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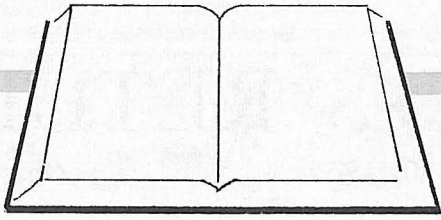
No. 8

LUTHERAN

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SUNSET OVER LAKE -RNS Photo



According to the Word

THE ENTREATY OF MUTUAL LOVE

Read I Peter 1:22-25

Peter is speaking to a handful of believers who lived amid the crowds of heathendom. Their faith was the scorn of all: to the Jews a stumbling block; to the Greeks, foolishness. Also in contrast, worshiping throngs acclaimed Diana of the Ephesians, while the Roman Empire was at the height of its power. What had the Christians, as over against this vast array of power and influence, to cement their love one to another? It was the Holy Spirit, through the Word of God. It was the heathen who said of these people, the early Christians, "See how they love one another."

The New Testament proclaims the growth of this Word and the corresponding love among the brethren. "The Word of God grew mightily and prevailed" (Acts 12:24). The potency of its power is shown by Jesus in resisting Satan with His, "It is written" (Matt. 4:4). It is the sword of the Spirit (Eph. 6:16). It is quick and powerful (Heb. 4:12). It makes them strong in whom it abides (I John 2:14). It is free and not bound (I Tim. 2:9). It is the power of God unto salvation (Rom. 1:16). It

comes not in word only but in power (I Thess. 1:5). This is the incorruptible seed of which Peter writes. It generates love among the brethren. Peter is simply adding more fuel to the words of Jesus: "Love ye one another even as I have loved you" (John 15:12).

In the age in which we live, the government has become an instrument of mechanical supply. The church also has mechanized its forces so that the personal touch of love has become lost. Because the sense and conviction of sin is shunned, the need for God's love is not felt. Love is love's food. As fire grows by the addition of fuel, so does love grow by its practice in behalf of others.

Just as the blind man is nourished by the food he eats, even though he cannot see it, so the practice of Christian love for others is a factor in life, whether recognized or ignored. The Christian is to be no "fair weather" friend, but one who loveth at all times. "By faith we behold the glory of God as in a glass and are changed into the same image" (I Cor. 3:18), and "faith worketh by love" (Gal. 5:6). "The love of God constraineth me," says the apostle. Love is the marrow in the bones of fidelity; the blood in the veins of piety; and the sinews of spiritual strength. It flowers in the night

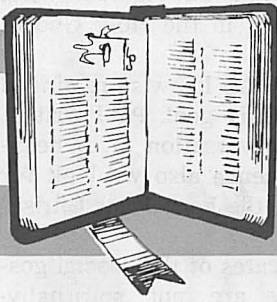
of distress, suffering, and sickness as well as in ease and prosperity. It is like John in the Patmos of suffering. Then love becomes light and dispels the shades of darkness.

The source of this love is the *Word of God*, and that *Word is Christ*, the Eternal One. So love cannot be idle. It is instinct with activity—a well-spring of power for good. You may not be rich in worldly goods, but you can be rich in love of the brethren. Thus Peter writes, "And this is the word which by the gospel is preached unto you."

A refugee child was brought into a hospital and the nurse gave him a glass of milk. The little boy took it hesitatingly, looked up at the nurse and asked, "How deep may I drink?" This time he did not have to share it with other children. How nonchalantly we eat and drink! Maybe we should ask ourselves, "How deep should I drink that others may also share?" Yes, Jesus said, "Love ye one another as I have loved you." Against the background of the Cross and the price that Jesus paid for our redemption from sin, what an entreaty this is, "That ye love one another with a pure heart fervently" (I Pet. 1:22).

—A. L. Hokonson

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OUR LORD'S RETURN

Rev. Theodore A. Aaberg
Evangelical Lutheran Synod

EVEN as we are dependent upon God's Word for our knowledge regarding the beginning of the world, so we are dependent upon it for our knowledge regarding the end of the world. It is especially important to remember this in our day when so many liberal, neo-orthodox false prophets are, among other things, denying that Scripture is God's revelation to man and that the Bible is reliable. We need also to remember in this day when so many would glorify doubt and uncertainty that the Bible is clear, even as the psalmist says: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119: 105). Where a difficulty presents itself, the fault lies not in the Scriptures but rather with us, and is due to our own ignorance, lack of pertinent information, or some other matter. We should also remember that the difficult passages are to be interpreted in the light of the simple ones, and that a passage should be interpreted literally unless the passage itself clearly shows that it should be interpreted otherwise. Scripture is its own interpreter.

What does the Word of God say about our dear Lord's return?

HE SHALL COME AGAIN

Our Savior shall return! That He has not already done so is due, not to any unfaithfulness on His part, but rather to His love and patience in continuing to seek lost sinners through the Gospel in these days of grace. Against the scoffers who

ridicule Christ's promise to return, saying that everything goes along the same from day to day and year to year, Peter writes: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3: 9).

Come He shall! We have God's promise, delivered by angels at Christ's ascension: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11).

While we Christians are not in any immediate danger of failing to confess this truth with our mouth, inasmuch as we frequently join in the Apostles' Creed: ". . . from whence He shall come to judge the quick and the dead," is there not a great danger that we may become so conformed to this world in our life that we give no clear indication that we are truly looking for His return? The doctrine of Christ's return is not to be an academic matter for us, but a living truth which daily dwells in our hearts and expresses itself in our lives.

HE SHALL COME IN GLORY

At Bethlehem our Lord came in humiliation as the suffering Servant to atone for the world's sins. At His second coming He shall come not as servant but as Lord, not in humility but in power and glory befitting His exalted position as Lord of heaven and earth. He shall come as One who has been given a "name which is above every name," and which therefore demands that

"every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9, 10).

Jesus says: "For the Son of man shall come in the glory of his Father with his angels. . ." (Matt. 16: 27). What a sight that shall be! Who can even begin to picture the glory of God as it shall be displayed before the whole world in Christ's return?

HE SHALL RAISE THE DEAD

When Jesus returns He shall raise the dead. As by His almighty word He brought Lazarus from the grave, so shall it be with all the dead on the Last Day. In these present days of grace when Jesus comes in the Means of Grace inviting the sinner to sup with Him, man can turn a deaf ear to Him, rejecting salvation. But when Jesus comes in glory on the Last Day, all must hear and obey His voice. Christ says of that day: "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth. . ." (John 5: 28, 29).

All the schemes of scoffers to avoid the resurrection will disappear into thin air, while they themselves will come forth from the grave. It will be immaterial whether one's dust is securely encased in metal and concrete, or whether it is thoroughly mixed with the earth, washed across the bottom of the sea, scattered over the mountains of the earth, for the Lord in His almighty power will bring forth the body of each person.

HE SHALL DESTROY THE WORLD

Following Christ's return and the resurrection of all the dead, the world itself shall come to an end. Peter writes: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:10).

HE SHALL JUDGE MANKIND

Christ's first coming was "to seek and to save that which was lost" (Luke 19:10). To this end He "gave himself a ransom for all" (I Tim. 2:6). He also sought the lost through the preaching of the Gospel, a work which is carried out even today by His followers.

His second coming brings the day of grace to a close and ushers in the day of judgment. Note the Savior's own words: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:26).

We shall be judged according to our works, not because we are saved by them, but rather because they serve to testify of our faith in Jesus Christ as our Savior.

Christ, the Righteous Judge, shall divide the whole of mankind gathered before His throne into two groups, namely, those who believed in Him on earth and those who did not. The believers shall be invited into the everlasting joys of heaven, while the unbelievers shall be assigned to the eternal misery of hell. Christ has already described the Judgment scene for us in Scripture: "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the

world: . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: . . . And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:32-34, 41, 46).

WE SHALL BE WATCHFUL

We do not know the exact time of our Lord's return. But this fact, so far from making us indifferent, ought to make us all the more sensitive to it. Therefore, we must be wide-awake Christians, both in our faith and life. Jesus' words are also meant for us: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36). We shall ever be watchful for the fulfillment of the signs given in Scripture regarding His second coming.

WE SHALL BE SPIRITUALLY-MINDED

The Jews in Christ's day had fallen into a carnal, worldly concept of the kingdom of the Messiah. They were looking for a mighty king who would overthrow the hated Romans and restore their nation to a position of prominence in the world.

The disciples of Jesus often were of much the same opinion, as is evidenced by many of their questions of Jesus regarding His kingdom. Much, if not all, of their utter frustration and bewilderment at the death of the Savior was due to their lack of spiritual-mindedness.

The various epistles contain a number of admonitions to remember the *spiritual* nature of Christ's kingdom. Paul writes to the Romans: "The kingdom of God is not

meat and drink: but righteousness, peace and joy in the Holy Ghost" (Rom. 14:17).

Christians are likewise reminded of the *heavenly* goal. Paul writes: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

The advocates of the "social gospel" surely are not spiritually-minded in regard to Christ's kingdom. They show little, if any, concern for the blessings of forgiveness of sins, life and salvation. They want a heaven on earth, achieved by man through the Golden Rule.

What shall we say of millennialism, that doctrine which has so many variations, but consists essentially of the idea that there shall be a period of a thousand years, more or less, on earth before Judgment Day when Christ shall rule on earth together with the Christians, the devil shall be subdued, good shall prevail everywhere, etc.? Is not this basically an earthly concept of Christ's kingdom, similar both to the mistaken notions of the Jews and at times of the disciples? Does it not with its promise of Christ's reign on earth with peace and righteousness prevailing everywhere run counter to the express declaration of Christ to His followers: "In the world ye shall have tribulation. . ." (John 16:33)? Is it not also contrary to the Savior's warning that in the latter days things shall get worse and worse, rather than better? "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:22).

Hebrews 9:28 rules out Christ's return to establish an *earthly* kingdom when it states: "So Christ was offered to bear the sins of many; and unto them that look for Him shall He appear *the second time* without sin *unto salvation*."

Revelation 20:1-7 is the passage most commonly used to support

the doctrine of the millennium. A careful reading will show that the passage itself calls for an interpretation other than a literal one, for a literal interpretation would result in endless confusion and absurdities. We see it as a vision of the Gospel preaching in the New Testament era.

One can surely appreciate the weariness which sometimes overtakes the Christian as he continues to battle the devil, the world and the flesh in the Church militant, and also understand his longing for the day when truth and righteousness shall everywhere prevail. But this victory shall take place in heaven, not on earth, and it is therefore heavenward that our thoughts must ever rise. By remembering the spiritual nature of Christ's kingdom and our heavenly destination, we shall the more readily steer clear of the false millennialistic dreams and hopes which are built at best upon an incorrect interpretation of Scripture.

WE SHALL BE JOYFUL

As we await our Lord's return we shall be filled with joy and anticipation. As the refreshing rain causes the flower, drooping and wilting under the hot, dry sun, to perk up and blossom forth, so also the promise and signs of the Lord's return shall cause the Christian who on earth is so often bowed down with the burden of spiritual warfare, to square the shoulders, lift up the head, and go forward with renewed joy. Jesus Himself has told us: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 22: 28). With renewed hope then, sing forth, O Christian:

"O sweet and blessed country,
The home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father
And Spirit, ever blest."

—Bernard de Morlaix

MRS. GEORGE SCHUSTER

Mary Evangeline Schuster, beloved wife of Pastor George Schuster of Grand Forks, N. Dak., passed away March 11, 1965, at a Grand Forks hospital after a brief illness.

Mrs. Schuster was born March 11, 1903, at Circleville, Ohio. She spent her early life there, graduating from Capital University at Columbus, Ohio, in 1926. She taught school for one year and then married Rev. George Schuster on Oct. 3, 1927, at Circleville. They then served the following parishes: Columbus, Ohio; Greenville, Ohio; Pittsburgh, Pa., and lived for 25 years at Miami and Boca Raton, Fla. From there they moved to Grand Forks where on January 15 of this year Pastor Schuster began serving the Trinity Free Lutheran Church of Grand Forks and the Free Lutheran Church of Grafton, N. Dak.

Mrs. Schuster was very active in Christian Day School work and religious teaching of children. She was principal of the Bay Shore Christian Day School of Miami. She also founded the Mira Mar Lutheran Christian Day School of Hollywood, Fla., and managed Camp Whispering Pines of Dania, Fla., for 11 years. She was also active as a church choir director for many years.

Besides her husband she is survived by two daughters, Mrs. Alice Mars of Bedford, Mass., and Mrs. Dolores Blaske of Hollywood, Fla.; one son, George William of Miami; and two brothers, Rev. George Troutman of Waldo, Ohio, and Gladden Troutman of Circleville. One daughter, Carol Miriam, preceded her in death.

Funeral services were held Sunday, March 14, at the Adams-Boettger Funeral Parlors in Grand Forks, with Pastor Hans Tollefson of Hatton in charge. Pastors Fritjof Monseth of Valley City, N. Dak., and Edward Tornow of Fargo, N. Dak., also brought short messages. Pastor Ernest Langness of McVille, N. Dak., closed with prayer and the benediction. Interment was in



Southern Memorial Park, Miami.

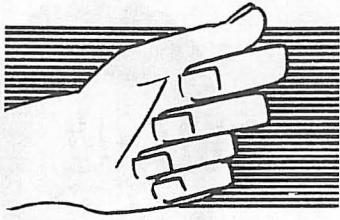
We sympathize with Pastor Schuster and family in that they will no longer have her with them here in life, and we pray that God will bless and comfort them in their sorrow and bereavement. We regret that she had to leave us so soon after joining our fellowship and had looked forward to having her with us, but we rejoice with her also in this that she is now at home with her Lord and Savior.

We also sympathize with the congregations of Trinity Free of Grand Forks and the Grafton Free Church in the loss of their pastor's wife whom they had looked forward to learning to know better and to fellowshiping with in the work of God's kingdom. But we know that God's will and God's ways are always the best, and "all things work together for good to them that love God." In Psalm 116: 15, we read, "Precious in the sight of the Lord is the death of His saints."

—Corr.

PERSONALITIES

The address of Rev. George Schuster in Grand Forks, N. Dak., is 1408 N. 1st St.



STEWARDSHIP

ALL THAT I HAVE
IS THINE ALONE

"WE HAVE ALREADY GIVEN AWAY SO MUCH"

They were making lefse in the kitchen when I knocked at the door. We had become acquainted through church services some weeks before.

Lefse-making finished, we sat down in the cozy living room. This jovial, smiling couple had walked with the Lord a long time. They loved the Savior dearly and, stemming from their love for Him, they naturally loved His church and her work also.

Their most immediate concern was their own congregation where trends had become disturbing. Over the years they had taken for granted that they could give wholehearted support to the work of the congregation. But now, at the sunset of their lives, they had been watching old foundations crumbling and old landmarks moved. Coupled with this disappointing observation was the realization that they had invested heavily of their hard-earned savings in church enterprises that they no longer could have confidence in.

Having been members of the Lutheran Free Church, we now discussed the work of the Association and the emphasis upon free and living congregations. Together we rejoiced over the signal blessings of God upon such a humble beginning; many people, led and empowered by the Spirit of God, had banded themselves together in a task that "couldn't be done," and God had honored their faith!

A few weeks before this our own "Praise Program" had been launched and our conversation now gravitated in that direction. Since

the purpose of my visit included that project, we soon were conversing about the property the Association had purchased at such a reasonable price, the training center for pastors and missionaries, and possibly a Bible school to which the rank and file might come for both study and fellowship in preparation for more fruitful work in the local congregation.

Knowing that these friends I was calling on had shown much love for Christian education, I asked them whether they wished to join the others in providing a theological seminary for the Association. The response was immediate! But then they added that their giving ability was somewhat limited for, "We have already given away so much"! When asked how much they could give in 1964, they answered, "One thousand dollars."

Having explained that the Praise Program is really a three-year project, I asked whether they could make a pledge for 1965. Yes, they would pledge \$1,000. And would they also pledge something for 1966? Again the response was in the amount of \$1,000.

These friends had "already given away so much." And they had! Could it be that through their much giving their hearts had been following the pocketbook, or had it been the other way around? At any rate they are abiding under the shadow of the Almighty, who loveth a cheerful giver.

While these lines are being penned the writer is travelling on the Empire Builder through the hills and mountains on the southern edge of Glacier National Park. When God filled the cup of natural

majesty and beauty, He must have kept pouring after the cup was full when He made these regions!

But He went further than that when He gave us the Association of Free Lutheran Congregations. For then He provided, for young and old, congregations where the Word of God shall sound forth in beauty and holiness so that pilgrims and wanderers may have an eternal home, even when these hills and stately mountain peaks shall be no more. For this work He has chosen sinners like you and me! His blood can wash whiter than the fresh snow which must have fallen upon these regions last night.

Much hard work lies ahead of us. Much work that calls for sacrificial living; but as the day is so shall your strength be also. Since our salvation is in itself a miracle, can we not believe that He will sustain the work He has entrusted to us so that other souls shall experience a like miracle?

The giving of our congregations has been inspiring and indicates that many are praying. Permit me to mention that at the present there is a *shortage of funds* in the General Fund. We think you would like to know this when you send in monies to the treasurer at headquarters, so that he in turn can pay the salaries of workers who are dependent upon this General Fund.

May we come to the Annual Conference rejoicing because our obligations have been met, and more than met. God bless you.

—Pastor Karl Stendal

EDITOR'S NOTE

For our information we must request that Letters to the Editor indicate the writer's church affiliation. We welcome letters from writers within and without the Association of Free Lutheran Congregations. On occasion it may be necessary to list such identification when a letter is printed in order that our readers may more properly interpret it.

Thank you.



Our Living Saviour

by Pastor M. E. Helland
McVie, N. Dak.

Today's Sermon

"Because I live, you will live also" (John 14:19).

We have just celebrated another Easter, and we have again rejoiced in the fact that we have not only a Savior who was crucified for our sins and who atoned for our sins by His death on the cross, but we have a Savior who also arose from death and became our living Savior. So, because He lives, we too shall live—live with Him here below and live with Him in eternity. That, my friends, is the real essence of the precious Easter message. Do you believe it so that it has become the solid foundation that you build your salvation and your Christian life upon, both for time and eternity? Remember that Jesus said in John 14:6, "No one comes to the Father, but by me." Peter said in Acts 4:12, "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

So Christ is our only Savior. When you and I accept Him, then we can truly make I John 1:9 our own: "If we confess our sins, he is faithful and just and will forgive our sins and cleanse us from all unrighteousness." "But to all who received Him, who believed in His name, He gave power to become children of God" (John 1:12).

There have been people down through the years who have been asking and wondering if the resurrection of Jesus really took place; there are still such people today. It

is hard for them to believe that Jesus arose and became a living Savior for all who would accept Him and believe in Him. Are you, my friend, one of them? Then I ask you, How can you doubt the resurrection of Christ when there are so many clear evidences in its favor and for its reality?

Let me tell you, it was predicted in the Old Testament. Both Jesus and the New Testament writers quoted the predictions in the Old Testament about the resurrection of the coming Messiah and Savior of mankind. Then we have the testimonies of eye witnesses in the New Testament who saw Jesus after His resurrection. That was the case both with the eleven disciples, Mary Magdalene, and others. The Apostle Paul in I Corinthians 15:6 tells us that in Galilee there were five hundred who saw Him, most of whom were still living at the time he wrote. They could have denied Paul's statement if it had not been true, but they did not.

The disciples were willing to die for the truth of the story of the resurrection of Christ. It was also the essence of the apostolic *kerygma*, or missionary preaching. We could also say that it was in harmony with the deep desire of a future life on the part of all men at all times—a universal desire. And, of course, we know that in the New Testament the resurrected Savior appeared at least fourteen times to different people and at different times. We cannot mention them all in this short sermon, but they are all recorded in the New Testament. Notice also the

strong statement by Paul in the 15th chapter of I Corinthians in regard to the resurrection of Christ and the importance of it. I could also add that both Christianity, the Christian Church, and the kingdom of God have been built on the crucifixion and the resurrection of Christ—that is, on the historical fact of it.

When we speak about the more direct and personal benefit that we receive through the resurrection of Christ, our Catechism points out three of these benefits: (1) "The resurrection assures us that Christ is the Son of God, and that He has conquered death and fully satisfied for all our sins" (Rom. 1:4). (2) "The resurrection gives us power to arise from spiritual death and to live a new and holy life" (Rom. 6:4). (3) "The resurrection assures us that our bodies shall arise in glory on the last day" (I Cor. 15:52; John 11:25, 26; I Thess. 4:16-18; Rev. 21:4). These three are indeed great and wonderful benefits that all can claim and experience, who are willing to repent of their sins, to confess their sins, and to accept Jesus Christ as their Savior. Remember, my friends, these benefits are for you also. Through a personal faith in Christ you can claim them and make them your own.

This great fact that Jesus is our living Savior through His bodily resurrection is something that we should value and thank God for more than anything else, next to the fact that Jesus as the Son of God atoned for our sins on the

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WOMEN *for Christ*

WMF WORKSHOP

Theme: "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him" (John 9: 10, 11).

The executive committee of the WMF under the leadership of Mrs. O. K. Ose, national president, conducted the annual workshop on February 15 and 16 for district officers and pastors' wives. The meetings were held at the headquarters of the Association of Free Lutheran Congregations at Medicine Lake.

In his greeting to the group at the first session on Monday evening, Pastor John Strand challenged the women with their responsibilities in the work of the church today. We must do all we can with our prayers and personal conduct to make our congregations living and active for the Lord. The training of pastors and other workers in the church is begun by the mothers in the home, he said.

Dr. Uuras Saarnivaara's message presented a challenge that inspired us as a WMF to put forth even greater efforts in missionary service. He gave us four important rules from the Word of God to guide us in our service. We are to:

(1) Serve with the gifts we have (I Pet. 4: 10). God does not expect us to serve with gifts we do not have.

(2) Follow God's Word (I Cor. 4:6). Serve God according to His Word.

(3) Seek first God's kingdom. Our first concern must be that the Kingdom of God is within us and we are in the Kingdom. We must seek to win souls and see that they remain in Him.

(4) Walk in afore-prepared works (Eph. 2: 10, Rom. 12:4-8). He shows in His Word what good works He expects of us—to pray, give, exhort, and to show mercy.

Several of the speakers advised us to have our "work clothes" on as we endeavor to serve in the Kingdom. Mrs. John Strand brought that thought out so vividly in her Bible study based on Ephesians 6: 10-18, the Armor of God. We must put on the whole armor of God which He provides for us. We are to use this armor to defend ourselves against our spiritual enemy, and to use it offensively against him.

Mrs. Vernon Nelson of Grand Forks gave a demonstration in conducting a Bible study. She stressed the need of prayer in preparation. We need to acknowledge our inadequacy before God and ask Him to teach and use us by the power of His Spirit.

Tuesday was also *Work Day* when the officers presented informative talks and demonstrations on our WMF projects with the new materials they have provided.

District Officers will be conducting Workshops for local groups in order to provide them with information and materials for their work.

We give thanks to God for blessings received at such moments of fellowship and inspiration.

—Ona Broden, Fertile, Minn.

WMF WORKSHOP HELD IN TIOGA

The Western North Dakota and Eastern Montana District Women's Missionary Federation Spring Workshop was held in Zion Lutheran Church, Tioga, N. Dak., on April 1. A large attendance of women registered.

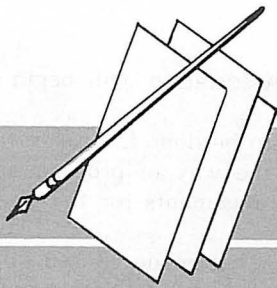
The meeting opened with the hymn, "Thy Life Was Given for Me," which was the theme for the workshop. Mrs. Eilert Haakenson gave the opening prayer with Scripture taken from II Cor. 5:14-17. The women were welcomed by Mrs. Ingman Iverson, president of the St. Olaf Ladies Aid, the hostess aid.

Mrs. Melvin Walla gave an inspirational talk on Discipleship, based on the verses read for the devotions. A topic, "How to Give a Bible Study," was presented by Mrs. H. Albert Larson. Special music selections were sung by a ladies chorus from Zion, a solo by Mrs. Larson, and a duet by Mrs. Donald Anderson and Mrs. Wayne Vance. Mrs. LeRoy Nelson was the pianist.

An exchange of prayer partners for the following year preceded the business meeting. Mrs. C. C. Halvorson, district WMF president, presided. The following committee appointments were announced by the president. Nominating Committee—Mrs. Iver Solberg, Chm., Mrs. Walter Enger, Mrs. Arvey Hartsoch, and Mrs. John Sundhagen. Auditing Committee—Mrs. Kenneth Nylander and Mrs. Art Haakenson.

The district WMF constitution was read by Mrs. H. Morris Borstad. Mrs. LeVern Jorgenson explained the Mission Scholarship

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EDITORIALS

LAST THINGS

The doctrine of "last things" or eschatology is understood in various ways by Bible students. The liberal theologian does not even believe in the visible return of Jesus Christ and so for our purposes today we omit him from consideration.

That is, we confine ourselves to those who do truly believe in the Second Coming of Jesus but interpret what Scripture has to say about it by varying methods.

Roughly speaking, evangelical scholars divide into three basic approaches. *Post-millennialists*, of whom there seem to be few, believe that a golden-age (millennium) will come upon the earth when all the world has been converted. After that "thousand years" is past the Lord will return for general judgment and introduce the eternal state of glory. *Pre-millennialists* hold that following a time of great tribulation Christ will set up a kingdom on earth where He will reign for a "thousand years" with the saints of all time. Opinion varies among those holding this view as to whether the "Church" (believers) will escape or pass through the great tribulation. The report from the Eastern North Dakota Bible Conference found on page indicates that Pastor Stone holds the view that believers will be spared the great tribulation experience. At any rate, following the millennium there will be a short period of trial, the end of the world and judgment.

Still other evangelical scholars believe that the millennium of Revelation 20 speaks of the present Gospel age "brought about through the coming of the Messiah and the preaching of the Gospel throughout the whole world" (J. T. Mueller). That is, they do not envision the earthly reign of Jesus and the saints upon this earth as do the post-millennialists and the pre-millennialists.

The article in today's *Ambassador* by the Rev. Theodore A. Aaberg treats of this latter approach to eschatology and speaks for itself. In recent months we have had, while certainly no full explanation of it, some references in this paper to the pre-millennial view. Here then is a look at eschatology as taken by the majority of Lutherans.

Pastor Aaberg, a clergyman of the Evangelical

Lutheran Synod (formerly the Norwegian Synod), has deliberately limited himself to the Scriptural basis for his arguments. He could have referred to Article XVII of the *Augsburg Confession* which rejects "opinions to the effect that before the resurrection of the dead the godly will take possession of the kingdom of the world, the ungodly being suppressed everywhere."

While members of the Association are divided in their beliefs about millennialism, it is of value to note that Pastor Aaberg speaks for his own synod, the Wisconsin Synod, the Missouri Synod (both those who charge heresy within that body and those who disclaim the charge) and the majority of American Lutheran and Lutheran Church in America people. It should be borne in mind that the opinion of the *Lutheran News* and its editor would be the same as that of Mr. Aaberg.

Yes, many times we may lament the fact that there must be this division of belief over what the events of the end times shall be. If division there must be, we must, in common, emphasize the bed-rock truths: Christ is coming again, there will be resurrection and judgment, the saved share eternity with God, the lost will be forever put out of His presence, the time of the Lord's return is uncertain and we must witness for Him as though this day may be the last.

WAS THE REFORMATION A BONER?

Father John A. O'Brien of Notre Dame University writes the following paragraph in an article in *Christian Herald*, Feb., 1965: "An increasing number of Catholic scholars are now outspoken in their recognition of his (Martin Luther's) great gifts of mind and heart, his moral earnestness, his unsurpassed courage, his deep piety and unwavering faith in God. If he could have kept clearly in mind the importance of distinguishing between the Church and her unworthy members and have persisted in working within the Church for the much needed reformation, and have remained a humble, chaste and holy priest, he would be honored today as a great hero and saint of the Church."

We aren't going to discuss the theological events leading up to Luther's break with Rome. (By the way, it is interesting to note how Roman Catholic writers don't seem to talk about how *they* put Luther out of the Church.) But we do want to comment on the notion that in every crisis a break can be avoided by negotiation.

That there are times when negotiation is the wise and God-pleasing thing, no one would dispute. That contending parties have on occasion acted prematurely in severing relationships and forfeiting less violent solutions and later grieved over their folly is also not to be contradicted. And there are times when conciliation is out of the question if men value their

consciences. We believe that Luther's experience with his church was such a time.

Even Jesus could have avoided the cross and without the aid of ten legions of angels, too. But what would human history have then become?

Charles Martel could have negotiated before the battle of Tours, but he chose to fight and save Europe for Christianity instead of throwing it open for the advance of Mohammedanism.

The American colonists could have striven for articles of agreement with the British and spared a revolution. But we do not say that the fact of the United States is a tragedy, do we?

Every life has many situations in which convictions will not allow an easy way out. Do we not consistently preach that following Christ is a narrow way and compromise on major issues is fatal to the faith?

God deliver us from the day when it is more noble to capitulate in the face of Scripture's protests than to hazard one's very life.

The Reformation was a historical necessity and we thank God for it. No amount of hindsight by Roman Catholic and Protestant scholars will destroy that truth.

ANNUAL CONFERENCE APPROACHES

When you read this the Annual Conference of the Association of Free Lutheran Congregations will be less than two months away. That conference, the

third since the rise of the Association, will begin on June 9 and end on June 13.

No doubt much remains to be done in preparation for the convention both in the way of programming and in making necessary arrangements for the physical comfort of the delegates.

What preparations are being made in our local congregations to insure a successful conference? We should do two things to get ready. First, we should do much praying. If the first two conferences (Fargo and Valley City) were crucial, this one will be just as much so. The course of any church must constantly be plotted, and this is also true of the fellowship God has given to us. We must not presume to do the Lord's work without much time in the place of prayer.

The second thing we must do at home is to encourage attendance at the Minneapolis gathering. It must be conceded that twenty-five or fifty delegates could conceivably conduct the necessary business for the fellowship and make the resolutions to be brought to the local churches. Actually we are in no danger of having so few present, but our point is that we want many to come. And we want many congregations represented. That all will be represented is too much to expect even in the Association. But we can strive to do better in this regard than we have. Let us do the best we can in 1965.

In future editorials we shall discuss the coming conference further. In the meantime, become informed. Pray. Plan to attend.

OUR LIVING SAVIOR

[Continued from page 7]

cross. It was the assurance that they had a resurrected and living Savior in heaven that gave the first disciples new faith, new life, new joy, and new power. And this has been the case with God's people down through the centuries, and it still is. Do away with the message of the risen Savior, and we have hardly anything left of spiritual value. It is on this message that we still are building the Church of God and His kingdom. It is on the basis of this message that we invite people to get saved at home and abroad. The crucified and risen Christ Jesus is the only Savior God has provided for all of us.

Our living Savior lives in heaven, but He also wants to live in the world, that He through the Word and Sacraments might save as many as possible by the help of the Holy Spirit and His servants

laboring for Him at all times. He wants to live in the church everywhere. He wants to live in every Christian home. He wants to live in your life and mine. He wants to live in our hearts. He lives, and we shall live with Him and for Him, first here below, and then in glory. We can now commune with Him, and we know He will hear us, help us, and guide us. He will walk and talk with us from day to day, and we will walk and talk with Him until we shall see Him in "glory land." Thanks be to God for His unspeakable gift to us all.

So the first Easter Day was a great day. It was a great day for Jesus. It was a great day for the disciples. It was a great day for all mankind. Is it a great day for you, my friend? May the great resurrection power be yours and mine every day during the new year that God has given us.

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honors our request. What do we find Hannah doing? 1:21-27
 Are there any conditions attached to her
 gift? Do you notice any reservations in
 making her sacrifice? Hannah's rewards
 were many. Notice what they were and the time lapse involved. 1:17-18
 1:19-20
 2:26; 3:19; 9:6; Heb. 11:32-33
 2:21a

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

A Great Song of Praise 2:1-10

Hannah gave the biggest sacrifice any human could be asked to
 give—her own child. She gave him away forever to the Lord whose hand-
 maiden she was. As we read her paeon of praise we realize we are in
 the presence of one who knew the joy of worship as perhaps few of us
 can claim to have attained. As you read her prayer, note (on another
 paper) all that the Lord *is* and all that He *does*. We can sense how over-
 whelmed was our heroine of faith as she meditated on the greatness of
 her God. Hannah loved much and therefore gave much; or can we say
 her capacity to love was enlarged because of her sacrificial gift. Disciple-
 ship costs! Are we prepared to take it seriously?
 Prayer:

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

—Christina Rossetti

WMF Bible Study



PROFILES
 OF
 FAITH

May, 1965

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

A Great Problem I Sam. 1:1-8

We are living in days of strife and upheavals. Perhaps we are tempted
 to think our day is unequalled in its turmoil. Hannah's age was by no
 means a peaceful one. Judges 19-20 tell about fearful crimes and re-

taliations within the Israel nation. What does Judges 21:25 tell about the internal conditions of the land?

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

What intensified the division within the home? 1:6, 7 A barren woman's honor and worth were questioned because sterility was believed to be a reproach from the Lord. Hannah had Elkanah's love, but it was Peninah who bore his children. And so her wounded heart bled with disappointments and grief. But Hannah found comfort in the Lord and received strength to give herself to His will. Do we find any words of retaliation when Peninah openly chafed Hannah? Can we sense any trace of bitterness? Speaking of Hannah, Ivor Powell says, "The disappointment of childlessness had impoverished her life, but nothing had spoiled the sanctity of her soul."

Where did Hannah go with her sorrow? 1:9 Who went with her?

Discussion: (1) Elkanah, a religious man, appears to be indifferent to God's ordinance of marriage (Gen. 2:24). Why would he tolerate anything against God's will? (2) Sarah was barren just as Hannah was. Compare their reactions to this trial of life.

A Great Petition 1:9-18

Hannah went to the temple of the Lord and made known her desires to Him. What do we find about this visit to the temple that proves it was more than a formal ritual? 1:10 1:13 1:15-16 Whom did she consider herself to be? 1:11 Whose will did she desire? 1:11 What promise does Scripture give to those who in sincerity come to the Lord?

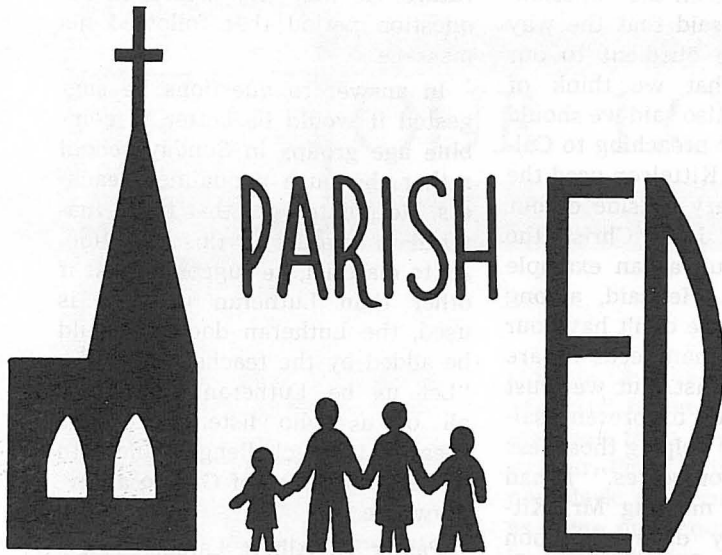
Psalms 37:4-5 Matt. 11:28 Phil. 4:6-7 What request did she ask of the Lord? 1:11 What promise did she include with her petition? 1:11 What transformation do you see in Hannah after her communion with the Lord? 1:18 What must she have received? 1:17 What had happened to the burden of her heart? Psalm 55:22

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

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

A Great Provision 1:19-27

The Lord hears and provides for His own. Hannah experienced His providential care. How do the following references emphasize His provision for His children? Lamentations 3:25 Psalm 84:11 Rom. 8:28 Hebrews 11:6 Too often our promises and good intentions made in times of stress are forgotten when God



Edited by Mrs. David C. Hanson

LET'S ALL GO TO BIBLE SCHOOL!

(The following article was contributed by Mrs. Nels Pedersen who is Sunday school superintendent at St. Paul's Lutheran, ALC, in Minneapolis.)

"We've done it this way for forty years . . . we can't change now!" Does your program of Bible school reflect this thought? Will Bible school in your congregation follow the same pattern as last year . . . and the year before that . . . and the year before that? Is it planned to reach the greatest number of people at the best time with a program that will meet their needs? Is it time to think of changing the Bible school program in your church?

You might consider an evening Bible school, with classes for all ages, including children, parents, grandparents, aunts and uncles. Congregations that have tried this plan have reported satisfaction from all.

When should this type of Bible school be in session? One church found Holy Week or spring vacation to be a good time; others plan for the weeks immediately after school is dismissed in June. You might want to consider the weeks preceding the opening of public school. Bible school could end with a Rally Sunday that would start the fall quarter of Sunday school. Most churches limit the sessions to a two-hour period with the program lasting one week. 7:00 p.m. to 9:00 p.m. may work out well if there are many young children in the congregation, but each church will have to adjust the time to suit congregational needs.

Who shall teach? Why not give the Sunday school teachers a chance to attend the adult sessions? This might be an opportunity to use those talented folks who, because of schooling, job schedules, or small children, find themselves unable to serve for a full year in Sunday school.

How about materials? Most D.V.B.S. materials are planned for a two-week period with two and one half hour sessions. One publisher offers a one-week program. With careful planning it can be adapted to a two-hour session. Perhaps instead of prepared Bible school workbooks, you might want to use a film series on the "Life of Christ," "Life of Moses," "Life of Paul," etc., along with Bible drills and memory aids. Teaching sessions must be very carefully planned if handwork is to be included in a two-hour period.

In our congregation, Family Bible School was held the third week in August, 7:30 p.m. to 9:30 p.m., Sunday through Friday. The week opened with a general assembly for a brief worship service, after which everyone went to class. The division of students followed the same plan as the Sunday school departments. On succeeding evenings, each department planned its own worship service until Friday when the whole Bible school met at the end of the session with each class presenting a Bible verse, a song, or other testimony as a thanksgiving to God.

Now, what were the adults doing during those two hours? One year, our teacher was an evangelist who showed slides of his missionary travels for the first twenty minutes and followed this with an evangelistic message. Another year the speaker was a Bible school teacher who used slides, Bible study, and discussion. It has been suggested that some year we have a different speaker each evening to present Christian responsibility in various areas. Family living, finances, health, vocations, recreation, education are topics that have been mentioned. Many congregations have Christian laymen who would be happy to share their experiences in the business world and make helpful suggestions for daily living.

What are some of the advantages of Family Bible School? The plan ministers more to the whole congregation, though it may not serve the community as well. The evening hour makes it possible for the whole family to attend. Availability of transportation makes recruiting of more and different teachers possible—even husband and wife teams. Since Bible school is not concentrated Sunday school, there is an opportunity to cover important areas of teaching not attempted on Sunday mornings. The value of the fellowship of the families attending the sessions cannot be measured.

BIBLE VERSES

"For whatever is born of God overcomes the world; and this is

the victory that overcomes the world, our faith" (I John 5:4).

"And this is the testimony, that

God gave us eternal life, and this life is in his Son. He who has the Son has life; he who has not the Son has not life" (I John 5:11, 12).

REPORT ON THE EASTERN DAKOTA DISTRICT BIBLE CONFERENCE HELD IN FARGO

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

Indeed, the Eastern North Dakota District Bible Conference was a rich blessing to all who were privileged to attend. We could say with the disciples of old, "Did not our hearts burn within us?" as the Word of God was faithfully given to us by His ministers.

I believe we were properly prepared for our conference by the pastoral conference which preceded it. We of the host church enjoyed the wonderful Christian fellowship with all the pastors and laymen who ministered to us. There seemed a great reluctance to go home at the close of the conference.

We were blessed with beautiful weather all through the conference. Our theme was "Obedient to the Heavenly Vision" (Acts 26: 18, 19).

All the messages were on this theme and each session was followed by a question period which was truly helpful. This atmosphere of Christian fellowship seemed to me to be a perfect picture of the real way the Body of Christ should work—each doing his or her part to further the gospel of Christ until His return.

Because I was of the host church and had kitchen duties I missed some of the messages, including those of Dr. Uuras Saarnivaara from our theological seminary. He spoke on doctrine and teaching, using the book of Revelation.

Pastor Arnold Stone, Fridley, Minn., spoke on the "Prophetic Vision." He also used Revelation as his text. He spoke about the rapture of the body of Christ out of the Great Tribulation period. I heard all but his first message and I was thrilled by his interpretation of this Scripture.

Another of our guest speakers was Mr. Odell Kittelson, missionary for the World Mission Prayer

League. He spoke on the "Missionary Vision." He said that the way in which we are obedient to our vision shows what we think of Christ Jesus. He also said we should always relate our preaching to Calvary. Missionary Kittelson used the greatest missionary outside of our Lord and Savior Jesus Christ, the great apostle Paul, as an example for his message. He said, among other things, "If we don't have our hearts open to human needs we are not like Jesus Christ. But we must always be careful to present salvation along with helping those less fortunate than ourselves." I had the privilege of meeting Mr. Kittelson personally during a noon meal and he was so nice to talk to and very helpful in talking about missions.

Pastor Everald Strom of the Triumph Lutheran Brethren Church of Moorhead, Minn., spoke on Christian education. He used as the illustration of his message this picture. Just imagine a doorstep covered with children and their toys. You approach the door but you must be very careful not to step on small hands. He did such a beautiful job in picturing this illustration that I could almost see fat little fingers before me. All through his message he returned to this illustration to remind us that we must as Christian workers come down to the people's level to present Christ to them. The basis of his message on the saving Lamb was taken from the story of Abraham and Isaac where Isaac asked the question, "Behold the fire and wood, but where is the lamb for the burnt offering?" (Gen. 7: 22b).

Mr. Strom said that young people, children as well as adults, are asking for this lamb. We the teachers must show them Jesus Christ, "the Lamb of God that taketh away the sin of the world" (John 1: 29b). He went on to say that we, too, must behold Him if we are to help others. This speaker also discussed Sunday school material—what evangelical lessons could be had and the hope of more in the near

future. He was very helpful in the question period that followed his message.

In answer to questions he suggested it would be better to combine age groups in Sunday school rather than use unqualified teachers. He pointed out that much material is geared to this situation. As to material, he suggested that if other than Lutheran material is used, the Lutheran doctrine could be added by the teachers. He said, "Let us be Lutheran." I'm sure all of us who listened to this speaker were challenged anew to present the Lamb of God to all everywhere.

Pastor H. Albert Larson, Tioga, N. Dak., spoke on the "Heavenly Vision in Our Homes." He used as his text II Timothy 1: 3-7. He gave the following as illustrations of the standard Christian home: Adam and Eve (Gen. 1: 26-31). They produced men like God. From this home came Seth, the forerunner of Christ. Also given as examples were Abraham and Sarah, Noah and his wife, and Jesse's home from which came David, an ancestor of Jesus. Zacharias and Elizabeth had a godly home from which John the Baptist came. Then he mentioned the home of our Lord, that of Joseph and Mary. He said that many fine standard Christian homes are made up of single people, such as Lazarus, Mary, and Martha.

—Mrs. Arnold Jodock

MY EASTER PRAYER

May you walk a little surer
On the path that lies before,
May you see a little clearer
May you trust a little more.
May you come a little closer
To the Lord of love divine,
That your heart may sing for glad-
ness,
Is this Easter prayer of mine.

—Author Unknown
(from *Prayer Poems*)

Bible Versions

Dr. Uuras Saarnivaara

Part I

The following article is the first part of a paper given at the pastoral conference in Fargo in March. The entire dissertation will be published in the next few issues of THE LUTHERAN AMBASSADOR, preparatory to the Annual Conference.

THE Bible is the inspired Word of God which testifies of itself: "All [RV: Every] scripture is given by inspiration of God [RV: inspired of God], and is profitable for teaching, for reproof, for correction, for instruction in righteousness," as we read in II Tim. 3:16. And II Peter 1:21 testifies: "For no prophecy ever came by the will of man; but holy men of God spake moved by the Holy Spirit." The Bible has a supernatural origin. But the divine inspiration operated through human channels, using the holy men whom God chose for this purpose as they were, with their peculiar characteristics and gifts. The channels were already a fact, and the divine message was given through those channels.

Original Texts

To the channels belonged also the languages that were used. As we know, most of the Old Testament was written in the Hebrew language, and some parts of Daniel and Ezra in the Aramaic. The entire New Testament was written in the Greek language. Hebrew, Aramaic and Greek are the original languages of the Bible. When the Bible says that "all scripture is inspired of God" it naturally means, strictly speaking, the original autographs, not the later copies, which contain typographical and other errors, neither translations.

Oldest Versions

The oldest version of the translation of the Bible was the Septuagint (LXX) or the Greek translation of the Old Testament prepared in Alexandria, Egypt, about 300-280 B.C. It has its name from the old tradition that it was prepared by 70 learned Jews (more accurately, 72). It is not an accurate translation, and it contains many variations from the Hebrew text. It was the only Greek version in the Apostolic Age, and the New Testament writers used it in quoting the Old Testament. In the second century A.D. Aquila, an Alexandrian Jew, prepared a new translation of the Old Testament to correct the inaccuracies of the LXX. His translation was very literal and was highly valued by the Jews. At the close of the first century a Syriac translation, called the Peshitta, was prepared in Edessa, Mesopotamia. It is the most ancient version of the whole Bible (only 2 and 3 John, II Peter, Jude and Revelation are missing). After that, a Latin version of the Bible, called Itala was prepared, but it had more and more errors. The bishop of Rome asked Jerome (Hieronymos) to revise it. He prepared a Latin translation of the whole Bible, the O. T., with the help of some Jewish scholars, c. 400 A.D. No other version has had an influence comparable to the Vulgate of Jerome. For more than a thousand years it was the parent of every version of the Scriptures in western Europe. Even in our time, the Roman Catholic English versions of Rheims and Douay are based on the Vulgate. In 1592 the Roman Church published a revision of the Vulgate, and it is still now the standard Roman version.

Wycliffe's Bible

Parts of the Bible were translated in early times into the Anglo-Saxon language, but the first complete translation of the whole Bible into English was the one prepared by John Wycliffe and Nicholas Hereford of 1380 A.D. It was made from the Vulgate. This version was circulated by copying it by hand. When John Gutenberg invented the art of printing, the first book printed was a Latin Bible in 1455.

Reformation Versions

William Tyndale was the first man to begin to translate the Bible into English in the Reformation period. Because of persecution he had to leave England. He completed his New Testament translation in Germany, and it was printed in 1526 at Worms, the city where Luther was before the Diet in 1521. William Tyndale revised his translation later, and he also translated considerable parts of the Old Testament before he was strangled and burned in Antwerp in 1536. His last words were: "Lord, open the king of England's eyes." Tyndale was the first English translator who went back to the Hebrew and Greek text. Although the papists denounced Tyndale's translation as unreliable and full of errors, it was so good that it was not greatly improved for several centuries. The orthography, of course, has changed considerably since his time.

Myles Coverdale translated in 1535, about a year before Tyndale's death, the whole Bible from the Latin Vulgate, however, using in his New Testament translation Tyndale's version.

The so-called Great Bible of 1539 was the first authorized English Bible. It was little more than a revised edition of Tyndale's and Coverdale's versions. The king authorized its publication. So soon was Tyndale's last prayer heard, in this sense. When the king was asked to authorize it, he inquired if any heresies were maintained thereby. He was assured that that was not the case, and so he said: "Then in God's name let it go

forth among our people.”

Some leaders of the English Reformation fled to Geneva in the time of queen Mary Tudor, called the “Bloody Mary,” and prepared there a translation of the Bible which they took with them when they returned to England after the ascension of Elizabeth I in 1558. This version is known as the “*Geneva Bible*.” It had five *peculiarities*: (1) It was the first English Bible in the Latin or Roman type. (2) It had the text divided into verses. (3) It rejected the Apocrypha. (4) The words that do not occur in the original were printed in italics. (5) It had marginal notes designed to clarify obscure passages, and they had a strongly Calvinistic bias. This Bible was for about 60 years the most popular English Bible. The English *Roman Catholic* refugees in France prepared there their own English version, known as the *Douay Bible*, of which the *New Testament* was published in 1582 and the *Old Testament* 1609–10. It is still now widely used among English-speaking Catholics.

King James Version

The Calvinistic character of the explanatory notes in the Geneva Bible made it the Bible of the Puritans. Others felt a need of a new version. 47 scholars, a part belonging to the Anglicans, a part to the Puritans, were given by king *James I* the task to prepare a new translation of the Bible. They were given the instructions that no marginal notes were to be added, except for the explanation of Hebrew and Greek words, that divisions of chapters should be changed as little as possible, and that differences of opinion should be settled at a general meeting. The 47 scholars were divided into six companies, each of which prepared a portion ascribed to it, and the whole body revised them. Bibles in other languages, such as French, German, Italian and Spanish, were used as a help. Tyndale’s translation had a definite influence on it. The version was authorized by king *James* in 1611. From that time on it has been com-

mended for its “masterly English style, its grace and dignity,” as well as “its accuracy and strictest attention to the letter of the text.” Despite the fact that revised English versions have been published, the majority of English-speaking people still cling to the Authorized or King James Version. In quite recent times, however, it is reported that the sale of this version has declined considerably, and that people have been turning to more modern versions.

MALAGASY STATESMAN PRAISES NORWEGIAN MISSIONARY SERVICE

Tananarive, Madagascar (LWF) — The Vice-President of the Malagasy Republic, Calvin Tsiebo, has expressed warm personal appreciation for the educational, medical and welfare work that the Norwegian Missionary Society has been carrying on in this country for almost a century.

He did so during a courtesy visit paid him here by the Norwegian ambassador and consul general. “The Vice-President had tears in his eyes as he recalled memories of Norwegian missionary friends,” reported Ambassador Nic. A. Fougner.

The incident recalled the story that when Calvin Tsiebo was an infant, his life was saved by a Norwegian-American Lutheran missionary. Born on a day regarded as very unlucky, he had been abandoned on an ant hill by his parents.

He was rescued and reared by Dr. J. O. Dyrnes, a medical missionary of the former Lutheran Free Church, a U.S. body of Norwegian origin. Dr. Dyrnes was loved and respected throughout Madagascar for his untiring sacrificial efforts to help the sick and suffering.

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

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Project. Mrs. Ron Gravgaard gave a presentation on the Nogales Mission. The Cradle Roll project was presented by Mrs. Alfred Sundhagen, district Cradle Roll secretary. Mrs. Halvorson briefly discussed My Missionary for a Day, Church Extension, and the General Fund of the WMF.

The closing hymn, “When I Survey the Wondrous Cross,” was sung by all. The Lord’s Prayer was prayed in unison. The offering was sent to the General Fund.

The St. Olaf Ladies Aid served the afternoon coffee hour with the proceeds going to the Mission Scholarship Fund.

—Mrs. R. Gravgaard, Sec.