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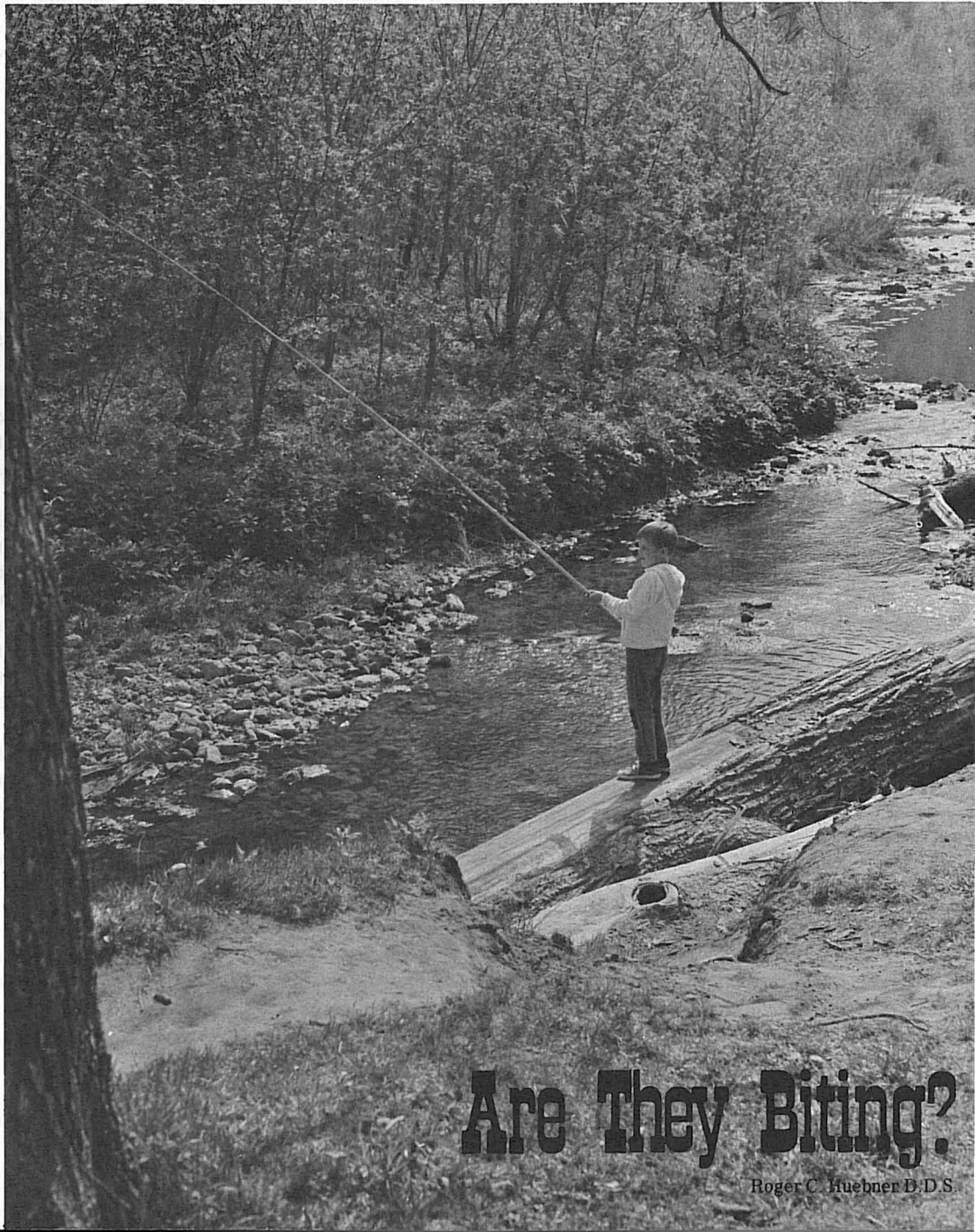
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No. 11

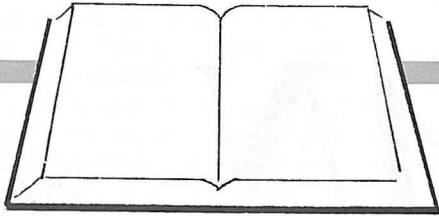
LUTHERAN

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Are They Biting?

Roger C. Huebner B.D.S.



According to the Word

INSIDE OR OUTSIDE

Here upon this earth we all live together in the same world. We are all citizens of the same land here in these United States and subject to the same laws. We all benefit by progress made and by what we have in this land in which we live. In one sense we are all one big family in this country. Yet, in the sight of God, we are divided into two groups, the saved and the unsaved. One group is the children of God who are on the way to heaven. The other group is the children of the devil who are on the broad way that leads to hell. We are divided into two families, the family of God and the family of Satan. All the members of the family of God are also citizens of the Heavenly Kingdom. We live in our homes here only for a short time; then we are transferred to our home in heaven.

I want to quote two Scripture passages which make this division clear to us. 1 Jn. 5:12: "He that hath the Son hath life; and he that hath not the Son of God hath not life." Rev. 3:20: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." These verses show us that Christ is either on the inside of our hearts

or on the outside, and that is what determines to which group we belong.

"He that hath the Son hath life." These are they, who, when Jesus knocked at their heart's door opened up for Him and Jesus came into their hearts and lives. Christ has moved from the outside to the inside. They have thus moved from darkness to light, from death unto life, from the family of Satan to the family of God. This is what it means to accept Christ as our Savior, when we open our hearts to Jesus and He comes in and does a thorough house-cleaning so that He can take His abode there. When this takes place, then we have life. "He that hath the Son hath life." If this has not taken place, then we do not have life, and we are yet in our sins, unsaved.

"Behold, I stand at the door and knock!" How longingly and patiently He waits for the door to open. He stands there year after year, in many cases, knocking, waiting and hoping, and in so many cases the heart is hardened and remains tightly closed. He cannot force His way in. It must be opened from the inside. "You must open the door." Many have hardened their hearts so long that they can barely hear that knocking any more, and they are in danger of being lost forever. Then He says further, "If

any man hear my voice, and open the door, I will come in to him." He says also, "Today if ye will hear His voice, harden not your hearts." We have all heard His voice; we have heard His knocking at the door. The question is, have we opened the door and gladly bid Him come in to cleanse us from sin? Or are you among those who have said, "No, you cannot come in; I want to have charge of my own heart and life; I want to do as I please; I don't want Jesus to come in and disrupt my life." This is really what the majority are saying, and that is why we find that by far the great majority are in the family of Satan and will one day move from this world to Satan's Kingdom of hell to suffer eternally.

I entitled this message "Inside or Outside." This means that Christ is either on the inside of our hearts or on the outside, and we are either on the inside of the Kingdom of God or on the outside. To have life, we must be in possession of Christ, the greatest treasure, the Pearl of great price. "He that hath the Son hath life; and he that hath not the Son of God hath not life." Then when He comes into our hearts, He must not only be our Savior, but He must also be Lord, that is, we must be wholly surrendered to Him and to His will. Then alone can He use us and we can be His witnesses.

Hans J. Tollefson

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to *The Lutheran Ambassador*, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn.

Invitation to the Conference



Rev. John P. Strand

The congregations of the Association of Free Lutheran Congregations are free and autonomous. There is no authority over them but the Word and Spirit of God. There are things a congregation cannot do by itself, however. It cannot publish all literature needed, have its own seminary, Bible school, home and foreign mission program, and do many other things that need be done if it is to have any outreach and future. These things a congregation must do in cooperation with other congregations of like faith and mind.

In order to have cooperative work, there must be a means by which congregations can meet together to plan, make decisions and fellowship. This is the basic reason for our annual conference. Here the members of our congregations can express their convictions and desires and have an important part in making decisions concerning cooperative work. It is essential that all congregations be represented, as conference decisions are important for them. A congregation cannot expect the benefits of the cooperative work if it refuses to have a part in it and refuses to support the cooperative institutions.

At the conference, the officers and boards of the Association must give an account of their stewardship in the year that is past, and suggest future action. Decisions must be made, not on the basis of emotions or personal appeal, but on the basis of God's Word and wise procedures. At the conference there is given adequate opportunity to register support and disagreement. At the conference there are tremendous opportunities for Christian fellowship, worship and prayer.

God has been wonderfully good to the Association this past year, too. Surely we have much to thank Him for. Countless congregations and individuals in America are envious of us because of our doctrinal position and programs. Surely it is right that we meet together to thank our God.

We are happy for the opportunity to meet in Valley City, North Dakota. Please come with a prayer that God would lead and guide in all things.

Sincerely in Christ,
Pastor John P. Strand, President
Association of Free Lutheran
Congregations



Memorial Auditorium in Valley City,
scene of Annual Conference sessions.

Bible Camps of the AFLC

Association Family Bible Camp

Lake Geneva, Alexandria, Minnesota

July 6-12

Speakers:

Evening Evangelist—Rev. Laurel Udden

Youth Bible Teacher—Rev. Francis Monseth

Adult Bible Teacher—Rev. Amos Dyrud

Discussion Leaders—Rev. John P. Strand, Rev. G. L. Halmrast, Rev. Lawrence Dynneson

Dean—Rev. Leslie Galland, Spicer, Minnesota

Further information will be given in the next issue of the **Ambassador**.

Pickerel Lake, South Dakota

June 22-28. Camp Address: Grenville, S. Dak. Dean—Rev. Raynard Huglen, Roslyn, S. Dak. Bible teacher—Rev. Philip J. Halvorson. Evening speaker—Rev. Laurel Udden. Cost—\$9.50 (two or more from a family, \$8.50). Age—12 years or through grade 6, and up.

The Pines, Montana

June 29-July 3. Camp address: Fort Peck, Mont. Contact: Rev. Robert Lee, Tioga, N. Dak. Age—7th grade and up. Cost—\$10. Faculty—AFLC Gospel Team. Camp sponsored by the Western N. Dak.-Eastern Mont. District.

Bethany, Minnesota

Senior Week—July 13-19, for confirmands and high school youth. Camp address: Bemidji, Minn. Cost—\$13. Dean—Rev. Orville Olson, McIntosh, Minn. Bible teacher—Rev. R. Snipstead. Evening speaker—Rev. Laurel Udden.

Junior Week—July 19-24, for children in grades 4 to 7. Cost—\$11. Dean—Rev. Orville Olson. Bible teacher—Miss Judith Wold. Evening speaker—Mr. Verle Dean.

Galilee, Minnesota

June 22-28. Camp address: Lake Bronson, Minn. Dean—Lay Pastor Melvin Walla, Thief River Falls, Minn. Bible teacher—Lay Pastor Gene Sundby. Mission hour—Rev. Amos Dyrud. Evening speaker—Mr. Art Johnson. Cost—\$12.50. Sessions for younger children.

Sheyenne Valley, North Dakota

June 28-July 3. Camp address—Cooperstown, N. Dak. Dean—Rev. Ernest J. Langness, McVie, N. Dak. Speakers—Rev. Herbert Franz and Rev. R. Snipstead.

Moments of Meditation, Minnesota

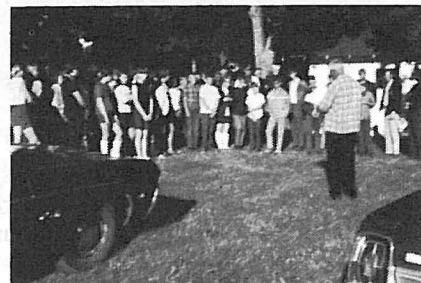
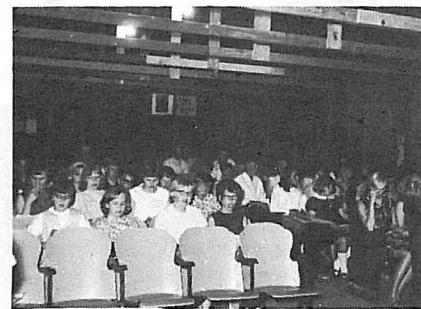
July 27-August 1. Camp address—Lake Park, Minn. For ages 9 to 14. Cost—\$18. Contact: Rev. John H. Abel, 1603 North Fifth St., Fargo, N. Dak.

Camp Gilead, Washington

August 24-29. Camp address—Carnation, Wash. Family camp. Dean—Rev. Robert Rieth, 11611 N. E. 140, Kirkland, Wash. Speakers—Rev. Laurel Udden and district pastors.

Note: This list is not complete. Other camps may be announced later.

Pictures are from Pickerel Lake Camp, S. Dak.





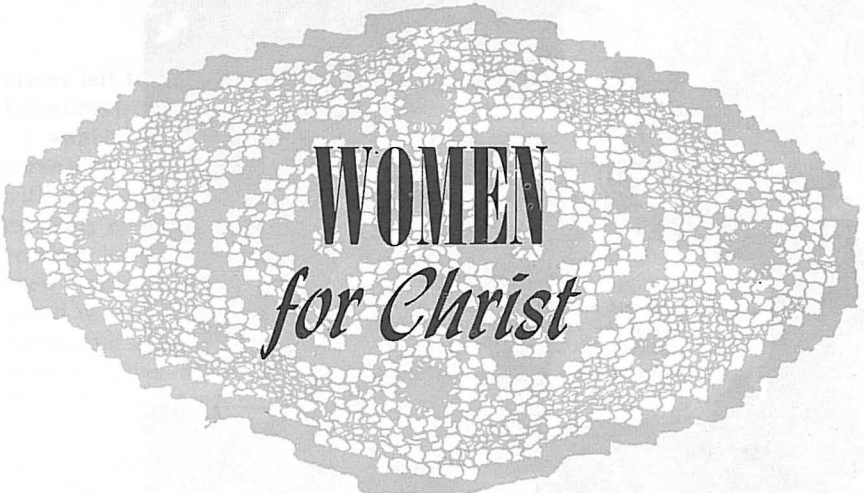
*He leadeth me
beside the
still waters.*
PSALM 23:2



8th ANNUAL FAMILY BIBLE CAMP

JULY 6-12
Lake Geneva Bible Camp
ALEXANDRIA, MINN.

THE ASSOCIATION OF FREE LUTH. CONGR. / 3110 MED. LAKE BLVD., MINNEAPOLIS, MINN. 55427



WOMEN for Christ

**HERE A LITTLE,
THERE A LITTLE**

by Mrs. Vernon Nelson
Grand Forks, N. Dak.

The *Dayuma Story*, written by Ethel E. Wallis and published by Harper and Row, is a book familiar to most mission-minded women. One of the many reasons may be that the main characters are women. Dayuma is a converted Auca Indian and Rachel Saint, a missionary with the Wycliffe Bible Translators. But the sharp ringing challenge of this book is brought out clearly in these words, "Precept must be upon precept, line upon line, line upon line..." This was the method used to bring Dayuma to a living faith in Jesus Christ. This also was the basis for the ultimate outreach that Dayuma made to her family tribe of Aucas and then later to other families. It thrilled me to read of the victories won, just as they were won in the first church in the book of Acts.

As I lay the book down, the last page finally read, my heart rang with the miracles that God is working in missions today! Somewhat sadly I remarked to my family that if only we could see conversions like that in America.

It is true that the Aucas are an uncivilized tribe and the Gospel is new and fresh to them and that we are cultured Americans who have heard the Gospel so often that we should not expect the same dramatic result. But perhaps this is where we fall short as Christians. We should expect to see women saved in America today because all American women are not born-again believers in Jesus Christ

It may be that all American women have heard the Gospel at least once but all American women do not possess the clear vibrant faith that Dayuma has, even now, in the jungle of South America!

Perhaps it is the precept upon precept, line upon line truth that we have forgotten. In order to win Dayuma to Christ, Rachel Saint had to begin at the point of Dayuma's understanding. As a missionary for the Gospel she must assume nothing, take nothing for granted in Christianity and after a Gospel truth had been learned proceed to another until the Holy Spirit used that knowledge to lead Dayuma to a true faith in God.

Isaiah states it so beautifully in the twenty-eighth chapter, verse nine, "Whom shall he teach knowledge?

and whom shall he make to understand?"...verse ten, "For precept must be upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little."

God builds Christians in a marvelous yet tremendously simple way. You would think that He, in seeking out His own, would use some highly sophisticated form of education to develop His followers, but He doesn't. God explains His message to those who are willing to receive it. One thing at a time, one lesson at a time, with infinite patience and love. But what thrills me most is that He often uses women to accomplish His work! Have you seen Him work when a spoken word here, a bit of conversation there has resulted in a woman's thoughtful contemplation upon the Word of God and through this sharing, God fulfills Isaiah's writing with "here a little, there a little" until one more soul is added to His kingdom?

The work of the Kingdom of God really adds up to sharing, doesn't it? Women sharing their faith in everyday life, speaking to a friend here, helping a friend there, witnessing to "line upon line, precept upon precept" until the work is done.

As I thought about it, we may not see many dramatic conversions in America today but there is no doubt but that the strong, sure work of God

[Continued on page 7]

**EIGHTH ANNUAL CONVENTION
WOMEN'S MISSIONARY FEDERATION
OF THE**

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

City Auditorium, 320 Central Avenue S.W.

June 10, 1970

Morning Session at 9:00 a.m.
Bible Study by Mrs. Irvin Hodnefield
Business Meeting
Memorial Service

Afternoon Service at 1:30 p.m.
Message by Rev. Herbert Franz

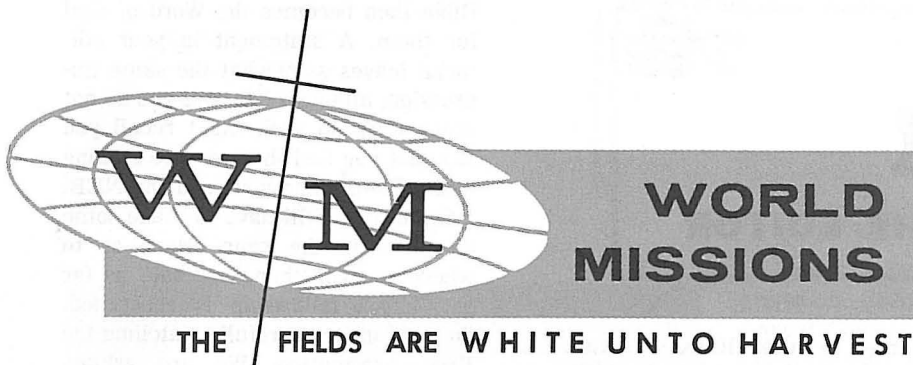
The offerings on Wednesday are for Home Missions

Mission Festival Service

June 11

7:30 p.m.

Sermon by Rev. Amos Dyrud
Installation of new officers
Offering to World Missions



C. J. Dyrud
Caixa, Postal 6227
Sao Paulo, Brazil, S. A.

A PRAYER LETTER

"Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ" (Col. 1:2).

We wish to thank you all for sending us Christmas cards, greetings and gifts which are still coming even into March. They meant so much to us this first Christmas away from home in the U.S.A.

Thank you also for the Easter and birthday cards. May God richly bless you for your continued prayer support and help that you give so liberally. "God loveth a cheerful giver" when you give of yourself and your means.

We have already spent over half a year in language school and are waiting to join the Knapp family in Campo Mourao. The language study is coming along, but so much more has to be learned. I guess missionaries never stop learning new things and new words in a foreign country.

We are expecting a bundle of joy in August, Lord willing, but Carolyn has been having complications. She spent a couple days in the hospital and now she is home but must be very careful. She cannot return to school because our classrooms are on the third floor of a building and there are just too many steps to walk in one day. Therefore, we are getting some tutors from the school to come to our house in order for Carolyn to continue the course of study. We ask you all to pray for us now during these times of illness and our lan-

guage study, that God would give us the strength to endure these times of difficulties.

We are now entering into the cool dry season, which we are waiting for. We have been having some very hot humid days and nights, and a let-up now would be a relief.

The news we get from the U.S.A. isn't the brightest, nor from any part of the world. But when there's no known one to turn to in these perilous times that's by far worse. The people in Brazil know what real problems are, no one has to tell them: hunger, sickness and poverty are constant reminders. They are searching for a spiritual remedy—that should be everyone's concern. Therefore, we ask you to pray earnestly for this huge country with wide open doors to the Gospel. Also, continue to pray for each one of us here that God would give us the health and strength to continue on. We can never reach the point when we can slow down—because that is fatal. Let us go forward together; each one of us doing our part and giving totally of what God has given us in this vast work of pointing sinners to Jesus Christ. Let each one of us take Paul's words to heart as seen in Phil. 3:13-14.

Joy In His Service In Brazil
The Dyruds

MISSION WEEK OBSERVED AT MORGAN AVENUE

Morgan Avenue Lutheran Church in Minneapolis, Minn., recently observed its tenth annual Mission Emphasis Week from April 10 through

April 19. Missionaries representing four various fields were heard. Attendance was good and the interest in the different fields was kindled.

Sunday, April 12—Miss Minnie Tack, veteran missionary of 28 years on the mainland of China and 20 years in Hong Kong, spoke powerfully of her observations and of what God can do. April 14, Tuesday, Mrs. Wm. Lemke, a native of Indonesia, told of her call to the mission field, of her schooling and people used in influencing her.

Thursday, April 16, Rev. Gordon Barks, missionary-candidate to Ecuador under the World Mission Prayer League, spoke of his call to missions and of how God supplies every need.

Sunday evening, April 19, Dr. Arnold T. Olson, president of the Evangelical Free Church of America, the author of the book *Inside Jerusalem*, spoke of prophecy and current events in the Holy Land.

During the meetings the need for prayer support for both Home and Foreign Missions was emphasized.

—Corr.



[Continued from page 6]

goes forward. Just as Dayuma so often said in her stammering English, "following Him she would go," the work of missions in America and South America and throughout the world moves through people who truly follow Him.

NOTICES

Ladies are asked to bring cookies for coffee breaks during the Annual Conference.

WMF Breakfast, Thursday morning, 7 a.m., at Grace Lutheran Church, 202 N.W. 3rd Street, Valley City, N. Dak. Cost 75¢. Breakfast open to pastors' wives, district and national officers, and aid presidents or a representative of aid if president can't attend.



Letters

TO THE EDITOR

DOESN'T LIKE THE NEB

As I read the March 31st issue of **The Lutheran Ambassador** I was very much blest by the articles by student Wayne Pederson, and by Pastor Gary Skramstad. As always, I read your editorials. As a rule, I appreciate very much your informative editorials, but the editorial in this March 31st issue disturbed me. Your remarks concerning the New English Bible could be very misleading, especially in a day when liberals are working for a Bible that will help promote a "one-world apostate religion." I have in my study twelve different translations and paraphrases of the Bible; so I cannot be accused of being a "narrow crank" who claims that the King James Version alone is the Word of God. But some very excellent Biblical scholars have and are warning against two modern translations. They are: "Today's English Version" or "Good News for Modern Man," and the "New English Bible."

I'm enclosing a brief review of the NEB from a recent issue of **Christian News**. You will note that Pastor Otten points out that a leading liberal scholar, C. H. Dodd, became director of the translation committee in 1949, and that the views of the liberal scholars are reflected in the translations in various passages. Pastor Otten points out that the deity of Christ is eliminated from several important passages, as Romans 9:5.

In a day when not a few Lutheran scholars are saying that it isn't important that we believe in the virgin birth, Pastor Otten points out that the NEB incorrectly translates Isaiah 7:14. The NEB says "young woman" when it should be "virgin." I used to think it folly to quibble over such, but in the light of theological trends I'm

forced to think differently. Also, Pastor Otten shows how the NEB promotes the liberal teaching concerning the story of the Tower of Babel when it begins the story with these words, "Once upon a time." He then quotes from Religious News Service, which says of this translation, "a translation making clear the scholarly opinion that the Babel account was never understood by Biblical men as historical fact but as poetic explanation of theological insights and language differences."

When one digs his Greek Testament out from underneath the dust of disuse and compares the Greek text with the NEB translation of John 1:1-18 he finds much in the NEB that is not in the Greek text, and what is added certainly does not help in better understanding that portion of Scripture. Rather it confuses the truth of the text or, as Pastor Otten has said, that the deity of Christ is eliminated. Also there are such vital texts as II Timothy 3:16 and Ephesians 6:17 that deal with the doctrine of the Word of God. In these verses the translators seem to twist the text to their own liking. Also Philippians 1:6, which deals with the "Kenosis doctrine" or the deity of Christ, this text is severely distorted. Romans 3:25 is a vital verse dealing with the doctrine of substitutionary atonement. One asks, "Can any conservative Lutheran accept the translation of this vital verse in the NEB?"

I know that you do not agree with the modern attacks on the Word of God and the person and work of Christ. Also you know what the Bible says about "adding to or taking away" from the Word of God (Rev. 22:19). Perhaps you are not aware that many liberals say that the Bible

is an errant, human vehicle through which God speaks to them, thus the Bible then becomes the Word of God for them. A statement in your editorial leaves somewhat the same impression, although I'm sure you do not mean it to do such. As I recall you say that you feel that you are reading God's Word when you read the NEB.

Some of us will have to make some decisions in the near future as to where we will "hang our hat" as far as Church fellowship is concerned. Some of us are carefully watching the Free Association. We are asking, "Will they go with the much maligned fundamentalists or will they take a more neutral stance and "Cater" to the "New Neutralism" or the "New-Evangelicals?"

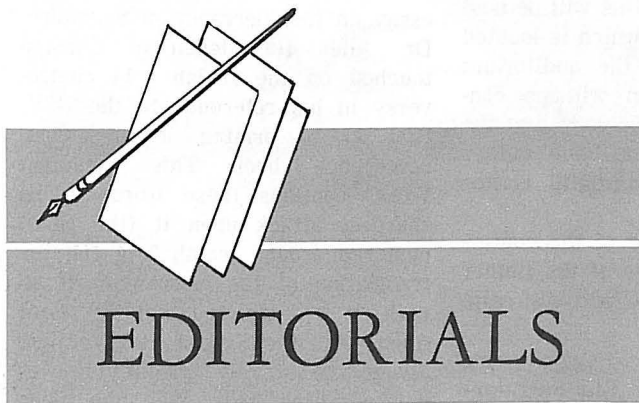
Rev. R. L. Larson, ALC
Kenyon, Minnesota

Editor's Note: Pastor Larson has raised a number of points which those who have the resources will want to check out for themselves. The proliferation of Bible versions and revisions has made for some interesting study indeed.

Mr. Larson refers to a review of the NEB by Rev. Herman Otten, who is critical of the work. Other reviews can be cited which are favorable. Because it was the Old Testament which was published for the first time now (the New Testament came out in 1961), most reviews deal primarily with that. David Hubbard, president of Fuller Theological Seminary, writes in his review in **Eternity** magazine, "The New English Bible is very much the Bible. Herein lies its importance . . . The New English Bible, with its literary finesse and scholarly prowess, is not only to be welcomed and celebrated as the Word of God. It is to be heard and obeyed" (April, 1970). Cyrus H. Gordon, world famous archaeologist, educator and lecturer, states in **Christianity Today** (Mar. 27, 1970) that "the fact remains that the NEB is in essence an excellent translation and bids fair to become a modern English classic. . . . The translators and editors have scored an outstanding success. . . ."

Charles F. Pfeiffer of Central Michigan University, in the same issue, declares, "In the New English Bible

[Continued on page 10]



TWO GOOD DECISIONS

Two recent decisions by the United States Supreme Court will meet with widespread approval by America's church people.

The first decision was the upholding of the tax exemption of property used exclusively for religious purposes. We agree with Chief Justice Warren Burger, in the court's opinion, that "the grant of a tax exemption is not sponsorship since the government does not transfer part of its revenue to churches but simply abstains from demanding that the church support the state." Thus, separation of church and state is maintained.

The imposing of taxes upon small, struggling congregations and parishes would have been a crippling blow for some of them, including not a few in the Association. It would have been an added burden. Large, prosperous congregations across the land would not have seriously felt the pinch of taxation, but for countless other churches it would have worked against their continuance.

Undoubtedly, large tracts of property in our country ostensibly used "exclusively for religious purposes" might more honestly be placed on the tax roles, but for the sake of the small church bodies and congregations, the exemption is a lifesaver.

The other Supreme Court decision we wish to commend is the one sustaining the federal law which requires mailers to stop sending obscene advertisements to people who don't want them. The right of people to be free from these evil influences is a greater one than the right of the smut peddlers to build up their trade by use of the mails.

We are for anything which will sabotage the commerce in pornography and obscenity and applaud this small barrier to corruption.

SHEYENNE VALLEY CONFERENCE SCENE

In just a few days delegates will join the local congregation, Grace Lutheran, for the sessions of the Eighth Annual Conference of the Association of Free Lutheran Congregations in the City Auditorium of Valley City, N. Dak. That progressive city in the beautiful Sheyenne valley will thus be host for the second time to a conference of the church.

The 1970 Annual Conference, from this vantage point, looks as if it will be a routine one. No big item of business looms up above the rest as is sometimes the case. No crucial decisions await making. No controversial subjects guaranteed to provide animated debate have been listed for discussion.

That is not to say that there won't be matters of interest for conference-attenders. Hearing the reports of the church's president and the various boards and committees is stimulating. A multitude of resolutions based on those reports must be gone over. The budget for fiscal 1971 must be decided. What sort of budget goal is realistic in the face of the crying needs and possible income? Is enough being expected of the membership of the AFLC financially or has too much been asked already?

What is the numerical membership of the Association? No one knows. Should a new attempt at a reckoning be made or is it unnecessary to know what the size of the fellowship is?

This year there won't be any ordination at the conference. That comes about because there is only one man graduating from the seminary this year and other plans are being made for his ordination. The slump is only temporary and following years should see good-sized classes ordained each year. But for this year, there will be no ordination at the conference.

President John Strand, in his invitation to the conference found on page 3, points out the importance of representation of all congregations at the conference. We second that belief. The work of the fellowship is the work of the congregations. All should be interested in it and desire voice and vote.

There are officers and board members to be chosen. Those elected will have great responsibility in carrying out the day-to-day work of the church. Annual conferences can set some guidelines, but it is up to selected leaders to provide form and substance.

At the kind invitation of Grace Lutheran Church and her pastor, Rev. Harry C. Molstre, several hundred delegates from all areas of the church, and other interested friends, will assemble in Valley City for another annual conference. May the Lord bless the gathering and may there be ready obedience to His promptings.

SEMINARY GRADUATE



Stephen E. Odegaard, Tioga, N. Dak., is the only student graduating from Free Lutheran Theological Seminary this year. He has accepted a call to serve the Hatton, N. Dak., parish, consisting of Zoar, Hatton, Ny Stavanger, Buxton, and Valley, Portland and will be ordained on June 21 at Zion Lutheran Church in Tioga.

NEVER ALONE

Never alone, though life's storm
clouds may gather,
Never alone, when the tempest
draws near;
Nothing is hid from our Heavenly
Father,
He watches over us, why should we
fear?
Never alone, when the storm rages
round us,
Never alone, though our day turns
to night;
Safe in the care of the Shepherd who
found us,
When in the darkness we groped for
a light.
No matter how dark is our most
trying hour,
Bright as the stars shine God's
promises still;
Never alone, Christ is here, He has
power
To calm the wildest of waves at
His will.
Fear not, but trust God today and
tomorrow,
His Spirit with us, our help from
above;
Never alone, in our joy or in sorrow,
We have His peace through Christ's
wonderful love.

Mrs. I. M. Norum,
Clayton, Wis.

BANQUET TO PRECEDE YOUTH NIGHT AT THE CONFERENCE

Youth night will be held Saturday, June 13, 1970, at the AFLC annual convention in Valley City, N. Dak. There will be a banquet at 5 o'clock, before the evening service, for all AFLC youth. This will be held at the Rudolf Hotel, which is located about a block from the auditorium where the convention will be conducted. Chicken will be served at the cost of \$2.00 per plate. The Luther League Federation cordially invites all leaguers to attend.

The evening service of the conference will be in charge of the Luther Leaguers of the AFLC and will commence at 8 o'clock.

Peggy Soyring
LLF Secretary

[Continued from page 8]

American Christians have one more translation to use in their studies and consider for pulpit or teaching purposes... It is a highly readable translation, made by excellent scholars."

This is not to say that the reviewers are happy with everything in the NEB. They are not. (With which translation or version have they been?) Dr. Gordon suggests that "erroneous details of the first edition" be corrected. Dr. Pfeiffer writes that "it has its strengths and weaknesses."

Perhaps it would be well to comment on one of the verses referred to by Mr. Larson, first vice-president of Lutherans Alert-National, Isaiah 7:14. The question of how that verse is to be translated is a sensitive one among all of us who believe in the Virgin Birth of Christ. The KJV translated the Hebrew **almah** as "virgin." The American Standard Version (1901) also used virgin, but placed a footnote indicating the possibility of "maiden" as a translation. The RSV wrote "young maiden" and placed virgin in the footnote. The NEB also uses the words young maiden.

The issue boils down to this. Is the translation of **almah** as virgin the only one that is permissible and possible in Isaiah 7:14? I don't think that can be said. (For another dis-

cussion of this, see the L.A., June 15, 1965.) There has been enough honest scholarship on both sides of the question to leave the matter open.

I was at the first of the Lutheran Free Conferences, in the present series, which was held in Waterloo, Iowa, in July, 1964. In his paper or essay on the inerrancy of Scripture, Dr. Allen R. Blegen of Chicago touched on the Isaiah 7:14 controversy in his reference to the RSV. His paper, printed in the post-conference book **This Steadfast Word**, contains these words, "The sharpest attack upon it (the RSV) centered around Isaiah 7:14 and the translation of the Hebrew word **almah**. It was claimed that this word must, with the King James Version, always be strictly 'virgin.' It was not admitted that even the King James Version did not always translate it thus: Exodus 2:8 (maid); Psalm 68:25 (damsels); Proverbs 30:19 (maid). Davidson gives two translations for this word: a maiden, virgin, marriageable but not married, only the second of which connotes strict virginity." Dr. Blegen goes on to point out that the use of young woman in the RSV "must be correct" but that this doesn't pose a discrepancy between Isaiah 7:14 and Matthew 1:23.

I am not so naive as to contend that Dr. Blegen is the final authority of this question nor that his discourse on this point at Waterloo represented even majority thinking at the Conference, but he was allowed to present his views and I mention it here to show that there is Christian thinking on both sides of this question.

In all fairness, let me say that Dr. Blegen on the same occasion was very critical of the NEB New Testament. He referred to II Timothy 3:16, just as Pastor Larson has. My own feeling is that the translation of that verse in the NEB is unfortunate, but doesn't affect the doctrine of the inspiration of the Scriptures by the Holy Spirit.

I am not pleased with everything in the **New English Bible** or **Good News for Modern Man**, but can say nevertheless that in the reading I have done in them I have been convinced that I am reading the Word of God.

I Know He Lives

by Swante Millimaki,
Ishpeming, Mich.

It was on Christmas Eve, 1966, that I was afflicted with a dreadful headache. The pain seemed to come in waves of an hour or two apart and each wave more painful than the preceding one. I began to wait in terror for each impending wave of pain, until I was sure that the next excruciating pain would mercifully take my life.

In time the headaches ceased, leaving my head in a weird numbness, as if I had a heavy skullcap on my head. I told my wife that I was ready to follow her advice and go to the hospital if we had a doctor to admit me. We had been so fortunate in not needing a doctor in all these years. Then I remembered that I had the address of the doctor for the Soo Line Railroad employees in my union files. My wife called the doctor and was advised that he was at the Northwestern Hospital and would wait for us there.

As my wife was driving across town to the hospital, I lost consciousness before we reached there. She told me later that I followed her everywhere she went like some pet dog. When they asked me to fill out the admittance blanks, I would write some unbelievably ridiculous answers.

I don't know how many days I was unconscious, but I would have intermittent intervals of consciousness and note the high railings on the bed. The nurses and my roommate would tell me what a bad night I had had. The hospital personnel would tie me in bed and administer oxygen to me to keep me alive and my cry of agony could be heard in the adjoining rooms.

As my periods of consciousness grew longer, I realized I couldn't talk. I was handed paper and pencil and found that I couldn't read or write.

The doctors told me that I had seizures during the times I was unconscious. My hands shook so uncontrollably that my wife would feed me at noontime and the nurses at other times. My right eye seemed as if it was cracked like a pane of glass or lens, and reflected no emotion.

My wife had given her consent to make any test of me that the doctors deemed necessary to find what ailed me. It seemed as if I was always being put to sleep by some shots or ether in order to make some tests at the University of Minnesota or some other area in the hospital. As the tests grew less frequent, I regained full consciousness and began to be more aware of things around me. I wondered when this bad dream would pass over. Surely my speech would come back in a short time, and the seizures and uncoordinated hands were a temporary thing.

One day as the doctors were giving me my daily examination, my wife came in and asked them when we could expect some discernible improvement in my condition, insofar as I had been in the hospital for two weeks. The doctors shrugged their shoulders and said that it wasn't because of a shortage of doctors; they had the best doctors in the country examining me, even one of the most eminent brain surgeons in the world, yet they had all arrived at the same conclusion: that I had had a "virus" attack and definitely not a "stroke," because I had no paralysis. To the best of their knowledge, the doctors said that I would not talk from one to two years and most likely never, because of the brain damage I had suffered from the virus.

After hearing this, I must have gone into some sort of shock, for when I came to my senses, the hospital was dark and quiet. I began to wonder to

what institution I would be sent. Even if my wife wasn't taking care of her crippled mother, she wouldn't be able to take care of me, too, for because of my seizures I was bedridden.

I began to reminisce about my family and how my daughter, after her first visit to the hospital, refused to come again because she couldn't tolerate seeing me in my condition; and my 8-year-old son, who wasn't allowed to visit me because of his age; and how we had made wooden racing cars when he was in the Cub Scouts, and when we built a wren house it didn't turn out to be a wren house at all, because he said the hole has to be big enough for all birds to come in out of the rain.

Then I thought of my wife and what a wonderful life partner I had in her. In over 25 years of marriage we had not gone to bed angry with one another. We had differences of opinion, but they were never important enough to carry into the next day. I remembered her pleading with me to go to church with her, which I rarely did. Then it dawned on me, why shouldn't I try to pray for myself? Insofar as the doctors had given up on me, I knew Jesus could help me if He would. Then I thought of all the Sundays I had spent in the taverns rather than in His house and I began to cry. I asked the Lord to restore me enough so that I could enjoy bathroom privileges, so I wouldn't have to go to any institution, and I would change my way of living, though I couldn't see any reason why the Lord should care. I never gave Him any reason to care for me, but in my mute way I begged for forgiveness of my past. Somehow, it seemed as if I wasn't getting through to the Lord, so I tried to think of the Lord's Prayer, but I couldn't remember it. Not even one line could I formulate in my mind, yet I had known the Lord's Prayer since my youth (one of the things Mother had insisted upon). Then I remembered the doctors' words about brain damage; this must be why I had such a frustrating mental block. (Later I didn't recognize a cigarette in a man's mouth, though I had smoked for about forty years.) I thought the Lord had rejected me or He couldn't hear me because I couldn't talk and I didn't have the

brains left to pray to Him. In despair I must have cried myself to sleep.

I awakened in the morning to the nurse's call, and the two doctors were with her. As they began to give me my daily examination, they were conversing with one another. I don't know what prompted me, but I joined in their conversation. The doctors stared at me and then at one another in utter disbelief and amazement. How could one talk without that portion of the brain needed for speech? Immediately I remembered my efforts to communicate with the Lord the night before and I knew He had heard me. He was going to restore me so I wouldn't have to go to an institution. I just knew He would. I told the doctors to take down the high railings of my bed so I could use the bathroom, forgetting that I was very weak and hadn't walked in over two weeks. I had lost over 25 pounds in weight. The doctors promised to send someone to help me walk again, which they did. A few days later I went unsteadily to the bathroom by myself. Though it was only about ten feet away, it was a milestone in my life. I thanked the Lord for giving me so much more than I had even dared hope for.

On January 31, 1967, after about 40 days at the hospital, I was released. On April 3, I went back to my former job as an electrician on the Soo Line Railroad. The doctors thought they had my seizures controlled through medication, but in August I had a seizure in the locker room as I was preparing to go to work.

The Soo Line Railroad put me on disability, though later my seizures were controlled through medication, provided I am obedient to the medical schedule.

Inasmuch as my mother-in-law lived with us and still owned a house in our home town, we left the city to get away from paying rent. We modernized her home to make it more livable. My former "cronies" soon marked me as a "religious nut." We were not invited to their homes because I didn't drink. If it were not for the wonderful Christians of the church, we would have been social outcasts.

As I have learned more about Jesus and His great love for us, I have

come to the conclusion that the Lord gave me a realistic feeling through my sickness of what hell could be like, yet it could have been forever. I can't begin to understand the merciful love Jesus has for us sinners. He doesn't want any of us to go to hell.

How can I, an "unworthy sinner," ever repay the overwhelming indebtedness to Jesus for saving me from hell? Furthermore, after all He has done for me, in my cowardice toward men, I so often fail to come to His defense and admonish those who use His name in vain. Only by the Grace of God can the place Jesus is preparing include "even me."

Thank God for the wonderful Christians who believe in Jesus Christ and do His works without "persuasion," by the Grace of God.

In my testimony to the living Lord, I sincerely hope that it may, in some small way, bring someone nearer to the Lord. The restoration of my health by Jesus is secondary when compared to His promise of everlasting life.

(Ed. Note: Mr. Millimaki is a member of Hope Lutheran Church, AFLC.)

WHAT CONFIRMATION MEANS TO ME

The following statement was written by Bonnie Anderson of Churches Ferry, N. Dak., and was sent in by her confirmation teacher, Edroy J. Anderson, no relation. Printing it now is appropriate as many young people are being confirmed in the churches at this time of year.

"Confirmation means I will make a public confession before God and the congregation that Jesus Christ is my Savior. I will renew the blessing I received in baptism.

"Confirmation means I will be a member of the church and will accept some of the obligations and privileges of an adult. It will be my own responsibility to live a Christian life.

"Confirmation and communion are not graduation exercises but through them Christ will introduce me to a richer and more fruitful life."

Bonnie Anderson

CORRECTION

In the list of members of the Mission Corporation printed last time (May 12), the name of Mr. Robert Knutson should be found among those whose terms expire in 1971, instead of that of Mr. Robert Bursheim. The error traces back to a mistake in the 1966 Annual Report. Mr. Knutson, a farmer near McVillage, N. Dak., is the chairman of the Board of World Missions.

NEW ADDRESS

New address of **Rev. and Mrs. Jonas Helland** is 378 East 14th St., Willmar, Minn. 56201.

NOTICE OF MEETING

The Mission Corporation of the AFLC will hold its annual business meeting at the Rudolf Hotel, Valley City, North Dakota, on Friday, June 12, 1970, at 7:00 a.m.

Roy Mohagen
Secretary

HOW LITTLE IT COSTS

How little it costs, if we give it a thought,
To make happy some heart each day!
Just one kind word or a tender smile
As we go our daily way.

Perhaps a look will suffice to clear
The cloud from a neighbor's face;
And the press of a hand in sympathy
A sorrowful tear efface.

One walks in sunlight, another goes
All weary in the shade;
One treads a path that is fair and
smooth;
Another must pray for aid.

It costs so little, I wonder why
We give it so little thought.
A smile, kind words, a glance, a
touch—

What magic by them is wrought.

—Author Unknown

THE EIGHTH ANNUAL CONFERENCE

of

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

City Auditorium, Valley City, North Dakota

June 10-14, 1970

HOST CONGREGATION: GRACE LUTHERAN CHURCH, HARRY C. MOLSTRE, PASTOR

Theme: "The Lordship of Christ"

Conference Text: Colossians 1:9-20

Wednesday, June 10

The Conference Committees meet at 10:00 a.m. for devotions, instruction and room assignments.

8:00 p.m. Opening service with a message on the Conference text by Pastor Robert E. Rieth, Kirkland, Washington. The opening of the Conference by President John P. Strand. The appointment of the necessary committees.

Thursday, June 11

9:00 a.m. Devotions
Report of Credentials Committee
Election of Nominating Committee for 1971
President's Message
Report of the President of the Co-ordinating Committee, Pastor Julius Hermunslie
Report of the Budget Analysis Committee
Treasurer's Report
Report of Committee No. 1

11:30 a.m. Prayer Hour. The prayer hours will be led by Pastor L. C. Dynneson, Nogales, Arizona

2:00 p.m. Devotions
Report of the Credentials Committee
Report of the Nominating Committee
Election of nominees for the Mission Corporation and the Mission Boards
Election of nominees for the Association Free Lutheran Theological Seminary Corporation and Board
Continuing discussion of the report of Committee No. 1
Election of nominees to the Co-ordinating Committee
Election of the Vice-president and the Secretary of the Association of Free Lutheran Congregations
Election of Committee No. 1 for the 1971 Annual Conference

6:00 p.m. Meeting of the Seminary Corporation

8:00 p.m. Mission Festival Service conducted by the Women's Missionary Federation. Sermon by Pastor Amos Dyrud.

Friday, June 12

7:00 a.m. Meeting of the Mission Corporation

9:00 a.m. Devotions

Report of the Credentials Committee

Report of the Dean of the Theological Seminary, Dr. Iver B. Olson

Report of the Dean of the Bible School, Pastor Richard Snipstead

Report of the Chairman of the Seminary Board, Pastor Ernest Langness

Report of Committee No. 2

Report of the Nominating Committee

Election of Committee No. 2 for the 1971 Annual Conference

11:30 a.m. Prayer Hour

2:00 p.m. Devotions

Report of the Credentials Committee

Report of the Chairman of the Foreign Mission Board, Mr. Robert Knutson

Report of the Chairman of the Home Mission Board, Pastor Herbert Franz

Report of the Chairman of the Commission on Evangelism, Pastor Trygve F. Dahle

Report of Committee No. 3

6:00 p.m. Banquet for the pastors and their wives

8:00 p.m. Worship service conducted by laymen of the Church

Saturday, June 13

9:00 a.m. Devotions

Report of the Credentials Committee

Continuing Discussion of the Report of Committee No. 3

Report of the Nominating Committee

Election of Committee No. 3 for the 1971 Annual Conference

Report of the Chairman of the Board of Publications and Parish Education, Pastor Raynard Huglen

Report of the Executive Secretary of the Department of Parish Education, Miss Judith Wold

Report of the Chairman of the Youth Board, Mr. Sheldon Mortrud

Report of the President of the Luther League Federation, Pastor David C. Molstre	Annual Conference
Report of Committee No. 4	Report of special committees
11:30 a.m. Prayer Hour	Election of the Budget Analysis Committee for 1971
2:00 p.m. Devotions	Report of Committee No. 1 as the committee on General Resolutions
Report of the Credentials Committee	8:00 p.m. Youth night at the Conference with the youth in charge of the service
Report of the Nominating Committee	
Election of members to the Board of Publications and Parish Education and the Youth Board	Sunday, June 14
Election of Committee No. 4 for the 1971 Annual Conference	8:00 a.m. Communion Service in Grace Lutheran Church. Meditation by Pastor Forrest Swenson, Winger, Minnesota
Report of the Chairman of the Stewardship Board, Dr. Iver B. Olson	10:30 a.m. Worship Service in the City Auditorium. Message by President John P. Strand
Report of the Chairman of the Board of Pensions, Mr. Eldor Sorkness	2:00 p.m. Festival of Music. Message by Pastor Richard Snipstead, Dean of the Bible School. Closing of the Conference
Report of Committee No. 5	
Report of the Nominating Committee	Conference Committee
Election of the members to the Stewardship Board and the Board of Pensions	Pastor John P. Strand
Election of Committee No. 5 for the 1971	Pastor Robert E. Rieth

WHERE TO STAY IN VALLEY CITY

Here is a list of recommended lodging places in Valley City, N. Dak., where Annual Conference delegates may stay. Contact the hotel or motel of your choice soon.

- Bel-Air Motel, Highway 10 West**
 Double beds sleeping 4—\$12.00
 Double bed sleeping 2—\$8.50
 Single bed sleeping 1—7.00
 Accommodations for sleeping 6—14.00
 Twin beds sleeping 2—10.00
- Flickertail Inn Motor Lodge, South of City**
 Double beds sleeping 4—\$16.00
 Double beds sleeping 2—10.00
 Twin beds sleeping 2—12.00
 Accommodations for sleeping 3—14.00
- Char-Mac Motel and Motel, 140 3rd Ave. S.E.**
 Double beds sleeping 2—\$9.00
 Double and single beds sleeping 3—10.00
 Twin beds sleeping 2—9.50
 Single bed sleeping 1—7.50
 Double bed sleeping 2—7.50 and bath
 Single bed sleeping 1—6.50 and bath

- Valley City Motel, 1139 West Main**
 Two units—beds sleeping 6—\$14.00
 Two beds sleeping 4—12.00
 Double beds sleeping 2—8.00
 Single bed sleeping 1—6.00
- Mid-town Motel, 906 East Main**
 Double bed sleeping 2—\$9.00
 Two beds sleeping 4—14.00
 Units sleeping 3—12.00
 Accommodations for sleeping 6 or 7—16.50
- Rudolf Hotel 15 Central Ave. South**
 Double bed, bath—\$6.50
 Double bed, no bath—5.00
 Single bed, bath—4.50
 Twin beds (2) bath—7.25
 Roll aways for extras—1.50
 Units with beds for 6, bath—18.00
 4 single beds for 4, bath—10.00
 4 single beds for 4, bath—12.00
- Dakota Hotel, 213 Central Avenue North (male guests only)**
- Valley City Tourist Park** has accommodations for trailers and tents, on Main Street

NOMINATIONS BY THE ANNUAL CONFERENCE

The Conference nominates candidates to the following independent corporations, for their boards of directors, and they in turn elect the members. The incumbent is listed in the parenthesis.

- Co-ordinating Committee**
 5-year term (Mr. Russell Duncan)
- Board of World Missions**
 5-year term (Mr. Chester Dyrud)
- Board of Home Mission**
 5-year term (Rev. Herbert Franz)
 1-year term (to fill the unexpired term of the late Rev. Fritjof Monseth)

ELECTIONS BY THE ANNUAL CONFERENCE

The incumbent is listed in the parenthesis.

- Stewardship Board**
 5-year term (Dr. Iver Olson)
- Board of Publications and Parish Education**
 5-year term (Rev. Raynard Huglen)
- Youth Board**
 5-year term (Rev. Herbert Franz)
- Board of Pensions**
 5-year term (Rev. G. H. Spletstoesser)

NOTICE OF MEETING

The Seminary Corporation will have its annual meeting on Thursday, June 11, 1970, at 6:00 p.m., at the Rudolf Hotel in Valley City, N. Dak. A cube steak dinner at \$2.00 per plate will be served and the business meeting will follow. We ask all members to be present if at all possible.

Rev. A. L. Hokonson
 President

Mrs. Robert Bursheim
 Secretary



IT IS LATER THAN YOU THINK

This sentence used often a short time ago is in harmony with Jesus' teaching of the end time. It should arouse all of us to genuine searching of our hearts, if they are prepared for the end time.

In I Cor. 7:29, these words, "Brethren, the time is short," ought to move us all to sincere searching of our lives, asking, "Where will I be in eternity?"

Things happen morally, politically, in nature, religiously and spiritually that verify this Bible truth.

The close of this dispensation of grace is running out. Our Redeemer's return, as found in II Pet. 3:7, 10-14, helps us realize that the powers stored in the earth, when released, could burn up or blow the world to bits in moments of time.

Church bodies witness of the great falling away so far from God that nothing is lacking there to be fulfilled of Jesus' teaching given as warning to us. Christless religious churches having a name of living, but are dead, flourish. Formalism has quenched the life that once was present.

Even in small church bodies a spirit of hierarchy prevails, leading back to the Dark Ages.

Moral corruption indescribable, politics are rotten from the lowest to the top. The one world ruler, anti-christ, all seem to prepare for.

The world seems to think that the time has come when the World Council of Churches must take over. Soon the nations' governments will be turned over to be ruled by the United Nations with antichrist in lead. States rights, worship rights, individual rights, taken from us without protest.

All the signs that Jesus gave to His disciples before He left them, man is scoffing at. Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law."

Everything is trembling. Socially, politically, morally, financially, and spiritually. But man who ought to tremble does not.

But thanks be to God who tells us that heaven and earth shall pass away, but none of His words. The blood-washed souls, the first begotten, faith, hope, love, shall be eternally. They that are faithful unto death shall be crowned with the crown of life.

All true and faithful believers until the end shall be with Jesus.

We must expect now great, severe persecution, tribulation, anguish from the world. Henceforth, it shall become worse and worse, is the clear teaching about the end time in the last chapters of Jesus and the Apostles about the end time. Christ willeth that all should be saved, therefore, He says, "Today is the day of salvation."

Rev. Jonas Helland
Willmar, Minn.

REMEMBER THE PENSION FUND

For over three years the Conference has encouraged the various congregations to have a special offering for the retired pastors or their wives for the Pension Fund. The way we have been going these folks would have starved a long time ago had they waited for help from us. Therefore I greatly urge that we send in at once at least \$25.00 from every congregation to Mr. Hanson to get our Pension Fund started. Let's do this today, so that when our Annual Conference rolls around again this year, we can at least say that we have started.

May God's richest blessings be bestowed upon your contribution. Thank you.

Rev. G. H. Spletstoesser, Secretary
Board of Pensions

OREGON PASTOR PLANS NORWAY TRIP THIS SUMMER

Rev. Lars Stalsbroten, Eugene, Ore., reports that he will be making a six-weeks' trip to Norway this summer leaving on June 2 from Vancouver, B. C. He will be accompanied by his son Oliver. Pastor Stalsbroten has served as a pastor in Norway and so will have many contacts to make as he returns to that land.

In his absence, the work at a congregation which Pastor Stalsbroten has been organizing in Eugene will be carried on by Paul Persson, student at the Bible School in Minneapolis, Minn.

MINNESOTA CONGREGATION TO NOTE 70 YEARS

Sell Lake Lutheran Church, Shevlin, Minnesota, Rev. Marvin Undseth, pastor, will observe its 70th anniversary on Sunday, June 21. Former pastors of the congregations, Rev. Ingvald Norum and Rev. A. P. Anderson, will be the guest speakers.

Mrs. L. K. Prescott, Secretary

FAMED ARCHEOLOGIST DROWNS AT CYPRUS

Jerusalem—Dr. Paul W. Lapp, 39, Lutheran Church-Missouri Synod clergyman and professor of Old Testament and archaeology at Pittsburg Theological Seminary, drowned April 26 near a beach on the island of Cyprus.

Dr. Lapp was widely recognized for his excavation at Bab ed-Dra, an ancient cemetery near the Lisan in Jordan, where he uncovered evidence of a civilization from the period of 2500 B. C.

NEW RADIO BROADCAST BEGUN LAST SUNDAY

A radio program called "The Association Free Lutheran Hour" was aired for the first time last Sunday over KLOH, Pipestone, Minn., 1050 kc. The time of the new program which is backed primarily by the Pukwana-Chamberlain Parish in South Dakota, will feature sermons by Pastor Herbert Franz of Cloquet, Minn., and can be heard at 1:30 p.m. on Sundays.

Pastor Karl Stendal of Pukwana reports that the Pipestone station can be heard throughout eastern South Dakota and southwestern Minnesota, reaching up to the Granite Falls, Willmar and Brooten areas.



**LCMS DISTRICT ELECTS
NEGRO VEEP, 1ST
AMONG LUTHERANS**

Roanoke, Va. — (LC) — A black churchman was elected a vice president of the Southeastern District of the Lutheran Church-Missouri Synod at its biennial convention here during the third week of April.

The Rev. E. Bryant Clancy, Jr., pastor of Prince of Peace Lutheran church in Charlotte, N.C., was named to a four-year term as third vice president of the district, which comprises 165 congregations in Maryland, Virginia, North and South Carolina, Delaware, Southeastern Pennsylvania and the District of Columbia.

Mr. Clancy is believed to be the first

Negro ever elected to a vice presidency in any of the district or national jurisdictions of the Lutheran church bodies in North America.

A graduate of the now defunct Immanuel Lutheran Seminary in Greensboro, N.C., he has served in his present pastorate since 1964. Prior to that he was pastor of St. Andrews Lutheran church, also in Charlotte. Since 1968 he has been counselor for the congregations in the Southeastern District's 4th circuit.

Although the 34-year-old clergyman is the first Negro elected to a vice-presidential post, several black executives hold staff positions on the district and national levels of the various Lutheran bodies.

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

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paid at Minneapolis, Minn.

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