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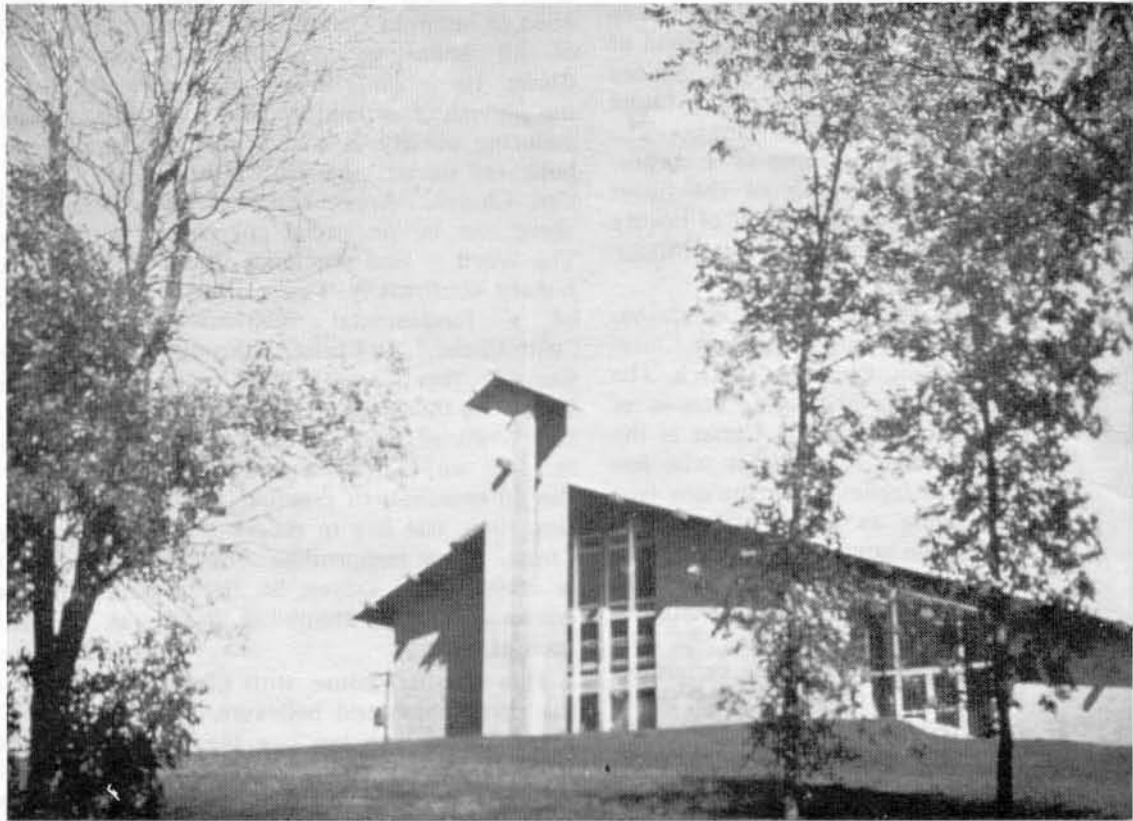
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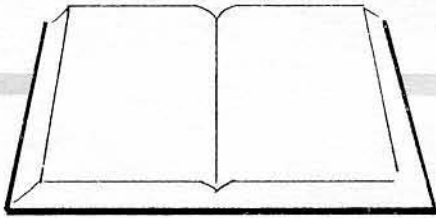
# ***LUTHERAN***

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**New Headquarters Building of the Association of Free Lutheran Congregations.**





## *According to the Word*

### The Foundation Life

Read I Peter 2:4-8

As a youth I lived across the street from a limestone quarry. It was interesting to see the stones come into shape under the hand of the experienced workmen. Stones of different sizes and shapes found their place of usefulness. The shaping and finishing of a cornerstone was the task of the finest workman. It was a thing of beauty in its soft whiteness, yet durable in strength.

Likewise, Peter describes the believers built into and upon Christ as the Holy Christian Church. The believers are the living stones of His Church of which Christ is the Cornerstone. It is Christ who has united all believers in the one true faith. Just as a cornerstone and foundation stones were chosen with care and thoroughly examined, so Christ is called a "tried stone," a sure foundation (Isa. 28:16). And because this stone is not set up by men but sent by God, therefore He is said to be cut out of the mountain without hands (Dan. 2:45). And because unbelievers refuse to be laid upon this stone and so perish, therefore it is called a stone of stumbling and a rock of offense (Isa. 8:14, 15 and I Pet. 2:8).

The believers, as living stones,

are cleansed, dressed and shaped to be built into this spiritual house. How shall this society be formed? What is its binding medium? It is Christ. The Word says "unto whom coming." They are to find their bond of union in Christ. The Alpha of all enduring communion is Christ. He is the cornerstone and its pervading strength. The only enduring society is that which is built on Christ, the Holy Christian Church. Apart from Christ there can be no social cohesion. The Word of God proclaims it and history confirms it. This necessity of a fundamental relationship "with Christ," "in Christ," "through Christ," "by Christ," and "unto Christ" is thoroughly confirmed by the Word of God. In every conceivable way Christ is proclaimed the all-essential. In creating societies, then, one has to reckon with Christ. Many compromise Him, as is done by the lodges. So He becomes a stone of stumbling and a rock of offense.

This spiritual house with Christ the cornerstone and believers, the living stones, has but one tenant, the Holy Spirit. Having or not having this tenant proclaims the difference between the real and the apostate. Sadhu Sundar Singh, when asked to organize a new order, said, "On the mountain, torrents blow right along, cutting their own courses, but on the plains can-

als have to be cut painfully by men that water may flow. So among those who live in the heights with God, the Holy Spirit makes its way through its own accord, whereas those who devote little time to prayer and communion with God have to organize painfully."

There is an apostate church today growing into a vast power and welcomed by the world. Its leaders are the denizens of a wilderness of theological thought, who deny the cardinal principles and doctrines of our Christian faith, the virgin birth and the atonement. Christ has become to them a stone of stumbling and a rock of offense. It makes me think of the patience of Jesus. He saw a man sowing tares in the enemy's field and Jesus said, "Let them grow together until the harvest." What a beautiful example for us. It is not what happens to us that matters most. It is our reaction to what happens to us that matters most. It reminds me of the beautiful prayer of St. Ignatius, "Teach us, O Lord, to serve Thee as Thou deservest; to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to seek for any reward save that of knowing that we do Thy will through Jesus Christ, our Lord. Amen." May we also live the Foundation Life.

—A. L. Hokonson

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# Conference Program

Minneapolis, Minnesota  
Host Congregation: Medicine Lake Lutheran Church  
George Soberg, Pastor  
Theme: "Freedom in Christ"  
Text: John 8:32

## Wednesday, June 10

- 9:00 a.m.—All Conference Committees will report for devotions, instructions, and assignment of rooms in the church.
- 10:00 a.m.—The Women's Missionary Federation Convention will begin.
- 8:00 p.m.—Opening service of the Conference; Pastor George Soberg, Minneapolis, in charge. Sermon on the conference text by Pastor Fritjof B. Monseth, Valley City, N. Dak. Convening of the Conference by Pastor John P. Strand, President, and appointment of committees.

## Thursday, June 10

- 9:00 a.m.—1. Devotions by Mr. Howard Lieder, Minneapolis  
2. Reports:  
a. Committee on Credentials  
b. Committee on Nominations  
3. Election of Nominating Committee for 1966  
4. The President's Message  
5. Report of Committee on Administration
- 11:30 a.m.—The Prayer Hour, led by Pastor Lars Stalsbrotten, Eugene, Oregon
- 2:00 p.m.—1. Devotions by Mr. Jacob Ullestad, Story City, Iowa  
2. Continuation of Report of Committee on Administration
- 8:00 p.m.—Mission Festival Service, conducted by the Women's Missionary Federation, with Mrs. O. K. Ose, Thief River Falls, Minn., President, presiding, and Pastor Harold R. Schafer, DeKalb, Ill., speaking.

## Friday, June 11

- 9:00 a.m.—1. Devotions  
2. Elections  
3. Presentation of Missions

- 11:30 a.m.—The Prayer Hour
- 2:00 p.m.—1. Devotions by Pastor Gene Sundby, Newfolden, Minn.  
2. Presentation of the Seminary Committee
- 5:30 p.m.—Pastors' and Pastors' Wives' Fellowship Dinner at a place to be announced
- 8:00 p.m.—Laymen's meeting  
Devotions by Mr. Torkel Ose, Thief River Falls  
Message by Mr. Gordon Johnson, Grand Forks, N. Dak.

## Saturday, June 12

- 9:00 a.m.—1. Devotions  
2. Presentation of the Committee on Publications and Parish Education  
3. Report of the Committee on Youth Work  
4. Presentation of the Committee on Stewardship
- 11:30 a.m.—The Prayer Hour
- 2:00 p.m.—1. Devotions by Mr. Gus Arneson, Fargo, N. Dak.  
2. Presentation of the Committee on Pensions  
3. Report of a special Committee on Bible Versions  
4. Report of the Committee on General Resolutions
- 8:00 p.m.—Evangelistic service, led by Pastor Jay G. Erickson, Radcliffe, Iowa. Message by Pastor A. L. Hokonson, Faith, S. Dak.

## Sunday, June 13

- 9:00 a.m.—Holy Communion Service led by Pastor Trygve F. Dahle, Everett, Wash., with Pastor Karl G. Berg, Pukwana, S. Dak., bringing the meditation.
- 11:00 a.m.—Worship service, conducted by Pastor George Soberg, with sermon by Dr. Uuras Saarnivaara, Minneapolis.
- 2:00 p.m.—Closing service of the Conference, led by Pastor Julius Hermunslie, Spicer, Minn., with sermon by Association President, Pastor Strand. Dedication of Headquarters-Seminary building and grounds.

# WELCOME

It is a rare privilege and a distinct joy to extend a sincere welcome to all members of the Association of Free Lutheran Congregations who will assemble for the first time in Annual Conference at our new Headquarters Building overlooking beautiful Medicine Lake. Be sure to come and take part in this historic event and experience again the joy of working and visiting with old friends and new who are working for the establishment of living congregations here and on mission fields. We have lots of room, so we are expecting many people. The dates are June 9-13.

—George Soberg, Pastor  
Medicine Lake Lutheran Church

## HOW TO FIND THE HEADQUARTERS AND SEMINARY BUILDING

Traffic approaching from the west on highways 55 and 12 should turn north (left) on County Highway 18 (Mendelssohn Ave.) and go north to 26th Ave. N. Turn west (left) and go to the lakeshore drive of Medicine Lake. This is Medicine Lake Blvd. Turn right and go about half a mile. The building will then be to your right on the top of the hill. A sign will also indicate the location.

Traffic from the east will proceed on the same course after turning north (right) on County Highway 18. Highway 18 lies west of the Belt Line (Highway 100).

Traffic from the north can reach Highway 18 at Osseo and proceed south to 26th Ave. N.

## ANNUAL CONFERENCE LODGING

The committee on lodging for the Annual Conference, June 9-13, suggests the following for those who wish to reserve motel rooms:

Please send us the following information, together with your deposit of \$6.00 Single Bed or \$8.00 Double Bed.

Name .....

Address .....

City ..... State .....

Please reserve:

Single bed .... \$6.00 per night.

Double bed .... \$8.00 per night.

2 Double beds .... \$10.00 per night.

I wish to reserve the above-checked accommodations for .... nights, beginning ..... (date)

If you need accommodations that do not fit into the above schedule, please feel free to write explaining your needs. We will do what we can to honor your request.

Available rooms at these prices are limited. We will reserve rooms at slightly higher prices as needed.

These motels will be outside of Minneapolis proper, requiring a limited amount of driving.

We will assign rooms as reservations come in. Please give this your immediate attention.

Mail to:

Association of Free  
Lutheran Congregations  
c/o Lodging Committee  
3110 East Medicine Lake Blvd.  
Minneapolis, Minn. 55427

Two sets of 35 mm slides have been prepared for showing in Sunday schools, Ladies Aids and Luther League meetings or other groups that are interested in the mission work of the Association of Free Lutheran Congregations. One set shows the Rev. and Mrs. John Abel family as they depart and go to Brazil and scenes from the land of Brazil. It helps to show how missions work there. The other set tells in pictures the story of the work in Nogales, Ariz., where we as an Association are supporting the work under Rev. Lawrence Dynneson. To secure these slides together with the scripts explaining them, please write the President of the Mission Committee, Pastor Harold Schafer, 112 W. Milner Ave., DeKalb, Ill.

It will also be a great encouragement to the many friends that after a long and unexpected delay the Alvin Grothe family will be sailing from New York for Brazil on June 25.

—Mission Office

## MRS. HANS O. SAGENG

Mrs. Hans O. Sageng, 84, widow of the pastor, passed away in April. She had been living in Mankato, Minn., at the Mankato Lutheran Home. Previously she had been a resident of Minneapolis.

She is survived by one daughter, Caroline (Mrs. Edgar L. Brown), Los Angeles; one son, Lars O., Mankato; and one sister, Mrs. Tom Oswald, Seattle, Wash.

Funeral services were conducted for Mrs. Sageng from the Trinity Lutheran Church, Minneapolis, and burial was at Dalton, Minn.

(Mrs. Sageng was a familiar figure on the Augsburg campus in Minneapolis during my student days, as she lived near by.—Ed.)

# WOMEN for Christ

## THE OLGA SWANSON CHAPEL

We in Nogales are rejoicing at the prospect of soon having our own place of worship. Prayers are being answered.

To you praying women of the Free Lutheran Association, I would especially like to introduce a praying woman, now in Glory. Of Miss Olga Swanson it was said after she passed on, "There has not yet been raised up among us one to take her place at prayer." She prayed for and with all types of people for salvation and for Christian growth. Though she was weak physically, she lived in the Word and prayer. As she passed from this life, she willed \$1,000 of her estate in Nebraska to go toward building a prayer chapel here at Nogales. It was her prayer that this chapel be built and she gave toward its erection.



Others of like spirit will be raised up to complete the task she prayed and gave towards. God is raising these up, even a few among us here at Nogales. The youth of the Association have caught the vision and will help. Thanks to God. The Women's Missionary Federation, praying and working women, have caught the vision and offered help at their next convention. Even those who will lay down their lives for the Master as Miss Olga did have a part now actively in the Word and prayer ministry that she carried on during a few brief years in this place.

Oh, yes, others have labored and prayed here, too, but I thought the women of the church might be especially interested in knowing why this chapel will be called the Olga Swanson Memorial Chapel. This chapel will be built on land donated by her brother Leonard. This is to be the church structure to house the praying, hearing Triumph Evangelical Lutheran congregation in united worship—a center, I trust, where we will be inspired and empowered to go forth to bring many into His kingdom.

We are grateful to the Lord that Rev. Strand could visit Nogales in the middle of March and install me as pastor of Triumph Lutheran congregation. It meant much to all of us here in the congregation. We need to know more of those of like mind and spirit of our Free Association. We are grateful for all

who can come and see us.

In a sense, most of our people are a distance from the majority of you not only geographically, but also in cultural background. This matters little, only that we may be united in prayer and in effort to get the gospel of salvation around the world. This mission is located on a throbbing thoroughfare into Mexico. This land to our south, in a sense, is closed yet very open and willing to receive the good news. This had been brought to our attention again and again just recently by those who have worked in different areas.

One of our members met "Lupita" in the local park recently. She has brought her to church on various occasions. Lupita has a real problem which led us to visit her today, April 23. She lives in Nogales, Sonora, Mexico. The husband and father has left and will not support the seven children, ages 11 down to 3 months. We found the mother and children in a shack, earth floor, open many places overhead and below, two bare cots, no pantry, in fact no food, hardly anything in the one room smaller than your average room, perhaps.

The mother was in tears most of the two hours we talked to her. I left her some fresh eggs and a little money to buy milk for the thinnest baby you ever saw, and a few clothes. One of us gave a Spanish Testament to her. Tomorrow, God willing, we want to bring them more food and a wash tub.

It seems very far to come to convention this year. It may be just the time Weldon Hopman, a Lutheran contractor from Prescott, Ariz., will be able to come and help us build the 50x32-foot prayer chapel. Weldon and his good wife, Marie, have lived in Nogales and this work has been on their hearts for years.

Though we may not see you in person at the convention, we will be with you in spirit, and you with us, in building His kingdom. We would all follow Miss Olga in giv-

[Continued on page 8]

OUR  
PRESIDENT  
WRITES

BY PASTOR JOHN P. STRAND

NOGALES

IT was my privilege to visit our mission in Nogales, Ariz., recently. It was a tremendous learning experience for me and opened my eyes further to the opportunities we have there.

Nogales is a very interesting community with situations of extreme luxury and extreme poverty. Our mission is the only Lutheran work in the community. There is need for a work there to meet the needs of all people, both rich, poor, and middle-class. That our mission can reach all these segments of the society at this time is, of course, very doubtful. We must, however, establish a mission on a firm foundation that can be a light in the community for all.

The mission is not new. It has, however, always been handicapped by lack of means and equipment. The workers have been dedicated and concerned, but have been handicapped in that too much time has had to be devoted to securing material necessities so the ministry of the Word has suffered. I am sure the missionaries are well familiar with the frustration of having to do so many things that their main work of teaching and preaching the Word has suffered.

There is a great need in Nogales, on both sides of the Mexican border. I did not have the least idea of the need there until I visited the field. There is stark poverty and crime apparent. I was reminded of Hong Kong as we drove through some of the areas. The only hope for these fine people, lost in sin and need, is Jesus Christ. Nothing else will do. We know Him, and

[Continued on page 10]

Today's Sermon:

# Memorial Day

by Mr. Otto Saukerson,  
Chamberlain, S. Dak.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:16).

As we think of Memorial Day, we think of our forefathers who laid down their lives through the years that we might enjoy the freedom and right that we have in our land today. We think of the yesterdays when our fathers and mothers and grandparents suffered much in order that we might have the right to worship God in a way that seems right to us. (But also note: "There is a way that seemeth right unto man, but the end thereof is the way of death"—Prov. 14:12).

Our young men went to war and many gave their lives in order that we may enjoy this freedom to this day. Others gave four or five years of their lives and came back broken in life. Anything we can do for them can never repay the suffering they went through for us. I think of a testimony given by one of our Gideon men. It is as follows.

Two men were in a dugout. One of these men was called "Tiny" even though he was a large man. He was seriously wounded. Turning to his friend, he said, "I don't believe I will make it. Can you tell me how to get to heaven?" "No," said his friend, "but I will find someone who can help you."

This friend started down the trenches, asking each man he met if he could help a dying man by showing him the way to heaven. He talked to 16 men before he found one who knew the answer. This man took a little Testament from his pocket, given to him by the Gideons. Turning to the Gospel

of John, he pointed out chapter 3, verse 16, and told him to read it to Tiny in this way: "God so loved Tiny that he gave his only begotten Son, so that if Tiny would believe in him, Tiny would not perish, but Tiny would have everlasting life."

We wonder as we think of the many who gave their lives for their country, how many of them knew Jesus as their personal Savior? It makes our hearts heavy when we think of so many who gave their lives that we might still enjoy freedom to worship as we choose and then perhaps many of these men went into eternity *lost*.

Today is the day of salvation. Yesterday is past and gone. All we can do is ask God to forgive our shortcomings and sins and accept His forgiveness and live today. Today in our country we still have freedom of speech. How many of us who know Jesus as our Savior are witnessing and telling others about Him?

We ask, what is life? In John 14:6 Jesus said, "I am the way, the truth and the life." "The word was made flesh and dwelt among us, . . . full of grace and truth" (John 1:14). So we look to the Word to help us find life. God's Word, the Bible, has become living and real to me. In His Word we find life which will last through all eternity. We think of Jesus talking to Martha. He said unto her, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." There are two sides to life: the life the world lives and the life Jesus wants to give us.

The life the world gives will perish, but not so with the life Jesus offers us. "Today if you hear his voice, harden not your hearts" (Heb. 3:15). The preaching of the

"If ye break faith with us who die  
We shall not sleep. . ."

In Flanders Field  
By John McCrea  
—RNS Photo



gospel is foolishness to those who perish, but unto us who are saved, it is the power of God (note I Cor. 1:18 and John 1:12). Hell is a prepared place for the devil and his angels (Matt. 25:41). Are you an angel of his? Heaven is a prepared place for Jesus and His children (John 14:3).

"But these are written that you may believe that Jesus is the Christ, the Son of the living God and believing you may have life through his name" (John 20:31).

I write this Memorial Day sermon because I myself lived in darkness, living in the things of this world, trying everything the world had to offer, but having no peace in my heart. I was down deeply in the muck and mire of sin. I want to bring a memorial to my Savior who gave His life for me

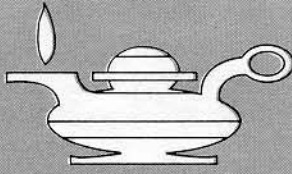
that by accepting Him I found eternal life.

I would lie, steal and cheat and became a drunkard. But I thank God that He gave me a faithful wife, mother and grandmother, who all prayed for me. One evening I came home from a drunken spree, sick in body, but my family was getting ready to go to a church meeting. My wife urged me to go along. I was ashamed not to go and so decided to go along. At that meeting God's Word spoke to me for the first time in my life in the words, "Come unto me, all ye who labor and are heavy laden and I will give you rest" (Matt. 11:28). I realized that the word "all" included me. It spoke to my heart. At the close of the meeting a pastor sitting near to me (E. S. Vik, Waubay, S. Dak.) asked if I

wouldn't like to give my heart to Christ. I said yes. "Let us pray," he said. All I could say was, "God, be merciful to me, a sinner." God heard my cry. He set me free from the bondage of sin that the devil had over me. From that night, April 16, 1940, my life was changed. He took me out of darkness into His marvelous light.

Since that time I have been trying to be a witness for Him. What He has done for me He will do for everyone. "Ask and you will receive, seek and you will find, knock and it will be opened to you" (Matt. 7:7).

(Mr. Saukerson is a lay preacher and has given valuable service to the Association in interim work at Pukwana, S. Dak., and Dalton, Minn.—Ed.)



# SEMINARY NEWS

## DR. IVER OLSON TO JOIN SEMINARY FACULTY

It is with joy that we announce the addition of Dr. Iver Olson to the faculty of our Free and Lutheran Theological Seminary for the coming year which opens for registration on September 11.

Dr. Olson joins us with a rich experience of teaching and preaching, a deep understanding of our spiritual heritage, and with a keen awareness of the challenge of our times. Academically he is well prepared, having earned a Bachelor of Theology degree from Augsburg Seminary, a Master of Arts degree from the University of Minnesota, and a Doctor of Theology degree from the Chicago Lutheran Theological Seminary.

For nineteen years Dr. Olson has been a member of the faculty of Augsburg College and also taught in the Seminary there until it was closed. He is the author of the



Dr. Iver Olson, Minneapolis, Minn., who will teach in the Association Seminary beginning next fall.

book *Baptism and Spiritual Life*, and the translator of the book *Spirit and Power* by the late Ludvig Hope of Norway.

We praise the Lord for providing for every need of our Seminary thus far and commend it to young men who are seeking a theological training grounded on the firm foundation of the Holy Scriptures.

For the current mimeographed catalogue, write Office of Dean, Free Lutheran Seminary, 3110 East Medicine Lake Boulevard, Minneapolis, Minn.

—Fritjof Monseth,  
Chm. Seminary Committee

## BIBLE SCHOOL TO OPEN THIS FALL

Our Bible school is now definitely scheduled to open this fall, 1965, at our Headquarters and Seminary Building at 3110 East Medicine Lake Blvd., Minneapolis. The final decision was reached by the joint Committees on April 27. Discussions had been carried on relative to our own Bible school since the last Annual Conference in June of 1964 when it was recommended that "the Seminary Committee together with the Executive Committee and the Board of Administration investigate the possibility of establishing a Bible school in connection with the Seminary by the fall of 1965."

Young people as well as their parents and many others throughout our congregations and beyond will receive this news with eager anticipation and thanksgiving to God. While our Bible school will be conducted in the same building as our Seminary, it will be a separate department. Professors in our Seminary will share the teaching load in our Bible school.

We have as yet no dormitory, but assistance will be given in finding good homes where the students may rent living quarters. This has been done at the California Lutheran Bible School for about fifteen years since that institution does not own dormitories either.

Youth who are considering Bible school for next fall should write for information, addressing inquiries to "The Bible School Department," Free Lutheran Seminary 3110 East Medicine Lake Blvd., Minneapolis.

—F.B.M.

## Women for Christ

[Continued from page 5]

ing our life to the ministry of the Word and prayer; also to be used by our God to answer her prayers.

II Corinthians 4:7, "We keep this treasure in bodies of clay, to show that this surpassing power is from God and is not in us." And verses 14 and 15, "We know that He who raised the Lord Jesus from the dead will also raise us up with Jesus, and will give us, together with you, a place in His glory. We are doing these things for your sake, so that, as grace reaches out to more and more, the thanksgiving that will go up in praise to God will also increase." (Norlie's Simplified Version)

This poem written by Clyde H. Morey was among the books in the Swanson home.

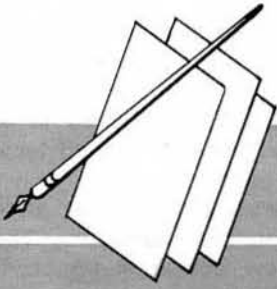
Olga

You stand like a light on a once-darkened hill,  
Your grace and your beauty but few can surpass;  
I find in you much that can bring one a thrill,  
Like bright yellow gold that a soul would amass.

It's "beauty for ashes" He gives unto you;  
This beauty more lasting does come from the Lord.

[Continued on page 16]





## EDITORIALS

### MINNEAPOLIS AGAIN

It seems much longer ago than three years since the last annual conference of the old Lutheran Free Church in Minneapolis. So much has happened in the interval and those who entered the merger and those of us who did not, or who have come out of other fellowships, are all living in a little different world today.

Next month we shall, God willing, turn our steps once again toward Minneapolis for an annual conference. As one of the national centers of Lutheranism it is a familiar spot for all of us.

With the emergence of the Association of Free Lutheran Congregations there was uncertainty as to where the fellowship should locate its headquarters and for a time it appeared that Fargo might be the place. But a number of considerations, including available facilities, swung the choice to Minneapolis.

There will be many among the convention delegates, then, for whom coming to the mill city will be like coming home. The actual convention site will be a new one but it will rapidly become a familiar place, too. There on Medicine Lake, representatives of the congregations will transact the Lord's business in the way that seems right to them.

We sincerely hope that you might be among those who assemble next month in Minneapolis to forge, in a city replete with memories of bygone days and events, the platform on which our free congregations can make a living witness to the redemptive power of Christ in this world.

### THE SEARCH FOR TALENT

Let our readers be aware that the editorials today concerning the forthcoming Annual Conference are of the nature of some thinking out loud by your editor. What is written carries no "imprimatur" from Association leadership and may be acknowledged to either contain truth or not contain it, as the reader decides.

In any convention one of the most important committees is the nominating committee. Their suggestions to the conference are seldom challenged or augmented from the floor. The thinking of the conference is that the committee which has spent time

in considering the best people for particular positions ought to know best and therefore it usually accepts its nominations as they are.

It seems to us that last year's nominating committee placed this year's committee at a disadvantage by putting six of the eight members on other committees of the conference. Since the nominating committee is elected by the conference at the very beginning, this duplication could quite easily be avoided. Nominating committee work takes a lot of time and no member should be saddled with extra assignments.

No doubt the above situation happened because it isn't always easy to think of people who can fill all the vacant positions. Yet there ought to be many capable people in our fellowship. What is being done to find men and women who are both able and willing to serve? More needs to be done in seeking such out.

There needs to be improvement, too, in the sense of responsibility toward convention assignments and committee assignments in the church. It should not be unreasonable to expect a person to give of his time to at least one term of three or four years of committee work. To prevent government by oligarchy, we need to have as many different persons as possible sharing in the work of leadership and policy-making in the various branches of the church.

If you are called upon to serve, why not consider making the sacrifice necessary to fill that place in the church?

### TAKING OUR BEARINGS

A ship on the trackless waters is guided on her course by a regular taking of her "bearings." That is, her position is determined in relation to the stars or to a point on the compass. Thus she is safely guided on the journey.

The bearings of the Association of Free Lutheran Congregations may best be taken, at the threshold of the Annual Conference, by reading the decisions made by the conferences in Thief River Falls, Fargo and Valley City. By reading these and comparing them with what has been accomplished, a definite trend of progress can be noted, one of which we need not be ashamed. We recommend such a reading to all 1965 conference delegates, at least, before the opening of the convention.

Before reading these past conference actions, it was our suspicion that there might not be a good correlation between the conference decisions and actual fulfillment in the life of the church. But we were wrong in the supposition, for there seemed to be at least a normal connection between what might be called "theory" and "implementation."

We shall not take the time to mention those things which have come to pass partly as a result of conference action or approval although they are many, as a reading of the minutes will show. On the other side of the ledger we list as some matters which have not been accomplished though sanctioned by

the conference: no stewardship director has been named (1963), no youth advisor has been selected (1963), no club rate for the *Ambassador* has been established (1963 and 1964).

Some of the 1964 actions not yet fulfilled are: no name has been chosen for the seminary by the "corporation," no organized program to honor the opening of our mission field in Brazil was carried out, no regular plan of stewardship meetings in the districts was effected last fall and no orderly plan of mission emphasis in the Sunday schools has been worked out to this date.

There are reasons, no doubt, why these conference actions haven't been implemented yet. In regard to *Ambassador* club rates, for instance, the conference has attached the "when possible" label. And with the heavy subsidization required to maintain a church paper, there should be no rush to make the group rates.

All in all, the evidence shows that there has been a respectable relationship, the above exceptions notwithstanding, between conference decisions and implementation. The 1965 Conference has a good mark of responsibility at which to aim.

### THE NEED FOR PERSONNEL

When one man in the early days of the Association suggested the need for a full-time presidency, he was politely laughed off, largely for financial reasons. But today we have a man who devotes his time to that presidency and some duties in the seminary. Already we know that we could not go back to the previous arrangement of the president also serving a parish.

Today there are several agencies of our work which need at least part-time executive leadership if needed work is to be done. We suggest the areas of stewardship and youth work, which already have conference approval for such personnel, and parish education, which will ask this year's conference for such authorization.

It is well nigh impossible to get much done by committee only and with no one designated to "carry the ball." An amazing amount of work has been accomplished by these and other agencies of the church thus far, but they will not be able to handle the demands of the future in this way.

Take the division of parish education as an example. Your editor serves on that committee. There is a growing desire for new educational materials of our own. This will hardly come unless someone can devote a definite part of his time to creative thinking on this subject. As chairman of the committee we have had no time to do this and the other committee members feel much the same way.

Aside from whatever seminary personnel is needed, our biggest need at present is a man who can serve in the sector of stewardship promotion and possibly in the field of public relations. If he covered both areas he should be on full-time salary from the Association. Such a man, and a layman would be preferable in the face of the pastoral shortage, could do immeasurable good for our church.

The committee for stewardship resolutions of the 1963 conference in Fargo has already laid the groundwork for our philosophy of stewardship when it said that the support of our work should "be left a matter of faith and trust in God, as the Holy Spirit lays it upon the hearts of the people" (par. 5), and then went on to say that "a stewardship secretary be elected, by the Board of Stewardship, to over-see the stewardship program, and that he be empowered to appoint persons to assist him in the various geographical areas of our Association" (par. 7).

That is the secret, isn't it? Depend on God, but work in an orderly fashion, plan, use talents and abilities available, give information. Pray as though all depends on God alone, work as though all depends on us.

May God lead us to take the right steps at the right time. May the 1965 Annual Conference be sensitive to the promptings of the Lord.

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### Our President Writes

*[Continued from page 6]*

are commanded to share Him. Let us so pray and give that the workers there can devote themselves with greater opportunity of service to the sacred ministry of the Word.

The mission has no building of its own. Presently they are renting a hall for the Sunday work, but need a place of their own where a full-time ministry can be conducted. A modest chapel can be built for about \$10,000. The WMF will give their convention offering towards this chapel. The Luther

League Federation desires to give \$1,000 for this chapel this year. We hope that enough money will be realized soon so that it can be built this summer.

Pastor L. C. Dynneson was installed as the pastor of the recently formed congregation in Nogales on March 14. There were about 70 people in attendance at this service. Pastor and Mrs. Dynneson have labored in Nogales for years and are no strangers to the work. They have a fine, humble, and patient spirit, so necessary for this mission. They secure partial sup-

port from our mission board, and some from the small, struggling congregation.

The congregation is very friendly and, with assurance of greater financial aid, should know a healthy growth in that large field.

I would encourage our people to visit this mission. I would encourage our people to pray for the work. I would encourage our people to support the work, as challenging as any I know, through gifts to and through our mission board. I am happy our WMF and LLF have made a start.

### Confessing

Decisions usually require actions as well as words. Notice what happens in Mark 5:33 and Luke 8:47 .....  
 How do her attitude and action complement her testimony? .....  
 ..... In love and divine purpose Jesus accepted the imperfect faith of this follower and brought her to an open confession of faith. And so He also patiently deals with us. Secret followers never know the full joy of following Jesus. According to the following Scripture passages—

*What are we to do?*

*What will God do for us?*

Rom. 10: 9, 10 .....  
 Matt. 10:32 .....

The woman's confession was by word and action. How can the absence or predominance of one over the other affect our testimony? .....  
 ..... How long ago is it since I openly confessed Christ *at a cost* to my own personal pride or position? Perhaps some of us are neglecting to give our witness and therefore have not experienced what this woman with faith of new dimensions knew as we see her at Jesus' dismissal.

### Rejoicing

What did Jesus grant her? Mark 5:34 .....  
 "Though healed as soon as she believed it, it seemed to her a stolen cure—she feared to acknowledge it. Jesus therefore sets his royal seal upon it. But what a glorious dismissal from the lips of Him who is 'Our Peace' is that 'Go in peace.'" (*Comm. on the Bible*)

It has been said "Faith honors God; God honors faith." The woman of imperfect faith has spoken. God honored her faith and she departed from Him possessing a peace that passeth all understanding. Are we women of the faith, imperfect though we may be, honoring God by our faith? Have we permitted Him to say to us, "Daughter, go in peace"?

# WMF Bible Study

## PROFILES OF FAITH



### The Woman of Imperfect Faith

The title speaks of one who needed help. Her faith was real, but deficient in honesty, commitment and understanding of spiritual truths. She sought *blessings* from Jesus without coming *before* Him. She, like some of us, needed not only a stronger faith but a better concept of Him who was the object of her faith. Does not our Lord look upon some of us today and grieve over the imperfection and stagnation of our faith in Him? Does He hear His immature children of the faith plead His blessings, but ignore His presence? As we follow this woman (1) Crouching (2) Hiding (3) Confessing (4) Rejoicing, we see how Jesus was permitted to develop an imperfect faith to a more genuine, confident trust in himself. Pray that this may be your experience as you study the following references: Matt. 9:18-22; Mark 5:24-34; Luke 8:43-48.

## Crouching

It was easy to be unnoticed in that jostling, pushing crowd. Jairus, a man of prominence, power, and position, had sought help from Jesus. In the throng of people whom do we find? Mark 5: 25 . . . . . What had brought her to this place? Mark 5: 27a . . . . . What had this hearing created? Rom. 10: 17 . . . . . What was her condition? Mark 5: 25, 26 . . . . . In desperate determination she was making one last attempt to receive help. What approach to the Great Physician does she make? Mark 5: 27, 28 . . . . . What part of His garment does she touch? Luke 8: 44 . . . . . The hem with tassels on it was considered by Jews to be the holiest portion of the garment. It served to remind them of the laws of Jehovah (Num. 15: 38). Do you sense anything lacking in this woman's faith as she approaches Jesus? . . . . . Why do you suppose she sought His healing without revealing her identity? Was it timidity? Or was it her understanding that the power of Christ was merely magical and mechanical? . . . . . Whatever her thoughts, she erroneously saw no need to come before Him to express her needs or gratitude. She sought His help, but avoided coming before His divine presence, His omniscient knowledge and love.

Discussion: Are we ever guilty of seeking our personal desires from Christ, but ignoring the gifts He most desires for us? Is it possible that we ever seek His blessings instead of seeking Christ himself?

## Hiding

We cannot remain anonymous before Christ. In the noisy throng of people, He saw the sincere but imperfect faith of this unknown woman. How was her faith rewarded? Mark 5: 29 . . . . . How can we be sure the sensation of healing was not just a temporary emotional experience? Luke 8: 46 . . . . . What a comfort to know that our Lord does not wait until we have a perfect knowledge of Him or His way! But when we acknowledge our helplessness, He never withholds His help. Because He desires a more perfect faith, because He is a Great Giver who has even better gifts to give, Jesus would not permit the woman to go without one more opportunity to acknowledge herself before Him. What does Jesus ask? Mark 5: 30 . . . . . Did anyone know what miracle had occurred with that touch? . . . . . Did the disciples understand the significance of the question? Mark 5: 31 . . . . . Who denied a touch with the Master? Luke 8: 45 . . . . . Who would that have included? . . . . . Then what did Jesus do? Mark 5: 32 . . . . . Imagine the hushed suspense as Christ's eyes met the hiding woman's eyes. She who had experienced miraculous healing had denied Him in her silence. It was a crucial moment. She could remain silent and depart with a healthy body and an empty heart; she could humiliate herself and bring honor to Christ in acknowledging what He had done for her.

Discussion: Have you, as a Christian, ever faced a decision such as this woman had to make? When? How did your decision affect your life? other lives?



# Bible Versions

The following article is the last part of a paper given at the pastoral conference at Fargo in March. We have published it as background orientation for a presentation of Bible versions at the coming Annual Conference.

Dr. Uuras Saarnivaara

## Part III

### New English Bible

THE New English Bible, of which the New Testament was published in 1961, is a new version parallel to the American RSV. The committee that prepared it and is preparing the new OT version, too, has representatives from the Anglican Church, the Presbyterian, Congregational and Baptist churches, and the councils of churches in Ireland, Wales, etc. The translators have followed the variant readings they have considered the most original.

The New English Bible is *not* a new revision but a new translation into modern English. In this respect it is different from the American RSV which is a revision that has tried to preserve as much as possible of the older text. The joint committee in England appointed a panel of scholars drawn from various British universities to examine the translations made by it, and discussions were conducted on the basis of their criticisms and suggestions. The translators say in the *Introduction*: "Taken as a whole, our version claims to be a translation, free, it may be, rather than literal, but a faithful translation nevertheless, so far as we compass it. In doing our work, we have constantly striven to follow our instructions and render the Greek, as we understood it, into

the English of the present day, that is, into the natural vocabulary constructions, and rhythms of contemporary speech. We have sought to avoid archaism, jargon, and all that is either stilted or slipshod." In order to have the translation in good style, the committee has used the help of literary advisors.

Dr. Carl McIntire has published a pamphlet in which he gives his criticism of the New English Bible. I mention some of his most important critical remarks.

In John 3:13 KJV has, "... the Son of man which is in heaven." NEB has here, "... the Son of Man whose home is in heaven." "This destroys the presence of Christ on earth and in heaven at the very same instant as He spoke, and removes any evidence of His deity manifesting itself at this point." In Romans 9:5 KJV has, "... of whom as concerning the flesh Christ came, who is over all, God blessed for ever." This is accurate rendering of the original text. But NEB has here, "... from whom, in natural descent, sprang the Messiah.... May God, supreme above all, be blessed for ever!" The footnote has the correct translation, but the actual text removes any reference to Christ being God, and it is not based on the original text. The Jehovah's Witnesses' "New World Version" has here a somewhat similar translation. Both try to remove the thought of Christ as God.

In Hebrews 4:14 KJV has, "... let us hold fast our profession." NEB has here, "... let us hold fast to the religion we profess." The words "to the religion we" are not found in the Greek text. In I John 2:2 KJV has, "And he is the propitiation for our sins...." NEB has here, "He himself is the remedy for the defilement of our sins...." True, Christ is the "rem-

edy" for our sins, but the Greek text has here "propitiation," and it is this, through the substitutionary sacrifice of Christ, that we need for the forgiveness of our sins.

In Matthew 16:18 KJV has the literal translation, "Thou art Peter, and upon this rock I will build my church." NEB has here, "You are Peter, the Rock; and on this rock I will build my church." The Douay Version has here the same rendering as the NEB. The NEB offers good support to the Roman doctrine. The RSV uses "thou" in referring to Deity, and "you" in referring to others. The NEB uses "thou" when God is addressed, "you" in other cases—also when Christ is addressed. This seems to indicate that Christ is not acknowledged as God.

The word "cross" is replaced in the NEB with the word "gallows," which causes confusion, for Christ was not hanged but crucified. A strange feature in the NEB is that it harks back to the pre-NT terminology in using the word *Messiah* instead of *Christ*. Paul's words in II Corinthians 12, "thorn in the flesh," are changed to "a sharp pain in my body." This is wrong, for the term is derived from Numbers 33:55 and Joshua 23:13, where it means sufferings caused by enemies.

KJV indicated by italics the words added by translators. It is to be regretted that neither RSV nor NEB does the same.

### New American Standard Bible

The ASV of 1901 has in recent times been gradually disappearing from the scene. Its greatest demerit in the eyes of Bible users is probably the use of the name Jehovah. Its literalness, which, in a sense, is a merit, probably has made it unacceptable to many readers. The Lockman Foundation has appointed an editorial board of competent Bible-believing scholars who have prepared a revision of the ASV NT and are preparing the OT, too. In it, consideration is given to the latest manuscripts with a view of determining the Greek text. The

name *Jehovah* has been replaced with the words "the Lord." When the too-word-for-word literalness of the ASV has made it unacceptable, a change has been made in the direction of a more current English idiom, but the more literal rendering is given in the margin. The marginal notations also include alternate translations, readings of variant manuscripts and explanatory equivalents of the text. The modern "you" is generally used, except in prayers addressed to God. When the whole Bible will be available in this new revision, called New American Standard Bible (NASB), it may be *the most satisfactory Bible version and the real answer to prayers and hopes in this respect*. Despite its many merits, the RSV will not be generally accepted by Bible-believing Protestants, but the NASB probably will. It is available from: *Christianity Today*, Washington Building, Washington, D.C. It is to be hoped that the OT part appears soon.

#### *Berkley Version*

In 1959 the Zondervan Publishing House published a new translation of the whole Bible, called the Berkley Version. Its editor-in-chief and translator of the NT is Dr. Gerrit Verkuyl. A number of scholars had taken part in the work, being from Fuller Theological Seminary, several Baptist seminaries, Dallas Theological Seminary, Gettysburg Lutheran Seminary, Wheaton College, etc. The Berkley Version is not a revision but a completely new translation in current language. It desires to be true to the original text, and it is a work of conservative, Bible-believing scholars, so it appears. It seems to have a rather large circulation, as the 5th edition was published in 1962. It is useful in comparing the different versions, but it cannot become *the* version generally used because it differs too much from the KJV. Bible-believing Protestants want to have a Bible which is as close as possible to the KJV.

#### *Private Versions*

In addition to the older Moffatt translation of the whole Bible, there are several private New Testament translations. The Weymouth NT of 1929 has since been revised by J. A. Robertson. It is an entirely independent new translation in modern speech with a number of useful explanatory notes. Another NT translation of this group is that of Charles Kingsley Williams, 1963, published by Eerdmans. It uses only common words, or then explains them in the glossary, employing short sentences and consistently using the modern English. Its first object is to make the translation easy to read. A number of scholars have given their help by reading parts of it.

Of particular interest to us Lutherans is the *New Testament in the Language of Today* by Dr. William F. Beck and published by the Concordia Publishing House of the Missouri Synod. As its title indicates, it is not a revision but a new translation in modern speech. It has no modernistic or liberalistic tendencies, but it renders passages which have been learned from the older versions in new ways. Because of this it cannot become the generally used version, but may be good in paraphrasing the older forms. We take some examples:

"This is my Son, whom I love and delight in" (Matt. 3:17). "... you don't light a lamp and put it under the peck measure..." (Matt. 5:15). "I tell you the truth, till heaven and earth pass away, not an i or the dot of an i of the Law will pass away till everything is done" (Matt. 5:18). "First be eager to have God your King and His righteousness, and you'll get all these other things too" (Matt. 6:33). "Woe to you Bible scholars and Pharisees, you hypocrites. You go around lake and land..." (Matt. 23:15). "It will be a time of great misery... Right after the misery of that time... the Son of Man will appear in the sky... And... He will send out His angels, and they will gather His chosen ones from

the north, south, east, and west..." (Matt. 24:21, 29, 30, 31). "Then the kingdom of heaven will be like ten girls who took their lamps..." (Matt. 25:1). "... in His name you will preach to all people... that they repent of their sins so that they will be forgiven" (Luke 24:47). "I am the real Vine, and My Father takes care of the vineyard..." (John 15:1). "If you forgive sins, they are forgiven; if you don't forgive them, they're not forgiven" (John 20:23). "They become righteous by a gift of His love, by the ransom Christ Jesus paid to free them. God set Him up publicly to pour out His blood before God to take away sins through faith..." (Rom. 3:24f). "When we were His enemies, through Christ He made us His friends and gave us the work of making friends of enemies. In Christ, God was getting rid of the enmity between Himself and the people of the world by not counting their sins against them, and He has put into our hands the message how God and men are made friends again" (II Cor. 5:18, 19).

#### *Conclusion*

In my opinion, the time is not yet ripe for deciding which version should be recommended for general use. We should wait for the appearance of the whole New American Standard Bible and study it to find out if it might be the most satisfactory one.

*(I cannot understand Mr. McIntire's charge that the NEB has substituted the word "gallows" for "cross" in its translation. I believe that is done in one or two cases, but the word "cross" is used otherwise. Note Matt. 27:35, 40, 42; Mark 15:24, 29, 46; Luke 23:53; John 19:19, 25; and in the epistles, Col. 1:20, Phil. 2:8 and Heb. 12:2.—Ed.)*

"My heart goes out to the commanders of Israel who offered themselves willingly among the people. Bless the Lord" (Judges 5:9).

# CHURCH-WORLD NEWS

## GLEANINGS FROM AN EDITOR'S READING

Pope Paul VI, in the second encyclical of his reign, has urged prayers to Mary that "the Lord of winds and storm" grant peace based on both justice and love.

... He also urged that the intention of May prayers to Mary be the success of the final sessions of the Second Vatican Council, scheduled to open this September.—*The Register* (Roman Catholic), May 9, 1965.

Dr. Austin H. Clark, noted biologist of the Smithsonian Institute, put it even more bluntly: "There is no evidence which would show man developed step by step from lower forms of life. There is nothing to show that man was in any way connected with monkeys. He appeared suddenly and in substantially the same form he is today. . . . there are no such things as missing links. As far as concerns the major groups of the animals, the creationist seems to have the best of the argument. There is not the slightest evidence that any one of the major groups arose from any other. Each one is a special animal complex related more or less closely to all the rest, appearing therefore as a special and distinct creation."—Jim Smith in *Youth for Christ*, April, 1965.

Nowhere is this ignorance [of the Bible] more evident than on the college campus. Despite the fact that many students are products of the Church, and that, in the case of Christian colleges, many more are products of Christian homes and have been exposed to Sunday schools for many years, their knowledge and understanding of the Bible is little better than that of millions who make no Christian profession. They may be nominal followers of Christianity, but they

have never really *heard* the message of the Bible, nor do they know the simplest facts of the faith. A student once said, "If a Communist were to ask me what I believed about the Bible and the Christian faith, I wouldn't know what to say. I've gone to Sunday school and church all my life, but they just haven't given me a living memory of anything."—Richard Lyon Morgan in *Christianity Today*, May 7, 1965.

There is another compelling reason for mandatory counseling as a prerequisite to church marriage. If the church does not come to grips with this problem, the government will. The staggering toll taken by broken homes on both the nation's economy and the emotional stability of its citizens cannot be overlooked by the government. The U.S. Department of Health, Education and Welfare reports that in 1960 across the U.S. over 390,000 divorces "vitally affected the lives of 780,000 adults and their 460,000 children—in many cases permanently." I can conceive of a time when candidates for marriage will be interviewed, analyzed, tested, and approved or disapproved for marriage, by an agency of the government. You can be sure any government program will skirt questions of the Christian view of marriage.—Judge John R. Milligan, Jr., in *Presbyterian Life*, April 1, 1965.

Again, this emphasis on the rational is based partly on the keen desire of the theological schools to keep up with the academic Joneses. The professor in the theological school strives to prove to other academic people that he is their equal in his use of rationality. Thus even when with his reason he considers the field of "unreason" and the nonrational, he is hesitating

and timid, quick to point out the dangers of "enthusiasm" and "superstition," relegating the visionary and the dreamer, quite unscripturally, to the fringes of religious society. Some theological teachers might have us believe that it is possible to have religion without passion and, in decency and decorum, to worship God in cold blood!—Walter Houston Clark in *The Christian Century*, April 28, 1965.

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## LIBERALS IN SWEDEN, FINLAND URGE CHURCH-STATE SEPARATION

Stockholm—(LWF)—Organizations which call themselves liberal associations are actively campaigning for separation of church and state in both Sweden and Finland, countries in which the Lutheran Church has a national status.

A students' association in this country has issued a plea to this effect, arguing that it was wrong for the state to be "allied with a confession" and for the Church to be "subordinate to the state."

For all Swedes to be incorporated into the same confession by birth and infant baptism was labeled "unjust" by the students' statement, which contended that every individual should be entitled to make his own religious decision.

In Finland, meanwhile, an atheist free-thinkers' association is seeking to have the present religious instruction in the schools replaced by lessons providing information about all religions and by a non-religious type of moral teaching.

Started in 1929 almost entirely by communists, it now has about 30 percent non-communists among its 8,000 members who are organized in 35 local groups.

[Continued from page 8]

The birds are all singing, the skies are all blue,  
For you now are rich with this grace-giving hoard.

A spiritual table for you He has set,  
Where those who do hunger may come and be filled;  
Where wearisome pilgrims their lives you abet,  
Whom sleet and the wind and the snow may have chilled.

A station for prayer is where someone may care,  
Where others may strengthen their weakening heart.  
Someone on the road who's still bearing their load,  
You ease them and aid them by bearing a part.

Sometimes you feel faint in a bodily way,  
Sometimes you're too weary to burst out in song;  
And then you remember, "Thy strength as thy day,"  
Though cumbered so much, you help others along.  
—Rev. L. C. Dynneson

**THE WMF CONVENTION OFFERING (June 9, 10)**  
will be used to help build a Mission Chapel at Nogales, Ariz.  
Convention envelopes will be found in this issue of the *Ambassador*.  
"For the righteous will never be moved; he will be remembered for ever" (Ps. 112:6).

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