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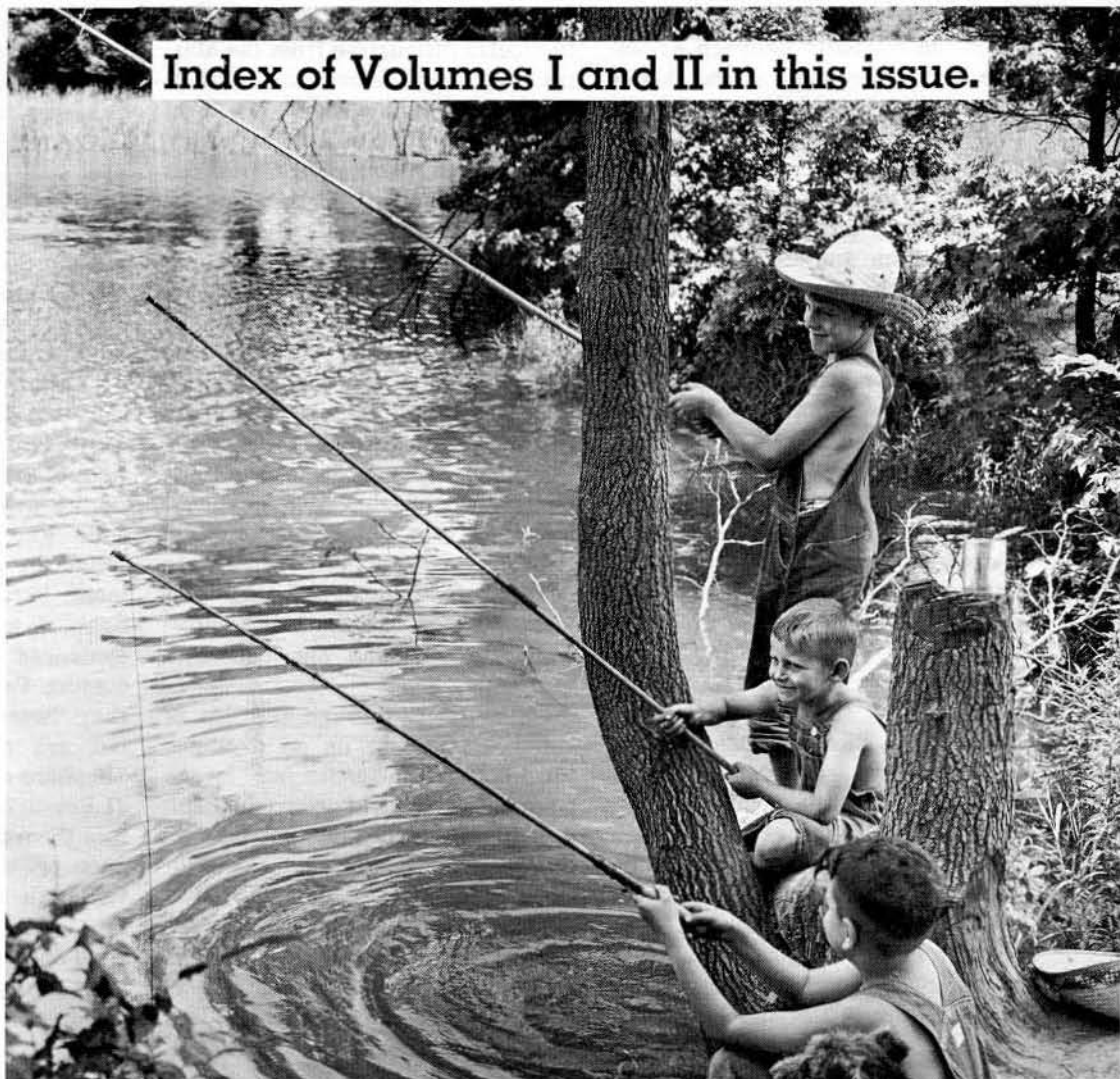
Vol. 3

June 29, 1965

No. 13

# LUTHERAN

# AM B A S S A D O R



Index of Volumes I and II in this issue.

Please note that there is no Number 14 in Volume I. Volume II, Number 25, is incorrectly listed as Dec. 15, 1964, Number 24, on the cover. It is herein filed as it should be, Dec. 29, 1964, Number 25. The correct dating is given in the interior on the odd-numbered pages.

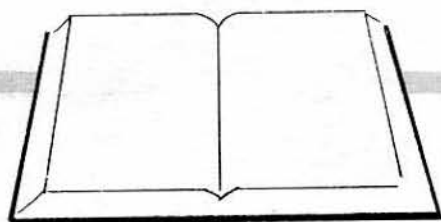
Key: I, II—Volume

3, 14, 20—Number of the magazine

p 7—page number

The article "the" is not used in the title when it is the first word in that title.

Photo



## *According to the Word*

### **FOLLOW HIS STEPS**

#### **Read I Peter 2:18-25**

On the boundary between Argentina and Chile, high in the Andes Mountains, there stands a huge bronze statue of Christ with the following declaration on its base: "Sooner shall these mountains crumble into dust than the people of Argentina and Chile break the peace which they have sworn to maintain at the feet of Christ, the Redeemer." This statue was placed there under mutual agreement between the two nations, Argentina and Chile.

In the Andes of our guilt, there is also Christ; not in a bronze image, but a living Savior bathed in His own spiritual light. He is the gift, perpetual, assuring us of the peace of God that passeth all understanding (Phil. 4:6) or, as the apostle says to the Ephesians, "He is our peace" (Eph. 2:14-16). And so also, though our bodies crumble to dust (Gen. 3:19), yet our souls shall live on in the heavenly mansions. It is good to know that in the heights of guilt, Jesus is the impregnable bulwark of righteousness for the penitent sinner. This is what Peter seeks to make clear to his people in order that they might follow in Christ's steps.

Christians are exhorted to endure suffering when called upon to do so as disciples of Jesus Christ. A disciple is a learner, a pupil seeking to receive instruction from the Master. He is therefore one with a hunger for knowledge. The best knowledge obtainable is by example, and this, Peter says, Christ has left us to follow. It reminds us of the portrayal of His Word, "Except ye become as little children" (Matt. 18:3). To learn is thus to be humble. He would have us as children that we might be teachable, and thus reachable. It is as someone has aptly expressed it, "Not they that eat most but they that digest most are the most nourished. Not they that get most but they that keep most are the richest. So that not they that hear most or read most but they that meditate most are the most edified and nourished and enriched unto everlasting life."

Christ went through the fire of suffering, leaving us an example. Strong as a blacksmith may be, he cannot take a cold iron and hammer it into shape. It must first go through the fire, and then the molten iron obeys the hammer-blows to the shape willed. So also does the fire of suffering preface us to His image, which is also acceptable to Him. The Psalmist in the 123rd

Psalm pictures beautifully the attitude of the Christian in following His steps. "Behold, as the eyes of servants look unto the hand of their masters and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord, our God, until he have mercy upon us" (Ps. 123:2). The servant of the Psalmist's day was not always spoken to, but was watchful for the hand of the master's bidding. Walking in Christ's steps today is to look into His Word and there find His bidding and the Spirit to follow.

Voltaire, the French atheist, said that he lived in the twilight of Christianity. He referred to the twilight of evening. He believed Christianity was fading to die. He spoke a lie. Yet a beautiful truth can be found in the offing in his statement, because we live in the twilight of morning and we see the evidences of the full day of His coming. Peter says to his flock that they "were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls" (I Pet. 2:25). The full day was before them to follow in His steps and uncover the blessings of a true Christian life. "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

—A. L. Hokonson

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*Headquarters-Seminary  
Building and Grounds  
Dedicated in Closing  
Conference Session*



**T**O the cause of free and living congregations we dedicate this building and grounds today"—so stated the dedication service folder used Sunday afternoon, June 13, when the headquarters-seminary building of the Association of Free Lutheran Congregations and the accompanying grounds were set apart for the glory of God.

Association president and dean of Free Lutheran Seminary, Rev. John P. Strand, preached the dedicatory address and officiated at the dedication. He stressed the conviction that the seminary must be the place where it is tested whether the "called" are also "chosen." Mr. Strand further declared that the seminary is Lutheran and that it must turn out men who have the "servant" heart and will work for living congregations.

Five musical numbers were sung by a choir from Zion and Kvam Churches of the Dalton, Minn., parish. Rev. Julius Hermunslie, Spicer, Minn., presided at the service. Mrs. Robert Bursheim, Minneapolis, was the pianist.

The Scripture readings were as follows: Psalm 100, by Mr. Paul Bjornstad, Duluth, Minn., venerable layman of the Lutheran Free Church; Heb. 10:19-25, by Pastor Knut Gjesfjeld, Thief River Falls, Minn., 89-year-old pastor who also provides a link with another era; John 17, by Pastor Fritjof Monseth, Valley City, N. Dak., president of the Board of Trustees; and Rev. 21:2-6, by Dr. Uuras Saarnivaara, Minneapolis, member of the faculty.

The offering at the service was given to the Praise Program, a financial appeal designated to raise \$130,000 for the purchase of this property and the church president's home in the suburb of New Hope.

#### LITANY OF DEDICATION

**Pastor:** Because we believe in the Holy Bible as the complete written Word of God given and preserved to us by the Holy Spirit for our salvation,

**Congregation:** We dedicate these grounds and building.

**Pastor:** Because we accept the ancient ecumenical symbols, namely, the Apostolic, the Nicene, and the Athanasian Creeds; Luther's Small Catechism and the Unaltered Augsburg Confession as the true expression of the Christian faith and life,

**Congregation:** We dedicate these grounds and building.

**Pastor:** Because we believe the Christian is united by the strongest bonds to those who share this faith with him, whether they come from his own denomination or another,

**Congregation:** We dedicate these grounds and building.

**Pastor:** Because we believe that final human authority in the churches is vested in the local congregation, subject to the Word of God and the Holy Spirit,

**Congregation:** We dedicate these grounds and building.

**Pastor:** Because we believe that the pastor is to be the servant of the congregation,

**Congregation:** We dedicate these grounds and building.

**Pastor:** Because we believe that a separation is necessary between the Christian and the world,

**Congregation:** We dedicate these grounds and building.

**Pastor:** Because we believe that free congregations should have a free fellowship with one another,

**Congregation:** We dedicate these grounds and building.

**Pastor:** Because we believe in free and living congregations,

**Congregation:** We dedicate these grounds and building.

#### PRAYER OF DEDICATION TOGETHER

We thank Thee, triune God, for Thy manifold grace towards us. We thank Thee for this building and these grounds we now dedicate to Thee. We thank Thee for our congregations. By Thy grace make them truly living. Help us to love and sacrifice for the cause of free and living congregations. Lead us by Thy Spirit from day to day.

**Pastor:** In the Name of the Father, and of the Son, and of the Holy Spirit.

**Congregation:** We dedicate ourselves, our congregations, this building, these grounds, unto Thee.

**All:** Amen.

**Pastor:** Again let us say,

**Congregation:** Amen.

# Quick to Forgive, Slow to Judge

A SERMON FOR THE 4th SUNDAY AFTER TRINITY

by Pastor George Mellby  
Brooksville, Fla.

"Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them. Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye" (Luke 6:36-43).

The great and new commandment which Christ gave to His disciples before He left them to return to His Father in heaven was that they should love another as He had loved them. "By this," He said, "shall all men know that you are my disciples, if you love one another—if you keep showing love among yourselves" (Jn. 13:34, 35, *The Amplified New Testament*).

Now we know that love is found in heaven, the root and source of

life. We know also that it is from the love of God in the souls of men that rivers of living water are flowing into the world today.

In our text we see some of these blessings flowing out from the souls of men who are filled with God's love. The two we wish to consider now are these: be quick to forgive and show mercy, and be slow to judge and condemn.

Christ sets forth a very important principle in verse 36, when He says that God's mercy to us is the example we should follow in our dealings with others. We are told that we should be merciful as our Father also is merciful. In the parable of the unmerciful steward Christ says, "And should not you have had mercy on your fellow servant, as I had mercy on you?" (Matt. 18:33).

To show mercy implies a willingness to forgive those who have wronged us. Those who are really God's children will always show mercy and forgiveness, and will treat those who offend them with kindness, leniency and forbearance. God's children are commanded by their heavenly Father to walk worthy of the vocation wherewith they are called. This means they are to walk in lowliness and meekness, with longsuffering, forbearing one another in love; and endeavoring to keep the unity of the Spirit in the bond of peace (Eph. 4:1, 2). We are to bear one another's burdens so that when one suffers, we all suffer with that one. We must be merciful as our Father in heaven is merciful. In other words, if we expect mercy we must show mercy.

We must be willing at all times to forgive those who sin against us. If we are not, *the heavenly Father cannot forgive us either!*

How dare we pray the Lord's Prayer if we are not willing to forgive. We feel sadness when a loved one is taken away from us in death. But it is far more sad to see a person with an unforgiving spirit. Such a person is cutting himself off from eternal life with God in heaven. What could be more sad than that?

Are you carrying a grudge in your heart toward someone? Perhaps someone in your family, or in your church, or in your community has done you an injustice (or you think he has). You have become bitter and have refused to have anything to do with that individual. Do you know whom you are hurting the most? It is yourself! You have raised up a barrier that is preventing God's grace from entering into your heart. Yes, it is indeed sad to see a person who will not forgive his brother.

Christ says, "Take heed to yourselves, if your brother sins, rebuke him and if he repents, forgive him; and if he sins against you seven times in the day, and turns to you seven times and says, 'I repent,' you must forgive him." Does that mean that if our brother does not repent, we do not have to forgive? Certainly not! When Christ was nailed to the cross, He prayed saying, "Father, forgive them, for they know not what they do." We have no record that those who did it repented, but Christ forgave. So should we always forgive. What a world of sorrow could be avoided if we simply followed His example.

Do you remember when you first came to Christ and asked forgiveness for your sins? Do you remember when He forgave you and spoke the pardoning words, "I forgive you. Go and sin no more," and you realized you were pardoned and that this pardon was sealed with His precious blood? When you realized that your sins were really forgiven, didn't you then burst out in tears of joy and thankfulness? And ever since, the more you have experienced the love of God in Christ's pardoning grace, the more

[Continued on page 6]

# Are the Charges Justified?

A discussion in two parts concerning charges (May 4) that the Revised Standard Version of the Bible casts suspicion upon the deity of Christ by misusing the relationship of the two Testaments.

## Part II

### Micah 5:2

*The charge:* The RSV translation of KJV "goings forth" as "origin" gives the idea that the Son, Jesus, was created and, therefore, not eternal.

*What other scholars say:*

*Layman's Handy Commentary on the Bible* (Zondervan) says, "This ruler is from ancient times; thus the fragment indicates the depth of the historical perspective, pointing to the time of the origin of the dynasty of David."

*The Cambridge Bible for Schools and Colleges* (1895) states that it is permissible to render the word in question "origins." Then it expresses belief either in (1) the pre-existence of the Messiah in the eternal purposes of God or (2) His descent from the ancient Davidic family.

The first point may be what the Nicene Creed has in mind when it says of the Son, "begotten of His Father before all worlds," and the Athanasian Creed, when it states, "He is God, begotten before the ages of the substance of the Father."

### Psalm 2:12

*The charge:* The RSV has changed the expression "Kiss the Son" to "Kiss his feet" because to leave it as in the KJV would be "too clear a prediction of Christ, the

Son of God."

*What other scholars say:*

Alexander Maclaren, in *The Expositors' Bible*, states, "But the rendering 'Son' is impossible," and, "The Messianic references of the Psalm remain undimmed by the uncertainty of the meaning of this clause."

*Layman's* says, "This familiar translation (Kiss the Son) must be surrendered. It has against it the weight of all the ancient versions except the Syriac."

*The Cambridge Bible* declares, "No rendering is free from difficulty, and it may be doubted whether the text is sound. But an exaggerated importance has frequently been attached to the words. The uncertainty as to their meaning does not affect the general drift of the Psalm, or its Messianic interpretation."

### Hebrews 12:2

*The charge:* Dr. Uuras Saarnivaara avers that there has been no reason for the RSV to translate *archegos* (Greek) as "pioneer," referring to Christ, for this "applies poorly to Christ."

*What other scholars say:*

Moffatt's *New Testament* (revised 1934) uses the word "pioneer" in this instance.

Norlie's translation, *The New Testament*, also uses the word "pioneer."

*The Expositors' Greek Testament* says of Heb. 12:2, "*Archegos* properly means one to whom anything owes its origin (cf. 11:10), but here it rather indicates one who takes the lead, sets the example worth following."

*The Lutheran Commentary* (1897), by H. E. Jacobs, states that the word translated "author" does not mean "beginner," but "fore-runner, 'the first to do or to accomplish anything,' the leader at the head of the column."

*The American Commentary on the New Testament* (1890), a Baptist publication, declares, "He thus is the Captain, the Pioneer, the great Leader of His people on this path of faith."

## Conclusions

If I have made any point in calling these arguments to your attention, let it be this: the RSV translators did have some basis, in my opinion, for translating these foregoing passages as they did. They did not pluck their renderings out of "the blue sky," nor, I am convinced, did they deliberately or unknowingly produce a Bible which does dishonor to the divinity of Jesus.

Centuries ago men from various walks of life wrote our Bible as they were "moved by the Holy Spirit." Unfortunately no original copies of what they wrote are known to exist today. God could have preserved them if He had wished. But perhaps He had no desire that they be enshrined in some museum as curiosities. Whether we like to admit it or not, variant renderings are found in the many manuscripts now available. It is not always easy to determine what was the *original* reading.

If you and I were charged with the responsibility of translation or revision, taking into account newly uncovered ancient sources, and were well versed in Hebrew and Greek, we might easily disagree in

some cases with one another. But through open discussion and study, we would arrive at decisions. This the workers on the RSV did, as I am sure the KJV translators did, too, in their time.

There is another thought which ought to be mentioned in light of the so-called "questionable" passages we have considered. It is this: While we are to understand the Old Testament in the light of the New Testament, *we do not go back and "write" the Old Testament after reading the New.* Is it not honorable to believe that the New Testament writers, under the Spirit's guidance, as we have said, were able to see when and how a prophecy had been fulfilled even though it may not have been crystal clear to us otherwise? This I so believe, and it is part of the glory and mystery of the inspiration of the Scriptures.

For example, I must confess that I probably wouldn't have known that the "slaughter of the innocents" by King Herod, Matthew 2, was a fulfillment of Jeremiah 31:15 (Rachel weeping in Ramah) unless Matthew had told me. Or that Judas' suicide was a fulfillment of Psalm 69:25 unless Luke had told me (Acts 1:20).

And if we insist that Old Testament quotations appearing in the New Testament must be verbatim (word for word), why does Psalm 69:25, "Let their habitation be desolate: and let none dwell in their tents," come out in Acts 1:20, "Let his habitation be desolate, and let no man dwell therein," even in KJV? Or consider Malachi 3:1, "Behold, I will send my messenger, and he shall prepare the way before me," and the quotation of it in Matthew 11:10, "Behold, I send my messenger before thy face, which shall prepare thy way before thee," also in KJV?

In the light of this, are the RSV conclusions in our disputed passages above so incredible or dishonest? Dear friends, we have the precious Bible, handed down through the centuries. It is God's Word, as a whole and in all its

parts, regardless of man's attitude toward it. We are not positive in every case just what words should best be used, but there is no doubt about the Bible's message. The way of salvation is abundantly clear, even for a child.

A portion of the Bible is to be found in well over a thousand languages and dialects today. And through every one of them salvation has come with the Word even though in translation the words of the Bible have had sometimes to take strange form in native idiom to have any meaning at all to the reader.

As the English language has changed, men have desired to place the Word of God in English as it is used in our time. One of these ventures has been the RSV. With all due respect and love for those of you who disagree, I say that it is

a good reliable version, a Bible for Bible-believing Christians. I have heard as evangelical and evangelistic preaching from the RSV as from users of the KJV, Billy Graham and Walter A. Maier included.

In my opinion, the RSV will increasingly be recognized as a stable, solid work, a fixed point of reference amid the endless modern versions. I agree, we are getting far too many. We don't need any more. The RSV is well worth the position of the standard version of today, or if conscience will still not permit that for anyone, let him use the American Standard Version or the King James.

I am currently reading the New English Bible (NEB), the British answer to the RSV. It is proving a real blessing to me. But since it is still quite new, many are loathe to recommend it.

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### Today's Sermon

*[Continued from page 4]*

you have melted together into fellowship with Him and the stronger has grown the desire to forgive those who have sinned against you.

The other lesson in our text which we wish to look at is found in verse 37 where Christ says, "Judge not that ye be not judged, condemn not and ye shall not be condemned."

A true child of God will always say in judging others, "I must hear both sides. I do not know so I must wait for more evidence before I judge. And until then I will suspend all judgments." Yes, it is the suspended judgment that is the supreme form of love in this matter.

Isn't it strange that in the life of the world we recognize the right of every criminal to have a fair trial. But oftentimes we condemn unheard our dearest friends, condemning them on the merest circumstantial evidence! We rely on what someone says and permit it to sweep away the faith in them which we have had for years. Our hasty judgments, which a few moments of explanation could have cleared up, have separated us from a life-

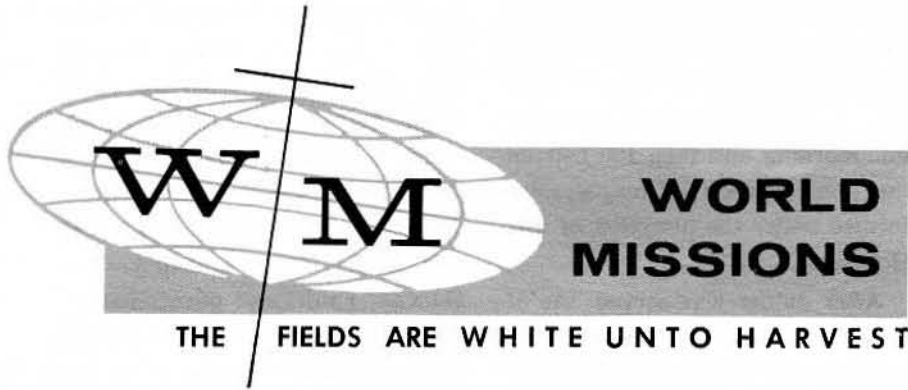
long friend.

In closing, let us remember the prayer that Jesus taught His disciples, "Forgive us our trespasses as we forgive those who trespass against us."

We must, as God's children, take up the mantle and fight against all sin, but especially this sin of judging and the unwillingness to forgive. For this is the sin that has destroyed so many a promising plant in God's vineyard and destroyed the good spirit in so many Christian circles.

Remember, it is only the love of God poured out into our hearts which can give us the grace and strength to forgive others and to reach out to those outside of Christ. Remember also that it is God's love revealed in and through us which gives them confidence in Him and His gospel. May God humble us under His Cross so that He can fill us with His love and His forgiving Spirit. Amen!

*Pastor Mellby, former pastor of the LFC, is now a member of the LCA, and is a friend of the Association. We welcome this message from him today.*



## MEET US IN BRAZIL

*Pastor John H. Abel*

People are traveling these days, and this to the four corners of the earth. If any of you can ever come down and see us we shall be happy for the opportunity to show you a great and needy country. But if you cannot come in person, you can come briefly now, in your mind's eye, and meet us in Brazil.

Brazil is a big country. In fact, not counting Alaska, it is somewhat larger than the continental United States. There are twenty states in this big country and we as a church are working in one of the larger ones in the central and southern part of Brazil. On any map of South America you can find the state of Parana, Brazil. Perhaps you will not be able to locate the city of some 35,000 souls where we are now working because it has not been a city for very many years, only about 18. No doubt you can find the capital of this state of Parana on your map; it is called Curitiba, and is an old settlement of about 200 years. At present it has a population about the size of Minneapolis—over 500,000. If you go northwest from Curitiba toward the center of Parana (not too far from the country of Paraguay), you will probably spot a city on your map called Campo Mourao; this is where we now live.

What is it like in our region? Well, we have no mountains or deserts in this part of Brazil, but there is also no really flat prairie land. Our land here perhaps could be compared in topography to that

of Wisconsin—just a continuous series of rolling hills covered by heavy forests. In this part of Parana it usually freezes every year, but rarely does any snow fall. However, due to the two or three cold months of June, July, and August, we don't have much real jungle growth. Rather, we have heavy growths of pine forests and scrub-timber lands. The famous lumber of Brazil used for finishing work and furniture comes from this part of the country and is called "Pinho de Parana."

Did you know that Brazil has very few lakes, almost none? It seems that all the water runs off in little rivers that join up with big rivers. We have several rivers in our area, but no lakes. However, they have now just finished building a large dam on the Mourao River. This dam has backed up the river about eight miles out of our city and formed a lake about one mile wide. From this dam this region is now receiving its first electricity.

The state of Parana is a rapidly growing area of Brazil. The Alliance for Progress of our U.S. government is now going to help pave with asphalt some of the key highways of this state. They tell us that within a couple of years we will be connected by a hard-surface highway all the way to Sao Paulo and the coast of Brazil. The day does not seem so very far away when, the Lord willing, one could drive down the Pan-American Highway, through Colombia, Ecuador, Peru, Bolivia, on into Argentina, Paraguay, and Brazil. They say that the

worst stretch of the road is through Panama, and that this will soon be all hard-surface. Certainly the people of North and South America are drawing closer to one another geographically. But only the knowledge and love of a common Savior can really join us together in heart. How wonderful then to share His precious name with those who know Him not.

If you were to walk down the street with us here you might think our city looks something like the "old west," for you would see horse-drawn carts and even covered wagons—yes, four-wheeled prairie schooner type wagons, drawn by two horses. There would be cowboys in ten-gallon hats, some wooden store buildings, and perhaps even a herd of cattle being driven down the highway or on the edge of town. Along with this is the dust. Ruby says, "The dust is a positive must." It's the real red, rich and sticky kind that makes the frontier women boil their white clothes to get them clean. Brazil is now manufacturing her own trucks, cars, and tractors, so we have a number of them also churning through town stirring up clouds of red dust or sliding around in the mud. Our city is now starting to tar its streets, but it's slow going and expensive. The main avenue, however, is now tarred for several blocks. This holds promise of better things to come.

What are the people like? Are they Indians, mixed blood, Spanish, or Africans? Well, perhaps it is best said in the language of the children's hymn: "Red and yellow, black and white—all are precious in His sight." Frontier people are a mixture, for only a few years ago there were no people here, except for a very few Indians. Now we have Brazilians who are of a great racial mixture, especially Portuguese, Indian, African, and Spanish. We also have many Japanese of later immigration, and Germans, Italians, and people from behind the Iron Curtain. Some are blond, and some are slant-eyed; some are blue-

*[Continued on page 16]*

**SOUTH DAKOTA YOUTH  
GATHERED UNDER THEME  
"HEAR MY PRAYER, O LORD"**

The first annual South Dakota District Luther League Convention was held Saturday and Sunday, May 15, 16, at Pukwana, with Rev. Karl G. Berg as host pastor.

Housing for the leaguers was provided by the Pukwana and Chamberlain people. Delicious meals were served by the ladies of Pukwana and St. Olaf churches.

Sessions began at 9 o'clock, Saturday, with Pastor A. L. Hokonson,

Faith, in charge, and Pastor Raynard Huglen, Roslyn, bringing a Bible study on the theme "Save Me." Refreshments were served in mid-morning and then the convention choir of about 47 leaguers was formed under the direction of Mrs. Hokonson.

After dinner was served, the afternoon message, "Search Me," was brought by Pastor Hokonson. At each service special musical numbers were presented by various Luther Leagues.

A business meeting was held. As

the convention is to be held in Faith next spring, Lord willing, the officers elected were from the Faith-Eagle Butte parish. Those elected were: president—Jane Jeffries, Eagle Butte; vice-president—Kevin Jensen, Faith; secretary—Julie Jeffries, Eagle Butte; treasurer—Tom Duncan, Faith; and devotional life secretary—Kathy Samuelson, Faith. Of the offerings received, thirty dollars is being sent to the Luther League Federation project for 1965.

The remainder of the afternoon

*[Continued on page 10]*

**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**

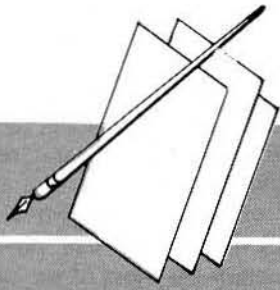
**PRE-CAMP REGISTRATION**

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





## EDITORIALS

### THE MORNING AFTER

It is the morning after the close of the 3rd Annual Conference of the Association of Free Lutheran Congregations. We spent some very busy days at our headquarters building, but at least for your editor there must be an immediate return to normal duties because deadlines wait for no man.

In this and the next two issues we will cover some of the highlights of the conference. For full coverage of the proceedings and the reports given by agencies and officials of the church, secure a copy of the *Annual Report* which will be available later in the summer.

And highlights there were, ranging from the testimony meetings of Friday and Saturday evenings to the dedication service of Sunday afternoon. In these two events, for example, we saw the "free church" loyal to her tradition and history. The testimony meetings gave evidence of our belief in this type of Christian expression and fellowship, wherein brothers and sisters in the faith witness to the mercy of Christ in their lives and exhort others to accept this same grace of God. Incidentally, never have we heard any finer services of sharing. They were truly edifying.

Then in the dedication service we partook in an orderly but very simple ceremony to set apart the headquarters-seminary building for God's use among us. A volunteer choir from the Dalton parish sang five solid songs in vigorous, moving fashion. The president of the church, in his sermon, emphasized that we are a Lutheran church, and the need for adequate training for pastors who will be servants to the local congregations, not their masters. He further called for greater effort under God to make our free congregations spiritually alive.

The dedication ceremony itself, found elsewhere in this issue, included the declaration of the unity of all believers in Christ regardless of denominational lines. This was a reminder that the Association, which belongs to no visible ecumenical movement, does accept the oneness of true believers in Jesus, but does not teach the necessity of oneness in visible church organization.

And there were tense moments in the conference,

too. The most serious one came on Thursday when a newcomer to the fellowship asked the conference to depart from age-old traditional Lutheran Free Church practices regarding election procedure. True, an oversight in printing the conference program (we were guilty in the *Ambassador*, too) gave some credence to the move, but it was ill-advised and resulted in a resounding defeat by members of the conference who could not understand this challenge to long accepted procedure. Fortunately, from then on there was a smooth progression in the carrying out of the business of the conference.

Of added blessing to the members of the conference were the prayer hours presided over by the venerable brother from Oregon, Pastor Lars Stalsbrotten. No one present on Saturday will soon forget his gripping reminder that we must always approach God with the spirit: "I am not worthy." To lose that spirit, he said, will mean, in the words of Skovgaard-Petersen, noted Danish writer, that "a man's religion has moved from his heart to his head."

### ENTERING A NEW PHASE

From the opening business session (we had to miss the opening service) and on it was evident that the Association had passed out of one phase, its first, and had embarked upon a second.

The first phase can be called the "merger phase" and the second, the post-merger phase. The former included the merger struggle, the endeavor to unite scattered congregations into a continuation of a "Lutheran free church," and the pain and hurt of the whole upheaval. The latter, or post-merger, phase will be the story of further consolidation, of increased building, of "forgetting what lies behind," and "pressing on toward the mark."

How was it evident that we had passed from one phase into another? By this, that we were talking less about the merger than in the past and more about our own problems. We were, in a sense, speaking to one another rather than to the outside world as if to seek vindication for existing at all. For instance, when the conference passed a resolution reaffirming our intention to be a "Lutheran free church," we were not so much asserting our intentions to the merged brethren of the Lutheran Free Church, as in the past, as we were declaring to ourselves and those who may be interested in joining us that we want to live under a certain type of polity and that we welcome those who will promote that ideal.

When we speak of "forgetting what lies behind," we do not at all mean a forsaking of the heritage. No, rather, we uphold it. But we do mean, by God's grace, leaving our preoccupation with what has been unfortunate and unpleasant. We mean laying these things aside and being willing to forgive and to be forgiven.

There will still be some court litigation for two or three years, but our people are moving out from the past into a new age with tremendous possibilities.

There are problems, too, problems which are helping us to break away from the hurt of the past, but there is every reason to believe that we can move forward and surmount them.

We welcome the transition noted in Minneapolis and trust that there will be no reversion to what is better left behind. The future is too promising to be hobbled by an inability to let go of what can only impede progress.

### JUSTIFICATION AT CEDAR RAPIDS

The second of a series of "Lutheran Free Conferences" will be held in July in Cedar Rapids, Iowa. Our own Dr. Uuras Saarnivaara will be a panelist at that conclave.

The order of procedure is this. An essayist presents a paper on a phase of the conference theme (this year it is Justification), after which several panel members make their comments on the presentation. Following that the topic is thrown open to the floor for discussion. It is a most interesting procedure and we hope that some of our people will be able to be in Cedar Rapids those days.

At the same time as we say that, we have our misgivings about these conferences. They are hardly a part of our heritage. They have rather been especially used by those whom we associate with "synods" and "pure doctrine." Men such as August Weenaas (first president of Augsburg) and Georg Sverdrup taught that it was enough to accept the "Catechism" and the *Augs-*

*burg Confession* in order to be doctrinally agreed, or at most, these and the ancient creeds.

That is, life is much more simple for us than for some of our "synodical" brethren. The Catechism definition of justification—"Justification is the gracious act of God whereby He for Christ's sake acquits a repentant and believing sinner of his sin and guilt and looks upon him in Christ as though he had never sinned"—says all that is necessary for most of us. But at Cedar Rapids the doctrine will be refined to the nth degree. An Association observer will wonder long before the discussion is over: Is all this really necessary?

Our own carelessness with detail raises an impossible barrier to eventual union or even official fellowship with these Lutheran brethren. This is sad, but it is true. Sad, because we both share a great conviction concerning the authority of the Scriptures; true, because we cannot agree in every instance with their interpretation of that Scripture.

But as we have stated before, we are glad that we can have some communication with these brethren of the Lutheran faith unofficially. We have something to learn from them. Feeling between the "free church" and the "synod" has not always been cordial, as you know, but we are glad that today we can meet together and through free conferences carry on some dialogue, a feat that some years ago would have been impossible.

We wish the Lutheran Free Conference in Cedar Rapids well.

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### South Dakota Youth

[Continued from page 8]

was spent in recreation consisting of volley ball, basket ball and ping pong.

A banquet was served by the ladies of St. Olaf in the church parlors with the Faith and Roslyn parishes furnishing special numbers. Pastor Huglen gave the message, "Lord, Send Me."

The leaguers then enjoyed colored slides of Pickerel Lake (S. Dak.) and Lake Geneva (Minn.) Bible camps as a part of the evening service. This was followed by the showing of the film "Missionary to Walker's Garage."

Sunday morning, after a Bible study by Pastor Berg on the topic "Guide Me," the morning worship service was held. Pastor Hokonson preached the sermon, "Keep Me." The music was presented by the

convention choir and Ginger Samuelson of Faith sang a solo. A potluck dinner was served before delegates returned to their homes.

We are grateful to God for the spiritual blessings received during the convention, as well as the fellowship shared with leaguers and friends.

Jean Sutfin, Faith, S. Dak.

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### BIBLE VERSES

"And the king said to his servants, 'Do you not know that a prince and a great man has fallen this day in Israel?'" (II Sam. 3: 38).

"'How are the mighty fallen, and the weapons of war perished!'" (II Sam. 1: 27).

"The memory of the righteous is a blessing" (Prov. 10: 7a).

"But I say to you that hear, Love

your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you" (Luke 6: 27, 28).

"Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matt. 5: 16).

"Then he said to his disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest'" (Matt. 9: 37, 38).

"But immediately he spoke to them saying, 'Take heart, it is I; have no fear'" (Matt. 14: 27).

"Therefore you also must be ready; for the Son of man is coming at an hour you do not expect" (Matt. 24: 44).

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## "FREE LUTHERAN" CHOSEN AS NAME OF ASSOCIATION SEMINARY

By a large majority members of the seminary "corporation" in their annual meeting at the Round Table Cafe, Osseo, Minn., chose "Free Lutheran" as the name of the seminary of the Association of Free Lutheran Congregations. The school, opened last September, is located in the headquarters building at 3110 E. Medicine Lake Blvd., Minneapolis, Minn. It is in the suburb of Plymouth Village.

Nine students completed the first year of work. A second, or junior, class will be enrolled next September. Eventually there will be three classes, one being graduated each year. A junior class at least as large as last year is expected to be admitted this year.

Elected by the "corporation" to serve as the board of trustees of the young institution were Rev. Fritjof Monseth, Valley City, N. Dak., president; Mr. Howard Lieder, Minneapolis, vice-president; Rev. Raynard Huglen, Roslyn, S. Dak., secretary; Mr. Gus Arneson, Fargo, N. Dak., treasurer; Mr. Amos Hinderaker, Radcliffe, Ia.; Prof. Geo. Soberg, Minneapolis; and Rev. Julius Hermunslie, Spicer, Minn. The choice of officers was made by the trustees themselves.

Rev. John P. Strand is the dean of Free Lutheran Seminary. Faculty members last year were Dr. Uuras Saarnivaara and Rev. Clair G. Jennings. Joining them this fall is Dr. Iver Olson, former teacher at Augsburg Theological Seminary, Minneapolis, now merged with Luther Seminary in St. Paul, Minn.

## CEDAR RAPIDS WILL HOST SECOND LUTHERAN FREE CONFERENCE

Cedar Rapids, metropolis of eastern Iowa, and lying in the Cedar River Valley, will be the site of the second Lutheran Free Conference, July 13-15. Sessions will be held at the Town House Motor Hotel, 4747 1st Ave. SE. A similar conference was held last summer in

Waterloo, Ia.

"Justification: God and Sinners Reconciled" will be the general topic for this year's meeting. Essayists who will each present 45-minute papers on the presupposition, meaning, basis, proclamation, appropriation and fruit of justification are Armin W. Schuetze, Herman Otten, Paul Burgdorf, Torald Teigen, Norbert Reim and Donald Rehkopf, respectively.

The conference is called "free" because it is a meeting of interested individuals who do not officially represent their church bodies as such. Last year participants came from ten American Lutheran groups.

The immediate purpose of the conference is, according to the advance brochure, "to provide a forum for mutual strengthening of all those who are concerned about an uncompromising confession of doctrines currently being jeopardized in the Lutheran Church. The ultimate objective is to obtain full unity in the understanding of the Lutheran Confessions and in their application in practical church life."

Address all inquiries to Arrangements Committee, 11844N Seminary Drive 65W, Mequon, Wis.

## FATHER OF ALL, WHOSE LOVE PROFOUND

Father of all, whose love profound  
A ransom for our souls hath found,  
Before Thy throne we sinners bend;  
To us Thy pardoning love extend.

Almighty Son, incarnate Word,  
Our Prophet, Priest, Redeemer,  
Lord,  
Before Thy throne we sinners bend;  
To us Thy saving grace extend.

Eternal Spirit, by whose breath  
The soul is raised from sin and  
death,

Before Thy throne we sinners bend;  
To us Thy pardoning love extend.

Jehovah, Father, Spirit, Son,  
Mysterious Godhead, Three in One,  
Before Thy throne we sinners bend;  
Grace, pardon, life, to us extend!

—Ed. Cooper  
(from *The Lutheran Hymnary*)

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## World Missions

[Continued from page 7]

eyed, while others are very dark in both complexion and eyes. One of the joys here is to have a church service with several races represented in the group. You really feel that the Gospel is going out to all the world.

Into this area, then, we have come as your representatives. It is our desire to evangelize and train Brazilians so that we and they can build free and living Lutheran congregations here on the frontier, and, the Lord willing, on into other states and countries. We are your Association missionaries. This is your work under God, so send us more of your sons and daughters, and give liberally of your prayers and tithes. We shall some day meet again. If we do not meet in Brazil, or at home, let us meet together in heaven, rejoicing and bearing precious sheaves.