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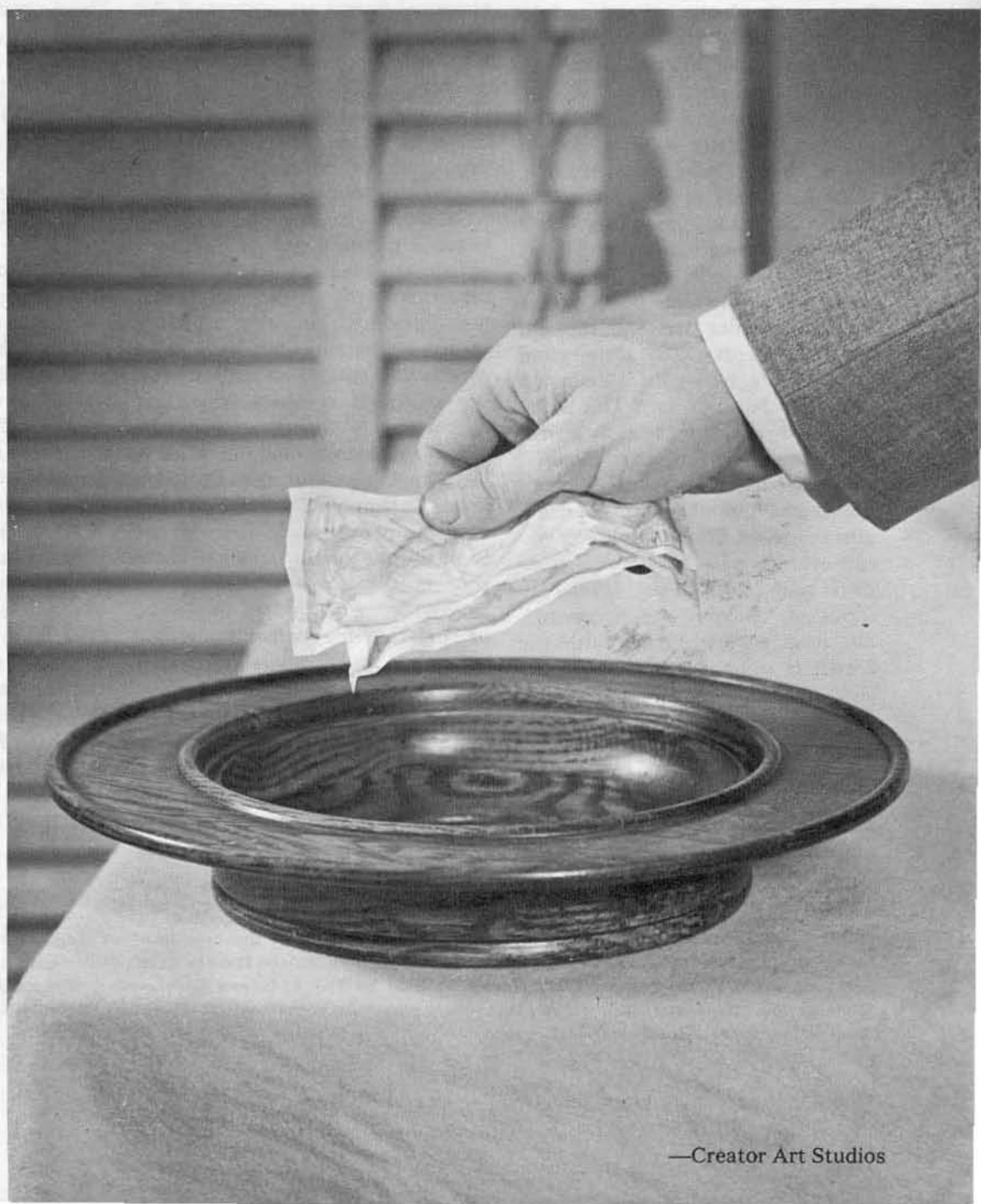
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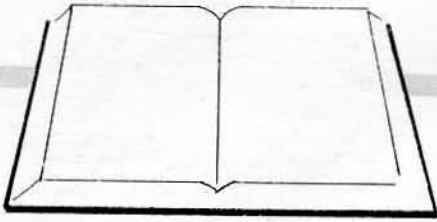
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LUTHERAN

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—Creator Art Studios



According to the Word

The Power of Divine Grace

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (I Pet. 1:1, 2).

When we write a letter, we do not begin by signing our own name. We sign it only at the close. That is the natural and human way. God's inspired letters are different. God is dealing with souls first and foremost, and so the Holy Spirit brings to the forefront the one through whom He works. Therefore when Peter writes, he begins, "Peter, an apostle of Jesus Christ." This is the work and record of the Holy Spirit, and when the Word says "Peter," God's dealing with Peter is exemplified and the story of a soul begins to unfold. The best witness you can ever give is the story of your own soul. God never speaks in terms of "maybe" and "perhaps," but it is always "Thus saith the Lord." It is in that spirit that the Holy Spirit works through Peter. There is no equivocation, no by-passing the truth.

When Peter writes "an apostle of Jesus Christ," it is just that—called and chosen and set apart for God's purpose. We who believe are all

disciples. Peter and the eleven together with Paul were apostles. Acts 1 teaches us that to be an apostle one must have seen Jesus in the forty days between His burial and ascension. Jesus revealed himself to Paul on the road to Damascus. Thus in the first six words of Peter's epistle, what an array of historical events are portrayed! We see the complete life of Peter in his relation to Jesus and the blessed Gospel.

Peter then proceeds to describe those to whom he is writing as "strangers" or "sojourners" who are scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. What a parish Peter had! Peter's parish consisted of those who were sojourners—that is, their abode was just temporary. Isn't that a picture of the Christian life? Our place here is just that of an ambassador. We represent someone here. Our nationality is Christian, our true home is in heaven, and our work is to witness. Where the Christian is now is simply a temporary abode, lone, but not alone. So Peter writes to encourage the Christians to stand true in the grace of God. How strengthening to find in the Word of God that the Father knows all about our ambassadorship; that it is a journey beset with storms and tempests but with the assurance of a safe harbor.

Each one of these countries mentioned by Peter presents its own peculiar temptations and trials to the Christian involved. The book of

Acts mentions some of them. It was a time of great upheaval. The enemies accused the apostles of turning the world upside down. What they were doing was to bring about a conversion experience and make them right-side-up through the preaching of the Gospel.

And so in all this turmoil of "born-again sojourners" in the midst of a lost world, Peter bestowed upon them an ultra beautiful name, "elect." This name refers to those having had the opportunity of hearing and believing the Gospel, and then the privilege of sharing it under adverse circumstances. Paul, when he had sojourned in Arabia for three years (Rom. 2:1), returned and spoke of "my gospel." It is a personal possession of untold value. So "elect" is a salvation privilege of service status leading to a "glory" that will accrue unto them at the completion of life's service in Him. The source of this election from God in Christ is through sanctification in the Spirit in an obedient life.

Peter then comforts these sojourners with the words, "Grace unto you, and peace, be multiplied." This peace is twofold: the peace of God in repentance and faith, and then the peace in service, which together with grace, which is God's favor, is the multiplication of Peter's wish for his parish. Think how these powers of divine grace are needed in the days in which we now live.

—A. L. Hokonson

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Inspiration of the Bible and Critical Study

**Pastor G. H. Spletstoesser,
Pine River, Minnesota**

Part I

The following paper, the first part of which is presented today, was given at the 1964 Pastors' Conference in Fargo and deals with a timely subject. We present it now for your interest and enrichment.

Though the Bible was written by men and employs the medium of human language, it is the Word of God because, "all Scripture is inspired by God" (II Tim. 3: 16). That "all scripture is inspired by God" is directly related to the fact that in the Bible the Word of God comes through the medium of human messengers and in the form of human language. Its specific revelation of God, at the heart of which is God's saving message to man, was given by the inspiration of the Holy Spirit.

The Bible is thus at the same time a divine Word and a human word. It had to be both to serve God's redemptive purposes. It had to reach the human mind and heart with an authentic revelation of God, and His gracious will toward men.

By "inspiration" the Holy Spirit broke into the area of sinful human life and used the human witness and human words as media of divine revelation. This was God's creative initiative, and was therefore miraculous, and beyond human understanding and explanation. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3: 16-17).

"For the prophecy came not in old time by the will of man; but

holy men of God spake as they were moved by the Holy Spirit" (II Pet. 1: 21, AV). The Church accepts in faith the witness of Scripture itself that it came into being as the Word of God by the inspiration of the Holy Spirit, and does not attempt to rationalize the process, or to explain exactly how or by what psychological procedure the Holy Spirit worked in the hearts and minds of men in making known the divine message; that all belongs to the mystery of the things of God not revealed, and not necessary for salvation. Here we walk by faith and not by sight or reason. The realities of revelation have their verification in the experiences of faith quickened by the Holy Spirit and not in our understanding.

In this matter the proper attitude of faith is expressed in the United Testimony, "We acknowledge with humble gratitude the condescending love of God in speaking to man through the agency of human language; we reject all rationalizing processes which would explain away either the divine or the human factors in the Bible." The Bible simply states that "all scripture is inspired by God," that "holy men of God spake as they were moved by the Holy Ghost," and supplies no further detailed or formal explanation.

That they spoke, or wrote, in the human language of their day and their people is obvious from the text. It is also clear that they were not mere stenographers, writing what was dictated to them, but human personalities expressing the message revealed to them in terms of their own style and vocabulary, yet in the assurance that they were inspired and directed by the Holy Spirit.

Besides the concept of dictation, which is inconsistent with the facts

of Scripture, other words have been used for the purpose of specifying more closely the nature and compass of Bible inspiration.

"Verbal" and "plenary" have been used. "Verbal" means "consisting in words," or "having to do with words." The inspiration of Scripture was in its results obviously "verbal" in the sense that words were involved, for human language is words. And the language by which inspiration was given was not a new language handed down from heaven, but the human language of the day, yet bent by the Spirit to the purpose of revelation. The Apostle Paul is quite explicit: "For the Spirit searches everything, even the depths of God, for what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thought of God except the Spirit of God. Now we received not the Spirit of the world, but the Spirit who is from God, that we might comprehend the gifts bestowed on us by God, and we impart this in words not taught by human wisdom but taught by the Spirit, interpreting truth in spiritual language" (I Cor. 2: 10-13).

This spiritual language is apparently the human language of the day as used by the Holy Spirit. Inspiration was "plenary" in the sense that it included all of Scripture and not only certain *select* portions, for "all scripture is inspired by God." It was plenary also in the sense that thereby is provided a revelation which in fulness is completely adequate for the moral and religious needs of mankind.

It is not for us to determine how the Spirit must work, but rather in deep humility and prayerfully to study the Bible that we through the experience of faith may truly learn what He works.

It will be good to mention here the distinction which Scripture makes between inspiration by the Holy Spirit and guidance by the Holy Spirit. To combine the two into one concept, as is done in much of contemporary theology, results in serious confusion, and tends to undermine the authority of Scripture. By inspiration in the specific scriptural sense is meant that unique work of the Holy Spirit whereby authentic and authoritative revelation of God and His will toward men was given, at the center of which stands the revealed Son of God as the incarnate, crucified and risen redeemer.

By this inspiration was given the prophetic and apostolic Word of Scripture, which is final for the Gospel age. The work of the Holy Spirit which is called guidance, of which the whole Bible supplies abundant evidence, is something quite different. "Guidance" is here a rather too limited term; however, the broader reality of it is described more fully in Luther's explanation of the Third Article of the Apostles Creed, "I believe that the Holy Spirit has called me by the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith."

This is so basic to the Christian faith and life that it needs its own strong emphasis, and should not be confused or obscured by being combined with the concept of inspiration.

From much of contemporary theology we get the impression that inspiration is identified with guidance for the purpose of discounting or eliminating the specific scriptural meaning of inspiration by the Holy Spirit.

The identification opens the way for the rather hazy idea of "continuous inspiration," which apparently implies that also the devout of today can be "inspired" and receive new revelation beyond that provided in Scripture. On this premise every new "prophet" can claim authentic inspiration and new revelation.

But this is contrary to the ex-

press witness of Scripture, and in its application it lays the field wide open to undisciplined subjectivism, which is the fertile soil in which both rationalism and fanaticism flourish.

If we want clarity in our theological terminology we must limit the concept of inspiration to its specific scriptural meaning. Inspiration in the Biblical sense was completed when the Bible as the prophetic and apostolic word was completed. Therefore we say that the Bible "itself is the Word of God, His permanent revelation, aside from which, until Christ's return in glory, no other is to be expected" (Pittsburgh Agreement).

This is the principle defined in Scripture, and the historic Lutheran position, from which we cannot safely retreat.

For a short time now let us dwell on some of the proofs of inspiration and critical study of the Scriptures. The inspiration of the Bible is proven by the philosophy of what may be called the nature of the case, that is, the Bible is the history of the redemption of the race, or, from the side of the individual, a supernatural revelation of the will of God to men for their salvation.

But it was given to certain men of one age to be conveyed in writing to other men in different ages. Now all men experience difficulty in giving faithful reflections of their thoughts to others because of sin, ignorance, defective memory and the inaccuracy always incident to the use of language.

Therefore it may be easily deduced that if revelation is to be communicated precisely as originally received, the same supernatural power is required in the one case as in the other. It may be proven by the history and character of the Bible, that is, by all that has been assumed as to its authenticity and credibility; all that goes to prove these things goes to prove its inspiration.

To borrow, in part, the language of the Westminster Confession, "The heavenliness of its matter, the effect of its doctrine, the unity of

its various parts, the majesty of its style and the scope and completeness of its design," all indicate the divinity of its origin. The more we think upon it the more we must be convinced that men, unaided by the Spirit of God could neither have conceived, nor put together, nor preserved in its integrity that precious deposit known as the sacred writings.

But the strongest proof of inspiration is the declarations of the Bible itself. The character of its contents, the unity of its parts, the fulfillment of its prophecies, the miracles, the effects it has accomplished in the lives of nations and of men, all these go to show that it is divinely inspired.

As an illustration from the Old Testament, Dr. James H. Brookes is authority for saying that the phrase "thus saith the Lord" or its equivalent is used 2,000 times; suppose we eliminate this phrase and its necessary context from the Old Testament in every instance; one wonders how much of the Old Testament would remain.

Then consider how the utterances of the Old Testament writers are introduced into the New Testament. Take Matthew 1:22 as an illustration, "Now all this was done that it might be fulfilled which was spoken by the Lord through the prophet." It was not the prophet who spoke, but the Lord who spoke through the prophet.

Consider how Christ and His apostles regarded the Old Testament. He came "not to destroy but to fulfill the law and the prophets" (Matt. 5:17). "The Scripture cannot be broken" (John 10:35). He sometimes used single words as the bases of important doctrines, twice in Matt. 22, at verses 31-32 and 42-45. The apostles do the same, Gal. 3:16, Heb. 2:8, 11 and 12:26-27.

Consider what the apostles directly teach upon the subject. Peter tells us that "no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (II Pet. 1:21, R.V.).

[Continued on page 7]



NEWS

of the Churches

Faith, S. Dak.

Beautiful stained-glass windows were installed in Bethel Lutheran Church in memory of J. P. Jensen by the family. This gift is much appreciated by the congregation.

Another recent improvement has been the replacing of the high ceiling light fixtures with the 3-light clusters of the pendant type, which add to the appearance and shed a greater amount of light.

Mr. and Mrs. Harold Kilness conducted a Sunday School teachers' institute on Sunday, Oct. 18, from 2 to 10 p.m. It was a replica of the Training Session they attended in Minneapolis. All of the teachers of Bethel were present. Luncheon was served between sessions. Mrs. Kilness conducted the program for the Beginner and Primary grades and Mr. Kilness the sessions for the older grades. In the evening they collaborated in teaching the entire group.

The Emmanuel Lutheran Church at Eagle Butte, S. Dak., now has new Concordia Hymnals.

A freewill offering to reduce the debt of \$6,000 on the parish parsonage was taken Sunday, Nov. 29, and amounted to over \$2,000. The offering for the new Headquarters and Seminary building will be received after the first of the year.

Hampden, N. Dak.

Lay Pastor and Mrs. Roy Quanrud were honored guests when 135 friends and relatives gathered in

Zoar Lutheran Church, Hampden, to honor them Nov. 29, on their 25th wedding anniversary. The members of the three congregations of the parish, Bethany Lutheran, Derrick, Zion Lutheran, Alsen, and Zoar, sponsored the party. Miss Pearl Aanstad was in charge of the program.

Guest speaker for the festive occasion was Pastor Ernest Langness of McVillage, N. Dak. Refreshments were served in the church parlors after the program.

Mr. and Mrs. Quanrud were married near Park River, N. Dak., by the late Pastor P. O. Laurhammer. Mr. Quanrud has done pastoral work at Edmore, Walhalla and Balfour, N. Dak., in addition to his work now at Hampden. The couple have three children, two of whom were able to be at the celebration.

Grand Forks, N. Dak.

In place of their regular Youth Bible Study, the youth of Trinity Lutheran attended the showing of the new Tony Fontane film, "God's Country," at the Central High School Auditorium. The showing was sponsored by the mission directed by Tony's father in Grand Forks. After the film the Trinity youth gathered at the home of Lyle Voiss for fellowship and refreshments.

The men of the church held a smorgasbord at the Golden Hour Cafe on Dec. 19.

The charter of the congregation was still open in December but will

be closed when the congregation has adopted a new constitution.

Valley City, N. Dak.

Roger Strom and John Rieth told of their experiences last summer while touring with the Watchmen Quartet at the Family Night service on Dec. 6. They used colored slides in their presentation. Luther League officers were installed at the same service. Timothy Skramstad is the president.

The Ove Aakers have shown their slides of the Holy Land in many places since their trip there. Recently they showed them in Verona, N. Dak.

Mrs. G. A. Forthun was re-elected president of the Ladies Aid of First Lutheran; Mrs. Marcus Faust is vice-president; Mrs. A. Skonnord, secretary; and Mrs. Oscar Olson is treasurer.

Eastern N. Dak. District

The pastors of the district have organized a fellowship with the following officers: Chairman—Rev. Ernest Langness, McVillage; Vice-chairman—Rev. E. Edward Tornow, Fargo; and Treasurer—Mr. Roy Quanrud, Hampden.

PLEASE NOTE!

Effective immediately, all subscriptions to *The Lutheran Ambassador* should be sent to 3110 East Medicine Lake Blvd., Minneapolis, Minnesota 55427.

The subscription cost remains the same, \$2.50 per year in advance.

Please allow 3 weeks for delivery of your first copy following the placing of your subscription.

Why Say More

Than the Bible Says?

N. N. Rønning

Not having studied theology at any theological seminary, we have often, as a Sunday school worker, been perplexed how to teach certain dogmas or doctrines in our Lutheran textbooks for children and young people. We never had any trouble with the Bible in the Bible class. Our chief object in teaching a Bible class was to magnify Jesus Christ. With Christ in the center we found no difficulty with the Bible. True, there were many things we could not explain, but we could always point with conviction and enthusiasm to Jesus Christ as the Savior.

The other Sunday we were teaching the confirmation class. The lesson was the First Article. Most of the pupils were high school students.

Knowing that they had heard and read a good deal about evolution, we asked a boy what was meant by evolution.

His answer was: "They say that we descended from the monkeys and that the monkeys descended from the lower animals." We asked him: "What do you believe?"

"I believe that God created everything, and I believe there is a God because things can't make themselves. And when we are sad and pray, He makes us happy again." This was a fine testimony from a bright and energetic high school boy.

We then turned to a girl and

asked her what she thought of evolution.

She answered right away: "The scientists say that the earth is several million years old, but the Bible says it was created 4,000 years before Christ."

"Will you read the verse in the Bible which says so?"

"I don't know where it says so," was her response.

"Well, I don't know either. Nobody knows. The Bible doesn't say anything about it," we told her.

"But the Bible History says so," she shot back at us.

We informed her that some of the latest editions of the Bible History published by Lutheran publishing concerns had left the statement out, evidently because the Bible says nothing about it.

"But my Bible History says so," she asserted.

"Well, what are you going to do about it when the scientists say one thing and the Bible History says another thing?" we asked.

Without a moment's hesitation the fourteen-year-old girl said: "The scientists prove it by the rocks in the earth; I do not know how the Bible History proves it."

That was a stunner. It appears that even the children are thinking about these matters. Would she be satisfied if we told her that the scientists (the geologists in this case) did not know what they are talking about; that they were agnostics or atheists; that she should pin her faith to the statement in

the Bible History?

We asked the girl to read the first verse of the Bible. She read: "In the beginning God created heaven and earth."

"Who created heaven and earth?"

"God."

"When?"

"In the beginning." She looked up with a smile.

"How long ago is that?"

"I don't know," she answered.

"I don't know either. Nobody knows."

Then the bell rang and we had only time to say: "If we stick to what God says and do not pay so much attention to what man has added to the Word of God, we would not have so many perplexities about these matters."

Some of the readers may doubt the wisdom of speaking thus to a confirmation class. We did not speak on the spur of the moment. Scores and scores of young people have come to us with this and other perplexing questions. We feel the time has come when we should be honest with our young people. We will defend to the last ditch what God has said, but personally we feel under no obligation to defend what man has added to the Word of God. If that is not good Lutheran doctrine, what is?

The same applies to the statement in the older editions and some of the later editions of the Explanation, that "God in a miraculous manner gave them [the holy

writers] . . . the very words which they should use."

We have heard no storm of protest against the revision of this statement made in some of the latest editions of the Explanation published by Lutheran publishing houses.

We shall have trouble enough to get our young people to believe what God says without trying to make them believe what man has added to the Word of God.

It has been proposed that a new edition of the Catechism be published jointly by several Lutheran church bodies. Before publishing it in book form, the contents of the proposed edition has been given in some of our church papers, and suggestions have been invited. That implies that there may be room for improvements and that revision is not necessarily heresy.

May a layman offer a suggestion?

Why say: "This is Christ's true body," when Christ said: "This is my body"?

We are not unfamiliar with the history of the word "true" as used in this connection. Our church fathers felt they had good reason for adding the word to Christ's words. But is it necessary to preserve all the monuments on the old theological battle-fields? We are in danger of cluttering the Word of God with so many definitions and additions that ordinary people become bewildered.

Some Chinese Christians became bewildered by the word "true," according to a Lutheran missionary that we met the other day. When the missionaries said: "This is Christ's true body," these Chinese Christians asked: "Has Christ then also a false body?" "Now we simply use Christ's own words," said the missionary. To what extent this change has been made by Lutheran missionaries in China we do not know. We are quoting just one missionary. It illustrates, however, the point we made.

There are several Lutheran ministers in this country who omit the word referred to, not because they

have subscribed to the Reformed view of the Lord's Supper, but because they feel they have no right to add anything to Christ's words.

It is unfortunate that one Lutheran minister uses one form and another Lutheran minister uses another form. We suggest that the editors of the new edition of the Catechism have sufficient faith in Christ's own words.

But is not the slightest revision of our textbooks in religion a step toward modernism?

No, not when we let God speak for himself. We do not pave the way for modernism by revising or omitting what man has said as long as we take our stand firmly on what God has said.

We are not worrying about the older generation. We are worrying about our high school and college generation and other young people. This younger generation is being tried as by fire. Let us not add to the trial by expecting them to subscribe to everything that our theologians in days of old taught their generation.

The greatest service we older men and women can render our young people is to teach them what God has said and what God has done through Christ, and to show them by word and life that we ourselves are not only loyal to the doctrines of the Bible but that we love and serve the Lord Jesus Christ as our personal Savior. There is only one thing that will make our dear young people able to stand against all the false doctrines and all the temptations of today and tomorrow and that is a living, personal, conscious relation to Jesus Christ. Without Christ our young people are lost no matter how orthodox they may be. With Christ, in Christ, they will believe His Word, and intellectual perplexities will gradually cease to trouble them.

We speak from personal experience and voice the experience of many others.

Let us not say more than the Bible says.

—Reprinted from *The Friend*, 1928

Inspiration of the Bible . . .

[Continued from page 4]

"Prophecy" here applies to the written word as is indicated in the preceding verse, and means not merely the foretelling of events, but the utterances of any word of God without references as to time, past, present or to come. What Peter declares is that the will of man had nothing to do with any part of the Old Testament, but that the whole of it, from Genesis to Malachi, was inspired by God. Paul states it the best of all, as we have already stated. "All scripture is given by inspiration of God and is profitable" (II Tim. 3:16).

The phrase "inspiration of God" literally means "God-breathed." The whole of the Old Testament is God-breathed, for it is to that part of the Bible the language particularly refers—since the NT as such was not then generally known.

Since we know that the OT was inspired, should not this also be true of the New? Whoever is competent to speak as a Bible authority knows that the unity of the Old and New Testaments is the strongest demonstration of their common source. They are seen to be not two books, but only two parts of one book. We know that the NT is the later, and for that reason the more important revelation of the two, and hence, if the former were inspired, it certainly must be true of the latter.

The opening verses of the first and second chapters of Hebrews plainly suggest this: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son. Therefore we ought to give the more earnest heed to the things which we have heard."

We also know that the NT sometimes explains, sometimes proves and sometimes even repeals ordinances of the OT. Therefore if the OT was the inspired Word of God, it stands to reason that the New certainly is.

[To be continued]

BIBLE CONFERENCE

SPONSORED BY THE ASSOCIATION OF FREE
LUTHERAN CONGREGATIONS

February 9-11, 1965

TUESDAY, February 9

8:00 p.m.

Leader - Pastor **J. G. Erickson**, host pastor.
Speaker - Pastor **Herbert Franz**, Cloquet, Minn.

WEDNESDAY, FEBRUARY 10

THURSDAY, FEBRUARY 11

9:00- 9:30

Devotions

9:30-10:15

Bible Study - Pastor **Clair G. Jennings**, Minneapolis, Minn.

10:15-10:30

Coffee Break

10:30-11:15

"Free and Living Congregations" - Pastor **John P. Strand**, Minneapolis, Minn.

11:20-12:10

"Present Day Developments and Prophecy" - Dr. **Uuras Saarnivaara**, Minneapolis, Minn.

DINNER

2:00- 2:45

Bible Study - Pastor **Jennings**

2:50- 3:30

Stewardship - Pastor **Julius Hermunslie**, Spicer, Minn. - Wednesday

Missions - Pastor **Arthur Olson**, Minneapolis, Minn. - Thursday

3:30- 3:45

Coffee Break

3:45- 4:30

Panel Discussions

Duties of Church Officers - Wednesday

The Christian Home - Thursday

RECESS

7:15- 8:00

Prophecy - Dr. **Uuras Saarnivaara**

8:00- 9:00

Evening Service - Pastor **Franz**, Speaker

Wednesday Leader - Pastor **Hubert DeBoer**, Austin, Minn.

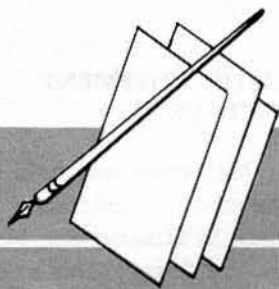
Thursday Leader - Pastor **F. B. Monseth**, Valley City, N. Dak.

Housing

Early requests for housing during the conference may be sent to
Rev. J. G. Erickson, Radcliffe, Iowa

Transportation

Information concerning transportation will be published in the
January 26 AMBASSADOR.



EDITORIALS

STEWARDSHIP

No one month has yet been designated for a stewardship emphasis in the Association. Somehow or other November has often been set aside for that purpose in congregations or church bodies. That month is past, but there is no harm in talking about the subject in January.

The Annual Conference in 1963 authorized the securing of one person to act as an advisor for the congregations in matters pertaining to stewardship. That conference action has not been implemented yet, but as our activities become more diversified there will be more need for someone who can devote at least part of his time to thinking and leadership in the promotion of the right use of time, talents and treasures among our people.

In reference to the stewardship (caretaking) of money, Lutheran giving practices have quite often not conjured up visions of glad and thankful offerings to the Lord. We are reminded of the group of (Lutheran) church officers discussing how additional funds might be raised for local operating expenses. Finally, one man ventured that "if we go out and twist some arms, we may be able to raise it." Yes, all too often we have had to depend on "arm-twisting stewardship" and the church has appeared in a poor light to the world. And in congregations where this has been the case, the position of treasurer is one to be feared as are those of the trustees.

True Christian stewardship is based on a life received from God through Christ and on a life given to God. There may be some fine giving to church work before there is true Christian experience, but there can be no acceptable offerings to God until all is laid on the altar. It is this primary commitment to God that we must emphasize first of all in our preaching.

In the second place, whenever that commitment of life is claimed ought we not to be able to expect that there will be generous offerings to the Lord's work as circumstances permit? It seems entirely right that we have such a feeling. Always the Christian, the one with the conviction and the experience, must ask, Does *what* I give to God's program in comparison with what I use for the other areas of life,

indicate that His work is of first importance?

Correct stewardship grants that God is the owner of all things. A pastor once preached on the idea that all is a trust from God. On the following day a wealthy parishioner drove that pastor into the country and showed him his fine estate. "Domine (pastor)," he questioned, "Does this place belong to me?" Replied the pastor, "Ask me a hundred years from now and I will tell you whether it does or not." In other words, we are only users of "things" while we are here.

Correct stewardship also is the acceptance of a commission. Jesus lays an obligation upon His followers. They are to share with Him the concern for the plight of the world's lost people. They are to be burdened, too, for the physically impoverished, for the Savior called for imitation of the Good Samaritan.

As fiscal 1964 draws to a close (Jan. 31), we can well ask whether all have done what they could financially in the Association. Comparatively, our record is quite good. But the Lord will know if any have withheld what should have been placed in the coffers. And you will know, too, if you have kept back what was within your power and ability to bestow.

Let our Association be an adventure in complete dedication to God of our financial resources. The blessings which the givers and the Association would feel through such a venture are hard for us to even imagine. But they would be considerable. Let us put Him, and each other, to the test.

THIS WAY TO PEACE?

Somehow the editorial on peace on earth, goodwill to men found in a well-known magazine that habitually and regularly accepts liquor advertising leaves us strangely unmoved.

Yes, we believe in responsible individualism, the ingenuity of man, and the ability of man to influence his fellow men. No, we do not believe that pacifism has the answers to the international problems of the nations or that neutralism shows enough concern for the welfare of the human race.

But neither do we think that the vested liquor interests and those who exist on their money have any right to go around telling anyone else how peace on earth and goodwill to men can be achieved until they clean up their own households.

Liquor is one of our nation's big, big problems. True, it may be a symptom of other troubles, but in itself it is a problem, too, and its story is unfolded across every community, town and city of the land.

Peace on earth, indeed! Not as long as this vicious business plies its wretched trade in human lives.

COME TO BIBLE CONFERENCE

Two previous Bible conferences in the young life of the Association of Free Lutheran Congregations have proved so successful that there is every reason

for optimism in looking toward the one scheduled for Radcliffe, Iowa, Feb. 9-11. The host congregation is Salem Lutheran, Jay G. Erickson, pastor.

The location is a good distance from most points in the Association, but we think that many people will want to visit this congregation which is interested in our work. Also, Iowa has long been a center of lay work, evangelism and pietism and a good many visitors from the state itself may attend.

We have noticed that people of various congregations enjoy getting together in Christian fellowship and the winter conferences provide such an opportunity. In addition to Bible studies, sermons and lectures there is the chance for sharing and group prayer.

Again this year a fine program has been arranged and there will be rich spiritual food for everyone.

In addition to the official Association Bible conference, the Lutheran Evangelistic Movement sponsors one in Minneapolis at the end of this month. Toward the end of February the Hauge Lutheran Innermission Federation will conduct its winter conference at our Headquarters-Seminary building. Both are worthy of your participation.

THE POWERS HOTEL

If we had our way, there would be some memorial in the Association of Free Lutheran Congregations bearing the name "Powers." For if any one place was strategic in her history, this was.

Reel off the names of significance: Fergus Falls, Thief River Falls, Pelican Rapids, Willmar, Valley City, Minneapolis. None compares with Fargo and notably the Powers Hotel. For it was there that committee work prepared for the Thief River conference held in October, 1962, and that the committees that conference named did much of their ensuing work.

Who of those who took part will forget the prayer sessions, the hours of discussion (the light moments and the tense ones), the meals together, the coffee breaks? It was secular ground, to be sure, but it was also a haven, for work such as ours was not welcome everywhere.

The Powers was a link to the past also. It was a logical hostelry during Annual Conferences of the Lutheran Free Church. It was the meeting place for pastoral advisors of the Luther League Federation.

Then for almost two years it was the "headquarters" for the fledgling Association. It won't be used as much any more as attention is shifted to Minneapolis. But it will still be the scene of some committee work such as our recent meeting of the editorial board. That helped to bring on this editorial today.

We must have been well treated at the Powers. Otherwise we wouldn't have gone back time and again. Hats off today, to the Powers Hotel, Fargo.

LUTHERAN EVANGELISTIC MOVEMENT SLATES CONCLAVE

The Lutheran Evangelistic Movement will hold its 29th annual Mid-Winter Evangelistic Conference at the Augustana Lutheran Church in Minneapolis, Minnesota, January 26-31, under the theme "The Evangel's Certain Sound." The church is located at 7th Street and 11th Avenue South.

Featured speakers for the week are the Rev. C. Walden Hedman, faculty member of the Lutheran Bible Institute in Seattle, Wash., who will teach the Bible hour on the topic "The Criterion of Discipleship"; and the Rev. Harold Masted, pastor of Immanuel Lutheran Church, Story City, Iowa, who will preach at the evening services, Tuesday through Sunday.

In addition, others appearing on the program include: C. A. Gisselquist, J. O. Gisselquist, Arthur O. Kaul, Harvey N. Carlson, Carl Jensen, C. O. Satre, Herbert Franz, David Christenson and Odell Kittelson.

A conference for youth, now a regular part of the mid-winter gatherings, will be held on Saturday. These sessions will be at First Baptist Church, 10th Street and Harmon Place, Minneapolis. Pastors Hedman, Kittelson and Masted will take part in the youth program, as will Dr. George Aus of Luther Theological Seminary in St. Paul, Minnesota.

The Lutheran Evangelistic Movement, sponsoring organization, is a free and spontaneous movement within Lutheranism and has as its purpose, "by God's grace, to revive and deepen the spiritual life and fellowship of believers, to reach and win the lost for Christ, and to encourage the use of spiritual gifts for the extension of Christ's kingdom."

The Rev. W. E. Klawitter is the director of the Movement. The office and bookstore are located at 904 Hennepin Avenue, Minneapolis, and all inquiries concerning hospitality can be directed to that address.

"Testimony," the little paper published by the WMF, will have as its main feature in 1965 an article by Dr. Uuras Saarnivaara on "Watchman, What of the Night." Each issue will bring out Biblical prophecies and their fulfillment in our time. This topic will interest both young and old.

Because the lady who prepares the material for the printers has undergone surgery, the January issue will not be mailed out until in February. We hope you will bear with us in this.

Mrs. O. K. Ose

Conviction of sin brings with it the invitation to repent. We alone can make the choice. Whenever such a decision must be made, how should John 4:26 help us make the right choice?

Discussion: How does our responsibility in responding to His Word increase with our knowledge of the Christ? What happens if we continue in sin of which we have been convicted?

What Did She Do?

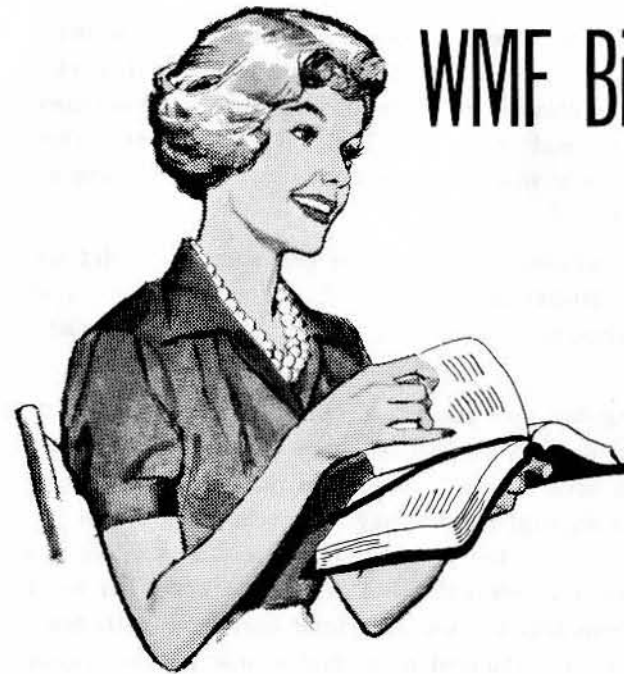
Six times Jesus addressed the Samaritan and each time she made a reply. Christ spoke His seventh word and declared His Messiahship. Did she give Him a verbal response? (27-28) What kind of a response did she give? Why do you suppose she left her water jar? What was her message to her townspeople? Does she refer to what Christ said about himself? Do you think her testimony changed as she grew in the faith? In what way? What was the result of her testimony? (4:30, 39-42)

The woman left her water jar, but she took with her a well which flowed with living water unto eternal life. Perhaps we don't have the water jars to forget in our errands for Jesus, but how many of us get so excited about the Gospel message that we forget the petty cares and even physical needs of life? We marvel at the spontaneity of the Samaritan in her witness to those who had once shunned her. What does the Word also tell us to do?

Mark 5:19 James 1:22

We have seen how a meeting with Jesus can gradually enlarge and strengthen faith. She who once looked upon Him as (4:9) later saw Him as a (4:19) and finally as the (4:29). How far have you come in your relationship with Him? Is He just another historical character, a prophet among many prophets, or is He your Lord and Christ?

What will you do with Jesus?
Neutral you cannot be;
Some day your heart will be asking,
"What will He do with me?"
"Jesus, I give Thee my heart today!
Jesus, I'll follow Thee all the way,
Gladly obeying Thee!" will you say:
"This will I do with Jesus!"



WMF Bible Study

PROFILES
OF
FAITH

The Woman of Samaria

February is often referred to as the month of hearts. Valentine's Day provides an opportunity to express some warm thoughts that may otherwise be left unsaid. The Word of God also has a great deal to say about hearts. But it is more than sentiment, more than a once-a-year gesture. It is all-inclusive. It has a message to the sin-sick heart; to the broken, contrite heart; to the cleansed, forgiven heart. As we study Bible characters and meet people in their daily lives, we are fully aware that what they really are is known to God alone who knows the heart (Ps. 44:21; Rev. 2:23). We can say we know a person only because we have an opportunity to observe the (Matt. 12:34) and (Luke 6:43-45) in that person's life. Through this Bible study we will seek to know the woman of Samaria a little better. Carefully read John 4:1-42 about the woman with a changed heart. Ask yourself (1) What was her background? (2) What did she say? (3) What did she do?

What Was Her Background?

An Outsider as to race: Where did Jesus meet this needy woman? (4:1-9) The Samaritans were an alien race descended from colonists planted in the land by conquering Assyrians. (If you choose, you can read about it in II Kings 17:6, 24-34.) They were a mixed Jewish people with whom orthodox Jews would have no dealings. (Note John 4:9).

An Outsider as to religious beliefs: What erroneous ideas did she have about worship? (4:20-24) as to place?; as to the object of her adoration; as to her attitude

An Outsider among her own people: Perhaps it was to avoid the scornful reproach of her own people that the woman came to draw water in the heat of the noon hour. It was a time when none other was likely to be present. Why can we suppose she may have been avoided? (4:16-18) Her life had been a sordid one. She was a reproach to Samaritan and Jew alike. But Jesus who knew her heart also knew her need. From this account of a brief encounter with Jesus we see the initial steps to a changed heart and a new person despite her background as an "outsider." Compare our background apart from Christ with that of the Samaritan woman. (John 4:22; Matt. 15:24); (Isaiah 59:2); (Acts 4:12)

Discussion: In the light of these verses, how would you interpret "outsider"? Do we have any "outsiders" in our community? What are we doing for them? Where do we begin? Does Jesus' approach to the Samaritan woman appear applicable today?

What Did She Say?

The attitude we bring with us into any of life's situations is one determining factor as to what will be derived from it. This was also true for the Samaritan woman. Notice the open perplexity and questioning each time she speaks. Keep in mind four leading interrogatives as you translate what she seems to be asking Jesus.

Why? (Jn. 4:9) How? (Jn. 4:15)
 Where? (Jn. 4:11) Who? (Jn. 4:19)
 Who? (Jn. 4:12) Where? (Jn. 4:20)

These questions reveal unfulfilled needs in her life.

What were her needs as Jesus knew them? How did she react to or interpret these needs as they were exposed?

v. 10 v. 11
 v. 13-14 v. 15
 v. 16-18 v. 19
 v. 22-24 (How is this statement an acquiescence?)
 v. 25

In the conversation Jesus got to the heart of the matter. Her sinful life had been revealed. Conviction of sin demands a response. What do you think the Samaritan woman was trying to do in vv. 19-20? Perhaps she was trying to change the subject. Perhaps the revelation of hidden sin in the presence of a divine Messenger from God awakened an interest in spiritual things. We will never be sure of her motives in changing the subject from a personal to a public question. Knowing our own responses in times of conviction can help us surmise her motives. How did she attempt to dismiss the discussion? (4:25) Did this statement relieve her of the responsibility of making the decision? What profound truth does Jesus entrust to the Samaritan? (4:26) Now she could no longer avoid the issue. She had met the Christ face to face. A decision was imperative. How do we sometimes attempt to avoid making decisions in matters pertinent to our salvation or even our own sanctification:

Acts 4:25 Matt. 21:28, 30
 Matt. 23:37 I Cor. 1:18



WOMEN *for Christ*

SOUTH DAKOTA WMF MEETING WAS HELD IN PUKWANA

The South Dakota District Women's Missionary Federation annual meeting was held October 7, 1964, at the Pukwana Lutheran Church in Pukwana, S. Dak. Rev. Karl G. Berg is pastor of the congregation. Approximately 60 delegates were registered.

Following the district stewardship meeting in the morning and the noon meal served by the Pukwana WMF, the meeting opened with group singing. The theme for the day was "Jesus Is the Light of the World," and the theme song was "The Light of the World Is Jesus." Mrs. Ingvald Storley, Roslyn, gave devotions and chose as her text Psalm 27:1-6. Mrs. Otto Swanson, Pukwana, presented the welcome, followed by a solo, "No One Ever Cared for Me Like Jesus" by Mrs. Bob Jensen of Faith. Association president, Pastor John Strand, brought a greeting and introduced the guest speaker, Mr. Alvin Grothe.

Mr. Grothe, missionary-elect to Brazil, spoke on Romans 10:13-15. He spoke on the origin and need of missions and our responsibility toward it. Jesus has a job for all to do. He has chosen us as His disciples. He stressed that the Light of the world is Jesus, and we must work while it is day.

Special music was furnished by

Mrs. Raymond Hloucha of the St. Olaf WMF. Mrs. Sherman McCarlson of Webster presented the WMF projects and budget. Mrs. Ervin Tvinnereim of Webster, district president, opened the business meeting. The following officers were elected: President—Mrs. Otto Swanson; Vice-president—Mrs. Coral Leiferman; and Secretary-Treasurer—Mrs. Harold Hintze. All are from the Pukwana parish. Mrs. Ingvald Storley was re-elected as Cradle Roll Secretary.

Following an offering to the district treasury, Mrs. Karl Berg closed the meeting with prayer. The St. Olaf WMF served at the coffee hour. The day was one of inspiration and blessing and "we must work the works of him who sent us while it is day: the night cometh when no man can work" (John 9:4).

The meeting next fall will be held at Bethel Lutheran Church in Faith.

Mrs. Sherman McCarlson, Sec.

CRADLE ROLL PROJECT

One of the projects of the Women's Missionary Federation of the Association of Free Lutheran Congregations is the Cradle Roll. This project aims to enroll all baptized babies of our churches in a cradle roll "department" (an enrollment fee of \$1.50 per baby is used to pay for the materials used). A Cradle Roll Secretary in the congregation

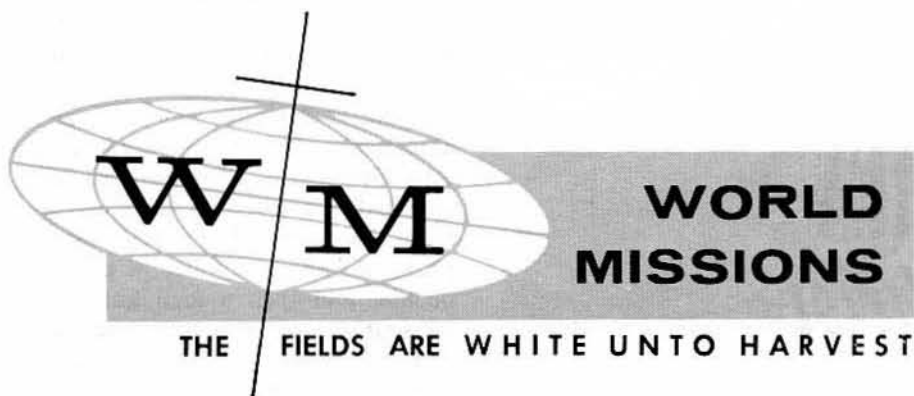
or woman's group keeps records and also keeps in touch with the parents of each child during the pre-Sunday school years.

There is a cradle roll kit available to the Cradle Roll Secretary. This kit contains a welcome to the new baby, a birthday card and a letter for each of the first three years of the child's life, a prayer booklet and then a final letter to be sent to the parents when the child is ready to attend Sunday school. The cradle roll can be an effective missionary medium. Enrollment in a cradle roll department is the beginning of a total Sunday school program.

Also available is a packet of cradle roll program material prepared by the WMF Cradle Roll Committee. Mrs. Herbert Presteng of the WMF Executive Committee writes: "Since many of our ladies' groups have not used the program material prepared by the Cradle Roll Committee (Mrs. Arvid Hokonson, Mrs. Olve Willand and Mrs. Alfred Bredeson, West Coast District), we decided to ask you to use the same material this year. This material includes programs or parties for the mothers and babies who are enrolled; a good Bible study in II Timothy; and readings which will bring a blessing.

"If you have not started this project yet, write to your District President or Cradle Roll Secretary asking for enrollment cards and materials. Fill them out and mail to Mrs. Albert Moen, 709 Cherry St., Grand Forks, N. Dak. (WMF Treasurer), requesting the cradle roll kits. It will then be up to the Cradle Roll Secretary of the group to read instructions and continue her duties of mailing tracts and birthday cards to the parents and children—always remembering to pray for this church-family relationship. A visit with the mother and baby would be good mission work, too.

"We also advise you to have a cradle roll chart or record to hang up in your church where you place the names of all the babies enrolled."



Dear Friends,

Time passes swiftly, and once again we have commemorated the birth of our Lord and Savior and we stand upon the threshold of a new year. How we rejoice in the love of God which is "greater far, than men or tongue could ever tell. It goes beyond the highest star, and reaches to the lowest hell." "Now thank we all our God, with hearts, and hands and voices," for His unspeakable gift to a lost world. Yes, Christmas has passed, but Christ lives on, and the spirit of Christmas can and should live on in our hearts.

We have, through the past months and especially this Christmas season, seen the love of God made manifest through His saints toward us. It is difficult to express our gratitude, but we wish to use this means of reaching the many who have remembered us with cards, letters, gifts, and above all, prayers. Also we give thanks to you who have made room for us in your hearts and in your homes as we have traveled from place to place. What a blessing it has been to us! Thank you one and all, and may you have had a blessed Christmas, and may you have a prosperous year in the Lord, as we await His second coming.

As we begin a new year, we cannot help but reminisce a little. We think of the many wonderful people we have met and grown to love; the many faithful congregations visited, and the diligent and godly pastors working in these congrega-

tions. We have seen an army, God's people, marching as to war, carrying the banner of Christ and going into battle with the proven armor, "the whole armour of God," as David of old. We see many prayer warriors, for which we give thanks to God, for it is this power which reaches up to God and brings down His power, His wisdom, and His grace and gives victory to His people. Yes, God has been faithful, and good to us in the past; "our cup overflows." He will always be so, but let us be faithful to Him in this new year.

Our thoughts are much in Brazil, the land of our calling, and with the Abels. It is strange how God can implant in a person's heart a love and passion for a people he has never seen. But this is the wonderful work of our Creator and even though our finite minds cannot grasp it all, it is cause for rejoicing. It is our sincere hope, prayer, and desire that soon God will send us on our way to South America to join the Abels, and to share with the people there the words of the angels to the shepherds, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day... a Saviour." Isn't it wonderful that each one of us can have a part in telling the good news, by praying, by giving, or by going.

We are now living in Greenbush, Minnesota, just ten miles from our home town of Badger. The children have been very busy with school but are now enjoying their Christmas vacation. They are growing fast

and seem to have more energy by the day. Frances stays pretty much at home these days, building up strength for the days ahead, but she keeps busy as secretary and keeping the family fed. As for myself, I have had the privilege of visiting many of our churches and am thankful for the invitations received to present missions. Between speaking engagements there seems to be plenty demand for carpenters, so I keep brushed up on the old trade.

Now as we look forward to the work on our mission fields, our seminary, and our parishes and as individuals, let us have hope. "Be of good courage, all ye that hope in the Lord" (Ps. 31:24).

Best wishes and thanks to all, and now may the Lord direct your hearts into the love of God and the patient waiting for Christ" (II Thess. 3:5).

Sincerely in Christ,
Alvin and Frances Grothe and family

"Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver" (II Cor. 9:7).

"But the Lord is faithful; he will strengthen you and guard you from evil" (II Thess. 3:2).

"But I am not ashamed, for I know whom I have believed and I am sure that He is able to guard until that Day what has been entrusted to me" (II Tim. 1:12).

"Lord, thou hast been our dwelling place in all generations" (Ps. 90:1).

"The eyes of all look to thee,
and thou givest them their food
in due season.
Thou openest thy hand,
thou satisfiest the desire of every
living thing" (Ps. 145:15, 16).

OUR PRESIDENT WRITES

by PASTOR JOHN STRAND

THIS month we will return to a consideration of the Fundamental Principles of our Church. Other matters caused us to drop these considerations some months ago.

God's Word witnesses that a true congregation consists of believers in a locality who are working for God's kingdom. The first of our Fundamental Principles emphasizes that the congregation is the right form of the kingdom of God on earth. The child of God must, therefore, be most concerned that his congregation is what it ought to be. The child of God must conduct himself in a manner that helps his congregation, not harms it. All aspects of the church on earth must seek to serve the congregation. It follows, therefore, that the congregation ought to direct its own affairs. The fifth of our Fundamental Principles emphasizes this scriptural truth.

5. The congregation directs its own affairs, subject to the authority of the Word of God and the Spirit of God, and acknowledges no other ecclesiastical authority or government over itself.

The importance of the local congregation is being lost sight of in our day. In the desire for vast world-wide programs, the simple scriptural truth that the local congregation is most important is forgotten. The needs in the world demand that the congregations be directed, we are told. Only as congregations are directed will they reach their maximum accomplishments. The congregations, therefore, ought to willingly give away some of their freedom, or delegate away some of their authority, that a more efficient world program can be carried out, and they themselves be blessed. In the process, however,

the congregations themselves lose some of their real life and scriptural position. As a result, instead of progress, there may be spiritual deadness. For those who have espoused the "social" gospel, with its primary concern for the bodies of men, this is not bad, but for those who are concerned primarily with the needs of the soul, this is tragic. It is the living congregation that must minister to the souls of men. Nothing else can take its place. Each congregation, therefore, has a tremendous responsibility.

Each congregation is responsible to God. It must be what God intends it to be on earth. Each congregation is bound to Him, and each congregation is free in Him.

The congregation directs its own affairs. These affairs have to do not only with the local program, so-called. These affairs have also to do with the worldwide responsibility of every congregation. The congregation is commanded to evangelize the world. It is so easy for congregations to leave such matters up to others, or to give such responsibility to others. When they do, they cannot be properly called Christian congregations.

A Christian congregation directs its own affairs, is responsible for, makes decisions concerning, all aspects of its position as the right form of the kingdom of God on earth. The pastors are not to be directors, but shepherds who lead. They are responsible to the congregations, not the congregations to them. The church body is to have no authority, in any way, over the congregation. The congregation disciplines and cleanses itself. It is not to be dependent on the good graces of the church leaders. It directs its own affairs. Cooperation, yes, but not delegation of power

and responsibility.

There is an authority over the congregation, but not an earthly authority. The only authority over itself that the Christian congregation ought to recognize is the Word and Spirit of God.

Can there be a greater evil than to destroy the authority of God's Word and Spirit over mankind? Is there a greater sin than to substitute human authority over the congregation in place of the divine? This is being done today. Is your congregation as sensitive to the divine authority as it ought to be?

A congregation must conduct itself according to God's Word and Spirit. God's Spirit never contradicts or goes contrary to God's Word. When your congregation makes decisions, does it seek to make them in the light of God's Word? Is it more apt to do things as others have done, instead of following in simple faith the Word of God? A congregation can no longer be called a Christian congregation when it refuses to follow God's Word and Spirit as the authority over itself. A Christian congregation chooses its officers and plans its program according to the principles and truths of the Word.

Has your congregation submitted itself to the authority of the Word of God? Is your congregation submitting itself to other authority? Remember, only as your congregation is true to the Word are you in the exalted position God has given the congregation.

Only as a congregation is true to the Word, will it be fruitful in God's sight. The directed people of Russia have not been able to produce as free men can and do. Free congregations, as free men, bear most fruit for God. The world is in need of what only those submitted to the Word can give.

NEW GOSPEL TRANSLATION SELLS WELL IN SWEDEN

Stockholm (LWF) A new Swedish translation of the four Gospels, published this autumn, is turning out to be what one Stockholm newspaper describes as "the book market sensation of the year."

Translated by the Bible scholar Dr. David Hedegard and brought out by the publishing house of the Swedish Evangelical Missionary Society, it is the initial installment of the first fresh Swedish version of the New Testament since 1917.

The complete New Testament is scheduled to appear in the autumn of 1965.

Dr. Hedegard made clear that he has not sought to have his translation recognized as an official version, replacing or standing beside that of 1917. But, he said, it is good to have a number of different Bible translations.

Furthermore, he voiced hope that his new version will be used in the schools, since he considers the church Bible—the official edition of 1917—too difficult for children to understand.

In response to a demand expressed in some quarters, a government committee is currently studying whether a new official translation should be produced.

Dr. Hedegard explained that he considered a modern version most urgent because of (1) the necessity to reinterpret many words and passages in the light of the findings of recent research into the ancient Biblical texts, and (2) the changes that a living language like Swedish undergoes from one generation to the next.

However, he said he was still not satisfied with his own translation at many points. He confessed that he had often faced a linguistic dilemma because he did not find enough richness of expression in modern Swedish.

DR. NILS DAHL OF NORWAY ACCEPTS YALE PROFESSORSHIP

Oslo (LWF) — Dr. Nils A. Dahl, internationally known Norwegian New Testament authority, has accepted a permanent appointment as professor at the Divinity School of Yale University at New Haven, Conn. (USA).

The 53-year-old scholar, who has taught at the University of Oslo since 1936 and been a member of the Lutheran World Federation's Commission on Theology since 1957, said he would take up his work next summer.

Besides lecturing at Yale Divinity School, Professor Dahl is to serve as adviser to a select group of students in specialized work. He is already familiar with academic life at Yale, having given guest lectures there in 1961-62.

Nils Alstrup Dahl was born in Oslo on June 25, 1911, son of a vicar. He passed his theological examination with honors at Oslo University in 1934, and in 1941 he obtained his doctorate in theology here with a dissertation on "Das Volk Gottes" (God's People). After ten years as an instructor in the university's theological faculty, he became professor of New Testament in 1946.

JUST TO WALK WITH HIM

Based on I John 1:7

Life is sweet when walking with my
Savior,
Though sometimes the path be dark
and drear;
And when shadows fall across my
pathway,
Jesus holds my hand, for He is near.

Claiming for mine own each pre-
cious promise,
As I walk with Him by faith each
day;
And though thorns obstruct the
path I travel,
"Fear thou not," I hear the Savior
say.

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Fellowship with Him brings pre-
cious comfort
As He speaks to me in love divine;
Joy is mine beyond all human meas-
ure,
Just to know I'm His and He is
mine!

Life is sweet when Jesus walks
beside me,
Through the sunshine or through
shadows dim.
He has promised never to forsake
me;
It is blessed to walk with Him.

Hebrews 13:8—"I will never leave
thee nor forsake thee" is the verse
of assurance God stamped upon
my heart when I prayed for blessed
assurance. Praise His holy name.
Mrs. Clarence Skyberg
Newfolds, Minn.