

**T  
H  
E**

Vol. 3

June 15, 1965

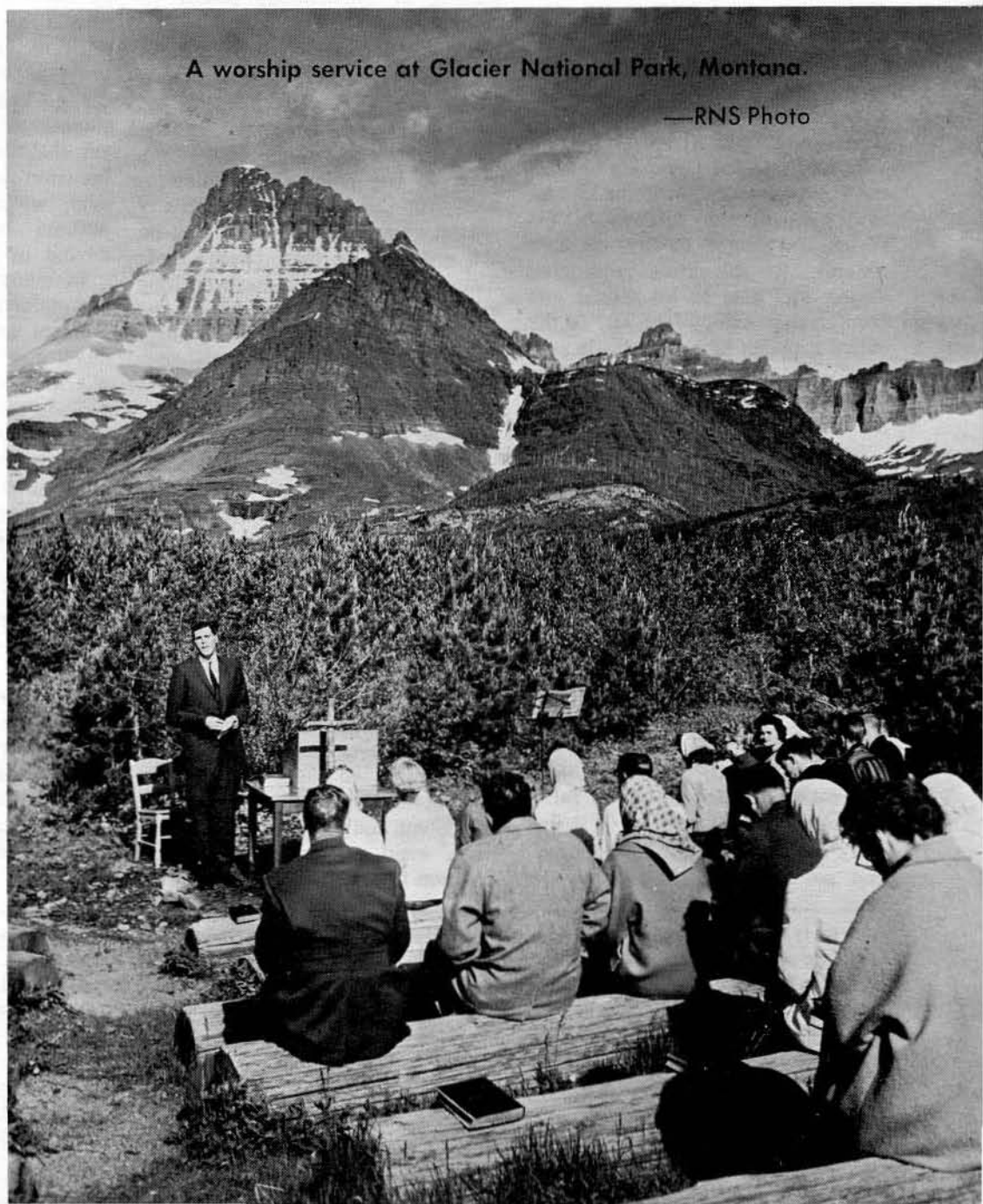
No. 12

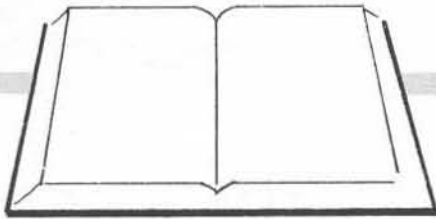
# *LUTHERAN*

**A  
M  
B  
A  
S  
S  
A  
D  
O  
R**

A worship service at Glacier National Park, Montana.

—RNS Photo





# According to the Word

## THE CHRISTIAN CHARACTER

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king" (I Pet. 2: 13-17).

The epitome of Christian character is submissiveness. Peter is concerned about the relation of his parish and people to the world in general, to the state and civil duties, and also to household and family relationships. The key to the entire problem he concludes is submissiveness. In this passage he is especially concerned in regard to the state.

Submissiveness is peculiarly and essentially Christian. This injunction coming through Peter is especially appropriate because of his own experience in attaining to that level. He had experienced the necessity of being submissive. Usually this is thought of as the act of a weakling. Is there any apparent beauty in a character through an act of servility?

A Christian recognizes the necessity of social order. This is an element in the living of his faith. An orderly family out of a disorderly race is a goal of Christianity, and so being submissive to the

state is not the act of a weakling, but the act of a strong will in the grace of Christ. Ruskin tells us that one of the elements of beauty is repose; not the repose of a pebble on the highway, but the repose of a mountain with its protruding rocks revealing themselves like gigantic muscles. This, Ruskin writes, is a repose suggestive of might, hinting of tremendous power in reserve.

This also adequately describes the character of the Christian in being submissive to the state. It is a character of power. So the Christian accepts social obligations even to the point of submissiveness "for the Lord's sake." This is reason enough. The powers that be are ordained of God (Rom. 13: 1; Titus 3: 1). The Bible says nothing about forms of government, except incidentally when it mentions kings and governors. But the Bible does say that God uses these "powers that be" for His own purposes. Pharaoh was made to stand that he might show God's power (Ex. 9: 15, 16). God employs for His own ends instruments with which He is not always well-pleased (Isa. 10: 10-16; John 19: 11).

The Christian is thus free, yet with a sense of responsibility. Luther expressed it well when he said, "A Christian is a most perfect lord, subject to no one; and a Christian is a most perfect servant, subject to everyone." A Christian is therefore to unite his duty in civil action with his duty to God, coexistent and harmonious, yet distinct, ever remembering the injunction of the Word in Acts 5: 29,

"We must obey God rather than man." Where a choice must be made, this command becomes imperative and active.

The Christian is in the midst of the people of the world, and many of these men and women are of brilliant mind and accomplishment. Even these, with all their panoply of victories, can be put to silence by the Christian's exemplary life. Fire is in the flint, yet it is unseen until the time and circumstances bring it out. This is the life of the Christian—submissive and sometimes much misunderstood, yet the reserve is there when the occasion arises. Too often, however, we are like the flowers of autumn—beautiful to the eye, but devoid of fragrance.

In many lands today Christians are under the heavy yoke of Communism and tyranny. May we be much in prayer that God will work out in His time their glorious appearing before Him from their seas of affliction. Somehow He strengthens them. With us, it is usually when in the lap of plenty that we slip, rather than while we are under the rod.

All men are in need of salvation in Christ; therefore the apostle says, "Honour all men. Love the brotherhood. Fear God. Honour the the king." There is in man the image of God (Gen. 1: 27), but depraved by sin, and thus in need of Christ's salvation. Therefore we are to heed the exhortation of Paul to the Galatians to "do good unto all men, especially to them of the household of faith" (Gal. 6: 10).

—A. L. Hokonson

---

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to The Lutheran Ambassador, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Third-class postage paid at Minneapolis, Minnesota. Publication office: 6820 Auto Club Road, Minneapolis, Minnesota 55431.

WHAT are your chances of a happy marriage?

To this very question Elsie Robinson, the journalist, once gave this answer: "Practically nil—unless you're willing to work at it as the greatest job of your life and not one you'll desert whenever you get your hair rumped."

Marriage is a rich and satisfying experience to those who are willing to sacrifice selfish ideas and patterns and work together to please Christ and each other.

Such is the basis for the following ten guidelines to a happy marriage:

(1) *Recognize that men and women do not usually approach problems in the same way.*

manded her in Ephesians 5:33, "And the wife see that she reverence her husband."

It is always well to remember that reason without emotion would be cold, hard and lifeless; and emotion without reason would be unguided, unprofitable and destructive. Thus husband and wife complement each other and become instruments of growth and grace to each other.

(2) *If possible, don't live with parents.*

Friction is sure to develop if a young couple attempts to live under a parent's roof. The adjustments and problems of two young lives seeking to live and grow together are great enough without

much the better part of wisdom to walk softly and carefully seek to know the mind of the Lord. It is remarkable how a personality will change under the quickening power of someone's prevailing prayer of faith.

We must seek for understanding of our loved one's faults. Frequently the *cause* of a fault needs changing rather than the person.

Many a person's disagreeable ways rest upon causes that are hidden even from the offender himself. Such causes may be (1) wounded pride; (2) a lurking sense of inadequacy and inferiority; (3) a deep sense of fear; (4) physical fatigue and run-down condition; (5) a deep sorrow that

Norman V. Williams

## Ten Guidelines For A Happy Marriage

A man usually approaches life from the level of cold reason. Women live more in their affections and emotions. Failure to understand this basic difference is responsible for much tension and friction in households.

The chief temptation of the man is to become bitter at the woman because of her way of reasoning and her approach to life. That is why God has especially commanded, "Husbands love your wives, and be not bitter against them" (Col. 3:19). The tendency is so deep and the temptation so strong that God has again commanded it in I Peter 3:7.

The woman is tempted to become provoked at her husband's cold, rational approach to life, and that is why God has especially com-

adding more. Jesus said, "A man shall leave his father and mother and cleave to his wife."

Christ demands this separation from parents at the time of marriage. Those who refuse to obey this divine commandment and allow themselves to remain with their parents "just for a few months until we can get on our feet" live to regret this disobedience. Begin marriage away from parents in your own room or apartment just with each other and Jesus!

(3) *Handle a mate's shortcomings with tact and understanding.*

When we think there is a real fault in our loved one, what shall we do? Shall we immediately decide upon admonishing the offending member? No, we think it is

may have turned to bitterness through the years; (6) loneliness. If any of these reasons are behind the faults of your loved one, pray accordingly and do whatever else you find possible to relieve the condition. Above all, show love and understanding, for love never faileth.

If, after much prayer and study, one feels it wise to speak a word of counsel to the loved one, let it be in the spirit of I Corinthians 13 and Galatians 6:1-3.

(4) *Accept each other as you are.*

Husband and wife must accept each other as they are in the present, with all their virtues and faults. Every human being is faulty and frail. One of the great purposes of marriage is growth. Each



is to be a means of grace, encouragement and help to the other that both may grow in the likeness and image of Christ.

The apostle Paul sets forth the true spirit and attitude of marriage in II Timothy 2:24-26 and Colossians 3:12-17. You will notice the passage in Colossians directly precedes Paul's statement addressed to wives, husbands, children and fathers. This whole passage is to be the spirit and attitude of each member of the family toward the other. With this attitude prevailing, all are accepted as they are that they might grow to be more like Him in thought, word and deed.

(5) *Do not dwell upon faults and sins of the past* (Rom. 7:18; Gal. 5:17-26).

Only a misguided sense of loyalty would cause wife or husband to reveal faults and sins of the past at the feet of a loved one. God's Word is clear that we are to forget "those things which are behind and reach forth unto those things which are before" (see Phil. 3:12-15).

True love should be above all such unwise curiosity about the past. If two people truly love each other, they should take each other for what they are now. The past should be forgiven and forgotten automatically. True love and true Christian faith rise above all suspicions of the past and see others as they are before God in the cleansing blood of Christ—clean, justified, accepted in the Beloved. Let us ever keep our eyes on what we are in Christ (I John 3:1-3; Col. 2:9; 1:21) and where we are in Christ (Col. 2:11-15; Eph. 2:13-22). Let the attitude be as the Holy Spirit has commanded: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

(6) *Don't tattle family secrets.*

Guard your loved one's reputation with all diligence and hide every fault away in your heart and at the throne of grace. Somehow your loved one will sense your faithfulness and will trust you with unwavering confidence. And this is

the very cornerstone of love.

Miriam's sin was that of gossip. Miriam professed to be offended with Zipporah, the Ethiopian wife of Moses. The Lord saw it and rebuked her, saying, "Wherefore were ye not afraid to speak against Moses?" God says people should be afraid to speak against another in private and behind his back.

Let there be no Miriams in our households. Let not the inlaws nor any of the relatives be like Miriam in respect to criticism.

R. E. Baldwin says: "Full well I know that but few intend to be guilty of the sin of detraction—Miriam's sin. I know with many it is the result of thoughtlessness; but its influence extends much farther than they ever imagine."

(7) *Don't shower all your affection on your child.*

The new baby brings new joy, but sometimes because of a foolish, selfish mother, his coming introduces tension and unhappiness in the home. It is a great temptation for this new life to become the all-absorbing object of the mother's attention until the husband feels himself all but forgotten. Such fastening of a mother's love on her new baby may dim her love for her husband.

Let the new mother be careful to bring her child into her love for her husband. It was this deep, shared love between husband and wife that gave the little one life and brought him into the world. It is in this shared love that he will grow to emotional and spiritual maturity. If the wife breaks this precious fellowship and sets the child up as the complete object of her love and attention (even though done unintentionally), an unnatural situation develops which is full of serious consequences for husband, wife and child.

(8) *Recognize that differences in personality and temperament—to a large extent—can eventually be resolved.*

There seem to be three stages of development through which married life must go. In the first days of courtship and marriage each partner thinks the other is a

walking personification of perfection.

In the second state the husband and wife begin to see the differences between themselves in attitude, temperament and personality patterns. They are then tempted to bury their beautiful dreams about each other and say it was only an idle, childish dream.

It is tragedy when this happens, for then there is destroyed the one practical basis of inspiration for them in their love for each other, while the difficult days of working out a unity of life to life are passing on. Let married couples in this stage frequently affirm before God the indivisible unity of their hearts to each other in love.

In the third phase the two partners begin to realize a deep unity of life. If they have yielded themselves to the Holy Spirit in their living together, they will find that He has, through the conflicts and differences, brought about a transformation in both lives. Each will under His direction yield up its selfishness and dross, and each will receive of the good of the other. Through this process of give and take, each will grow into the beautiful harmony of two lives in one. This is not a bit of wishful thinking, but it is something that happens in most Christian marriages.

Those who refuse to yield themselves up to the transformations of this growth of two lives into one will, of course, find themselves growing farther and farther apart.

(9) *Don't neglect appreciation.*

The smile with which husband and wife meet each other at the end of a busy day, when things have gone wrong; the loving kiss which they place on each other's lips and the tender word of greeting can make the hardship of a disappointing day drop away. There are so many, many things that husband and wife may be genuinely thankful for in each other. One lovely Christian wife told her dearest friend that every day her husband thanks her and commends her for the things she does about the house. She said that even if she made mistakes he would find

something even about her mistakes for which to commend her. No wonder that home was a bit of heaven on earth.

(10) *Learn how to handle conflict.*

Conflict is sure to come, and if it is considered as bad, it will yield nothing but harm. If two strong personalities believe conflict is harmful, they may by vigorous efforts of the will repress all conflict and never take issue with each other. The results are always disastrous, for genuine differences are imbedded and the two personalities grow farther and farther apart. Their world becomes an artificial world of make-believe.

The real issue is between bad conflict and good conflict. What are the points then, for good conflict?

(a) Pray before you discuss. If you find yourself launched full tide in discussion of conflicting points of view before you have had time or thought for prayer, move to stop the discussion. Later when you have time, ask God to guide the conflict and to make it creative of real mental and spiritual values.

(b) Express your ideas clearly and forcibly, but not in hostility or a nasty temper.

(c) Introduce new ideas and helpful points of view that keep the discussion moving forward rather than in circles.

(d) Encourage your loved one to present his or her ideas as clearly as possible. Be eager to learn something new from your loved one's remarks.

(e) After you have each presented your ideas as clearly as you know how, let the discussion terminate there. Do not seek to win the argument. Seek rather to grow by it. Leave the result with Christ. Then affirm your love to each other and pray.

—used by permission of Moody Press, Moody Bible Institute of Chicago

# NEWS

## of the Churches



### KALISPELL, MONTANA

At a special business meeting April 7, the Stillwater Lutheran Church voted unanimously to build a parsonage, the construction to begin as soon as possible.

Ground-breaking ceremonies were conducted on Sunday, May 9, at 4 p.m. Participating in the service were members on the church council: Leslie Kjos, Paul Tutvedt, Richard Knox, John Horn, Adrian Hamann, Oscar Olson, and Lee Haag. Pastor Karl Stendal led the service and Hans Tutvedt broke the ground.

The parsonage will have three bedrooms, with a full basement. The site is a short distance outside of city limits in an area where many new homes have been built, and where a lively growth is anticipated.

The Stillwater congregation is having a steady increase in attendance in both the Sunday school and the morning service.

### VALLEY CITY, N. DAK.

The Luther League of First Lu-

theran Church was in charge of the service at Sheyenne Manor on Sunday, May 9.

Pastor Fritjof Monseth speaks on KVOC each Sunday evening at 6:35. The program is called the Lutheran Fellowship Hour.

The district Luther League rally was held at First Lutheran, ASC building, on Sunday, May 2. Seminars Reuben Evenson and Edwin Kjos were the speakers.

Jerry Thorpe and Larry Johnson showed their slides from Nogales, Ariz., and spoke at Perley, Minn., and McVile, N. Dak., recently.

### GRAND FORKS, N. DAK.

Thirty persons joined Trinity Free Lutheran Church of Grand Forks on Sunday, May 2. Their accession brought Trinity's membership to 92 baptized. The new members are pictured in the church where the congregation presently worships at 424 Belmont Road. The church's pastor, Rev. George Schuster, is standing behind the pulpit.



# Are the Charges Justified?

Raynard Huglen

A discussion in two parts concerning recent charges against the Revised Standard Version of the Bible.

I SHOULD like to step outside my role as editor to make some comments and observations about references which were made to the Revised Standard Version of the Bible in the recent series of articles, "Bible Versions," carried in *The Lutheran Ambassador* (April 20, May 4, May 18).

Before proceeding further, we should all express our appreciation to Dr. Uuras Saarnivaara of our seminary faculty for the considerable amount of work he did in preparing that material, first for the pastoral conference in Fargo in early March, and then for publication in the church organ. He has brought to our attention a great store of interesting information.

As the reader will know very well, the RSV gained the immediate approval of many people upon its publication (the New Testament in 1946 and the Old Testament in 1951), and the immediate condemnation of a good many people as well. The King James Version (1611) did not meet with universal acceptance in England in its time either. For seventy years it suffered bitter attacks and the language used against it was certainly as strong as anything which has been directed against the RSV in our day.

Today the RSV enjoys a growing acceptance in evangelical circles of Protestantism. It is, for instance, used in some of the Bible classes at Wheaton College in Illinois, according to my information. Among Lutherans, a good many

pastors now preach from it and the Lutheran Evangelistic Movement advertises the RSV in the promotion of its bookstore. At the Free Lutheran Conference in Waterloo, Iowa, last summer, I could hear Dr. Allen Blegen of Chicago, one of the essayists, say that the RSV is the best English version of the Bible, of those he has studied, since the American Standard Version (1901). And, at the same conference, Dr. Siegbert Becker of Milwaukee Lutheran Teachers College, a man who impressed me greatly, asserted that all modern English versions are 95% correct, or faithful to the sources.

But it remains a fact that the RSV continues to pose a problem for some conservatively inclined people and some of them from among our own constituency. Having long been an exponent of the right of people to their own opinions, I would defend the freedom in regard to this question also. There is, however, an obligation which also bears something of the divine about it and that is the necessity of making judgments based upon as many facts as can be reasonably gathered together.

In the belief that there could be something said in defense of the way the RSV has translated the passages called into question by Dr. Saarnivaara and Dr. Allen MacRae, president of Faith Theological Seminary, Philadelphia, and a co-worker with Dr. Carl McIntire, I have conducted some research as time and facilities would allow. In the further belief that there is a willingness on the part of *Ambassador* readers to look a bit more at both sides of this question, the following disputed passages are discussed. The charges by Drs. Saarnivaara and MacRae are given first,

then the thinking of some other Bible scholars.

This should also be said by way of introduction, the Bible passages we discuss are ones about which there has long been dispute. Some of the references we use will be recognized as antedating even initial work on the RSV by many years. After a reference has been used once we will in some cases abbreviate it when it is used again.

## Psalm 16:10

*The charge:* The RSV should use the word "corruption" instead of "pit." This would then agree with RSV translation of Acts 13:35 where "corruption" is used. To not use "corruption" is to remove proof that David was predicting the bodily resurrection of Christ.

*What other scholars say:* *The Cambridge Bible for Schools and Colleges* (1895) states, "The word *shacath*, rendered *corruption* by LXX (Septuagint), Vulg., and Jerome, probably means *the pit* (R.V. margin) i.e. the grave. 'Pit must be its meaning in many passages (e.g. vii. 15; 30:9; Prov. 21:27), and may be its meaning always.'"

*The Layman's Handy Commentary on the Bible* (Zondervan) says, "Heb., *shacath*, a pit (from root, meaning *to sink in*, as in Ps. 7:15, where LXX rightly 'abyss,') though here and generally 'destruction' (not 'corruption'), as if from *shakath*, 'to destroy.'"

## Psalm 45:6

*The charge:* The RSV use of "divine throne" instead of "Thy throne, O God," indicates a dislike of the translators for addressing Christ as God, thus weakening the belief that He is divine.

*What other scholars say:* Alex-



ander Maclaren, in his *Expositors' Bible*, declares concerning this question, "We recognize the prophetic character of the psalm, and strongly believe that it points onward to Christ the King. But we cannot take the ascription of the title 'O God' as having reference to His divine nature. Such a thought lay far beyond the prophetic horizon." And later, he says, "The psalm goes no further than to declare that the king is divinely endowed and appointed. . . . But it does not speak the decisive word, which alone could solve the mystery of its requirement, by proclaiming the fact of incarnation."

*Layman's Commentary* suggests, "The Christian use of the verse as applied to the Messiah (Heb. 1:8, note *New Testament Commentary*) does not help us to explain how the monarch, who is the poet's theme here, could be addressed as God." It also suggests "thy divine throne" as one possible meaning of the words in question.

#### Isaiah 52:12

*The charge:* The RSV use of the word "startle" instead of "sprinkle," as the KJV uses, seems to reveal a desire by the translators to deny that the passage contains a prediction of the sprinkling of the blood of Jesus.

*What other scholars say:* The LXX (Septuagint) has "many nations shall marvel."

Franz Delitzsch, in *Biblical Commentary on the Prophecies of Isaiah* (1877), states, "The reference is to their leaping up in amazement (LXX thamasontai); and the verb denotes less an external than an internal movement. They will tremble with astonishment within themselves (cf. *pachadu veragezu* in Jer. XXXIII:9), being electrified, as it were, by the surprising change that has taken place in the servant of Jehovah."

P. E. Kretzmann, in his *Popular Commentary of the Bible* (Concordia, a commentary of the 1920's found in the libraries of many Lutheran pastors, incorporates both ideas rather ingeniously when he says concerning verse 15, "so, on

the other hand, *shall He sprinkle many nations*, cause the heathen to shrink apart with terror, as when a heavy weight dropped into water causes it to spread in all directions."

*The Amplified Old Testament*, well thought of by some conservative Christians, resolves the dilemma by using both words in the verse, namely "sprinkle and startle," although there is only one verb in the original. (And the order of the two words may be reversed in *Amplified*; I am not sure just now.)

Interestingly, the Norwegian Bible translates "cause to spring (or start) up," not sprinkle.

#### Isaiah 7:14

*The charge:* The RSV use of "young woman" instead of "virgin" reduces the quotation of the passage in Matt. 1:23 to "nonsense." Also in this place, the RSV translators set the Testaments against each other.

*What other scholars say:* *The Cambridge Bible* declares, "So far as grammar and context go, the expression may mean any young woman, fit to become a mother, whether as yet married or unmarried." It states that the Hebrew word in question, "almah," indicates a young woman of marriageable age.

*Layman's* says, "The exact history of how this interpretation (Greek) came to be made cannot be traced, but virtually all modern interpreters who have studied the question say that the Hebrew word in question refers to any young woman of marriageable age and does not in itself require the translation 'virgin.' There is another Hebrew word which has the unequivocal meaning 'virgin.'"

William Sanford LaSor, in his pamphlet on the controversy, raises the same point. Why did Isaiah use a word, "almah," which can be taken in more than one way, when he could have used a word, "betulah," which most certainly always means "virgin"?

[To be continued]

#### MRS. ELSE SVERDRUP MICHAELSEN PASSES

Mrs. Else Sverdrup Michaelsen, 87, daughter of the famed Dr. Georg Sverdrup and sister of Dr. George Sverdrup, both one-time presidents of Augsburg College and Theological Seminary, passed away last month in Minneapolis where she made her home at 710 21st Ave. S., across the street from the Augsburg campus.

She was married to Pastor Michael B. Michaelsen in 1899. Her husband served parishes at Mankato and Willmar, Minn., and Marinette, Wisc. In later years he served as rector of the Lutheran Deaconess Hospital in Minneapolis. He preceded her in death.

Her father, Georg Sverdrup, was president of Augsburg from 1876 to 1907. Her brother George held the same office from 1911 until his death in November, 1937.

#### "TO DAD"

There's a big responsibility  
For those we know as "Dad."  
You're a hero to your little girl,  
And to each trusting lad.

They'll follow in your footsteps,  
They'll listen to your talk.  
So guard with care each word and  
deed,  
Each path you choose to walk.

The Bible says to train a child,  
In ways that they should go,  
And when they're old they'll not  
depart,  
And I believe it's so.

Then lock out every idle word  
With righteousness the key,  
And be the fruitful father  
That God wants you to be.

—Mrs. Milton Tollefson  
Leonard, Minn.

#### COMING NEXT TIME

An index of the first two volumes of *The Lutheran Ambassador* will be printed in our next issue, June 29, 1965.

Watch for it!



## Luther League Activities

### INTRODUCING

#### Our National Luther League Treasurer, Paul Haugen

Paul hails from Portland, N. Dak., where he is a member of Valley Free Lutheran Church, Hans Tollefson, Pastor. He is now completing his third year at the



University of North Dakota, and is a renowned New Testament Greek scholar there. We thank Paul for sharing with us the following thoughts on stewardship.

What is a steward? My dictionary gives a good definition: "One who manages another's property or financial affairs; one who administers anything as an agent of another or others."

A steward is, first of all, one who manages another's property. How are you managing God's property that He has given you in soul

and body? You are His twice—He made you and then since you fell into sin He redeemed you.

How, you say, do we manage our souls and bodies correctly? By allowing them to be saved from an eternal hell. How do we do this? "Believe on the Lord Jesus Christ and thou shalt be saved and all thy house" (Acts 16:31).

Next, a steward manages someone else's financial affairs. Oh, this does not only mean money. It also means the talents you have. God has lent you talents to be used for the furthering of His work while He is gone "into a far country" (Matt. 25:14-30). He wants you to invest these talents so they will bring "interest" when He comes again.

God is interested in how you are managing, first of all, your soul and body and, secondly, your talents. But good management of the soul must come first. The Pharisees were good managers of their talents, such as praying, fasting, etc., but Christ called them serpents and a generation of vipers (Matt. 23:33). How can you truly make the outside of the vessel clean except the filth and dirt be cleaned from the inside? (Matt. 23:25-28).

Then after the inside has been cleaned, clean and beautiful things flow out. Then must a person look after his talents and use them as a wise steward. The parable of the

servants in Matt. 25:14-30 explains the wise steward and the unwise steward. The wise one invested his talents, whereas the unwise one did not.

God knows that you can't cause a revival with your talents or build a church with your money. He just expects you to invest it. To be sure, if you invest your talents wisely, God may cause a revival or build a new church, or send out a missionary. But it is God who gives the increase, not "he that planteth, neither he that watereth" (I Cor. 3:6, 7).

Another thing a steward does is to administer anything as an agent of another or others. Christ has given us the great commission in Matt. 28:19, 20. We are to administer this great gift of salvation that God has given us through Jesus Christ, His Son. The Christians are God's agents who administer His gift of salvation.

Of course, we cannot administer this gift if we ourselves do not have it. That's where good management of our souls comes in. If we manage our souls correctly, then we will have this gift to share with others. Also, good management of our talents fits in here. If we are investing our talents properly, then we are administering God's gift.

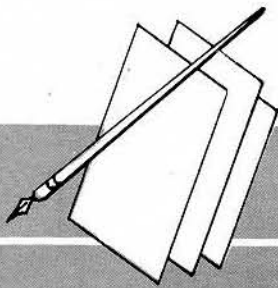
So, why don't you invest your life and talents as the good servants did in Christ's parable? And if you do, you will be administering God's gift and will be able to enter "into the joy of the Lord" for eternity (Matt. 25:21).

### NORTHERN MINNESOTA LEAGUERS MET IN THIEF RIVER

"Above All Else" was the theme for the spring Luther League rally of the Northern Minnesota District which was held at the Our Savior's Lutheran Free Church in Thief River Falls on Sunday, May 2. Mr. Stanley Holmaas, district president, presided over both the afternoon and evening sessions. A fine variety of music was provided by the leaguers from the Newfolden, Greenbush, and Thief River Falls

[Continued on page 15]





# EDITORIALS

## HELPING IN THEIR AFFLICTION

Out of the tragedy and heartbreak of the spring's floods in Minnesota and the hard, painful task of cleaning up, came one story of Christian concern which was particularly heart-warming.

It is the story of hundreds of Mennonite volunteers who came from three states to help Mankato flood victims clean up after the ruin of waters out of control. These workers were channeled through what is called the Mennonite Disaster Service. They came from as far away as South Dakota to spend a day or two or more in helping neighbors in need. Travel costs were borne by the individuals themselves.

Once on the scene, the volunteers helped those people first who for reasons of age and health could not help themselves. After that they were free to assist those who requested aid. The work itself was hard: removing caked mud on walls and floors, washing walls and furniture and appliances, etc.

The philosophy of Mennonite Disaster Service is, in part, "We may be strangers to you but you are our neighbors. We cannot fully understand your loss, but we want to share your burden."

It seems to us that action like this illustrates in

a dramatic way what Jesus had in mind when He said that feeding the hungry, clothing the naked and visiting the sick were services in reality rendered unto Him. It reminds us, too, that aid to a neighbor whom we know is commendable, but assistance to one whom we do not know is also expected of Christ's followers.

One more thought. Let us also give tribute to the teenagers and young people who worked on the dikes and in the kitchens during the flood crisis. After reading about beer-soaked Easter vacations on Florida beaches and near anarchy on at least one university campus, the service of these Midwestern youth was a refreshing interlude and *The Lutheran Ambassador* salutes them, too.

## GREETINGS FROM MINNEAPOLIS

As we read the proof copy for this issue of *The Lutheran Ambassador*, we are in Minneapolis for the 3rd Annual Conference of our church. These are busy days and the only hours of relaxation are the fewer-than-usual ones for sleep at night.

We shall comment later on the convention. Suffice it to say now that the conference is tackling major areas of concern head-on. It is an open conference and ample time is given for discussion.

Continue to pray for our fellowship. As much as ever we stand in need of it, congregations, pastors, leaders. Pray for power, discernment, for love, for faithfulness.

Greetings from Minneapolis, city of lakes. From our headquarters-seminary building we look out over Medicine Lake. It has never looked more beautiful than now. Here we are fashioning, as best we know how, and with God's help, a program we hope will meet with the faithful and enthusiastic support of all our people everywhere. God bless you.

## LUTHERANS TO PRODUCE SECOND FILM ON LUTHER

New York—(NLC)—Production of a 30-minute documentary motion picture entitled "The World of Martin Luther" was authorized by Lutheran Church Productions at the final meeting of its Board of Directors here.

The film, due for completion next fall, it to be a completely re-edited and abridged American version of the German art film, "Der Gehorsame Rebell" ("The Obedient Rebel"), produced by the late Curt Oertel, prominent filmmaker.

Lutheran Church Productions, which pioneered in church-sponsored theatrical feature films with

its commissioning of "Martin Luther" a decade ago, voted to dissolve and transfer the right to its film properties about Martin Luther to a sister corporation, Lutheran Film Associates. Both LCP and its successor, LFA, are operated jointly by the American Lutheran Church, the Lutheran Church in America, the Lutheran Church-Missouri Synod, and the National Lutheran Council.

"The World of Martin Luther," Mr. Lee added, will feature direct quotes from the writings of Luther on the sound track "as commentary to make more meaningful the existing footage we own—priceless film views of Reformation settings,

including scenes no longer available for the camera."

He said that Luther's "world" would include reflections of people close to him from paintings, sketches, wood cuts and statuary, together with Reformation era artifacts from the great museums of both East and West Germany.

"This was all captured on film with the creativity of Oertel, the cinema artist, in a manner comparable to his documentary film 'The Titan' about Michelangelo," Mr. Lee stated.

"O Lord, our Lord, how majestic is thy name in all the earth" (Ps. 8:1).

## SAVED, SANCTIFIED, SERVED

Being saved is a most topsy-turvy thing. All of the things that we once thought so important become secondary. The vision we have of ourselves and our lives becomes completely reversed. Where once we saw something that we really thought "pretty good," we now see nothing but evil. The soul enamored with itself is destroyed and a new soul filled with self-loathing appears. Where once we saw only beauty and lovely raiment now we see rags and filth. Self-hate becomes self-destruction. I die of sin. On the wings of death comes life... a new life... death to self... life to Christ.

What I was powerless to change, He covered with himself that I might bear it. Through the work of redemption, He took my place. Savior, sanctify—two utterly interdependent words. Saved to serve through His absolute dominion over me through the total commitment of my life. He can give life only to that which is dead. I must be thoroughly dead to sin and alive—vitaly alive, all-over alive—to Christ!

Thanks be to God who gives the victory through our Lord and Savior, Jesus Christ. "Nothing in myself I bring, only to thy cross I cling."

However, it would be quite easy to convince myself that I am spiritually, by my own evaluation, quite a ways along the road to perfection. The "Old Adam" within me tells me how very good I am. Praise the Lord! The Holy Spirit reveals the truth convicting us and convincing us of our sin. I now see that true sanctification is manifested in true humility. It will be acted out rather than verbalized as the Holy Spirit lays hold of my will (channels only). Now we truly see that faith is action as the Holy Spirit works upon my will and through my will.

Sanctified—being made fit for work. It would be a foolish workman who ate nothing but one cracker once a day. Yet many "would-be" sanctified Christians



In response to *The Lutheran Ambassador's* invitation to receive communications from its readers regarding the Series on Bible Versions, I would like to make known the stand we take at the Lutheran Mission Church of Beloit, Wisconsin, of which I am chairman.

First, I would say that as Christians we have the promise of the very best Teacher, who takes exactly what He hears directly from God and gives it to those who are hungering and thirsting after righteousness. The Holy Spirit will do this for all who will be still before God and hear what the Spirit saith unto the churches. I John 2:27 goes so far as to say that we have an anointing and "ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie." Therefore we conclude that revising the various Bible versions is not the real answer to man's needs. If a person is not hungering and thirsting after God, the RSV won't do any miracle for them either.

Furthermore, we believe that the

more Bible versions we get on the market the more confusion the devil can create in getting Christians wrangling over which is right, when in reality the King James Version has stood the test and is still holding for most of us.

Personally, I accepted Jesus Christ 14 years ago, and since that time the Holy Spirit has made the Word as I read it in the King James Version "living, fresh and powerful." I just have no need of man's tampering around trying to improve on what God has already declared. We at the Lutheran Mission believe it would be wise not to have anything to do with a Bible that has caused so much controversy. Furthermore, we mistrust the many changes therein.

May the Lord lead and direct the Association as they consider the many translations that are coming upon us, and earnestly contend for the faith once delivered, that we be not deceived in the end.

James M. Erickson, Chairman  
The Lutheran Mission Church  
Beloit, Wisc.

would attempt the work of the kingdom without being made fit for the work by taking generously of the calories of the Word. God cannot and will not use "sick" Christians any more than the labor market will hire the ill, weak, or infirm.

You who would be sanctified, wake up! Take, eat and drink freely of the bread from heaven. God's Word is not only our great heritage; it is our food and drink, our very life. Unless we eat we will die.

How carefully the newborn child

is fed. Purity of food is of the utmost importance. How pure is the food being fed the new life that Jesus died to give you? Even as the mother must feed the young, so Christ must feed the new life that He bestowed upon us at Calvary. "O Lord, make me hungry and open before you that I might be fed at the banquet of your table. Save me, sanctify me, serve me, Lord, that I might be a strong and able workman fit for Thy service."

—Wilma Kern Snow  
Eugene, Oregon

did do. Josh. 2:21 ..... How soon after their departure does it appear to have been done? .....

God has also provided us a means of salvation. What is it? Acts 16:31 ..... Are there any alternate means of salvation? Acts 4:12; Hebrews 9:22 ..... We, like Rahab, must accept His provision to know His possession. Throughout the Scriptures the message of salvation through the shedding of blood runs like a red cord from beginning to end. Have you bound yourself to it?

**Her CONCERN: Others (Josh. 2:12-14)**

Undoubtedly Rahab was concerned about her own personal welfare. But her mercy plea did not end with self. On whose behalf did she intercede? Josh. 2:13 ..... How was her prayer honored? Josh. 6:23, 25 ..... Concern for the spiritual welfare of others continues to be a characteristic of God's people. This concern reveals itself in their attitude, actions, and intercessory prayers. For whom and/or for what are we to pray on behalf of others?

Daniel 9:3-6, 17-19 ..... I John 5:16 .....  
Ephesians 6:18 ..... Matt. 5:44 .....  
I Tim. 2:1, 2 ..... Ephesians 3:14-19 .....  
What promise can the faithful intercessors claim? James 5:16b .....

"Faith is not only knowledge and belief, but also trust. It involves our affections and our will as well as our intellect. When we really believe something, we act accordingly." Rahab, an ancestor of our Lord (Matt. 1:5), has shown us that a living faith will work out that which God works within our hearts. Faith without works cannot be a living faith (James 2:26). When the Book of Life is opened and the succeeding names of God's children are read, may we find ourselves in the company of Rahab whose faith was completed by works (James 2:22).



# WMF Bible Study

## PROFILES OF FAITH

### Rahab

**Joshua 2; 6:15-25; Matthew 1:5; James 2:24-26**

**T**O be placed on the "Who's Who" is a distinct honor which few of us will ever realize. The writer to the Hebrews records some of the names in God's "Who's Who" of faith. Certainly "God shows no partiality" (Rom. 2:11) because all His children are recorded in His Book of Life. Perhaps we can think of Hebrews 11 as a peek into the early chapters of this Book which one day will be opened. As we are permitted to glimpse into this Hall of Fame we may wonder why one of questionable background such as Rahab is mentioned. James even links her with Abraham's name as an example of a living faith (James 2:24-26). As God works the work of faith in our hearts, we are called upon to live out our faith (Phil. 2:12, 13). We are called to do good works, not to be saved, but because we are saved. What example of such a life can we find in Rahab? Prayerfully study Joshua 2; 6:15-25 and search for indications of a living faith. Translate them into modern day equations.



**Her CHOICE: God and His People (Josh. 2:1-7)**

The people of Jericho had heard of the work of the Lord. Their hearts were filled with fear. Upon hearing and witnessing His work, we all must make a choice: either we choose to believe and become one of His children or we choose to oppose Him. Later Rahab gives a verbal confession of her choice. What do you see her doing in 2:1-7 that reveals she has already made her decision? .....

Into whose hands, then, has she cast her life? .....

All who hear the Word, even once, must respond to it. It is God's ultimatum; the choice is our prerogative. We have seen Rahab's choice. What choice must the hearers of the Word continue to make?

Josh. 24:15; Psalm 16:5 .....

II Cor. 6:17; I John 2:15 .....

Discussion: Rahab lied to the King's messengers. Would God have protected His own without her falsehood? Do you suppose that Rahab would have spoken differently after she had grown to a more mature faith?

**Her ATTITUDE: Fear and Reverence (Josh. 2:8-11)**

Fear has always been a part of man's experience. Why were the people of Jericho paralyzed with fear? Josh. 2:8-10 .....

..... Slavish fear of God, however, is not enough. It will bring neither peace nor salvation. Why? James 2:19 .....

..... What additional confession does Rahab make in Josh. 2:11? .....

..... Who did she acknowledge the Lord to be? .....

Rahab, unlike the inhabitants of Canaan, looked to the Lord with fear and reverence. She experienced salvation because her fear of God was complemented by submission and obedience to Him.

Reverence (profound respect and esteem mingled with love) for God is an attitude of the heart that will find expression in many ways. Note how the following examples show expressions of honor to God:

- Genesis 17:3 .....
- Exodus 3:5, 6 .....
- Josh. 24:14 .....
- Rahab's attitude of fear and reverence was acceptable to God. What is His promise to those with similar attitudes today?
- Psalm 112:1 .....
- Prov. 31:30 .....
- Eccles. 12:13 .....
- Prov. 16:6 .....
- Isaiah 50:10 .....
- Eccles. 8:12 .....
- Acts 10:35 .....

**Her PRAYER: Mercy (Josh. 2:12-14)**

Whom did she go to with her request? Josh. 2:8 .....

What was the content of her petition? Josh. 2:13 .....

Do you find any request for sparing material possessions? .....

..... What was of primary importance? .....

..... What could Rahab have done had the spies failed to keep their promise? .....

How was her plea honored? (6:22) .....

When we, like Rahab, come in fear and reverence before our God for mercy, our prayer will not go unheard. Compare what our experience can be with that of Rahab's: To whom do we go? Psalm 103:8 .....

..... What is our request? Psalm 51:1, 2 .....

..... How will our prayer be honored? Psalm 32:5; Ps. 23:6 .....

**Her SALVATION: God's Provision (Josh. 2:15-21; 6:22-25)**

What did the spies tell Rahab to do that her household might be spared? Josh. 2:18, 19 .....

A red cord dangling from a window must have aroused the curiosity of many. Suppose Rahab had been ashamed of it. What would have happened? .....

..... What if she had scoffed at the value of a cord and built an expensive ladder outside her window? .....

..... What if she had put off tying the cord until it was too late? .....

..... Note what she



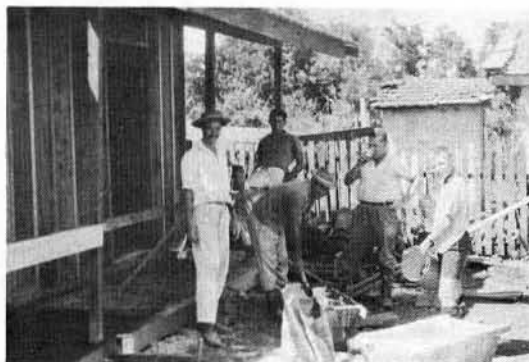
1. Ruby (Mrs. John Abel) and Priscilla say good-by to our wash lady and hired girl whom Ruby had led to Christ. A few tears were shed at this parting.



5. Arriving at our new little brick home, we work on wooden rooms out back in order to have room for our family and belongings.

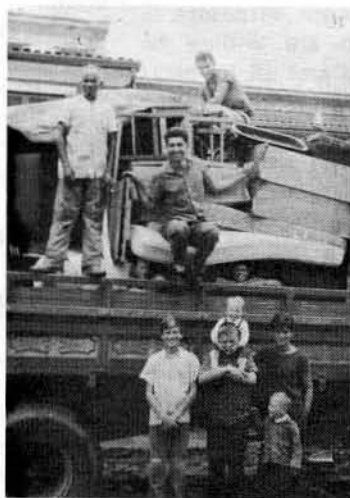


2. We loaded our beds and belongings on this big made-in-Brazil diesel truck for the 600-mile trip into the interior.



6. David and the Brazilians mix cement.

## MOVING to the INTERIOR --told in PICTURES



3. Our David and Nathanael and two sons of American missionaries were fascinated by the big moving day.



7. Part of our city of over 30,000 looks like this—a mixture of the old and new.

4. The truck went on ahead, traveling night and day, while we followed more leisurely in our jeep wagon. Here we are after a night's sleep at a motel along the road. Note our new dog Lassie.



8. Our city is the county seat in a county about 50 miles square and with approximately 80 thousand souls.

9. Some county roads look like this. We are the only missionaries in this county and need your prayers.





# WOMEN for Christ

## WITNESSING

"But ye shall receive power, after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria and unto the uttermost part of the earth" (Acts 1:8). There was never a time when Christians needed to be witnesses of Jesus Christ as today. Christ has commanded that we be His witnesses at home (Jerusalem), to neighbors and friends (Judaea), to enemies (Samaria) and to the uttermost. But is our witnessing consistent with our lives? As Christian women, are we living to the glory of our Lord? We must examine ourselves carefully. We do not have to go to the mission field to be a witness. Our work can begin right at home, in our community, in our church.

Who should tell the good news of the gospel of salvation? Every Christian, of course. Who else can the Lord depend upon?

What should we tell? "Behold the lamb of God that taketh away the sin of the world." We must witness that Jesus is mighty to save from darkness to light, from the power of the devil to the power of God. The message of the gospel is able to set the captive free not only in the foreign field but right among us also, and without this message we would be a dying church.

When should we witness? "Now is the day of salvation" (I Cor. 6:2). As Christians we must be witnesses wherever we are, wheth-

er on the foreign field or in some small insignificant place that God has placed us. Our light must be shining brightly, for souls all around are lost and dying without hope and without God. Oh, how we need to have a burden for the lost whom we meet in our daily contacts and not be afraid to speak to them of Jesus.

The need for more witnesses is great, those who are willing to give up the world and all its pleasures and be living testimonies for Jesus Christ. As we look about us at conditions in the world today, as we read the Word, and see prophecy being fulfilled we realize the midnight hour is fast approaching. We must heed the command of the Savior when He said, "We must work the works of him that sent me while it is day: night cometh when no man can work" (John 9:4). As Christians we cannot be careless or indifferent about our witnessing. The forces of evil assail the Word of God, the Bible, trying to destroy the message of the cross, salvation through the blood of Christ. This must make each one of us more concerned than ever to bring the Gospel to each one we meet. If the truly born-again Christian doesn't witness for Christ, who will?

Lord, send us a vision of souls in need,

Regardless of color, race or creed,  
Or whether the surface be polished  
or rough,

If outside Thy kingdom, that fact  
is enough—

Enough for Thy servant whose  
duty is plain  
To bring them to Christ and His  
kingdom again,  
It matters but little how sunken  
they be,  
Their lives are transfigured when  
Jesus they see.  
So send us the vision—and give  
us the grace  
To bring in the lost to the light of  
Thy face.

—Anonymous

Mrs. Reuben Gunderson  
Buxton, N. Dak.

## CENTRAL MINNESOTA WOMEN MET IN PELICAN RAPIDS

"According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness" (Ps. 48:10).

That verse was our theme as we met in Jesus' name in the Bethel Lutheran Church in Pelican Rapids, Minn., May 12. Mrs. Jacobson opened our meeting. We sang "All Hail the Power of Jesus' Name" and "Beneath the Cross of Jesus." Mrs. Pauline Pope of Wadena led in Scripture and prayer, reading from Matt. 26:36-44. Pastor H. C. Molstre, Dalton, favored us with a solo, "There Is A Green Hill Far Away."

Mrs. Emma Svare and Mrs. Ted Aasness gave reports from the workshop of the WMF held at Medicine Lake in February. Mrs. Stanley Christenson sang a solo, "A Name I Highly Treasure." This brought us to the Bible study given by Mrs. Molstre. The study was from Colossians 4 and was entitled "A Challenge." The sub-themes were Companionship in Christ, Need for Wisdom, Letter Carriers, Fellow-workers, and Companionship through Letters. She left this food for thought: whatever we do, let us do our best to God's glory.

Business included the election of Mrs. Melby of Dalton as vice-president and Mrs. Bratvold, also of Dalton, as treasurer. A potluck dinner was served by the ladies of Bethel.

The afternoon session was

[Continued on page 16]

The Lutheran Ambassador



**NORWEGIAN NAMED TO HEAD  
LWF THEOLOGICAL  
DEPARTMENT**

Geneva—(LWF)—Dr. Ivar Ash-eim, associate professor of religious education at the Free Faculty of Theology in Oslo, has been appointed director of the Lutheran World Federation's Department of Theology, according to an announcement from LWF headquarters here on April 1.

On September 1, the 37-year-old Norwegian is to assume the post at federation headquarters here, succeeding a Hungarian-born Swedish theologian, Dr. Vilmos Vajta.

Dr. Vatja, after 11 years as the first director of the LWF's Department of Theology, left last August to become a research professor for the Lutheran Foundation for Inter-Confessional Research at its institute in Strasbourg, France.

His successor has been "dosent" at Oslo's independent Lutheran theological school since 1962, before which he was a research fellow there for two years.

**DR. STENSVAAAG HEADS NLC  
DIVISION OF LWF AFFAIRS**

Chicago—(NLC)—Dr. John M. Stensvaag, professor of Old Testament at Luther Theological Seminary in St. Paul, Minn., was elected here as chairman of the National Lutheran Council's Division of Lutheran World Federation Affairs.

Dr. Stensvaag succeeds Dr. Melvin H. Lundeen of New York, secretary of the Lutheran Church in America, as the division committee's chairman.

Also elected during the committee's one-day meeting here in April were Dr. Erling N. Jensen, president of Muhlenberg College in Allentown, Pa., as vice chairman, and Harold LeVander, a St. Paul lawyer, as secretary.

Each of the three elections are for a one-year term of office.

[Continued from page 8]

parishes. Pastor George Schuster of Grand Forks, N. Dak., was the guest speaker.

In the afternoon session, Pastor Schuster centered his thoughts around the topic "A Brief Glance at the Mightiest Secret Weapon." He considered the potential power that is at our disposal, based on Matthew 6:6. What is prayer? Christian prayer is a heart-to-heart talk with God in Jesus' name. Prayer, like the secrets of science, has been with us since creation, but man is slow in making his discoveries. Prayer is the universal impulse of the human soul. Prayer has unlimited possibilities. We may wield it in our country's defense or use it for our own benefit. We were challenged to wield the weapon of prayer in Jesus' name. It's a mighty force against temptation. Leaguers were admonished to watch and pray. We were left this question—Will you keep the glow of heart's prayer aflame?

The Pocket Testament League banquet was served by the Women's Missionary Society. Mrs. Sheldon Mortrud, W.M.S. president, was in charge of the arrangements. Following a singspiration, we were greeted by our National PTM secretary, Mr. Robert Landsverk. He also distributed PTM materials. Pastor Schuster gave a pep talk on the national conference to be held at Grand Forks in August. Details for the banquet were arranged by Janell Ness, local PTM secretary and Judith Wold, district PTM secretary.

Rain fell before the evening session which began at seven o'clock, but the spirit was not dampened. The goodly audience responded well during the singspiration. Again we enjoyed wonderful music from our youth. A special feature was a song by our rally choir directed by Mrs. Arthur Bredeson. Pastor Marius Haakenstad, host pastor, had the devotions.

At this session Pastor Schuster focused our thoughts on "St. Paul's Urgent Call to Youth," based on II Corinthians 5:18-21. He pre-

sented the serious problem of sin and its consequences. It is bondage, slavery, and a curse. Praise the Lord! Christ is the solution. Paul's plea to us is to become reconciled to God. Our speaker emphasized the necessity of accepting the Lord right now. He inserted the thought that in the midst of life we are in death. Again we were urged to accept God's salvation.

The district president reminded us of our national goals. The district leagues were alerted to support them. Attendance was encouraged to our district Bible Camp at Lake Bronson the week of June 21-27. We were also reminded of our family camp at Alexandria in August. Exchange programs within the district will again be planned. This fall we will schedule an afternoon district rally. We voted to stagger the election of officers to avoid an entirely new board. President Stanley Holmaas and secretary Gracia Kjersten retained their positions for another year. Mr. Erwin Underbakke was elected vice president, Miss Fay Melby, treasurer, and Miss Judith Wold, devotional life secretary for a period of two years.

The front of the church was graced so beautifully by the lovely memorial flowers placed there in memory of Mr. Olaf Hall and an uncle of Mr. and Mrs. Levin Vagle.

We received inspiration, basked in good fellowship, were challenged by the spoken word, and went home singing the lyrics of our rally theme, "Above All Else."

We need the sunshine to warm a summer breeze.

We need the showers for thirsty flow'rs and trees.

We need a little rest and labor,  
The love of friend and neighbor,  
But there's one thing we need far more than these.

Above all else—the world needs  
Jesus,

While shadows fall and hopes  
grow dim.

He is the best of earth's pos-  
sessions

**THE LUTHERAN AMBASSADOR**  
 3110 E. Medicine Lake Blvd.  
 Minneapolis, Minn. 55427

5/66 W-1  
 STANLEY HOLMAAS  
 NEWFOLDEN MINN

Non-profit Org.  
 U.S. Postage  
**PAID**  
 Minneapolis, Minn.  
 Permit No. 1521

Above all else—the world needs Him;  
 For He can lift a soul from dark despair,  
 Save from sin and answer prayer,  
 There is not another friend like Jesus,  
 Above all else—the world needs Jesus,  
 Above all else—the world needs Him.  
 —Miss Judith Wold  
 Devotional Life Secretary

our bodies are before God, scar-  
 cleansed, there will be one body  
 that will still have scars through  
 all eternity.  
 Pastor R. P. Haakonson, Moor-  
 head, sang "When You Know Je-  
 sus." As a follow-up of the Gos-  
 pel message, a skit was given by  
 Bertha Anderson, Mrs. Milton  
 Erickson, Mayves Svare and Mrs.  
 Holter. They spoke of Receiving  
 Hands, Praying Hands, Willing  
 Hands and Giving Hands. Mrs.  
 Land of Deer Creek sang "Precious  
 Lord, Take My Hand."

Greetings from Brazil were read  
 while slides were being shown. In  
 closing we sang "Blest Be the Tie  
 That Binds." We thank the Lord  
 for His presence and the spiritual  
 food that we received. We pray  
 that the Lord will bless and keep  
 each one of us till we meet again  
 in His name.

Mrs. Ted Aasness, Secretary

[Continued from page 13]  
 opened by singing "I Need Thee  
 Every Hour." The devotions were  
 from Psalm 22:14-16. Mrs. Chris-  
 tensen sang "I'd Rather Have Je-  
 sus." A Gospel message, "Pierced  
 Hands," was delivered by Pastor  
 Molstre. His texts were Isaiah 5:3  
 and Psalm 22:16. He who had no  
 sin became sin for us. His hands  
 are still outstretched to us. When

**3rd Annual  
 Family  
 Bible Camp**

**Lake Geneva  
 Bible Camp  
 Alexandria, Minn.**

**August 9-15**

**Planned activities for the whole family**

- Spiritual Growth
- Bible Study
- Christian Fellowship
- Inspirational Preaching
- Recreation
- Music
- Prayer

**Cost includes  
 lodging, meals,  
 insurance**

**PRE-CAMP REGISTRATION**

Registrar, Association Camp  
 7013 Lee Valley Circle  
 Minneapolis, Minn. 55424

**Camp begins on Monday, August 9  
 Camp closes Sunday evening, August 15**

Mr. Mrs. Miss \_\_\_\_\_ Age \_\_\_\_\_

Registration fee per family . . . . \$ 2.00

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

Registration fee per person . . . . 1.00

If family, give children's names

Cost per week:

\_\_\_\_\_ Age \_\_\_\_\_

Adult . . . . . \$15.00

\_\_\_\_\_ Age \_\_\_\_\_

Teenager . . . . . 10.00

\_\_\_\_\_ Age \_\_\_\_\_

Child (2-12 years) . . . . . 5.00

\_\_\_\_\_ Age \_\_\_\_\_

(Under 2 years no charge)

Special family rate . . . . . 60.00