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Vol. 5

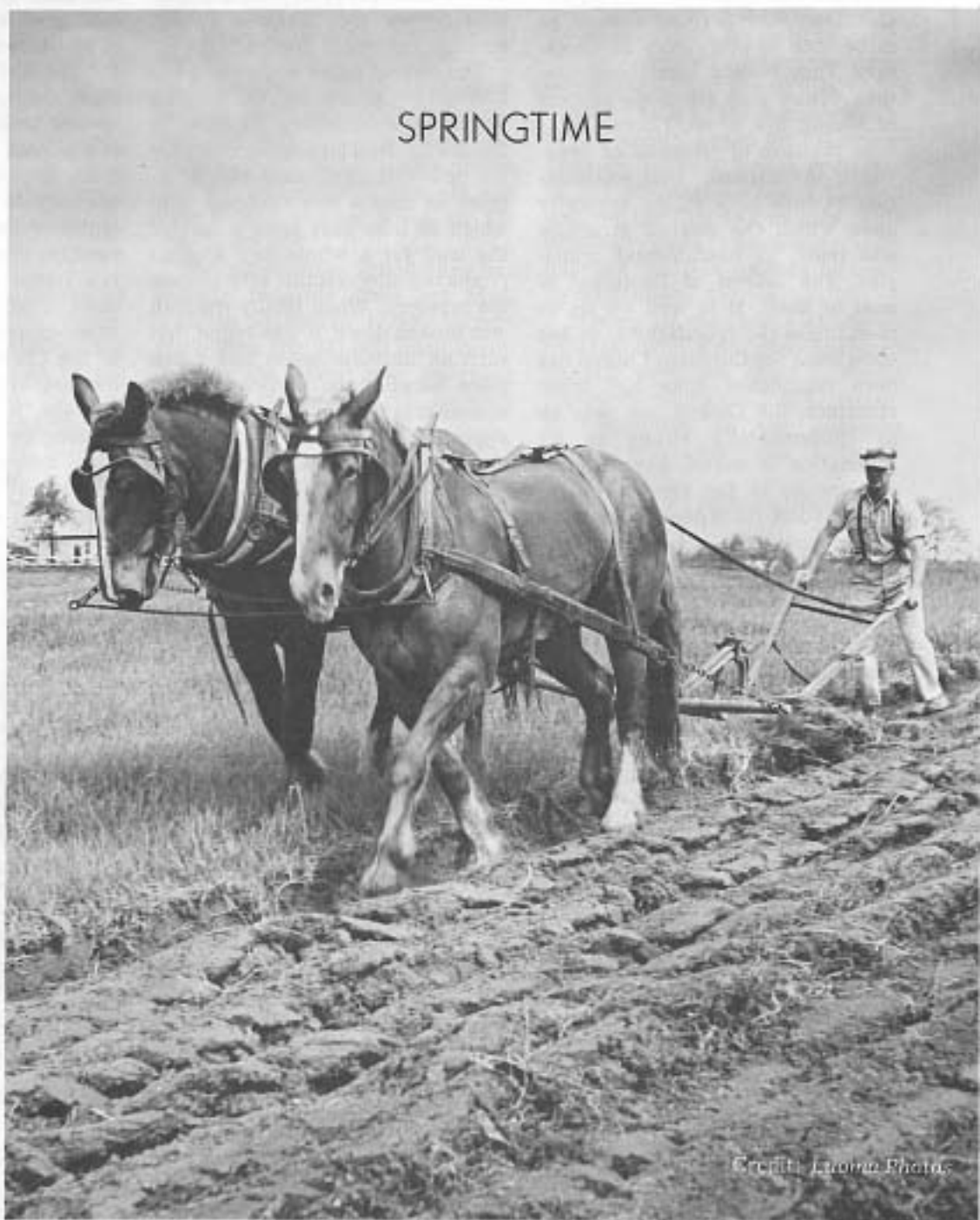
April 4, 1967

No. 7

# ***LUTHERAN***

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SPRINGTIME



Credit: Luoma Photo.



## According to the Word

### FOUR PILLARS OF CHRISTIANITY

#### Acts 2:42

In order to determine the real strength of a structure, the most productive process is to examine the foundations. Rochester's Mayo Clinic, when they built the original unit, built such a foundation so as to be able to add floors as necessary. They built a sure foundation then... now they are in the process of adding five or six floors.

In the case of religious or benevolent institutions, that examination extends back to the authority upon which the original structure was built: its fundamental principles. The season of Pentecost is near at hand. It is well for us to re-examine the foundations, to see upon what the Christian Church has been established. Like any other structure, the Church can only be as fundamentally strong as its foundation is sound. Even though age speaks to the veracity of an organization, there needs to be more than longevity to keep it strong and virile.

The first pillar is that of **STEADFASTNESS TO DOCTRINE**. Probably there is no department of life that is so full of illustrations of the truth of the adage "A rolling stone gathers no moss" than in the religious department. And people who have their "feet planted firmly in the air," regarding sureness of doctrine, are most often extremely unhappy about it. They not only gain no spiritual strength, but are filled

with uneasiness and anxiety. One of the explanations for sea sickness is that of the feeling of non-support, the feeling of falling. Even when such a person gets on solid ground, the feeling persists. The early Christians didn't have that uncertainty of experiences, rather they were **STEADFAST** in faith and doctrine... thus they became strong, through continual application.

The second pillar is that of **FELLOWSHIP**. When Sir Christopher Wren was demolishing the ruins of the old St. Paul's to make room for his new cathedral, says Mr. Spurgeon, he used a battering-ram with which 30 men beat upon a part of the wall for a whole day without producing any visible effect upon the masonry. When finally the wall was broken down, it was found that such an intimate union had taken place between the particles of the mortar that it had become like solid stone. This was due to the similarity of the natures of the mortar and the stones. Lime is the bond between mortar and stones; fellowship is the bond between member and member. What did Christ have to say about this? "That they may be one; as thou, Father, art in me and I in thee, that they also may be one in us." This bond, however, doesn't push each into an identical mold, but we each have our individual characteristics. It is not the kind of uniting which, like in the petrifying of wood, demands a complete change of characteristics; but rather like what happens in the grafting of one tree to another: they retain their

individual characteristics but produce uniformly good fruit.

The third pillar is that of **BREAKING OF BREAD**. This ties in closely with the second pillar. Scripture puts much emphasis on the breaking of bread together, and of supping one with another. Unless this kind of fellowship exists, how can there be the knitting together of spirits with the Lord? It is with the feeling of confidence and esteem that one invites a friend to "break bread with him." Through this simple act of hospitality and fellowship, walls of animosity often crumble. It was an unwritten law of the Greeks that even if registered enemies met at the table of a mutual friend, neither of them should show anything else than the utmost courtesy. In the establishing of the Christian Church, it was in the breaking of bread that there was the "level spot" for all. In this meeting on common ground, all personal interest became the common interest, all good became the common good; all personal sorrow became common woe.

The fourth pillar is that of **PRAYER**. Even as all the other pillars are dependent upon the other, so this one depends on the other pillars. Thus it also springs out of a common need—for prayer is the spontaneous expression of the human heart; it is the "soul's sincere desire uttered or unexpressed." Nothing has been found that could permanently suppress this divine impulse: it may lie dormant for

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# THE LUTHERAN DOCTRINE OF BAPTISM

by Pastor A. L. Hakonson  
Faith, S. Dak.

## Part II

### THE COVENANT OF BAPTISM

THE basis of baptism is that God wants to save all. "God will eth that all men should be saved and come to the knowledge of the truth" (I Tim. 2:4). God will effect His plan of salvation where no barrier is placed in His way. In the case of the infant, we have a quiescent will. In the adult we have a barrier of a depraved will. Our covenant relation is God and us. God is faithful, though we may fall. If we through the working of the Holy Spirit open up the barrier, the influence of God will come in again. Thus, for the baptism of adults there must be instruction consisting of (1) knowledge of the way of salvation, (2) assent, (3) and a full surrender. These requirements being fulfilled, God gives remission of sin and the gift of the Holy Spirit, which implant the seed of faith. The Word of God connects the gift of forgiveness with baptism (Acts 2:38 and 22:16). The gift of the Holy Spirit is joined to baptism (Acts 2:38; I Cor. 12:13). Baptism also unites us to Christ (Rom. 6:4, 5; Col. 2:12). Some may point to the experience of Cornelius receiving the gift of the Holy Spirit before baptism. This was God's way of demonstrating to the disciples that the Gentiles were to be accepted.

Infant baptism was attacked in the Early Church for intellectual reasons. The view crept in that if you fell away from your baptismal covenant, it was impossible to be converted again. Therefore, the result was to postpone baptism even

until the death-bed experience. Christ has instituted baptism. Neither infant nor adult is enjoined, simply baptism. He has left it to the Holy Spirit in the Church, based upon the Word of God, as to mode and manner (Jn. 16:13). The Church Fathers of the first century emphasize that the apostles baptized children. None ever deny this fact. Jesus has not said when and where the act should be administered. He has left that to His church under the guidance of the Holy Spirit (Jn. 16:13). The Lutheran Church baptizes both infants and adults according to the Word (Matt. 28:19-20). Jesus instituted baptism in the name of the Father, Son and Holy Spirit. There is the question of innocence. Some say children belong to the kingdom of God, but God says the kingdom of God belongs to the child (Mk. 10:14), not that they belong to the kingdom of God. We are all born in sin, so children need this baptism also (Ps. 51:5). John 3:6 says, "That which is born of flesh is flesh," and Eph. 2:3 says, "We are all by nature children of wrath."

But we may ask, are children susceptible to the gift of baptism? Scripture names repentance and faith as conditions upon which baptism can have any saving effect upon the one baptized. Some argue, "They can't believe," so postpone it.

The plain words of Jesus are opposed to this train of thought. The ordinance of Jesus has been turned upside down by the opponents of infant baptism. Jesus says in Matthew 18:3 that we adults must repent and become as little children in order to enter the kingdom of God. Furthermore, in Mark 10:15 He says that "whosoever shall not receive the kingdom of God as a

little child shall in no wise enter therein."

But the opponents of infant baptism say that children must become like adults to enter the kingdom of God. Infant baptism is thus the expression of how free and unmerited is the grace of God.

It is true that if a child falls away from his baptismal covenant, he must be truly converted through repentance of sin and faith in Jesus Christ. It is not true that he retains a germ of his baptismal grace so that he does not have to repent. We have the example of the Prodigal Son (Lk. 15:17-20). God is always faithful to His part of the covenant. The baptized child needs nurture, guidance and awakening. Daily repentance on the part of the baptized Christian is necessary.

May we then recapitulate the reasons for infant baptism.

1. Old Testament circumcision, as a type of baptism, is fulfilled in infant baptism (Col. 2:11, 12).
2. Children form part of the nations (Matt. 28:19, 20).
3. They are by nature sinful and need God's grace as well as adults (Jn. 3:3-6; Ps. 51:5; Job 14:4; Eph. 2:3).
4. Christ has commanded them to be brought to Him and we obey this command by baptizing them and teaching them (Mk. 10:13-16).
5. Christ says of little children: "Of such is the kingdom of heaven" and they have, therefore, the right to receive the sacrament of baptism (Mk. 10:14, 15).
6. Children (infants) have the capacity and receptivity for faith

*[Continued on page 12]*



Edited by Mrs. David C. Hanson

Pastors, Sunday school superintendents and teachers, Bible school teachers, and anyone else interested in the teaching program of the church (wouldn't that include every Christian?) will appreciate a new little book entitled *Nineteen Ways to Teach More Bible and Reach More People This Summer*. Published by Gospel Light, it offers practical ideas at a practical price (50¢). We have their permission to use the portion entitled:

#### BACKYARD VACATION BIBLE SCHOOL

It is no secret that many thousands of children across the country will not attend a VBS held in the church. The reasons are many: personal indifference, parental disinterest (or outright disapproval), lack of transportation, or direct opposition by their own religious leaders, are only a few.

As a solution to this problem some imaginative churches and individuals have begun to take VBS where the children are. They are conducting backyard (or frontyard, patio, carport) Vacation Bible Schools at the homes of interested church members. The fact that sessions are usually quite short and are conducted in a nearby home quickly overcomes most parental objections. Such backyard schools are quite informal, and the emphasis is upon Bible stories, lively singing, and simple craft projects.

Sometimes the schools are held one day a week and sometimes every day for five or ten days. Sometimes classes are in the morning, sometimes in the afternoon.

The majority of children attending backyard Vacation Bible Schools are from unchurched families, so there is opportunity for excellent local "missionary outreach." In many instances children have been won to the Lord and entire families have been brought into the church.

In Canada's Quebec Province, two sisters have been conducting such schools for seventeen years, reaching hundreds of children each summer. Last year, for example, they held 17 schools in 10 weeks in a radius of 100 miles, reaching 700 children. Since their section of Quebec is bilingual, many of the schools are conducted in both French and English.

Some backyard sessions follow an informal club-type of program with a condensed schedule stressing Bible lessons and missionary education. Workers feel that more parents are willing to let their children attend shorter sessions and workers can direct more than one backyard group each day. For example: in Fort Collins, Colo., some workers from the First Baptist Church meet with four different groups each day—two in the morning and two in the afternoon. The hostess who offers her yard welcomes and dismisses the children and also serves light refreshments.

The regular Vacation Bible School curriculum is easily adapted to the somewhat specialized needs of these schools. The most frequent variation is in the time schedule.

In Norwood, Mass., three young sisters have conducted frontyard classes for neighborhood children for several years with surprising results. "I didn't think it would work," commented their mother. Carol was 9, the twins, Betty and Susan, were 11 when they first began the school. Except for their mother's help in providing cookies and punch, the three girls have led the classes without aid. The first two years they met only one afternoon a week; then they began to meet daily for a week.

They played sacred records on a portable hi fi as the children gathered and registered. The girls used visualized songs to teach and encourage singing and the twins provided ukelele or autoharp accompaniment. So interested were the neighborhood children in the Bible story that when a rainstorm came up suddenly one day, none of them left. All 53 crowded in the 12- by 14-foot livingroom.

In New York a newly organized church met in a community hall on Sunday, but had no buildings or equipment to use during the week. The church was determined, however, to have a Vacation Bible School. One family offered its backyard. Actually, the double car garage had to be used for pre-schoolers, the rumpus room for primaries, and the basement and patio for juniors. When attendance jumped to 87 another neighborhood garage was offered! Here was a case where a successful VBS was the beginning of a fast-growing Sunday school.

Across the country the results of Backyard Vacation Bible Schools tell a never-ending story. And with the population still exploding, there is unlimited opportunity to reach boys and girls for the Lord Jesus Christ through VBS evangelism.



## Luther League Activities

Edited by Jane Thompson



Marvin Haara is a student at Free Lutheran Seminary at Medicine Lake. His article is one in a series of articles explaining why a certain type of job or school was chosen by a young person.

\* \* \* \* \*

I chose to attend seminary because the Lord spoke to me in a very definite way in my senior year of high school. I had felt the call of the Lord in my early youth

when at Bible camp back in Michigan where Pastor Herbert Franz was the director. It was there that the first thoughts of entering the ministry occurred.

I was contemplating going into the bookkeeping field until the Lord spoke to me in such a way that I did not have peace until I yielded my life to the Lord and obeyed the voice within me telling me this was the Lord's will. I asked the Lord to lead and guide in some specific way. I prayed about this and in three specific instances the Lord spoke to me. The third time I yielded my life to the Lord's service. Then the peace of God came to me.

I chose this seminary because I felt the Lord was leading me here the first time I heard about it. I can say that it was the Lord leading me in my decision to attend Augsburg College, because it was there that I was introduced to the Association.

I truly thank the Lord for our seminary and for all it has meant to me. It is preparing me for the Christian ministry because of its emphasis on the pure Word of God. I am thankful for the blessing I have received from the fellowship

at the seminary and also from the Association as a whole.

My prayer is that the Lord may speak to young people to enter this seminary and prepare for the Lord's work. We truly need workers to labor in the harvest field and bring souls to salvation in Christ.

I will close with Philippians 3:9 which has meant much to me. "That I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Marvin Haara

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### NOTICE OF ANNUAL CONFERENCE

The fifth Annual Conference of the Association of Free Lutheran Congregations will be held in Fargo, N. Dak., June 14-18, 1967. The host congregation is St. Paul's Lutheran Church, Trygve F. Dahle, pastor.

Sessions will be held at Oak Grove Lutheran High School and provisions for lodging will be available there also.

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"While we were yet helpless, at the right time, Christ died for the ungodly" (Rom. 5:6).

"But we preach Christ crucified, a stumbling-block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (I Cor. 1:23, 24).

"Having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross" (Col. 2:14).

*Kalispell, Montana in 1967*



# NEWS

## of the Churches

### Hatton, N. Dak.

It is now some time since we sent in news items from the three churches in our parish so we will do it at this time. Maybe that will encourage other churches to do likewise. We all enjoy reading news items from other sister congregations of our Association as to what is going on in your churches.

Our parish consists of Zoar of Hatton, Ny Stavanger of Buxton, and Valley Free of Portland. We work closely together in our churches. We have a Parish Family Night which meets once a month, rotating in the three churches. We enjoy this fellowship and get to know many of the members from the other churches. We have few young people in our churches, so we have a Parish Luther League which also meets once a month, interchanging in the three churches. We also have a parish choir of about 30 voices which meets once a week in Portland under the able direction of Mrs. Henry Hanson. Mrs. Bernhard Nelson is our accompanist. At present we have four of our members at the Association Bible School and Seminary. At Christmas we sang a beautiful cantata entitled "Music of Bethlehem." We are at present rehearsing a missionary cantata entitled "The Greatest Story Yet Untold" by Eugene Clark. We expect to have this ready by late spring, and hope to sing this in several places.

Zoar of Hatton has beautified its church by installing a new carpet in the chancel and down the center aisle. They have also installed a new altar railing and kneeler. We know that the furnishings in a church are not the important thing; but a beautiful church does attract more people to come to church, and thereby they come under the influence of the preaching of the Word of God.

Ny Stavanger of Buxton has installed new rest rooms in the basement of its church, and has also remodelled its kitchen. Each fall they have a Mission Day in which the importance of missions is stressed. Last fall their mission offering amounted to over \$1200. To God be the glory! Evangelist Nels Pedersen also had a week of special evangelistic meetings there last fall, which was also a parish endeavor.

Valley Free of Portland is a comparatively new congregation. Most of the members came out of the Aurdal Lutheran Free Church and the congregation was organized in 1962. A church building was purchased at Clifford and moved to its present location in Portland where a basement had been constructed as well as a large entryway which was added to the church. This winter the men have been busy completing the basement. The ceiling has been finished and the wiring has been completed, as well as new light fixtures installed. The kitch-

en is fully equipped, and the basement also includes modern rest rooms. Just completed also is a loud-speaker sound system throughout the church, which was donated by Mrs. Marie Amb. All this has been done by a very few interested and dedicated members.

On December 10, the Association Bible School choir visited the Hatton parish and presented a fine inspirational program of song and testimony at the Portland church.

The Eastern North Dakota District Bible Conference was held in Portland, March 29-31. The other churches of the parish helped with the serving and with the housing.

Pastor Hans J. Tollefson is serving the parish.

—Corr.

### NORMAN LUTHERAN CHURCH TO HOST WMF MEETING

The Western North Dakota-Eastern Montana District Women's Missionary Federation Spring Workshop will be held on Tuesday, April 18, at the Norman Lutheran Church, rural Tioga, N. Dak.

Registration begins at 1 o'clock with the program at 1:30.

A Bible study on the theme "Holding forth the Word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. 2: 16) will be given by Mrs. Knute Jore, Culbertson, Mont.

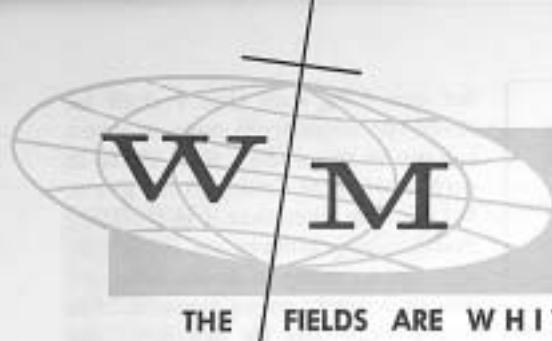
Special musical numbers, the WMF projects, and other interesting numbers are planned for the program.

We encourage all interested persons to remember this date.

Mrs. R. Gravgaard

### FARGO CHURCH TO HAVE RADIO BROADCAST

St. Paul's Lutheran Church, Fargo, North Dakota, has begun sponsorship of a half hour radio program which is heard every Sunday afternoon from 12:30 to 1 o'clock on Station KFNW, 900 kilocycles. The congregation, served by Pastor Trygve F. Dahle, invites listeners to this Gospel program.



# WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST



### IGUACU FALLS

This famous falls is only 200 miles from our mission headquarters. It is greater than Niagara Falls, yet completely unharnessed. How much tremendous unharnessed energy yet abounds in this world. And how much tremendous spiritual energy is yet unharnessed among God's people. So many are yet pouring themselves out in wastefulness and unconsecrated living. What great worldwide tasks could be done for God if we would but let Christ be and control all the power of our lives.—Pastor J. H. Abel



Pastors Grothe and Abel look over plans for the educational unit of the church in downtown Campo Mourao with the contractor.



Pastors Grothe and Abel and little Joel Grothe with Sebastiao, Brazilian contractor of the church in Campo Mourao.



Two Brazilian men working on the Lar Parana churchyard. In the background, far right, is the future site of our Bible training school where construction will soon begin on our first unit.



## I HAVE A QUESTION

**Question:** How far should an AFLC Sunday school, with limited space and facilities, go in admitting into its school children of non-member families?

**Answer:** This is a question which could be posed by many a Sunday school in the AFLC. The churches are often small and it has been our observation that the Sunday school is often far out of proportion to the adult membership. Facilities are taxed to the limit, and it is a situation difficult to deal with; but it is a wholesome situation. It is a compliment to your Sunday school. People have confidence in your Sunday school and in what you teach, and so they send their children to you. What are you to do?

By all means, you must admit them. Make whatever provision you can so as to operate as efficiently as possible under the circumstances. Here is the mission field of the individual local congregation. That congregation has a future whose Sunday school is crowded right into the furnace room. Try hard to get more room, have two Sunday schools, or whatever else you can do in order to serve these little people. Children have undying souls, and must be taught in the Word. They are brought to you, and you dare not refuse to take them in.

In ten to twenty years from now these youngsters of today will be the adult members of a congregation. Those who are still in the community then will belong to a church. Which church do you suppose that will be?

**Question:** Can a Christian person really be sure that he is saved before the day of judgment arrives?

**Answer:** He can. The Bible speaks pointedly to this fact. "I write this to you who believe in the name of the Son of God, that you may know that you have eternal life" (I Jn. 5:13). "He who believes in the Son of God has the testimony in himself" (I Jn. 5:10). "It is the Spirit himself bearing witness with our spirit that we are the children of God" (Rom. 8:16). We have already been given the standard by which we shall be judged; no added information will be given on the day of judgment. The facts are here; we are going to be judged by what is written. "If we confess our sins, he is faithful and just to forgive our sins" (I Jn. 1:9). "Him who comes to me I will not cast out" (Jn. 6:37). "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you shall be saved" (Rom. 10:9). This last statement is fully as predictive as it is promisory; underline the word *shall*. If the Holy Spirit witnesses in our hearts—as the Word declares—that witness is in full harmony with what is written. I prefer to trust the Word in favor of whatever feelings I may have in the matter, though I am thankful for the witness in the heart, too. But there are times that I seem to hear voices within to the effect that I am not saved. At such times I have no other recourse than to go to the Word and build my assurance on that.

There is, however, the matter of preservation. I may be saved today,

but can I be sure that I shall be saved ten years from now, or when I come to the end of life? There is such a thing as falling from grace. Let us remember that it is the Holy Spirit who preserves us. Keep giving Him a chance to do so. Take one day at a time; go on trusting Him today. Pray that He will keep you forever. Can you trust Him to do so? It is those who are careless today who will drift farther away tomorrow. Let Him keep you today, and sing in your heart "one step enough for me." God gives light for tomorrow only when tomorrow comes.

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### THE LORD MY SHEPHERD IS

The Lord my shepherd is;  
I shall be well supplied:  
Since He is mine and I am His,  
What can I want beside?

He leads me to the place  
Where heavenly pasture grows;  
Where living waters gently pass,  
And full salvation flows.

If e'er I go astray,  
He doth my soul reclaim;  
And guides me in His own right  
way,  
For His most holy name.

While He affords His aid,  
I cannot yield to fear;  
Though I should walk through  
death's dark shade  
My Shepherd's with me there.

In spite of all my foes,  
Thou dost my table spread;  
My cup with blessings overflows,  
And joy exalts my head.

The bounties of Thy love  
Shall crown my following days;  
Nor from Thy house will I remove,  
Nor cease to speak Thy praise.

Isaac Watts

(from *The Lutheran Hymnary*)





## EDITORIALS

### A PROBLEM FOR CONSERVATIVES

In writing a review of Dr. Uuraas Saarnivaara's book *Hath God Said?* (see p. 14), we find a logical occasion for writing on a subject that has long been in mind.

The problem or question is this: what degree of unity is required or possible among conservative Lutherans? Or maybe you wish to state it thus: at what point does one cease to be a "conservative" Lutheran and who decides when that point of no return has been reached?

As we said, this editorial is immediately occasioned by reading the above-mentioned book. The author of said book is unquestionably conservative. We can find a great deal with which to agree in *Hath God Said?*, but we don't endorse everything in it. The same would be true of any book by any author that purported to cover the same ground that this one does. So while some conservatives sometimes give the impression that we are all united in our approach to every Biblical interpretation, that is far from being true. There are certain basic areas of agreement (all the Bible is the Word of God, the miracles are miracles, etc.), but there are some very definite positions of disagreement also.

This poses a problem in dealing with the antagonist, the liberal theologian. That which to one conservative is a point that ought to be exploited, to another one ought not be brought up. But he, in turn, may wish to charge the liberal on a subject that to the first is no problem. The conservatives thus dispute among themselves and cannot be as united as they wish to be.

This is no doubt the dilemma facing certain organizations within the major Lutheran synods today. They are set up to combat false doctrine in their parent bodies. They are disturbed because not all conservatively minded pastors in the church are giving visible support to the movements. We suggest that one reason for this may be that while the pastors are troubled about the purity of doctrine within their churches they are afraid that they could not endorse without reservation the bill of particulars that might be raised against the church. Or, to put it another way, these pastors may not approve of all the defen-

sive (or offensive) positions that are taken in the cause of conservatism and therefore they choose to be passive for the present, at least, knowing that these movements need whole-hearted supporters rather than part-time assenters.

What we have said is our opinion. It may be wrong, but we think there is truth to it, truth which those involved will have to face, and are, no doubt, facing.

May we cite an example, perhaps not the best one that can be used, but an example nonetheless. It has to do with II Tim. 3:16. The manner in which this verse is translated is a vital issue to some conservatives. They see in some translations of the verse a denial of the truth that the whole Bible is inspired. In the respected American Standard Version (1901) the verse reads, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." The less-than-loved Revised Standard Version reads, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness." Each of these translations carries the variant reading as a footnote. The New English Bible states, "Every inspired scripture—." The beloved King James Version reads, "All scripture is given by inspiration of God," but the word "is" is in italics, indicating that the word is not found in the Greek text.

The problem is twofold. First, should the first word *passa* be translated "all" or "every"? Scholarship has been divided on the question over the centuries. The New American Standard Bible shows the conflict by using "all scripture" in the text and placing "every scripture" in the footnote. This is a problem that would probably not be solved even if the original manuscript were unearthed.

The second trouble area is the lack of the verb "is" in the Greek text. Our Dickson KJV sets forth the dilemma by reading "All scripture is given by inspiration" (the "is," remember, is not in the Greek) and placing in brackets the alternate, "Every scripture inspired."

While it is true that the word "scripture" always seems to refer in the New Testament to what we think of, it is not unreasonable to concede that a word which derived from the common verb "to write" may sometimes have brought thoughts to mind about other known writings. And there were other known writings, the apocryphal books, for instance, which weren't accepted as canonical or Biblical. Why weren't they accepted? Because they weren't "God-breathed" or inspired, in the language of II Timothy 3:16. So the possibility exists that this is what Paul was saying to Timothy, if indeed he did write it that way, "Every scripture (or writing) inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness" (ASV).

As we said above, some conservatives feel that the translation of this verse is a line where the battle must be joined. Well and good. But if they should ask us, will you sign our conservative manifesto, a

statement of particulars to which we pledge ourselves, and it included the clause that II Timothy 3:16 must always be translated "all scripture is inspired by God," we would have to decline, not because we do not believe in the total inspiration of the Bible, but because the other rendering of II Timothy 3:16 is also acceptable to us.

And so, you see, there is a fear of being backed into unnecessary corners that scares some conservatively minded Lutheran pastors, and God knows there are still many of them, and keeps them from joining actively in the movements for the maintenance of right doctrine.

The problem for conservative Lutheran Christians, then, is to agree on certain basic points which must be held at all cost and to agree not to make an issue of those things where honorable differences of opinion can exist. There is a great need for a united conservative voice in the Lutheran Church, but it will be fragmented and proliferated unless somehow the answer can be found to this problem. We haven't formulated it yet but wish all those well who are addressing themselves to this task.

Sometimes we are too quick to look for adversaries and opponents and too slow to recognize friends. In these crucial days of history when there is plenty of defection from the truth, let us pray for a double portion of wisdom to rightly handle the blessed Word which has been entrusted to us.

#### OUR HERITAGE

The Association of Free Lutheran Congregations is gradually expanding from a fellowship which had an all-Lutheran Free Church background into a much more diversified organization—diversified as to backgrounds and nationalities, but not as to purpose and emphasis. That must never be allowed to happen.

But for the purpose of reminding ourselves of the LFC heritage and acquainting those newly come with it, let us note two features of our tradition.

The first is this, the LFC never occupied herself much with doctrinal discussions. That is, she never overly defined or refined her theology. Georg Sverdrup, "patron saint" of the church, in those days prior to the unions of 1890 and 1893 insisted that it was enough that Lutherans agree on the *Catechism* (*barne-lærdom*) and the Confessions. These were sufficient, he said, and series of theses were unnecessary, ambiguous and tended to stifle living Christianity. And Sverdrup felt that if more stress were placed on teaching the Catechism with its simply stated truths this would be a powerful antidote to dead dogmatism.

Dr. Bernhard Christensen once wrote, "The Lutheran Free Church is a cooperative venture in building Lutheran congregations by means of a dominant emphasis neither upon organization nor upon the intricacies of doctrine but upon living and personal Christian experience" (from the tract "What is the Lutheran Free Church?").

And the late Rev. C. J. Carlsen wrote in his book *The Years of Our Church*, "They (the leaders) have always been of the conviction that they should emphasize a personal, vital, dynamic appropriation of the fundamental truths unto salvation rather than an intellectualistic reformulation and redefinition of theological doctrines and the attempt to secure assent thereto in the most minute details."

But it should not be concluded that this approach led to a carelessness toward the Bible as the Word of God. Far from it. The Bible was always basic and authoritative. Again we quote Dr. Christensen, "It (the LFC) is a concrete expression of revolt against ritualism and formalism, and of the desire to nourish the spiritual life in utter simplicity upon the Word of God."

The second feature of the LFC tradition is that it laid great stress on the need for individual, personal relationship to God through Christ. This has already been alluded to. At times she was no doubt accused of not giving baptism, confirmation and the Lord's Supper their proper place; but if this impression was sometimes given in the eyes of fellow Lutherans it was only because she feared the natural tendency of man to trust in outward acts rather than examining himself to see whether he is in the faith now. He who believes and is baptized is saved, her pastors insisted. The Lord's Supper, it was further held, could bring no blessing unless the participant lived in the experience of daily renewal (confession and forgiveness) with his Lord.

The LFC accepted as fellow Lutherans all those who accepted the historic Lutheran Confessions and asked that they themselves be accepted on the same basis. Individual members and congregations were free to find spiritual fellowship with sister Lutheran congregations wherever a spirit of mutual interest and emphasis existed.

We see this course as a good one to follow yet today. Our calling is not the refining of doctrine but to encourage adherence to the Word and the Confessions. We are not to fear new light on subsidiary matters while maintaining that truth unto salvation will never change. We must continue to ask of our pastors that they never step into their pulpits without the conviction that the Scriptures are the Word of God to man.

And also today, let us insist on the importance and necessity of every individual personally knowing Jesus Christ as Savior and warn that the fact of church membership does not assure that there is living faith. Care must also be taken that we never circumscribe the Holy Spirit, that is, limit the ways in which He can work out salvation in a human soul. Let no one doubt, for instance, that the Lord is able to keep one in his baptismal covenant. On the other hand, as we reverse the blessed Lord's Table may we never foster the idea that the Spirit is compelled to bestow blessing on the mere basis of participating in the sacrament.

[Continued on page 13]



# WOMEN *for Christ*

Edited by Mrs. J. G. Erickson

## THE CHRISTIAN HOME

### The Role of the Wife and Mother

by Mrs. Theo. Aasness  
Doran, Minn.

From the beginning of time the home has been the dwelling place of man and his family. The Christian home is the dwelling place of the family who trusts in Christ as their Savior and lives together in loving unity.

"For this cause shall a man leave his father and mother and shall be joined unto his wife and they shall be one flesh" (Eph. 5:31). Where husband and wife are Christ-believing and God-fearing parents, there will be, first of all, love of God, then love for one another, for friends, and neighbors. Proverbs 18:22 tells us, "Whoso findeth a wife findeth a good thing and obtaineth favor of the Lord." That sets us very high in the eyes of the Lord, so it is our duty as Christian wives to be obedient to the Word. The Bible also states in Ephesians 5:22-24, "Wives submit [meaning yield to authority or surrender] yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything."

In I Timothy 3:11, we are told, "Even so must their wives be grave, not slanderers, sober, faithful in all things." God has reasons for saying these things. He has given wives a great responsibility. I Peter 3:1 continues, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives." To be able to meet the expectancy of a Christian wife, we must have the love of Christ in us.

We cannot stop here, for our duties as Christian wives bring us into motherhood. Love is the greatest force in the world—Christian love, selfless love, the kind of love that only God can give through the Holy Spirit. Love teaches respect and godly fear. If we as mothers love someone very much, our children will feel or sense this love and in like manner love in the same way. If we have fear and respect for someone, the child will realize this fear and respect and will hold the same. If our lives are fully surrendered to the Lord, the children, in most cases, will seek and find Him as their Savior and Lord, too. "And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deut. 31:13).

A very good motto for the home

is found in Colossians 3:17. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." I find this works many times, especially if a brother or sister thinks that he or she has the harder task. As a mother, it is many times difficult to discipline children for fear of taking part in the wrong place at the wrong time, or that the child may turn against us. But not so. God says in Proverbs 29:15, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame."

1. It is a mother's duty to teach her children. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:5-7).

2. It is our duty to train the children. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Our example to our children will influence them more than our talk. Our children are the first to denote hypocrisy when we say we love God above all else and then spend our lives gathering the fleeting treasures of this life, instead of using our time, talents, and means to build the kingdom of God. "And he did that which was right in the sight of the Lord according to all that his father Amaziah did" (I Chron. 26:4).

3. We are to provide for our children. "For the children ought not to lay up for the parents, but the parents for the children" (II Cor. 12:14). Here again a spiritual heritage is of much greater value than a material inheritance.

4. The Lord wants us to nurture or bring up our children in the fear and admonition of the Lord. Some results of love and friendly reproof

are helpfulness, obedience, and control. How we need guidance from the Lord in this area in order that our children will learn a true sense of values from the vantage point of eternity. Have our children time for ball games but not for the prayer meeting? "Now therefore hearken unto me, O ye children; for blessed are they that keep my ways" (Prov. 8:32).

Love is the key to most problems. Love is patient, and what patience being a mother demands! Without patience, corrective measures are weighted with impatience, frustration, tenseness, and anger. As a result children can be fretful, nervous, upset, and ill-tempered. With the love of Christ in our hearts, we can receive patience from Him. We can be patient with impatient people, patient with rude people, selfish and "care-not" people. Love from God is the greatest force in the world; without it, life cannot be held together. In fact, without love, life is scarcely worth the living. May God help us to receive from Him the very love that enabled our Lord Jesus to go willingly to Calvary for my sins, even those of the whole world.

Resume of message given at the AFLC Bible Conference at Dalton, Minn., on February 10, 1967.

### *The Doctrine of Baptism*

*[Continued from page 3]*

- (Matt. 18:3-6). Children do believe. Jesus looked upon the receptivity of children as the example of receptivity for us as adults. Jesus pronounces a judgment upon those who hinder children from coming to Him; "better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).
7. The promise of God's grace is given to children as well as adults (Acts 2:39).
  8. The apostles baptized whole families, and children are a part of families (Acts 16:33).
  9. The Word of God says in Psalm

22:9, "Thou didst make me hope when I was upon my mother's breast." Children have the capacity for faith.

10. Paul commends Timothy as believing "from a child" (II Tim. 1:5; 3:15).

To summarize: The moment the sinner begins to seek grace, grace has already found the sinner. Because grace (Christ) searches for the sinner long before the sinner thinks of grace (Christ), baptism becomes infant baptism. Grace searches for man as soon as he is born. It is because of a misunderstanding of sin and grace that infant baptism is rejected by some people.

Thus when we baptize infants, we are in obedience to the intent of God's plan for the salvation of man as seen in the Old Testament dispensation and fulfilled in the New. We are in obedience to the Word of God also in the New Testament as concurred to and revealed by Christ and the teachings of the Holy Spirit in Christ's Church.

### **THERE IS NO NEW LIGHT!**

It was Walther who once said that the Holy Scripture is not a Tower of Babel that we have to continually add to until it finally reaches its perfection at the end of the age. Many theologians of our day have thought that the Word has needed more light. For the want of new theories and notoriety they have said that the devil, the world, and Christians should all be one. They suggest that rioting and strife are right if done with the right motives and that as such we can disobey the laws of the land. Their banality has also suggested that God never existed and that His only begotten Son is Jesus Christ. Is this the new light that we are to welcome as shed on God's Word and world? We are persuaded that any new light is of the evil one. Luther would say to the angel standing before him as he read the Word, "Get thee behind me, Satan!"

The greatest and soundest schol-

arship comes from babes, for the manifesto of Christ was, "I thank thee, Father, that thou hast hidden these things from the wise and prudent and revealed them unto babes." "Forever, O Lord, thy word is settled in heaven" (Ps. 119:89).

Pastor R. S. Persson  
Astoria, Oregon

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### *According to the Word*

*[Continued from page 2]*

years, and then spring to life in a moment of dire need.

Telegraphers tell us that often the atmosphere is so charged with electricity that no chemical battery is necessary to transmit signals. Thus it is with prayer. It springs spontaneously and makes its way to the throne of God without wires. In the atmosphere of the assembled Church, the proper conditions being established, the place is filled with that wonderful, invisible divine operation which transmits man's prayers to God.

Upon these four pillars rests the Christian Church. Every local division of the true Church must be erected upon them if it is to contribute anything to the winning of the lost in these latter days.

—Hubert F. DeBoer

# Letters TO THE EDITOR

When the announcement of this year's budget came in print many older men and women who are both God-conscious and stewardship-conscious became disturbed by the unequal distribution of the gifts.

General Fund . . . . .	\$ 40,980.00
Seminary . . . . .	30,000.00
Missions Foreign and Home . . . . .	42,000.00
Total Budget Request . . . . .	\$112,980.00

This was later reduced to \$109,980.00. This will be voted on by the Association in June. An old man said when he had figured out that the General Fund will take more than one-third of the \$109,980.00 to operate the synod which claims to consist of self-governing congregations, "Hvor berer det hen?" (Where does it lead to?) And be sure he is not alone asking this question.

Is it possible that this is the synod called AFLC, the Free, Living and Autonomous body? If it once was, surely it must now be bound, dead and frozen. Will the annual conference O.K. such unequal dividing of money given for the kingdom of God?

They will unless a fearless protest arises against it. Think of it, \$40,980.00 spent to lead a small group which must be more self-conscious and God-conscious than any other Lutheran church body. Do not say it is none of my business. Yes, it is everybody's duty

to be God's faithful stewards.

Rev. Jonas Helland  
Willmar, Minn.

*(The budget figures mentioned by reader Helland are in effect for the present fiscal year which began on Feb. 1. They were voted by the last annual conference. Add to them the amount of \$30,000.00 for the Praise Program, bringing the current budget to 139,980.00. A new budget for 1968-69 will be voted by the conference in Fargo in June. There will be ample time given then to discuss the way in which the AFLC uses its money.—Ed.)*

## MRS. JOHAN MATTSON

Mrs. Minnie Mattson, 91, widow of the late Rev. Johan Mattson, died on Thursday, February 2, in Minneapolis, Minn. She had been a resident of Ebenezer Home for a number of years.

Mrs. Mattson was a founder and a past national president of the Women's Missionary Federation of the Lutheran Free Church.

Born Minnie C. Johnson, she was united in marriage to Pastor Mattson in 1899 when he was serving a parish at Madelia, Minn. He had been ordained the year before. Mr. Mattson was president of the LFC from 1914 to 1915 and again from 1918 to 1920. In addition to Madelia, he served parishes at Battle Lake and Ellendale in Minnesota. He was active for many years in the foreign mission work of the LFC.

Survivors include three daughters, Martha Mattson, Minneapolis; Mrs. Rudolph Larson, New London, Minn.; and Mrs. Clifford Swenby, Wausau, Wis.; a son, Johan, Jr., Blue Earth, Minn.; five grandchil-

dren and seven great-grandchildren.

Funeral services were conducted on Saturday, February 4, at St. Luke's Lutheran Church, Minneapolis, and burial was in the Lakewood Cemetery.

Peace be to her memory.

## WMF Convention Offerings at Fargo, June 14 and 15, 1967

1. Wednesday morning and afternoon offerings for AFLC Bible School.
2. Mission Festival Service Thursday evening for the AFLC Seminary and Bible School Library Fund.

## Three new sets of "My Missionary for a Day" slides available to WMF Societies

1. Write Miss Eula Mae Swenson, 1609 Third Street, Fargo, North Dakota 58102, for slides and script on all three missionary families.
2. Please ask for only one set of 20 slides at one time.
3. May, October and January are the special months, but may be used at other times as well.
4. Keep slides and script together and be prompt in returning to Miss Swenson.

## WMF and AFLC Convention Housing at Oak Grove Lutheran High School, Fargo, N. Dak.

1. Convention sessions will also be held there, June 14-18, 1967.
2. Housing available at \$2 for the first night and \$1 for each additional night.
3. Would each WMF society please bring cookies for the coffee breaks at the Convention?

## Editorials

[Continued from page 10]

Our task is to strive toward living Christianity and living congregations. Where fellow Lutherans hold the same ideals and goals we ought not fear to cooperate where we can.

If we are true to our heritage, and we want others to join us because of our heritage, we have a place on the Lutheran scene. But if we prostitute our heritage, then there is no reason that any should toil and sacrifice for the mere fact of perpetuating what might then be only a mutual admiration society. The world doesn't need any more of them.

## BOOK REVIEW

Uraas Saarnivaara, *Hath God Said?*, Osterhus Publishing House, Inc., 293 pages, paperback. \$3.50.

Dr. Uraas Saarnivaara, one-time teacher at Free Lutheran Seminary, has produced a book which may be read with a good deal of profit although more Biblical knowledge is required at times by the reader than he is apt to possess, in order to achieve the greatest benefit.

He has book chapters on such subjects as Truth, Inspiration, Interpretation, the Authorship of the Pentateuch, Biblical Prophecies and the Unity of Isaiah.

Over 100 pages are devoted to "difficult passages" of the Bible. All of his explanations are interesting, but the reader should remember that in some cases other interpretations may be every whit as plausible.

I found it interesting to note that in his discussion of the creation, Dr. Saarnivaara did not venture any prediction as to the age of the earth. And he proposes the age of mankind to be probably less than 20,000 years.

Dr. Saarnivaara has some interesting things to say concerning revelation, inspiration and interpretation. In regard to inspiration, he states that Bible-believers (a favorite expression) refuse to participate in a discussion of exact means of inspiration and rather to stand on the statements of Scripture themselves.

In his section on "difficult passages," I like Dr. Saarnivaara's assertion that "the fact that we cannot now solve a difficulty in the Bible does not mean that it cannot be solved. The fact that we at the present time are unable to answer an objection does not prove that it cannot be answered."

Some readers will turn with interest to the author's consideration of the infilling of the Spirit and speaking with tongues. While the section is quite helpful and acceptable, it is disappointing that as a Lutheran Christian the writer has nothing to say about the gift of

the Holy Spirit in Christian baptism.

As those acquainted with the author will know, he is much devoted to prophecies and eschatology. His book has a section on Daniel as well as the aforementioned chapter on Biblical prophecies. Readers who share his pre-millennial views will find much that is agreeable to them, while others will look upon them as one man's understanding of prophecy.

I am no "tub-thumper" for the American Lutheran Church's book *The Bible: Book of Faith* and shared some criticisms of it in *The Lutheran Ambassador* (December 1, 1964). But in two cases where I checked Dr. Saarnivaara's references to it, I feel that he has been less than fair. Let me illustrate.

On page 73, he says, "The TALC book *The Bible: Book of Faith* says: 'The Pastoral Epistles, 1 and 2 Timothy and Titus, . . . appear in their present form to be the work of someone other than Paul. . . after Paul's death' (p. 126)." Turning to page 126 in the ALC book, we find this sentence, "There is a considerable body of scholarly opinion which suggests that while the letters include some sections which go back to Paul, they appear in their present form to be the work of someone other than Paul." Five sentences later the words "after

Paul's death" appear. Then comes the statement "The final answer to this question seems to be as yet undecided." Granted, the ALC author seems to lean toward an unknown authorship, but it is well to keep in mind the background of what was written.

A second illustration is this statement by the author of *Hath God Said?*, "Thus, this TALC book also denies that Isa. 53, etc., was a real prediction of Christ." That contention doesn't seem to be borne out by this sentence from *The Bible: Book of Faith*, page 44: "Through the sufferings of the Israelites the redemption of the whole world was coming nearer (words which Christians see fulfilled in the sufferings of Jesus Christ, who is Israel reduced to one)."

Some aspects of the technical makeup of the book puzzle me. Why use "Jh." as the abbreviation for John instead of the common usage "Jn." or "Nu." instead of "Num."? Still stranger is the abbreviation "ab." for about, in place of the generally accepted "ca." for circa.

In spite of my own criticism of this book, I am sure that many of you will want to read it and should read it.

Raynard Huglen

(See the editorial "A Problem for Conservatives" on page 9.)

### ASSOCIATION OF FREE LUTHERAN CONGREGATIONS TREASURER'S PROGRESS REPORT

February 1, 1967 to February 28, 1967

	Fiscal Year Budget	Current Budget	Total Received
General Fund . . . . .	\$ 39,980.00	\$ 3,332.00	\$ 831.42
Missions . . . . .	41,000.00	3,417.00	1,364.06
Seminary and Bible School	29,000.00	2,417.00	510.00
Praise Program . . . . .	30,000.00	2,500.00	2,560.10
TOTALS . . . . .	\$139,980.00	\$11,666.00	\$5,265.58

# CHURCH-WORLD NEWS

## **Moral, Political Decay JUDGE SAYS YOUTHS MAY KILL LIBERTY**

The growing tendency among young people toward disrespect for the law eventually could mean the end of American liberty, Ramsey District Judge Ronald E. Hachey said in St. Paul Wednesday.

"The sociologists tell us that a moral and political decay is setting in among a large segment of our society, particularly among the young people," Hachey told a meeting of union business agents.

He said he believes it started after World War II when many young men and women began to raise families and assume the responsibilities of parenthood when they were not emotionally equipped to do so.

### **"Little Attention"**

These parents, he said, showered their children with material goods, became excessively permissive and "paid little or no attention to the ideals, including respect for law, handed down by our forefathers.

"We must remind them that we have our freedoms, our blessings and our heritage because of our respect for the law," he said. "If we fail in that assignment, our vigilance over liberty might well become a wake over its corpse."

Hachey said he had been advised by automobile insurance agents that if the worsening driving record among youth continues, insurance rates for all drivers will double in the next five years.

"And all because too many parents don't know the meaning of that one little word 'no,'" he said. When a young person takes the car, "the three most basic questions are never asked: Where are you going, what are you going to do and when are you coming home?"

Increased law enforcement is not the answer, Hachey said. "There

just isn't room enough in the jails and detention homes," he said. "It's got to begin in the home."

—Minneapolis Star

## **WISCONSIN SYNOD TOPS GOAL OF \$4 MILLION BY 37%**

Milwaukee, Wis. (LC)—The Wisconsin Evangelical Lutheran Synod's offering for the expansion of its educational system reached \$5.5 million in cash and pledges on March 3, exceeding the \$4 million goal by 37 per cent.

Walter R. Bunge, controller of the Jos. Schlitz Brewing Company of Milwaukee, and national chairman of the campaign, pointed out that "we must still hear from about eight per cent of our congregations and we are optimistic that we will exceed \$5.6 million when all the results are in."

The synod-wide solicitation has been in progress since last May, with an estimated 17,000 laymen contacting the 247,000 adult members of the Synod and soliciting two-year pledges for the building fund.

More than \$2 million of the \$5.5 million has already been received in cash by the Synodical treasury and another million is expected before this year's convention of the Synod in Saginaw, Mich., August 9-16.

The fund will erect a multipurpose building at Dr. Martin Luther College, New Ulm, Minn., already under construction; a residence hall at Northwestern College, Watertown, Wis., also under construction; a classroom administration building at Milwaukee Lutheran Teachers College; and a new library at Wisconsin Lutheran Seminary, Mequon, Wis.

The offering is a part of an estimated \$10 to \$15 million expansion plan to meet a projected doubling of enrollment over the next decade in the Synod's school system which educates the Synod's

pastors and teachers.

The Wisconsin Synod with a baptized membership of 350,000 has 900 congregations in 27 states, and its congregations support 228 schools with an enrollment of 25,000 taught by 903 teachers. In addition, its congregations support eight area high schools.

## **LUTHERAN COUNCIL MOVES INTO NEW HEADQUARTERS**

New York (LC)—The Lutheran Council in the United States of America, a new cooperative agency for American Lutheranism, has established its national headquarters here at 315 Park Avenue South.

The agency began formal operations on January 3 as a successor to the National Lutheran Council and, for the first two months of its existence, used as temporary headquarters the NLC offices at near-by 50 Madison Avenue.

Moving to the new location simultaneously with the Lutheran Council were five other Lutheran groups, including the U.S.A. National Committee of the Lutheran World Federation and Lutheran World Relief.

The other organizations were the American Lutheran Publicity Bureau, the Department of Public Relations of the Lutheran Church-Missouri Synod, and the Synod's Atlantic District.

## **FINNISH LUTHERAN THEOLOGIAN CONVERTS TO ORTHODOX CHURCH**

Helsinki, Finland (LWF)—Dr. W. R. Rinne, 43, a Finnish Lutheran theologian who recently converted to the Greek Orthodox Church, returned here to deliver a series of lectures to the Theological Faculty at the University of Helsinki.

Formerly associated with the Helsinki institution, Dr. Rinne now is studying at the Theological Faculty of Thessaloniki University in Greece under a scholarship from the

Ecumenical Patriarchate in Istanbul.

In an interview here, the theologian stressed that his conversion to Orthodoxy was not the result of a sudden decision but came after long interest and study. He commented that he was pleased that Lutheran Archbishop Martti Simojoki of Finland had understandingly accepted his move.

Dr. Rinne completed his doctoral thesis last fall at the Abo Academy in Turku, Finland. Earlier he studied in the United States and last year toured the Near East with Archbishop Paavali, leader of the Finnish Greek Orthodox Church, taking part in several Orthodox meetings.

### THE STRIFE IS O'ER, THE BATTLE DONE

The strife is o'er, the battle done!  
The victory of life is won!  
The song of triumph hath begun.  
Hallelujah!

The powers of death have done their worst,  
But Christ their legion hath dispersed;  
Let shouts of holy joy outburst.  
Hallelujah!  
The three sad days have quickly sped;  
He rises glorious from the dead:  
All glory to our risen Head!  
Hallelujah!

He closed the yawning gates of hell;  
The bars from heaven's high portals fell;  
Let hymns of praise His triumphs tell,  
Hallelujah!  
Lord, by the stripes which wounded Thee,  
From death's dread sting Thy servants free,  
That we may live and sing to Thee,  
Hallelujah!

—Anonymous, Latin  
(from *The Lutheran Hymnary*)

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