from the Parish Education office. This hard cover book includes a Scripture portion, a meditation and prayer for each day of the year. It is out of print. \$5.00.

Gockle, Herman W., *Daily Walk with God*, Concordia 1982, paper \$10.95.

— *My Hand in His*, Concordia, 1961, paper \$6.50. Consists of 110 brief devotional readings, not coordinated with the year.

— *What Jesus Means to Me*, Concordia, 1956, \$4.95. A compilation of several longer devotional readings.

Hallesby, O., *God's Word for Today*, Augsburg, 1979, paper \$5.95.

Huxhold, Harry N., *Family Altar*, Concordia, 1964, \$12.95.

Jahsmann and Simon, *Little Visits with God*, Concordia, 1957, paper \$6.50. Primarily for families with small children.

— *More Little Visits with God*, Concordia, 1961, paper \$6.50.

Luther, Martin, *Day by Day We Magnify Thee*, Fortress Press, 1982, paper \$10.95. Daily devotional readings arranged according to the church year.

Norden, Rudolph F., *Day by Day with Jesus*, Concordia, 1985, paper \$10.95.

Rosenius, Carl O., *Rosenius' Daily Meditations*, Lutheran Colportage Service. (May now be out of print.)

Star, Frank, *Light for the Way*, Concordia, 1986, \$2.95 per booklet. Daily devotional Bible-reading guide in four Old Testament and four New Testament books takes the reader through



Philipp Nicolai, hymn writer

Katherine's Church in Hamburg. He was so effective as a preacher that his contemporaries gave him the honorary title of "The Second Chrysostom," after the famed preacher of the early church, John Chrysostom. He was a courageous defender of the Biblical doctrine according to the Lutheran confession, particularly in reference to the Lord's Supper. His contemporaries recognized Philipp Nicolai as a pillar of the Lutheran Church and of her doctrine. He was called to the church triumphant on October 26, 1608.

Nicolai is remembered as the author of the hymns "Wake, Awake, for Night is Flying," "Rejoice, Rejoice, This Happy Morn," "All Hail to You, O Blessed Morn!" as well as "O Morning Star, How Fair and Bright." The melody of this last named hymn, known to musicians as *Wie schoen leuchtet* (How beautifully shines), is used for many of Nicolai's hymns in today's Lutheran hymnals. Note also "He Is Arisen! Glorious Word!" for Easter, as "Glorious Majesty, Before You" (to the tune of *Wachet auf*, "Wake, Awake") and "O Holy Spirit, Enter In."

Now the scene shifts to the early 1820s. A poor student at the University of Christiana (modern Oslo), rummaging through a used books stall in a bookstore one afternoon, came across two leatherbound volumes which he could buy cheaply. He had no idea that these two little books would so profoundly influence his spiritual life and his later career that he would become

one of his country's most prominent poets and hymn writers. One volume was by Bishop A. Arrebo entitled *Hexaameron: The Glorious and Mighty Works of the Days of Creation*. The other volume was Nicolai's *Freudenspiegel*.

"I made an offer of four cents," the student later wrote. "The deal was made and I went home with my packet of books. At the back of the Nicolai volume were four of his church hymns. Thus I quite unexpectedly acquired two superb collections of hymns, one in German and one in Danish-Norwegian.

"Until now I had known nothing of either work. Nicolai's chorales made a deep impression on me and I immediately made an attempt to translate them... My chance meeting with this chorale collection gave me my first thrust into the realm of poetry and hymn writing. I also got a penetrating look into the life and spirit of the old church hymns."

Not only did this young man translate Nicolai's hymns into Norwegian, he also gave us some memorable works of his own which are cherished by modern Lutheran congregations: "A Multitude Comes from the East and the West," "To You, Omniscient Lord of All," and "I Know of a Sleep in Jesus' Name." Yes, this was the famed Magnus Brostrup Landstad (1802-1880).

"Blessed are the dead which die in the Lord... Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).

the Scriptures in two years. Historical background notes, brief commentaries and Gospel applications for daily life.

Wisløff, Fredrik, *On My Father's Knee*, Augsburg, 1973, paper \$5.95. Devotions for times of illness.

Out of print:

Frost, Gerhard E., *These Things I Remember*, Augsburg.

Hegland, Martin, *Walking with God*, Augsburg.

Haakonson, R.P., *Altar Steps*, Lutheran Colportage. For families with children.

Hoh and Hoh, *Two Minutes with God*, Abingdon and Cokesbury. For families with small children.

Hope, Ludvig, *Spirit and Power*, Hauge Lutheran Innermission Federation.

— *Thy Kingdom Come*, Augsburg.

— *John Gozner's Treasury*, Augsburg.

Lache, N.J., *Book of Family Prayer*, Augsburg.

Light and Life by pastors and lay people of the Lutheran Free Church.

Olson, Iver, *Waters in the Wilderness*, by AFLC people.

Rolfstrud, Erling, *Family on Maple Street*. For families with children.

— *Happy Acres*, Augsburg. For families with children.

Rosenius, C.O., *A Faithful Guide to Peace with God*, Augsburg. For people seeking a deeper realization of grace and assurance.

There are also several song books for use in the Sunday School available. They are, *Little Children, Sing to God*,

\$7.95, spiral-bound; *Songs of God's Love*, \$6.25, spiral-bound; *Action Songs for Boys & Girls*, Vol. 1, \$2.95; and *Songs of God and Me*, \$4.95, spiral-bound.

— Board of Publications and Parish Education

NEW BOOK

Pastor Gerald Mundfrom's new book entitled *The Threat of False Doctrine* will be ready for distribution sometime in March. It is being printed by Faith and Fellowship Press, Fergus Falls, Minn. The cost will be \$5.00. You may order it from Mercy and Truth Publishers, Route 1, Box 503, Osceola, Wis. 54020.

The assurance of salvation

Can you know for certain that you are a Christian and on the way to heaven? This is a question many youth ask themselves. It is good to know that we can know for certain we are Christians.

What do we normally look at when we begin to question our relationship to the Lord Jesus Christ? We may look at our feelings.

Feelings are affected in various ways and can serve as a type of playground for the devil. That is to say, he can point to sin and haunt us with sin, even confessed sin. He can rob us of the assurance of our personal relationship to the Lord, making us feel unforgiven.

One factor, then, which affects our having assurance of salvation is guilt. When you and I bring our sins to Christ, confessing them to Him, we should leave them there at His feet and not pick them up again. When the Holy Spirit convicts us of sin, He will also point us to the Lord Jesus Christ. Feelings are not a basis for knowing if we are Christians.

Sometimes people look at others and

wish they could be just like them. They seem to be so happy and joyful. The Bible warns us against doing this kind of thing. Paul says, in I Corinthians 4:3b, "Yea, I judge not mine own self." We should be happy when others are happy and joyful. However, it is not wise to compare oneself with others.

Sometimes people lack assurance of their salvation because they made a pledge never to do a certain kind of sin again. They soon discover that this does not work. They fall too soon into the sin they said they would never do.

You must be aware that pledging yourself to do better is not getting saved. We cannot become Christians by our own works. It is by grace. That is, it is by what Christ has done for us through His innocent sufferings and death.

He suffered in order that we might be His own and live under Him in His kingdom so that we might serve Him in eternity.

We are not part of the "Old Adam Improvement Society." We can't improve or change our old natures. We will always have them with us. We receive a new nature from Christ when we repent of our sins. God looks at that new nature and sees us just as if we had never sinned.

The motto of the Christian is not "Good-better-best, never let it rest until your good is better and your better is best." Our theme is "Finished" through Christ!

Do you have a changed attitude toward sin? I John, chapter one.

Do you have a desire to obey Christ and to walk in His ways? I John 2:2-8.

Do you have a desire to be separated from the world? I John 2:15-17.

Do you have a love for other people and a desire to see them saved? I John 1:9-14.

Are you gaining more of an insight into the truth? I John 4:1-6.

Are you realizing more and more that the Lord Jesus Christ truly loves you? I John 3:1-3.

I John gives us real assurance of our being Christians. I John 5:13 has often been quoted. We quote that familiar verse right now, too, because it certainly speaks to us about the promises of God. God's Word is so plain as it proclaims the Gospel. We must always go to His promises. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4).

cont. on p. 15

CATCH THE VISION WITH US

This summer the Luther League Federation and the Youth Board desire to send a team of four youth out for three or four weeks.

The youth involved can come from AFLBS or from colleges and universities. They must be willing to spend one week in training at AFLBS and then the three to four weeks on the road.

They need not be musical although that would be fine. All they need is to be saved and be willing to be used by the Lord this summer.

The team would be going out on behalf of the Luther League Federation. They would go to congregations which would like a boost to their youth program or districts.

While at the congregation, the congregation is responsible for board and room plus transportation expenses. The pay is not too high but the pay in terms of experience in kingdom work will be greater.

For an application blank, write AFLC Youth Resources, 112 West Milner, DeKalb, Illinois 60115.

This program is part of the "Youth Staffers."

NEWS NOTES

Sunday, Feb. 14 - The Illinois District Luther League met at Bethlehem in Morris, Illinois, for a Valentine Party. There was a presentation on rock music. The youth gathered clothes for the mission field.

Pastor Dennis Gray will speak at the Eastern North Dakota District youth rally at the Jamestown, N. Dak., Dakota Inn at a time to be announced.

The topic for the speech will be titled, "Be Strong In the Lord." Also, there will be a meeting of District advisors that day.

Plans are being made for a Luther League Advisor Workshop in DeKalb. Advisors will meet on Sunday, April 17th at 3:00 p.m. The theme is "Grow With Us in 1988."

Pastor Dennis Gray

EDITORIALS

ELUSIVE GOAL

For the second straight year, AFLC benevolence receipts went over the \$900,000 mark, but for the fourth straight time the Association has failed to reach a million dollar goal. Some comfort can be taken in the fact that 90 per cent of the budget goal was reached in comparison to 87 per cent last year, but that is offset by the knowledge that the goal was almost \$70,000 less than in the previous year.

Other good news, and there is some, is that the Association Bible School went over its budget by over \$6500 and Capital Investment (formerly the Praise Fund) was oversubscribed by almost \$19,000. The former was salutary because the lower enrollment in the Bible School over recent years reduces income from tuition and room rentals. The latter will have far reaching effects because more CI funds mean that debt on the boys' dormitory at AFLBS can be reduced more rapidly thus saving on interest on the debt.

But it is disappointing that the total goal wasn't reached and that the General Fund fell short by almost \$41,000 and Home Missions by over \$56,000. The smaller shortfalls for the Seminary and World Missions are no doubt more livable.

We had really thought that the total goal would be reached this past fiscal year and had predicted that. The needs were known, but the income wasn't there. The December receipts were exceptionally good, but the past January income fell over \$39,000 short of last January receipts.

We can only guess at reasons for our failure to reach a goal purposely lowered so that it would be more attainable. One reason that seems logical is that some of our self-sustaining parishes (self-supporting) carry heavy local expenses for their size. Relatively few people support a pastor and pay the other necessary expenses involved in maintaining a parish. There may not be as much money available, then, for contributing to Schools, Missions, etc.

There is talk of adding a new member to the Schools' faculty soon. New missionaries should be added to our World Missions staff. There and in Home Missions there is apparently no end to opportunities for Gospel work.

An anniversary offering (25th) was given throughout the AFLC last year to the Church Extension Fund of Home Missions. While that should not have taken anything away from what would be given to the regular goals, it may have. We have a report that \$16,594 has been received to Jan. 31 for that offering.

It is hard to believe that our church has set goals which are beyond our reach, but we aren't reaching them. So it behooves us to study our stewardship goals and practices, to discuss them to see how we might have a program amply supported by the people of our church.

Let us know if there is more that can be done in the *Ambassador* to keep you informed about our work together for the Lord.

BIBLE CONFERENCES

It was our privilege to attend part of the Winter Bible Conference in Fargo, N. Dak., last month. It was good to be there to hear the Word of God taught and preached and to meet friends old and new.

It was good to be in St. Paul's Lutheran again. We had an opportunity to do some preaching there during a vacancy some years ago and have good memories of that time. Some of the stalwarts have passed on since then, as evidenced by the recent passing of Mrs. G.N. (Mabel) Arneson. Others have moved away or are no longer able to take part. St. Paul's has long been blessed in having a number of former AFLBS students in its membership and draws students from the colleges of the Fargo-Moorhead community to its Sunday activities and midweek services.

One felt almost guilty or foolhardy in driving to Fargo that Friday because radio reports spoke frequently of the high wind chill factor (ca. 60 mph). Second tier counties, north to south, in North Dakota were said to be open only for emergency travel and two in the south were later declared unnavigable. Motorists were advised to drive with full gas tanks and to carry survival equipment. Actually, the drive down Interstate 29 from Grand Forks to Fargo was very comfortable, although in the last 15 miles or so the air got thicker and it began to get dark. Hence, it was nice to arrive when we did.

The weather was very cold those days, but we could all be very satisfied with the attendance at the Bible Conference, under those circumstances and really for any time. People were present from many places. There could always be more, don't misunderstand us, but attendance was very acceptable.

The spiritual food was good. It is good to sit with one's Bible open and notebook at hand to study God's Word, in this case, Psalm 121 and related passages. The evening service we attended was a blessing. A spirit of Christian congeniality pervaded the sessions, mealtimes and coffee breaks. How good it is to be a part of this. We continue to covet the opportunity for others.

What we write about Fargo holds every bit as true, except perhaps for the weather, for the conferences which have since been held at the Association Retreat Center, Osceola, Wis., and Astoria, Ore. The people were different, and the settings, but the theme, "Our God — Our Help," the text, Psalm 121, and the Christian spirit of brotherliness were the same.

We thank the Lord God for all rich blessings received through the Winter Bible Conferences of 1988.

*God never commands and commissions
without providing grace to obey.*

Scholarships awarded

These students who attend the Association Free Lutheran Bible School have been awarded a scholarship from Aid Association for Lutherans: Lisa Olson — Roseau, Minn.; John Goos — Roseau, Minn.; Sara Huglen — Roseau, Minn.; Thomas Schierkolk — Prairie Farm, Wis.; Shannon Olson — Brooks, Minn.; Melissa Kruse — Radcliffe, Iowa; Martina Johnson — Badger, Minn.; Dolleen Anderson — Badger, Minn.; Cameron Johnson — Nome, N. Dak.; Shannon Dyrud — Thief River Falls, Minn.; and Kristie Schmitke — Fargo, N. Dak.

They are participating in AAL'S Lutheran Campus Scholarship Program, one of several student assistance programs sponsored by AAL. The awards usually range from \$100 to \$1000 and are available to AAL members attending Lutheran institutions of higher learning.

AAL scholarship winners are selected by financial aid offices at participating schools.



The seminary and Bible school students preparing to leave for Urbana '87.

Urbana '87 and Missions Conference challenge students to involvement

The missions emphasis on campus has highlighted the cold winter days. The AFLC Missions Conference was held on Jan. 31 - Feb. 3. Pastors David Barnhart and Peter Franz were the featured speakers. During Christmas break, some students attended Urbana '87. One student reflected on the conference and said, "True and complete joy can only be found as one follows God's will. Following Him is no sacrifice at all. It's the only way."

1988 AFLBS Spring Choir Tours

Choral Club

March 18 — Fergus Falls, Minn., Calvary Free Lutheran Church.

March 19 — Grafton, N. Dak., Bethel Free Lutheran Church.

March 20, a.m. — Argyle, Minn., Our Savior's Lutheran Church.

March 20, p.m. — Warroad, Minn., Warroad Free Lutheran Church.

March 21 — Mason, Wis., Our Savior's Lutheran Church.

March 23 — Ontonagan, Mich., Redeemer Lutheran Church.

March 24 — Pelkie, Mich., Grace Lutheran Church.

March 25 — Chassell, Mich., Maranatha Lutheran Church.

March 27, a.m. — Eben Junction, Mich., Calvary Free Lutheran Church.

March 27, p.m. — Ishpeming, Mich., Hope Free Evangelical Lutheran Church.

Choir

March 18, p.m. — Wheatland, Ia., Christian Free Lutheran Church.

March 19, p.m. — open.

March 20, a.m. — Morris, Ill., Bethlehem Lutheran Church.

March 20, p.m. — Earlville, Ill., Harding United Methodist Church.

March 21, p.m. Rosebud, Mo., Immanuel Lutheran Church.

March 22, p.m. — Durant, Okla., Our Saviour's Lutheran Church.

March 24, p.m. — Austin, Tex., Trinity Evangelical Free Church.

March 25, p.m. — Rosebud, Tex., Salem Lutheran Church.

March 26 — Off.

March 27, a.m. — Weslaco, Tex., Faith Lutheran Church.

March 27, p.m. — Corpus Christi, Tex., St. John's Lutheran Church.

March 28 — Day Off.

March 29, p.m. — Wichita Falls, Tex., Cross Lutheran Church.

March 30, p.m. — St. Joseph, Mo., Savannah Avenue Baptist Church.

March 31, p.m. — Radcliffe, Ia., Salem Lutheran Church.



Carla Bengtson, Newfolden, Minn. and Cindy Christianson, Greenbush, Minn. try on the new robes.

12. *When* should we talk about the Lord and teach our children God's Word and will? Deuteronomy 6:7

Times:	Think of ways to do that:
(1)	
(2)	
(3)	
(4)	

13. What would be a good prayer for us each morning? Psalm 19:14

-
Personal Application: (not for discussion)
 1. Can you keep a secret? Can others trust what you say?
 2. Ask God to bring to your mind anyone you have hurt by unkind words. Determine to go to each one and ask their forgiveness and make things right.
 3. Perhaps you have never publicly confessed or told anyone that you are trusting Jesus as your Savior. That is important. Ask God to give you strength to do that, either to your pastor, a friend or at your church.
 4. When is the last time you gave someone an honest compliment just to encourage them? This week, plan to do that, either by phone, letter or in person. Make it a habit to freely express appreciation. Be an encourager!
 5. Does your speech make it evident to those around you that you are a Christian?

THE HIGHER PERSPECTIVE

WMF BIBLE STUDY #4

APRIL, 1988

FROM GOSSIP TO GLORY

Every one of us has to admit that we have "tongue trouble." Yet somehow we make excuses for the way we talk and the things we say as though they aren't our own fault. Let's look at the truth about our tongues.

1. How dangerous is an uncontrolled tongue? James 1:26

2. Read James 3:3-10. List four characteristics that you find most alarming about the tongue and explain why you think our words are described in that way.

DESCRIPTION	MEANING

GOSSIP

"Sharing detrimental information with someone who is not a part of the problem and not a part of the solution."
 (Bill Gothard)

3. What are harmful results of gossiping?

- A. Proverbs 11:13 _____
 B. Proverbs 17:9 _____
 C. Proverbs 18:8 _____
 D. I Timothy 5:13 _____

4. How can we kill gossip that is being spread? Proverbs 17:4

5. Instead of gossiping ourselves, what should we do, and what will happen then?

A. Proverbs 17:9

B. Proverbs 26:20

(Before you pass on any information, make sure it passes these three tests: Is it true? Is it kind? Is it necessary?)

SLANDER

"Telling the truth with a design to hurt."

(Bill Gothard)

6. There are many warnings in the Bible about slander, even specifically to women (Titus 2:3). How serious is slander in God's sight?

I Corinthians 6:9-10

7. When we talk about others, what should we purpose to avoid? Psalm 15:3

(1)

(2)

(3)

SWEARING

"To utter in a profane manner, or by using the name or names of God irreverently."

We are all aware of the strong warnings against, and penalty for, profaning God's name. Yet most people are not aware that the following slang words also misuse God's name (verify with your dictionary!) and should be avoided as sin:

(God)	(Jesus)	(Holy Spirit)
"gosh"	"gee"	"holy cats"
"golly"	"gee whiz"	"holy cow"
		(only God is holy)

8. In your own words, what do we learn from James 5:12?

ALWAYS TALKING

Ecclesiastes 3:7 says there is a "time to be silent and a time to speak." Sometimes dominating a conversation is our way of having control. You need to stop and think about those around you (family, friends, etc.) and ask yourself: "Am I using force or giving freedom? Am I being pushy or patient? How can I encourage others to open up and share?"

9. In your own words, what does Proverbs 10:10(b) mean?

10. What are three guidelines for wisdom given in James 1:19?

(1)

(2)

(3)

GOALS

How can we change our speech habits? We must begin by first confessing these sins (be specific!) to the Lord. Then, to change our speaking, we must change what we let our minds think about: we need to dwell on what is right and "of good report" (Phil. 4:8). As we feed on His Word and rely on His Spirit to help us with conscious effort and prayer, He can enable us to talk "His Way!"

11. In a quick summary, in your own words write what we *should* talk about.

A. Words to others: Ephesians 4:29

(1)

(2)

(3)

B. Purpose in spite of insults: I Peter 3:8-10

C. Our motive: Galatians 6:1

D. Confess to others: Romans 10:9

E. Develop this habit: Ephesians 5:19

On what can we agree?

I write from the viewpoint of one searching for the truth. From where I stand, and as one who sees "through a glass darkly" (I Cor. 13:12), the premillennial view seems to be closer to the truth than the amillennial view. However, if I can be convinced on the basis of Scripture that I am wrong, I will thank God for having found the truth.

Most premillennialists, as I see it, have no problem in believing the positive statements which the amillennialists claim regarding Jesus' return to earth. But there are additional events and statements which the premillennialists believe to be true prophetic utterances and which the amillennialists do not adhere to. Therefore the questions are: are the premillennialists reading into Scripture what is not there? Or are the amillennialists failing to acknowledge all that the Scriptures would relate to us pertaining Jesus' return to earth?

The amillennialists are known to often quote Matthew 25:31-46 as the sum total of their doctrinal belief concerning Jesus' return visit. Anything quoted elsewhere in Scripture which, according to the premillennialists, refer to Jesus' second coming, but which is not mentioned in Matthew 25:31-46, is given a different interpretation and rejected as pertaining to Jesus' coming again. In so doing, the amillennialists deny a millennial reign of Christ on earth as suggested in Revelation 20.

The premillennialist would see Matthew 25:31-46 as a summary or climax to the total picture of Jesus' return, taking place at the close or immediately after Jesus' millennial reign on earth.

But what can be said about summary and detail statements regarding future events? We have many of them in relation to Jesus' first coming, beginning with Genesis 3:15, in the Psalms and prophetic books, especially Isaiah, which range all the way from Jesus' birth in Bethlehem, being nailed to a tree, and to such details as what happened to His garments at His crucifixion. The closer we get to Jesus' first coming, the more details are given.

Then there is Old Testament symbolism such as the building of the tabernacle and, later on, the temple, which reminded the people of a coming Messiah. There are Old Testament types of Christ such as Abraham, Isaac and Joseph, whose very life depicted Christ. One does not read at length any place in the Old Testament before something points forward in time to Jesus' first coming.

However, at no place in the Old Testament is the event of Jesus' first coming prophesied in full detail in chronological order with none of the details missing and all in their proper sequence. This is not done until after it has all happened and as told in the Gospels.

In view of this, would it be likely that an important event such as Jesus' return to earth would be lacking in detail? Yet, as I see it, the amillennial view is lacking in pointing out many of the details associated with Jesus' return to earth. The ultimate result of what was accomplished in His first coming will be realized in His second coming.

The sad sequence in relation to Jesus' first coming is that although many of the details of His coming were clearly prophesied so that He would be easily recognized, nevertheless, few people recognized Him when He came because few people had paid any attention to the details.

It is in the book of Revelations (according to the premillennial interpretation) that all the prophetic events which lead up to and pertain to Jesus' coming again are first listed in chronological order. This prophetic order takes place at the close of the church age (which is almost history now) or the beginning of chapter four. It includes a judgment in the form of a great tribulation and is climaxed with the millennial reign of Jesus in Chapter 20, which is followed by the ushering of the saints into heaven.

The main difference between how the Gospels picture Jesus' first coming and how Revelation pictures Jesus' second coming is that the Gospels tell their story as history whereas Revela-

tion is prophetic. Everything previously foretold in Scripture relating to Jesus' second coming is again prophesied in the book of Revelation in the order in which it will happen. This parallels with the way Jesus' first coming was foretold throughout the Old Testament and climaxed in the Gospels as fulfilled prophecy. According to the premillennialists, the millennial reign of Jesus (although not called millennial) is also referred to in previous portions of Scripture, such as Is. 2:4, 11:6-8; Dan. 7:18ff; Micah 4:3; Matt. 5:5; Acts 1:6-7; I Cor. 6:2, and other places.

It is impressive indeed to see how bits and pieces of prophetic utterance regarding Jesus' first coming appear throughout the Old Testament and all fit together to make a clear picture with no pieces of the puzzle missing or out of place and told as a history in the Gospels. In the same way (according to the premillennial view), Revelation prophesies again what was previously foretold regarding Jesus' second coming throughout Scripture but especially in the New Testament. Again comparing it to a puzzle, none of the pieces are missing or out of order.

If the details of Jesus' first coming were important in recognizing Jesus when He came, would it not be of equal importance that we recognize the details, if there are such details, in regard to His second coming? Scripture tells us that when Jesus comes again every eye shall see Him (Rev. 1:7). But we live in a time when there is much false doctrine and Satan's lies have invaded the church. If we do not know the needed details in relation to Jesus' coming again, we could be led astray and follow an impostor before He comes. Our souls could be at stake!

We certainly can be brothers in the Lord whether amillennial or premillennial. But dare we be content to merely being brothers in the Lord? Certainly, as brothers we need to pray, share and search the Scriptures together in search of the truth regarding His coming. And as brothers in the Lord, we should be able to do this without offense to each other. Does not the Scripture promise that if we seek for wisdom (or truth), God will give it? (Jas. 1:5, Prov. 2:4-6).

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

A testimony from Brazil

Lay Pastor Clovis Xavier, Jr.

I was born in the port city of Parana, Parana, on October 19, 1958, son of Clovis Xavier (backslidden) and Dejanira Machado Xavier (non-practicing) Roman Catholics. I lived in that city until 16 years of age, when my family moved to Rolandia, Parana, where I started working in a coffee classification plant. I then entered the Brazilian Army and there led a depraved life due to bad companions. In 1979, I was invited by two of my sisters to participate in a church camp during "Carnaval" (in February) and on the last night, after an appeal by the pastor, I opened my heart for Jesus to enter and live. I began frequenting the Baptist church and was baptized in July, 1979. While there I held two offices, that of treasurer and president of the youth group. I met my future wife there, Tania Maria Kubiak, and we were married on January 31, 1981, and by the grace of God have two children: Diogo (5 years) and Lorena (3 years). Soon after we were married, we moved to the city of Londrina, Parana, and began attending the Free Lutheran Church, as the Baptist Church was a long distance from our home. I also considered that the Free Lutheran Church was just beginning and that Pastor Cleodo Fruhauf, along with the Boaventura Ferreira family were very

enthusiastic. My wife and I were received as members and afterwards I was trained by Pastor Cleodo for evangelism. My offices in this beloved church were as deacon and treasurer. I began an extension course in Theology through the Bible School and Seminary of Londrina and was graduated in 1986.

At the present time I am the lay pastor of the Free Lutheran Church of Londrina, at the same time working at my job as a solicitor, supplier of the Empresa Unicafe de Armazens Gerais, a coffee-exporting company.

After much work and study I real-

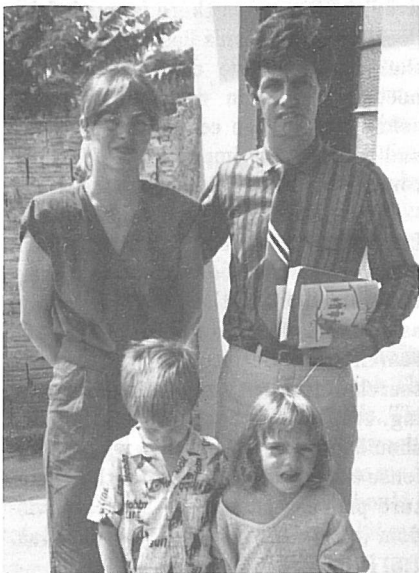
ized that God needed the talents He had given me and I felt in a special way His calling. After much prayer and some signs that He answered, I had the certainty of His calling to the ministry and today I wait on Him for the conclusion of my theological studies and vision for my ministry that the kingdom of Christ may grow.

I ask for your prayers for the work at the church in Londrina, Parana.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).



Congregation and church, Londrina, Parana.



Pastor and Mrs. Clovis Xavier, Jr., and Diogo and Lorena.



GIFT FOR BRAZIL

Pastor and Mrs. George Knapp visited Medicine Lake Lutheran Church in Minneapolis on Sunday, January 17th and spoke to the Sunday School that day. Pastor Knapp also gave a greeting to the congregation on behalf of the church in Brazil at the morning worship service.

The Medicine Lake Sunday School

presented the Knapps with a large set of flannelgraph visuals that morning to take back with them to Brazil. This set of visuals will make it possible to share the stories of the Bible with new meaning as they will be depicted with these flannelgraph materials.

Pictured in the photo taken that morning are Pastor and Mrs. Knapp and Mrs. Laurel Udden.

The Pastor's Conference

January 19-21

A mid-winter blizzard delayed many planning to arrive at the Association Retreat Center for the opening service of the 1988 AFLC Pastors' Conference, but, in the final count, it was one of the most well-attended conferences ever, with 140 pastors (including visiting pastors) and 25 wives registered.

The opening service on Tuesday evening was led by Pastor Martin Horn, Zumbrota, Minn., and the speaker was Pastor Jay Erickson, Minneapolis, Minn. Speaking from Isaiah 40:1-9, Pastor Erickson urged fellow pastors to be receptive to the comfort and encouragement that the Lord wants to bestow upon His shepherds. Prayer hours on Wednesday and Thursday mornings were conducted by Pastors John Skeie, Morris, Ill., and Robert Koepp, Fosston, Minn., respectively.

The Bible study hours were conducted by Pastor Orville Hiepler, pastor of First Lutheran Church, Camarillo, Calif., one of the newest congregations in the AFLC. The study hours consisted of devotional thoughts taken from the book of Nehemiah.

Guest speaker for our practical hours was Pastor Everald Strom, former president of the Church of the Lutheran Brethren and presently developing a counseling ministry in Mt. Bethel, Pa., geared especially toward pastors. Pastor Strom spoke on three issues of

great concern among pastors today: the pastor and "burn-out," the pastor and "self-worth," and the pastor and "godliness."

At the Wednesday evening banquet, President Richard Snipstead briefly presented the gathering with a positive and exciting update on the budget and events within the AFLC.

Dr. Francis Monseth, dean of the seminary, presented a final topic at the conference, entitled, "Principles and Practices of Lutheran Evangelism," in which he dealt with the need to balance a deep concern for the evangelization of every member of our congregations with the proper regard for the grace of God bestowed on our children in baptism. —*Pastor Lynn Kinneberg Wadena, Minn.*

IN MEMORIAM

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

NORTH DAKOTA

Fargo

Mrs. Mabel (G.N.) Arneson, 92, Jan. 24, St. Paul's.

MISSION CONFERENCE

The annual mission conference will be held at Our Saviour's Lutheran Church, Thief River Falls, Minn., Mar. 13-17. Guest speakers will be Pastors Curtis Emerson, St. Cloud, Minn., Paul Larson, White Earth, Minn. and Eugene Enderlein, Minneapolis, Minn.

The Bible Conference at Fargo

The first of the three Winter Bible Conferences in the Association of Free Lutheran Congregations was held Feb. 5-7 at St. Paul's Lutheran Church, Fargo, N. Dak., David Molstre, pastor. It was the second conference held at St. Paul's, the first being in 1973.

In spite of very cold weather and extreme wind chills there was a good crowd on hand Friday evening and through the day on Saturday, the parts of the conference I was able to attend.

Pastor Terry Olson of Valley City,



Winger, Minn.

A banner hangs in the new entry of Dovre Lutheran Church, Winger, Minn., with this Bible verse on it: "The Lord has done great things for us; whereof we are glad" (Psalm 126:3).

A dream of many years was finally realized for the Dovre Congregation when a much needed addition on the church was dedicated on Sun., Nov. 29, 1987. Pastor Forrest Swenson, Roseau, Minn., a former pastor at Dovre, was guest speaker.

YOUTH

John writes in I John 5:13, "These things I have written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

Getting assurance of being a Christian is not like looking at an insurance contract which has small print and language which is technical. God's Word states it plainly, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

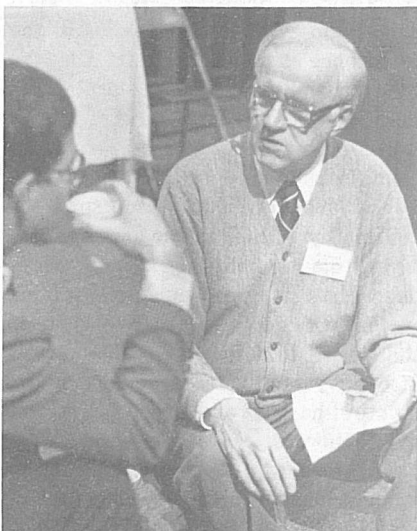
Look to Jesus, friends. He speaks to us through the Word of God. Through the Word of God He gives assurance to all who listen to Him.

—*Pastor Dennis Gray*

AFLC Youth Resources Director

N. Dak., couldn't come on Friday because of the stormy weather in his area and so Pastor Molstre ably filled in for him by preaching the sermon in the opening service. He spoke on Psalm 121 (the conference text), verses 1-3 and 7-8, also Psalm 56:1a, 3, 4.

Everyone of us is hurting, has fears



Pastors Lyndon Korhonen, Culbertson, Mont. and Emerson Anderson, Cleveland, Ohio, enjoyed the time to fellowship at the conference.

Plan now for Annual Conference

Welcome to DeKalb

On behalf of Grace Lutheran Church and the newly formed Illinois District, we want to extend a warm and cordial welcome to the 1988 Annual Conference of the Association of Free Lutheran Congregations. The Conference will be held on the beautiful Northern Illinois University Campus in DeKalb, Illinois, on June 15-19.

We will gather at the Holmes Student Center in the Carl Sandburg Auditorium. This air-conditioned auditorium will seat over 1,000 persons. Meals will also be served in the Black Hawk Cafeteria. You may order what you wish for whatever your budget.

The committee meetings will take place at Grace Church, located at 1121 South First Street. Most of the meals for the corporations will be served at the church during the week. If you have need of eating space, please call the church office. Space for groups is limited and should be arranged before the Conference begins.

There will be no need to bring cookies and bars to the Conference since Illinois law will not allow these items to be served on college campuses.

Sandburg Auditorium and the registration, Conference office, telephone, child care, and additional committee meetings will take place or be available in a large room just across the hall from Sandburg. The Conference phone number will be that of the church.

Housing arrangements must be made by the Conference attenders by calling the motels directly. We are presently holding a number of motel rooms right in Holmes Student Center. These rooms will be held until two weeks prior to the Conference and then opened to the general public.

If you wish housing in local homes, please write Matt Myre at 2912 Pioneer Terrace in DeKalb, 60115, or call him at 756-3514 during the days and 756-4403 in the evening and weekends. The area code is 815.

If you wish camping space you may call the Wal Camp, owned by the Missouri Synod, at Rural Route 3, Kirkland, Illinois, phone 815-784-5141. The camp requires an \$8.00 deposit for sites.

Another campground is the Stone House Park Campground, Rural Route 3, Earlville, Illinois 60518, phone 815-

THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.

Minneapolis, Minn. 55441

Second-class

CONFERENCE

and needs help, Pastor Molstre said, and we can identify with David's call for help, "Be gracious to me, O God." He went on to speak about some fears that a person may have (guilt of past sin, of being deceived religiously, of not being able to stay in the faith, of death) and how God can help one to live victoriously and say with David, "When I am afraid, I put my trust in Thee."

The Bible studies at the conference, three on Saturday and one on Sunday

246-9731. We regret that all camping is between 10 and 15 miles away from the Holmes Student Center. However, some camping may be available at homes of Grace members. Call 815-758-2531 if you are interested in such.

God's richest blessings as you plan your trip to DeKalb. — *Committee*

LODGING

The New Inn of DeKalb (nice), 1212 W. Lincoln Hwy., DeKalb. 815-758-8661. Restaurant, outdoor pool, 114 rooms. Average room price (double occupancy) — \$48.00.

Georgetown Motel (nice), 1321 W. Lincoln Hwy., DeKalb. 815-756-1451. No restaurant or pool, 50 rooms. Cost — \$34.00-48.00.

Motel 6 (adequate), 1116 W. Lincoln Hwy., DeKalb. 815-756-3398. No restaurant, outdoor pool, 111 rooms. Average cost — \$36.00.

Stratford Inn (very nice), State and California, Sycamore. 815-895-6789. Restaurant, no pool, 38 rooms. Cost — \$38.00-57.00.

Holmes Student Center (nice), Normal Rd, DeKalb. 815-753-1444. Restaurant, no pool, 84 rooms. Average cost — \$37.00.

morning, were taught by Pastor Philip Haugen, Minneapolis, Minn., an instructor in the Association Schools. The studies were on Psalm 121, with a good deal of attention paid to the name "Lord," which is the name Jehovah, as used in the American Standard Version of the Bible, and how Jehovah helps those who trust in Him.

Pastor Haugen showed how God ultimately reveals His name in Jesus Christ. The battles of ancient Israel represented spiritual or good forces against evil. And ultimately they refer to and are fulfilled in the triumph of Jesus at Calvary. This God is the Lord from whom our help comes, who is our Keeper and who will keep our going out and coming in always (Psalm 121).

Pastor Olson led a discussion on the AFLC on Saturday afternoon in place of Pastor R. Snipstead, AFLC president, who was unable to be at the conference as planned. Pastor Olson is the chairman of the Co-ordinating Committee of the AFLC. After a brief presentation he answered questions from the audience.

That evening Pastor Olson spoke on II Timothy 4:18-21 at the service, centering his thoughts on Paul's confidence that the Lord would deliver him.

On Sunday morning he preached on the Gospel text for the day, Matthew 9:36-10:7, where Jesus speaks of the plentiful harvest and urges prayer for more laborers.

Women's Missionary Federation members had a supper meeting on Friday at Ramada Inn in nearby Moorhead, honored by the presence of the president, Mrs. Wendell Johnson, Stacy, Minn., and Mrs. Gerald Knudsvig, Buxton, N. Dak., executive secretary. — *Pastor Huglen*