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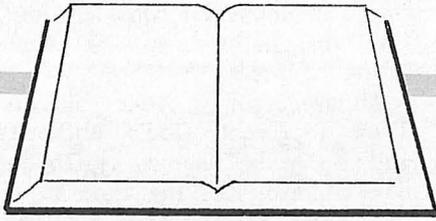
No. 9

LUTHERAN

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--RNS Photo



According to the Word

The Call to Growth

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (I Pet. 2:1-3).

This second chapter of I Peter brings to mind the beautiful hymn we love to sing, “Now I have found the ground wherein.” These verses under consideration reveal a similar thought, a call to growth or progress. In the same vein, David exclaims, “O taste and see that the Lord is good” (Ps. 34:8). In order to truly do this, there must be a renunciation of evil tendencies, an appropriation of Christian virtues in a spirit of childlikeness, and a spiritual experience of their assimilation in one’s everyday Christian living. How far we do fall short of this!

Yet this is what Peter outlines for his parish. His goal for them is to see and experience that the Lord is gracious. I think of the 103rd Psalm where David pours out his heart, “The Lord is merciful and gracious, slow to anger and abundant in loving kindness, He will not always chide, neither will he keep his anger forever.” David experienced this in life. To know Jesus is to know His “grace-notes” for living. But what a time we have

to assimilate them! By nature we are not child-like; the old man in us likes to express the malice, guile, hypocrisies, envies and evil speakings. So Peter says there must be a full renunciation. Paul puts it this way: “where sin abounded, grace did much more abound” (Rom. 5:20).

God’s rod of mercy is ever in His hand, outstretched. His sword of justice is in its scabbard, but not rusted in it. He can easily withdraw it, but He is “slow to anger.” He has his angelic hosts in glory. They swiftly can come and proclaim, “Peace on earth, good will to men” or “Woe, woe, woe to the inhabitants of the earth” (Rev. 8:13). God cannot do an unloving thing to a believer. He is gracious when He permits chastisement. His rebuke is always in affection. In the Andes of guilt, the believer finds the Lord is gracious. What a merciful God we do have! When Christ blesses His own Cross with a tongue, you have tasted that the Lord is gracious.

The Lord is not an idle husbandman; He purposes a crop. Though the preparation may be painful, it is of the Lord’s graciousness. How the Lord does lead his child from experience to experience that darkness may turn to light and the light be found life! I think of that man of God, Moses. He lived to be 120 years old. His life has been described in this way. The

first forty years, he was learning to be somebody. The second forty years, he was learning to be nobody. The third forty years he was proving what God can do with a man who has learned these two lessons. Moses had tasted and found the Lord gracious as he heard the Lord say to him, “For thou has found grace in my sight . . . and will be gracious to whom I will be gracious. . .” (Ex. 33:17-19). Yes, oh taste and see that the Lord is good.

His patience is infinite, His guidance is provable and His approval is rewarding. It is true as Goethe writes, “Talent develops itself in solitude, character in the streams of life.” The character of the Christian is molded through experiencing the WORD. Where the film of the WORD is exemplified as true, the picture is clear that the Lord is gracious. This graciousness of the Lord is pictured throughout Scripture in contrast to the Law. It may be expressed as one dear old saint expressed it to me. “The Law says ‘DO!; Grace says, ‘It is finished’; The Law says, ‘Work and Live’; Grace says, ‘Live and Work’; The Gospel says to the sinner, ‘COME’ and the Gospel says to the Christian, ‘GO.’” May we also experience a renunciation of sin, and a spiritual experience of assimilation of Christian virtues in our daily living.

A. L. Hokonson

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A Sermon for Mother's Day

Pastor Raynard Huglen

MANY tributes have been given to mothers and to mother-love. Of all human loves, it is the greatest. Of all human blessings, the best is to have a mother who truly loves and cares.

Someone has said, "If there be ought surpassing human deed or word or thought, it is mother's love." John Quincy Adams is reported to have said, "All that I am my mother made me." From the Christian viewpoint these are very strong statements, but from the human side, who has greater influence on a life than a mother? She is the dominant influence in the most formative years of life—the first six years. Some attitudes learned then will never be undone though one live to be a hundred.

Motherhood is a high and holy calling and much too sacred for mere chance. Dr. Alvin Rogness has said, "To be born a man is no assurance that one will be truly manly; nor does becoming a mother thereby entitle a woman to high praise." To be a worthy mother requires much preparation. Most of

all it is necessary that a woman be a co-worker with God and constantly seek His will for those lives entrusted to her care.

We pay tribute at this season of the year to our mothers. Remember that the best appreciated tribute is a daily recognition of all that they have done and all that they mean to our lives.

One of the Ten Commandments concerns the relationship of children to their parents. Parents, husband and wife, establish a home from which their children will one day go forth. It is too bad that a home is often not appreciated until it is left. One little girl had a greater understanding than usual. She lived with her parents and two other children in cramped hotel quarters near the military base where her father served. One day a kindly guest said to her, "Isn't it a shame that you don't have a home?" Perceptive beyond her years, the girl replied, "We have a home; we just don't have a house to put it in."

A "home" is an intangible thing.

A house and its location are not the most important considerations. But what happens to the people inside counts.

Children, obey your parents. They represent God's authority and are to be listened to. In our day children call the tune in all too many homes. This can only lead to tragedy.

There is the promise of well-being for obedience. The phrase, "they shall live long," is that promise. Disobedience exacts a high price both from the offended and the offender. Obedience involves subjection to parents in the years one lives with them (mother and dad know best), and honor, love and respect unto them all their days.

Now a word to parents is in order. You show God to your children. When small children are taught about their heavenly Father it is very natural for them to picture Him in terms of their own father and mother. Do you see how important it is that parents walk with God, for the sake of their children, too?

Long ago Paul wrote, "Fathers, do not provoke your children to anger" (Eph. 6:). What does that mean? First, it means to be fair with them. Do not set one of them against a brother or sister. Keep your promises to them or, if you must break one, give an honest reason for doing so. Children need someone they can trust and if they find you undependable they may consider God to be that way also.

Second, respect them as individuals. They have varying talents.

[Continued on page 4]

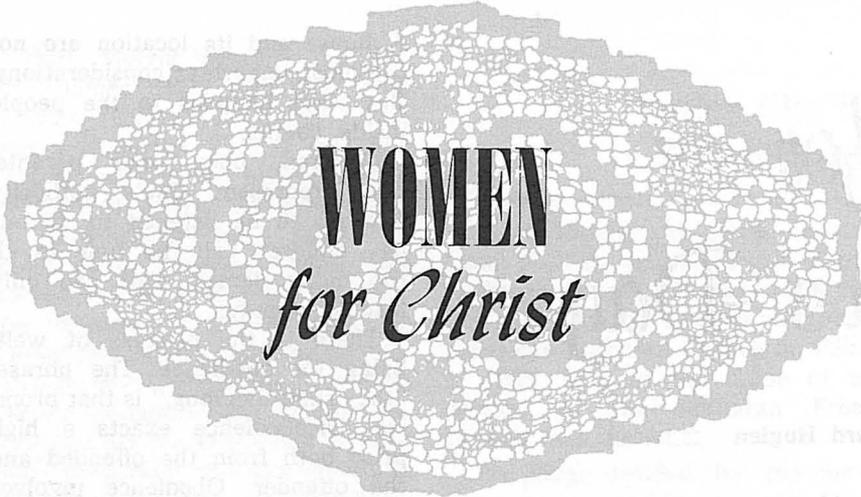
3rd Annual Conference

of the Association of Free Lutheran Congregations

Headquarters Building, 3110 E. Medicine Lake Blvd., Minneapolis, Minn.

JUNE 9-13

PRAY! COME!



WOMEN for Christ

MOTHER

God has revealed in Scripture the strong influence of a mother upon her family and her nation. Her influence, for good or evil, has been reflected in the reign of kings and in the lives of other leaders. When a mother loved and served the Lord, her children were instructed in the ways of God and were prepared for His service.

Jochebed, the mother of Moses, shows a courage born of mother love that dared to face the wrath of rulers, if need be.

Because of her sacrificial love, Hannah, the mother of Samuel, was willing to give her son to the Lord.

In Proverbs 31 we read of the instructions a mother gives to her son, a king.

We see in the life of Timothy the blessing of having a Christian mother. These few examples teach a lesson to the mothers of today.

The privilege of motherhood involves the responsibility of training a child "in the way he should

go" as God has commanded. He has instructed parents to teach His Word. Deuteronomy 11:19 says, "And ye shall teach them your children, talking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up."

Mothers of today have the same responsibility to obey God in training their children. One of the finest tributes a child can pay his mother is to say, "Mother not only taught me the Word of God, she lived it, and set an example for me."

God has admonished children as well. Ephesians 6:1: "Children, obey your parents." In the fourth commandment He promises a reward to those who honor their father and mother. The Word of God says, "Let us not love in word, neither with the tongue, but in deed and truth." How could children find a better way to honor mother?

As we observe Mother's Day again, let us resolve to make every day Mother's Day with gifts of love, obedience, kindness, and respect.

Ona Broden
Fertile, Minn.

SPRING RALLY SCHEDULED

The Eastern North Dakota District of the WMF will hold a Spring Rally at Bethany Lutheran Church near Abercrombie, N. Dak., May 11, beginning at 10:00 a.m. (Bethany Lutheran Church is lo-

cated 1½ miles south from Abercrombie on U.S. 81, 2 miles west, 1 mile south, ½ mile west.)

Special music and a guest speaker have been arranged for. All ladies aid members are invited to attend. Bring a friend!

—Mrs. Albin Haugen

A Sermon

[Continued from page 3]

Challenge them to do their best, but don't expect the impossible from them. Do not belittle them, ever. Also, do not try to hold them always in your own care. Above all, give them to God. A great mother stamps her children not with herself but with God.

Third, set a good example for your children. Children tend to follow their parents' example, and why shouldn't they? How many little folk must be confused as they are taught one thing in church and Sunday school and another at home. No wonder things don't go well for them. Set an example you are proud for them to follow.

Being a parent is so much more than providing a roof, food, and clothing. How much better it is to be a partner with God in this most important work and to show Christ to your children. Let Him not be the Guest, but a permanent member of the family circle.

Build a family altar in your home (read the Word of God and pray together daily). Then the children will learn that Christianity is for every day, not only Sunday, and they will learn the habit of devotion for their own lives. It will do much for you, too.

Christ wants to live in your home. You may not be able to invite Him any sooner, but He will come now.

Children, remember the commandment to obedience. You need His help to keep it in a way pleasing to God, the heavenly Father.

God bless all parents. We honor mothers especially now. Yours is a high and holy task. Pray for wisdom and strength to do God's work in your home.

WOMEN'S MISSIONARY FEDERATION ANNUAL CONVENTION

will meet

June 9 and 10

at

Medicine Lake
Lutheran Church
and Headquarters Building
in Minneapolis

Theme: "Jesus Christ
the Head of the Church"

Bible Versions

Dr. Uuras Saarnivaara

Part II

English Revised Version

The English Revised Version of 1881-1885 was prepared for two main reasons: (1) Since the publication of the KJV, several much more ancient manuscripts had been discovered, and the work on textual criticism had ascertained a more reliable text, closer to the original text. The most important of the discovered manuscripts were the Vatican, Alexandrian and Sinaitic codices. The study of these more ancient manuscripts had shown that there were numerous errors and also a number of additions in the text used for the KJV.

(2) The natural development of the English language had led to the change of the meaning of many words, and made many words so obsolete that they were no longer understandable to the readers. In order to avoid all bias, Anglican, Presbyterian, Methodist and Baptist scholars were appointed to prepare the revision of the KJV. An American committee of advisors was appointed to cooperate with the English one and suggest emendations, so that the version would become acceptable on both sides of the Atlantic. The English Revised Version was criticized for not being as smooth and graceful as the KJV. It was noted, however: "What we have lost in smoothness and beauty of diction we have greatly gained in point of accuracy. A scrupulous attention to the force of the Greek article, the different tenses of the verbs, and the delicate shades of meaning in particles and prepositions, will account for many of the minor changes. . ."

The readings recommended by the American Advisory Committee were appended to RV. The most

notable of them were the substitution of the name Jehovah for the Lord, the use of Holy Spirit instead of Holy Ghost, and sheol instead of grave, pit, or hell. A notable change in the OT of the RV was the substitution of "meal offering" for "meat-offering." The reason was that the meaning of "meat" had changed: In 1611 it meant "food," as "mat" still now means in Norwegian and Swedish, but it had come to mean flesh food, so that the KJV rendering had become misleading. A badly needed correction was made in Matt. 28: 19; in which the KJV has: "Go ye therefore, and teach all nations, baptizing them. . . The RV had this passage: "Go ye therefore and make disciples of all nations, baptizing them. . ." Those who have the Baptist doctrine of baptism have frequently appealed to the KJV rendering. The KJV has no manuscript support for its translation "teaching." It is simply based on the misunderstanding of the Greek word *matheteuete*, which never means "teach" but always "make disciples." The same statement or commission of Christ has later the word "teaching" (*didaskontes*).

American Standard Version

The new American revision of the RV which was published in 1901 and is known as the American Standard Version did not merely embody in the text the approved American preferences but was a new revision. The name Jehovah was put into the text to replace "the Lord." The preface of the American Revised Version, published in 1901, explained this change: "The American Revisers . . . were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine

Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament. . . This Memorial Name, explained in Ex. 3: 14, 15, . . . designates God as the personal God, as the covenant God, the God of revelation, the Deliverer, the Friend of his people, . . . the ever living Helper of those who are in trouble. This personal name . . . is now restored to the place in the sacred text to which it has an unquestionable claim." The English Revisers left the word sheol untranslated in 29 cases out of the 64 in which it occurs in the original. The ASV uses uniformly the word sheol. It never uses "which" when relating to persons, but either "who" or "that." In some cases the ASV returned to the reading of the KJV, in other cases it replaced antiquated forms with more modern ones. It substituted the word "ordinance" for "judgment" where the word in the original denoted a law rather than judicial sentence. The word "spoil," which in popular usage has nearly lost its original meaning, being consequently liable to occasional misconception, was replaced by "despoil," "plunder," "ravage," and other terms. In many cases where the meaning of the text required, the words "vain" and "vanity" were replaced with words "false" or falsehood." Since the word "bowels," when used in a psychological sense, in modern English is offensive, it was substituted with the word "heart," and the word "reins," which is a synonym to "kidneys," was likewise replaced, when used in psychological sense, by the word "heart." The Hebraistic phrase "by the hand of," which really means "through" or "by means of," was in most cases substituted by those words. Since the word "corn" in America means the same as "maize" in England and is misleading in America, the "corn" of the KJV was replaced by "grain." In doubtful cases the RV gave in the margin another possible reading or rendering, without mentioning the version. The ASV has in the margins great numbers of al-

ternative renderings, but when they are based on other versions, they are mentioned. In John 7:38 the "out of his belly" of the KJV and RV was replaced by "from within him."

Revised Standard Version

The Revised Standard Version of 1952 was a new revision of the RV of 1881-85 and ASV of 1901. The International Council of Religious Education, which in 1928 had acquired a copyright to the ASV, appointed a committee in 1937 to prepare a new revision of the Bible. Thirty-two scholars served as members of the Committee which was charged with making the revision, and it secured cooperating denominations. The review and counsel of an advisory board of 50 representatives of the Committee worked in two sections—one dealing with the Old Testament and one with the New Testament. Each section submitted its work to the scrutiny of the members of the other section, and all the changes had to be agreed by a two-thirds vote of the total membership of the Committee.

The New Testament was published in 1946 and the Old Testament in 1951. The year 1952 is mentioned on the title page of the whole Bible as the time of publication.

The Preface of the RSV explains that the translation of the Hebrew parts of the Old Testament are based on the consonant text of the Hebrew. The vowel-signs which were added to the text by the Jewish scholars, called *Masoretes*, in the sixth to the ninth centuries, have been accepted in the main, but where a more probable and convincing reading could be obtained by assuming different vowels, this was done. No notes were given in such cases because the vowel points are less ancient and reliable than the consonants.

Departures from the consonant text of the best manuscripts were made only where it seemed clear that errors in copying had been made before the text was stand-

ardized. Most of the corrections adopted were based on the ancient versions or translations into Greek, Aramaic, Syriac, and Latin, which were made before the time of the Masoretic revision and therefore reflect earlier forms of the text. In every such instance a footnote specifies the version or versions from which the correction has been derived, and also gives a translation of the Masoretic text. When it seemed that the text had suffered in transmission but no ancient version provided a satisfactory restoration, the most probable reconstruction of the original text was put into the translation, but such a correction was indicated in the footnote by the abbreviation Cr, and a translation of the Masoretic text was added.

The Preface explains that the historical and comparative study of ancient languages has led to an understanding of certain Hebrew words, and that this has led to translations quite different from the traditional ones. In such cases explanatory footnotes were added. Where the choice between two meanings was difficult or doubtful, an alternative rendering was given in the footnote. When, in the judgment of the Committee, the meaning of a passage is quite uncertain or obscure, either because of corruption in the text or because of inadequacy of our present knowledge of the language, that fact is indicated by a note.

A major departure from the practice of the ASV was the return to the practice of the King James Version in the use of the divine name: it replaced the name "Jehovah" with "the Lord." The KJV followed the precedent of the ancient Greek and Latin translators and the long established practice in using the word "the Lord," except in four places in which Jehovah was used.

The Jewish Masoretes added to the consonants YHWH (or JHWH) the vowel signs of the word ADONAI, meaning the Lord. The form *Jehovah* is the result of reading together the consonants YHWH and the vowels of ADO-

NAI, and is thus a *mixed form* which never was used by the Israelites. The probable pronunciation was YAHWEH (JAHWE). The ancient Greek translators rendered this name with the word *Kyrios*, Lord. The Vulgate used the corresponding Latin word *Dominus*. The form *Jehovah* is of late medieval origin. In our view, the RSV Committee did well in restoring the word "the Lord" for Jehovah. At the present time this is the more needed as the anti-Christian sect of Jehovah's Witnesses has made this form as one of doubtful reputation, to say the least.

The RSV Committee says in the Preface of the New Testament: "The King James Version of the New Testament was based upon a Greek text that was marred by mistakes, containing the accumulated errors of fourteen centuries of manuscript copying. It was essentially the Greek text of the New Testament as edited by Beza, 1589, who closely followed that published by Erasmus, 1516-1535, which was based upon a few medieval manuscripts. The earliest and best of the eight manuscripts which Erasmus consulted was from the tenth century, and he made the least use of it because it differed most from the commonly received text. Beza had access to two manuscripts of great value, dating from the fifth and sixth centuries, but he made very little use of them because they differed from the text published by Erasmus.

We now possess many more ancient manuscripts of the New Testament, and are far better equipped to seek to recover the original wording of the Greek text. The revisers in the 1870's had most of the evidence that we now have for the Greek text, though the most ancient of all extant manuscripts of the Greek New Testament were not discovered until 1931. But they lacked the resources which discoveries within the past eighty years have afforded for understanding the vocabulary, grammar, and idioms of the Greek New Testament. Particularly, the study

of Greek papyri has been valuable.

When men are addressed, the RSV has abandoned the use of the archaic forms thou, thee, thy, the verb endings -est and -edst and -th, but retained them in speaking to God. Such archaic forms as "it came to pass," "whosoever," "whatsoever," "insomuch that," "unto," "howbeit," "peradventure," "holden," "aforetime," "must needs," "would fain," "behooved," etc., have been replaced with modern forms.

When the meaning of the words has changed, the modern word has replaced it. The KJV uses, e.g., the word "let" in the sense of "hinder," the word "prevent" to mean "precede," "allow" to mean "approve," "conversation" for "conduct," "comprehend" for "overcome," "allege" for "prove," "take no thought" for "be not anxious," "purchase a good degree" for "gain a good standing," etc. The "meat-offering" of the KJV, which the ASV rendered "meal-offering," is in the RSV rendered with "cereal-offering." The words "candle" and "candlestick" of the KJV were in most cases in the ASV still the same (though in Matthew 5:15 it has lamp and stand). The RSV translates them "lamp" and "lamp-stand." The Israelites did not use candles at all.

The Preface of the RSV states: "The Revised Standard Version is not a new translation in the language of today. . . . It is a revision which seeks to preserve all that is best in the English Bible as it has been known and used through the years. . . . We have resisted the temptation to use phrases that are merely current usage, and have sought to put the message of the Bible in simple, enduring words that are worthy to stand in the great Tyndale-King James tradition. . . . The Bible is. . . a record of God's dealing with men, of God's revelation of Himself and His will. . . . That Word must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning. It must stand forth in language that is direct and plain

and meaningful to people today."

Criticism of RSV

Severe criticisms have been directed against the RSV. Some of them are by men who have not taken pains to compare the new version with the original texts but base their criticisms mainly on what they have learned from the King James Version. It hardly pays the trouble to take such criticisms seriously. But such criticism as that of Dr. Allan Mac Rae, president of the Faith Theological Seminary of Philadelphia, Pa., must be taken seriously, for he is a scholar, an expert in Biblical studies and a Bible-believing Christian. He writes in a pamphlet published by the American Council of Christian Churches as follows: "The principal reason why I find it necessary to reject the Revised Standard Version is the fact that many passages, particularly in the Old Testament, have been altered for no visible reason except to get rid of the evidence for the predication of the deity of Christ."

Dr. Mac Rae writes further that time after time the passages in the Old Testament which are used in the New Testament are translated "in such a way as to contradict the New Testament quotation and thus destroy the entire force of the argument for the deity and work of Christ."

Mac Rae mentions the two passages Psalm 16:10 and Acts 13:35. Paul quotes Psalm 16:10 using the word "corruption," but in Psalm 16:10 the RSV uses the word "pit" as the rendering of the Hebrew *shachath*. The LXX translates it "corruption" in eight passages and "pit" in two places. There is no reason why it should not be translated corruption in Psalm 16:10 so that it would agree with Acts 13:35.

In Hebrews 1:8 the RSV reads: "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom." But the passage in Psalm 45:6, of which this is a literal quotation, the RSV translates: "Your divine throne endures for ever and ever.

Your royal sceptre is a sceptre of equity." The literal rendering, which corresponds to the New Testament quotation, is mentioned in the footnote: "Your throne is a throne of God," or, "your throne, O God." Mac Rae says: "Neither the reading in the text nor the first suggestion in the footnote has any warrant at all, aside from a dislike on the part of the translators of addressing Christ as God." Mac Rae notes that the "Book of Hebrews is filled with quotations from the Old Testament. It is shocking to see how differently most of them are rendered in the RSV Old Testament."

In Isaiah 52:12 the KJV has: "He shall sprinkle many nations." Peter speaks in I Peter 1:2 of the "sprinkling of the blood of Christ." The RSV has changed sprinkle to startle, with a footnote: "The meaning of the Hebrew word is uncertain." Mac Rae notes that it is not at all uncertain, for the same word is in RSV itself translated sprinkle in a score of instances. The reason of the RSV committee in using the word startle seems to be the desire to deny that Isaiah 52:15 contains a prediction of the sprinkling of the blood of Jesus.

Matthew 1:22, 23 states that in Jesus' birth of the virgin Mary the prediction in Isaiah 7:14 was fulfilled: "Behold a virgin shall conceive and bear a son." So is this passage in the RSV. But in Isaiah 7:14 it translates: "Behold a young woman shall conceive and bear a son," thus reducing the New Testament quotation to nonsense. Mac Rae notes that the LXX translators, who were Jews, must have known the meaning of the word *almah* used here, and they translated it *parthenos*, which always means virgin.

The same word is used of Rebekah, when Abraham's servant went to get a bride for Isaac. It is obvious that Rebekah was a virgin, an unmarried young woman. The RSV brings a conflict between the Old and New Testaments here. It does not, however, destroy the Biblical teaching of the virgin birth of Christ, for it is clearly taught

in the New Testament, even according to the RSV.

Matthew 2:6 has a quotation from Micah 5:2, where the KJV has "goings forth," but the RSV says "origin": "whose origin is from of old, from ancient days." The KJV renders the Hebrew word literally. The same form of the noun is used in only one other place, and there the RSV does not translate it origin. Another form of the same root occurs in Psalm 121:8, and there the RSV translates it "going out." Christ's "goings forth" were from of old, from ancient days, but not His origin, for as the Second Person of the Trinity He was never created, He had no origin at some time in the past.

In Psalm 2:12 the KJV gives the literal translation, "Kiss the Son," but the RSV substitutes the word son with "His feet," although this change has no basis in the text, which has: "Kiss the son." The Roman Catholic Confraternity version has: "Pay homage to the Son." The word *bar* (originally Aramaic) used here means son, and it is elsewhere in the RSV itself translated son, but not in Psalm 2:12—obviously because it would contain too clear a prediction of Christ, the Son of God.

Mac Rae writes: "Nothing but harm can result from the use of a book that introduces needless contradiction and confusion into the relation between the two Testaments, and makes the apostles seem to build their arguments in many cases on total misunderstanding of the Old Testament."

Some critics of the RSV have made a great issue of the omission of certain passages, such as Romans 8:1b: "who walk not after after the flesh, but after the Spirit" (these words are, however, also in RSV in 8:4), Acts 8:37, etc. They were, however, in general omitted already in ASV because they are not found in the oldest manuscripts, and obviously do not belong to the original text.

In Hebrews 12:2 the RSV has a peculiar rendering: "looking to Jesus, the pioneer and perfecter of

our faith." The word *archegos* used here means "leader, chief, founder." The KJV has here, "author and finisher," and the ASV "author and perfecter." There has been no reason to change author here into pioneer, which applies poorly to Christ.

It is a sad thing that the RSV has these and other flaws. We must, however, admit that the flaws of the KJV are much more numerous, partly due to the fact that it was based on a much more unreliable text, particularly the New Testament, and partly because its many translations are now misleading, due to the changes in the English language. We are hardly justified in pronouncing wholesale condemnation on the RSV. As a whole, it is much more reliable than the KJV, and also much more understandable to the modern man. Despite the mentioned faults, it contains the old Biblical truths, and does not give any real support to the modernists in their denials or falsifications of Divine truths.

MY PRIVILEGE

My task may not bring honor
In any hall of fame.
But there's real satisfaction
Being mother just the same.

The stacks of dirty dishes,
The laundry to be done.
The holes in little overalls
Belonging to my son.

The skirt that needs a hemming,
The blouse with buttons gone,
The child that needs encouragement
Because his task is done.

These things may go unnoticed
To the stranger passing thru—
But it's the little things in life
That need the tending to.

I'll ask the Lord to keep me:
Faithful to my task.
A loving wife and mother—
This is all I ask.

Mrs. Milton Tollefson
Leonard, Minn.

A TRIBUTE TO MRS. GEORGE SCHUSTER

Dear Friends in Christ,

May grace, mercy and peace be yours today.

Truly I would say God has been good to us in Grand Forks and in Grafton, having sent you folks to us.

Though we did not have the opportunity to meet Mrs. Schuster and visit with her very many times, we found her to be a lovely person.

Her living testimony of humbleness, kindness, and love for her Savior Jesus Christ, family and friends will leave an indelible impression on the hearts and minds of those of us who had a chance to meet her.

So to you, dear friends, I would say these words that came to me from God.

Very sincerely,
Arnold Narveson

LIVING HOPE

Has not Jesus told us
He would go to prepare
Mansions in heaven
For His loved ones to share?

Now you know that
Grandma, Mother, and wife
Has been lifted up high
From this old world of strife.

To a place up in heaven
So sweet and so fair
That all of God's children
Long to be there.

So let one and all
Look to God and His Son
And continue to pray
For His kingdom to come.

And some day soon
You, too, will hear
God's voice calling you
These beauties to share.

Written in memory of Mrs. George Schuster who passed away to be with the Lord March 11, 1965, at the Deaconess Hospital in Grand Forks, North Dakota.

A flier distributed by one of the major Lutheran church bodies carries this message about communion participation:

When Did You Receive Holy Communion Last? Being on a church mailing list isn't enough. Being an official church member isn't enough. Going to church isn't enough. Why? Because Christ said "...this do in remembrance of Me." *This do!* This do to understand what Christianity is all about. This do to receive the assurance that all your sins—all of your sins—are forgiven fully and completely. This do to come closer to Christ than you ever thought possible. This do at the very next opportunity.

(Emphasis in the original indicated here by italics.)

We consider this sort of communion promotion as being very misleading. It is part of the mistaken belief that greater participation in the Lord's Supper will somehow revive the church and do wonders for individual members.

Surely the truly penitent believer in Jesus Christ ought to be at the communion table and he will be blessed and strengthened. It is wrong to absent oneself from the Lord's Supper if one is rightly prepared to attend.

But to make a plea for attendance merely on the basis of church membership, as this piece of literature does, is certainly a grave error. Where is the Scriptural word concerning examination? Where is the word of caution that the Sacrament must *always* be met by faith to be of value? Where is the warning against improper use of the Lord's Table? Surely the pamphlet is not making the claim that all church members are Christians.

The Lutheran Church does not teach, it ought not, that either forgiveness or assurance of forgiveness come through mere participation in the Sacrament of the Altar and yet the flier in question so avers. The leaflet is correct in speaking of the "assurance" of forgiveness through Communion, for that is what is given—a visible assurance. But there is no value in coming unless the heart is right. The Lord's Supper is no magic which exudes God's grace where it is not wanted.

Some will argue, Does not the fact that a person comes to the Lord's Supper indicate a hunger for spiritual life, particularly if he is a member of a congregation? This is a tempting proposition, but it is not so. If the Bible teaches anything, it teaches that participation in religious forms may have absolutely no meaning in the sight of God who sees all hearts.

A man in our town remarked recently that in other days only some older women went to communion, but today everyone goes. There was no doubt some exaggeration in the statement, but there is much



EDITORIALS

THE GATES WERE OPENED

With all too little protest from the public, the United States Congress has for the first time in history made tax dollars available to church-controlled schools in outright grant. The money is not given directly to parochial and private schools, but what they receive indirectly is outright grant. This aid comes about through the \$1.3 billion school aid law.

It has long been the American way to provide free education for all children in public schools through high school. It has also been entirely permissible for religious faiths or denominations to provide schools wherein their children may be educated in their faith while meeting state standards of instruction in other subjects. This system has worked long and well.

Now the barriers have been lowered through a law which provides public services and facilities to low-income parochial and private school students, makes textbooks and instructional equipment under public school control available to nonpublic schools, and establishes educational centers to benefit private schools although under public school control.

The Register, national Catholic weekly, headlined the news of the bill's passage with these words, "Catholic, Public Schools Partners." And the sub-heading was, "Historic Law Ends Drought With Aid to Parish Pupils."

Because the Roman Catholic Church maintains by far the largest parochial school system in the United States, it stands to benefit the most from this tax assistance. It will be nice for them, but is it right that we subsidize their educational program, or anyone else's? We don't think so. And once the gates are open a little bit, as they are now, what shall prevent a wider opening until the historic separation of church and state is a shambles?

Let us be awake to this danger. Freedom of opportunity for all is the American ideal. And freedom from having to aid the dissemination of a faith in which one does not believe is an equally precious heritage. Can we keep these freedoms or have we lost the latter one already?

truth in his observation, too. And there is probably a "happy medium" for most every congregation.

We are not to scare people away from the Lord's Table, but neither are we to implore them to come as though mere participation will work any wonders for them. For a man might commune once a week for an adult lifetime and find heaven's gates shut against him.

Jesus instituted His supper in the midst of friends. Even today it is for those who, living on this side of Calvary, do truly believe that He died for them and that He is their only ground of hope. Such ought to come to the blessed Table, pleading only His merits before the heavenly throne.

AN INTELLIGENT CONFERENCE

As the name Association of Free Lutheran Congregations indicates, if not belabors, our fellowship believes in the complete freedom of the local church. We have, some of us, been recently greatly saddened about what can happen under a supposedly "free church" set-up, but we have proposed to make another attempt to perpetuate the ideal of "free" congregations among Lutherans in the United States and Canada. The task may not be easy, but it will be made that much easier by every whit of goodwill and cooperation exerted by member congregations.

Now, to have free congregations is one thing, but they cannot be what they are meant to be by themselves. They must have outreach and fellowship or they become spiritual monstrosities. For this reason the Guiding Principles—blueprint of "free" congregations—devotes considerable space (Principles 5-11) to discussion of the relationship of free congregations to each other. It assumes and declares the need of mutual work for God's kingdom.

It should be obvious, then, that in a fellowship of free congregations the annual meeting or conference of the congregations is next in importance to that of the local congregational program. The annual conference will not tell the local churches what they must do, but it will make recommendations, and it would seem correct to say that the wiser these are and the more they represent the spirit of the fellowship, the better it will be.

If our church, which does not itself own property, is to be successful, there must be a close working relationship between the conference and the boards and committees carrying on the "legwork" of the common work. The committees can actually assume a great deal of power and make many decisions which should rightly be made by the conference. This was happening increasingly in the old Lutheran Free Church. In our fellowship, let the committees be diligent in submitting every major decision to the conference and only when that is not possible, the ratification of action already taken.

Therefore, the conference has a right to hold the committees responsible to it, to question them and, as a final resort, to change their personnel in the elections.

At the same time, for an effective fellowship, the committees must have confidence in the conference and feel that it is a responsible group. If they find that it is dull, unresponsive, and uninformed, they will take more action themselves and refer little to the conference. And ultimately then, if leadership reflects those who do the electing, there would be poor leadership through committees coming out of an unresponsive church.

Thought should be given, too, to the matter of referenda in our Association. Judge Gordon McRae of International Falls seemed to think it strange that in a "free" church the congregational referendum was so seldom used. Under what conditions ought its use be considered?

The Annual Conference of 1965 is before us. It will be held in Minneapolis. Let us make this a conference which will give honor to people seeking to uphold the principle of free congregations. May there be many who come, from many congregations. May there be much prayer. If our work is only the work of men, it deserves to fail. If the Lord is leading us and we follow, we can bring glory to His name.

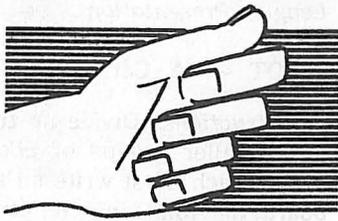
THE SERIES ON BIBLE VERSIONS

Space and time limitations did not permit us to properly introduce the series of articles on Bible versions written by Dr. Uuras Saarnivaara of our seminary. The second of the three articles appears in today's *Ambassador*.

The series was first given as a lecture to pastors of the Association at their conference in Fargo in March. The material is presented to our readers now in the hope that it will provide background for the committee report on "Bible Versions" to be given at the Saturday afternoon session of our Annual Conference in June.

Although we have in the past been loathe to throw open the doors to a full-scale discussion of the Revised Standard Version (that version which seems to arouse the most interest) because of the heat likely to be generated, we do now invite communications from our readers, reminding that they ought to be kept as brief as possible. We think we will want to add our voice to the discussion as well.

We should all keep in mind, too, that it is stated in the *Thief River Theses* ("Declaration of Faith"), "We (Association) endorse no one version or revision of the Bible to the exclusion of others. We recommend all which are reverent and true translations." That, it seems to us, is the best policy and ought to remain in effect.



STEWARDSHIP

ALL THAT I HAVE
IS THINE ALONE

CARRY ON

Dear Fellow Workers:

My heart rejoices as I read the reports from the treasurer of our AFLC from month to month and read the names of the congregations and individual and their contributions to our Seminary, the Missions and the General Funds. My eyes are filled with tears of joy for your sacrificial giving.

I know that many of our congregations are small and struggling for existence and some are still without a pastor to lead the work. Nevertheless, they are carrying on with the local work and are supporting the total program to a degree that puts our faith to shame.

I can think into the local situations of almost every congregation and community, as I have been in every congregation—not that I know every individual, but I am personally acquainted with many from each place.

I am also thrilled as I read the names of new congregations and communities as they appear in our report from month to month—people who like ourselves are hungry for Christian fellowship and the freedom we enjoy in our AFLC. May we not be a disappointment to you.

What a privilege and a joy to be counted worthy to be co-workers together with Him who “bought us with his own precious blood,” and to use the gifts and talents entrusted to our care in His kingdom. As one has said, “God is not looking for ability, but availability.” He is able to give ability if we make ourselves available. He, who gave to men of old ability for woodcarving and for goldsmithing, etc.,

in the construction of the Tabernacle during the wilderness wanderings, and He who in the New Testament “gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints . . . and for the building up of the body of Christ”—He is also able to bless us with gifts and abilities for work in His kingdom.

Whatever He has entrusted to us He expects us to use in His kingdom work, for these gifts are not ours; we are but stewards of His manifold gifts. We read in I Corinthians 4:2, “It is required in stewards that a man be found faithful.” And Jesus has told us in Luke 16:9-13, “Make to yourselves friends by the means of the mammon of unrighteousness; . . . He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another’s, who will give you that which is your own?”

All that we have here in this world is another’s; it is not our own. It belongs to God. Our life, our time, our gifts and talents of whatever nature, all belong to God; but He has entrusted them to our care to use during the little time we are here on this earth. If we are faithful to the trust, He will give us that which is our own—eternal life. And, as Peter says, “an inheritance, incorruptible and undefiled, which fadeth not away, reserved in heaven for us” (I Pet. 1:4).

May God richly bless each in-

dividual and congregation or group, that we may all work together to carry out the work entrusted to us in the AFLC. We are thankful to God for the work done by our teachers and pastors, some who are far past retirement age but are still carrying on because of the great need and their love for the cause; for the many faithful laymen who are doing a great work in “filling in” while congregations are waiting for a permanent pastor; for the many prayer-warriors who are holding up the prophets’ hands; not to mention the many who are giving liberally that the work may not suffer for lack of funds.

May we all be filled with “joy unspeakable, and full of glory,” that we are able to be along in whatever capacity in the work in His vineyard, for the salvation of souls and the glory of His name and the building up of His Church. May God bless you all.

Trygve F. Dahle

OFFICERS OF THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

President: Rev. John Strand,
3110 East Medicine Lake
Blvd., Minneapolis, Minn.
55427

Vice-President: Rev. Fritjof
Monseth, 425 3rd Ave. NE.
Valley City, N. Dak.

Secretary: Rev. Richard Snip-
stead, Ferndale, Wash.

Treasurer: Mr. Robert Bur-
sheim, 3110 East Medicine
Lake Blvd., Minneapolis,
Minn. 55427

Board Chairman: Rev. Julius
Hermunslie, Spicer, Minne-
sota

Mission Office: Box 905, Far-
go, N. Dak.

LOT — A Carnal Christian?

Instructions: Divide up the gang into smaller groups of about five people each. First write on a black-board the following Scripture references: Genesis 13:5-13, 19:1-17, 24-26, and 30-38. Then write out the following questions:

1. Was Lot a saved (righteous) man? Why or why not?
2. What came first in Lot's life?
3. What do we see about Lot in Genesis 19:7?
4. What happened to Lot's family?

Now have each of the small groups meet and work out the answers to these questions. It is usually desirable that each group have a leader who can guide the discussion without monopolizing it. After about 15 minutes (depending on the group) the youth should re-assemble and have one from each group report what they decided. The pastor or leader should be in charge of the program at this point.

Most groups will probably answer no to the first question. Then everyone should be asked to look up II Peter 2:7, 8. The purpose of this is to warn the youth against standing in judgment over others. (I Sam. 16:7; Matt. 7:1).

The answer to the second question is, of course, that Lot put material possessions first in his life. This is clearly indicated in Genesis 13. Perhaps his choice of the rich lands can be called the beginning of his downfall. Purpose: To warn the Christian against letting sin get a foothold in his life (Matt. 6:33).

Question three points out that Lot called the wicked his brothers (brethren). Surely, in one sense, all men are brothers through Adam and Eve, but a Christian is no brother to the unsaved. The child of God lives in the world so that he might point others to Christ; but he must never endanger that witness by becoming a brother to the unsaved through living the

[Continued on page 16]

The Lutheran Ambassador



Luther League Activities

Bob Lee, Editor

The National Luther League officers of the Association of Free Lutheran Congregations met on Saturday, March 27, in the parlors of St. Paul's Free Lutheran Church, Fargo. Also in attendance were your editor, Mr. William Johnson, Mr. Marvin Haara, and Miss Margarite Cannon.

Most of the things discussed will have to remain deep, dark secrets for a while, but some can be shared with you at this time. A large percentage of the time was spent planning for the next annual convention, and many decisions were prayerfully made. Among them are the following: Resolved,

1. that the third annual Luther League Convention of the AFLC be held on the campus of the University of North Dakota, Grand Forks, during the days of August 26-29, 1965.
2. that the theme for the convention be "Whatever You Do," based on Colossians 3:17.
3. that the total cost for attending the convention be \$13 per leaguer.
4. that, on the recommendation of the Mission Committee, the \$1,000 for the Nogales Mission be designated for the *Olga Swanson Memorial Chapel*.

It was also stressed at the meeting that we as a Luther League

Federation should fulfill our budget of \$3,000 by the time of the convention next fall. This will mean an effort on the part of each local league to send in something to the national treasury. Please send it to:

Mr. Paul Haugen, Treasurer
Portland, North Dakota

Our parents and other adults in the Association have stepped out in faith to lay the foundations of a church for our future. Now let's show them what we, by the grace of God, can do. Let's make this our first real faith venture.

SOUTH DAKOTA LEAGUERS TO GATHER AT PUKWANA

The first annual Luther League convention of the South Dakota District will be held in Pukwana, S. Dak., in the Lutheran Church there, on May 15 and 16. Sessions will start on Saturday morning at 9 o'clock and continue through Sunday noon.

The convention program will be carried out by personnel within the district. A banquet is planned for Saturday evening. A business meeting that afternoon will elect officers for the organization.

Reservations for rooms should be sent to the host pastor, Rev. Karl G. Berg, Pukwana.

Letters

TO THE EDITOR

I have little time or sympathy for people (whether lay or clergy) who are using this time of transition and re-establishment for their own private ends. People who are "setting up their little private domains" with some "pet idea" or "pseudo-gift," must be harshly dealt with. I believe that this "tongues movement" is being so used in some quarters of our little church. When the gift is rightly used it is a blessing for the possessor, but when it is used to gain personal prestige or power, it works against the kingdom effort and must be condemned.

All Bible scholars agree that we are entering, or are in, momentous times—even the end times. We really don't have time nor energy available to waste it "feathering our own nests." There are souls and lives to be rescued—let's rather concentrate on getting as many people as possible to the "nest the Lord has feathered" for each one who will accept it (John 14: 1-6).

A gift which we all need to seek diligently is the gift of discernment: discerning the spirits; discerning if the Word of God is being proclaimed in its truth and purity; discerning the temptations of Satan even in the hearts and minds of those of the household of faith; discernment in each of our own personal devotional lives, that we may keep our eyes on HIM who is the author and perfecter of our salvation.

The AFLC doesn't profess to be perfect—no earthly church body is or shall ever be—we simply are taking a stand on simple Bible truth in regard to salvation and life. We

need "builder-uppers" not "knocker-downers!" When the Lord comes, let's be found among the group that is in the thick of the battle, not standing idly by casting over-ripe vegetables!

If God has entrusted you with a "gift," thank and praise Him for it, and use it for His glory! When you are tempted to proclaim *IT* as a gospel or a requirement for "complete" salvation, or are tempted to look askance at a brother or sister in Christ who hasn't been so blessed, be assured, you are then being used as a tool of Satan! Our salvation is FULL and FREE and COMPLETE—having been accomplished through the shedding of Christ's blood on His cross in a vicarious manner—FOR EACH OF US!

Perhaps some will say that these are just harsh words, perhaps they are, but, they are not condemning words. And they aren't given for any other reason than that people shall be driven to Christ and become (literally) sold-out to Christ!

This is the type of people who can best serve the purposes of the AFLC—people who have given up all designs for the self life and are literally sold-out to the kingdom of God.

Rev. Hubert F. DeBoer
Austin, Minn.

We are living in the last days. What a changed world! It took my father 106 days by sailboat 100 years ago to reach Australia where he went to work to provide a home for Mother and us seven children. He loved Jesus and was blessed and taught us children all the Christianity we ever got.

Now I saw on TV that the astronauts left Cape Canaveral (Kennedy) and in less than one hour they flew over Australia. We have advanced in skill and technology and live in ease and luxury, but that doesn't save the soul. Please read Luke 11:1-24.

Dear young mothers, teach your children love and obedience that they may grow up to be light in this present worldly darkness. A mother's first duty is in her home. She has never been commanded to haul marchers at night back to Selma. If they could walk to Montgomery, then were they too lazy to return. Where were the men?

And is not a pastor's first duty to feed and guide his flock? It gives a Lutheran a heartache to learn a St. Olaf graduate turns Unitarian. Is it right to make heroes of people who are where they haven't their work?

I have had many good talks with Negroes here. One man who moved here from Detroit, Mich., was happy and well satisfied. He told me, "It costs less for fuel and clothing here, and I have a little home for my wife and children and my three children go to school." I asked him about Sunday school. "They get good instruction in our church. We are happy and like it here, only we can't earn so high wages, but we get along." Money is necessary but it can't save us or buy heaven for us. "Watch and pray that ye fall not into temptation."

As a child I remember how stirred my parents were when they heard Skrefsrud plead for help for the starving Santals and he closed his sermon with these words, "In the day of judgment, will I see our converted Santals on the right side of Jesus and you old sophisticated Christians on my left?"

Arise, shine, that we may drive away the darkness of Communism now spreading over land and sea and shout, "Victory comes through faith in our Savior's name." May we meet in July at the meeting (Lutheran Free Conference) in Cedar Rapids, Iowa?

Mrs. Eleonora Molvik
Daytona Beach, Fla.

(Mrs. Molvik mentions that the Rev. James Reeb, who died from injuries received in Selma, Ala., was a Unitarian. This is true and as such he did not believe in the divinity of Jesus. To quote Karl M. Chworowsky in *A Guide to Religions of America*, "Unitarians do not believe that Jesus is either the Messiah of Jewish hope or Christian fantasy. They do not believe he is "God incarnate" or "the Second Person in the Trinity" or the final arbiter at the end of time who "shall come to judge the quick and the dead." Mrs. Molvik's communication was not in the form of a letter to the editor, but we have used this part of it in this way.—Ed.)

JOHN A. KVAMME

John A. Kvamme, 2125-25th Ave. S., Mpls., passed away on Saturday, April 3, 1965. Funeral services were held on April 7, with the Reverend Clair G. Jennings officiating. Burial took place on the family plot at Aspelund Lutheran Free Church, near Hawley, Minn.

Born in Norway on August 19, 1902, Mr. Kvamme came to this country and farmed in the Hawley area for many years. Since moving to Minneapolis, he was employed as an engineer by Augsburg College. A long-time member and supporter of the Lutheran Free Church, he was a deacon and charter member of Faith Free Lutheran Church in Minneapolis. He had a testimony for his Lord and was a special friend to the youth of the congregation.

John Kvamme is survived by his widow, Alice; two daughters, Ardella, St. Joseph, Minn.; and Dagne, at home; four brothers, Ludwig, Mpls., Olaf, Pelican Rapids, Minn., Albert, Moorhead, Minn., the Rev. Alfred, Lake Mills, Iowa; and five sisters, Mrs. Anna Tweeton, Colona, Iowa, Mrs. Mary Nelson, Moose Jaw, Canada, Mrs. Inga Loberg, Fargo, N. Dak., Mrs. Christian Haarstad and Mrs. Ruth Huseby, both of Hawley, Minn.

Blessed be his memory.

Valley City Church Decision Was in Favor of the ALC

Judge Douglas B. Heen, Devils Lake, N. Dak., has ruled that First Lutheran Church, Valley City, N. Dak., was legally merged with the American Lutheran Church on Feb. 1, 1963, date of the union of a portion of the Lutheran Free Church and the ALC.

The judge decided that the congregation, now split into two factions, had ample time to withdraw from the Lutheran Free Church prior to the merger, but, in failing to do so, was, in effect, agreeing to entry into the ALC. Opponents to the merger have contended that under Lutheran Free Church polity the congregation could not be assumed to be entering the merger without ever having taken action favorable to it.

The pro-merger faction of First Lutheran Church, now served by Pastor R. F. Klug, locked the anti-merger group out of the church in the summer of 1963, but Pastor and Mrs. F. B. Monseth have continued to live in the parsonage which adjoins the church site. Mr. Monseth

is vice-president of the Association of Free Lutheran Congregations.

In an Easter pastoral letter, the Association president, the Rev. John P. Strand, stated that the Steering Committee, a committee of laymen who have been carrying on the legal fight, is presently deciding whether or not an appeal should be made to the North Dakota Supreme Court.

An appeal of the International Falls decision regarding the use of the name "Lutheran Free Church" by the Association is currently being made to the Minnesota State Supreme Court. That decision could come by the end of summer.

MOMENTS OF MEDITATION RETREAT

A place of rest and quiet located seven miles east of Hawley, Minn., on Highway No. 10.

Available for picnics, church groups, youth groups, Boy Scouts, 4-H, and Bible camps.

Open daily for visitors.

Write to Moments of Meditation, Box 281, Fargo, N. Dak., or call 232-7439, Fargo, N. Dak., or 238-5862, Lake Park, Minn., for information and reservations.

Free brochures on camp available upon request.

(This is the camp which was featured in an article in the *AMBASSADOR* of Feb. 23, 1965. Ed.)

BIBLE VERSES

"My son, keep your father's commandment,

And forsake not your mother's teaching.

Bind them upon your heart always;

tie them about your neck"
(Prov. 6:20, 21).

The Annual Spring Rally of the W.M.F. of the Association of Free Lutheran Congregations of Central Minnesota will be held in the Bethel Lutheran Church, Pelican Rapids, Minnesota, May 12, 1965, at 10:00 a.m. and 1:30 p.m.

Guest speaker for the afternoon will be Rev. Harry C. Molstre of Dalton, Minn. Pastor Molstre is the new pastor of this district.

The morning session will be a Bible study led by Mrs. Molstre. There will be special numbers in song throughout the day.

A potluck dinner will be served at noon, coffee at 4:00 p.m.

CHURCH-WORLD NEWS

LUTHERAN-CATHOLIC TALKS TO START IN JULY — PLAN STUDY OF NICENE CREED

Baltimore, Md. (NLC) — U.S. Lutheran and Roman Catholic leaders made plans here for a series of high-level theological talks that will mark the first formal conversations ever held by the two communions in this country.

A special committee from the National Lutheran Council and a sub-commission of the Bishops Commission for Ecumenical Affairs drafted broad guidelines for future discussions between Lutheran and Catholic theologians and church scholars.

According to Dr. Paul C. Empie of New York, NLC executive director, and Bishop T. Austin Murphy of Baltimore, who heads the Catholic subcommission, each group intends to name seven representatives to participate in the sessions. They are expected to begin here in July.

Meeting in the new Catholic Center here on March 16, ten representatives of the two groups projected periodic talks for the purpose of "dialogue in depth" explorations.

Both groups said they expected to be able to announce by mid-April the names of the participants in the conversations, as well as the dates of the initial two-day session, tentatively scheduled for early July.

At the first meeting, it was announced, a beginning examination of the "status of the Nicene Creed as dogma of the Church" will be considered.

Both Lutherans and Catholics subscribe to the Nicene Creed. It was adopted in 324 A.D. at the Council of Nicaea, which was called by Emperor Constantine in Bithynia, Asia Minor, to get churchmen to define orthodox Christian belief.

WISCONSIN SYNOD REQUESTS OWN PASTORS IN SERVICE MINISTRY

Washington, D.C. (NLC) — Use of its own pastors rather than chaplains in a ministry to its members in the armed forces has been requested by the Wisconsin Evangelical Lutheran Synod.

In a statement submitted to the Department of Defense on March 5, the Synod asked permission to serve its members by personal contact and religious services on domestic and foreign military installations in a manner compatible with regulations and security measures required by the government.

The Wisconsin Synod, it said, was making this request "because our religious convictions do not permit us to participate in the armed forces chaplaincy program as presently constituted."

The statement was signed by the Rev. Oscar J. Naumann of Milwaukee, president of the 355,000-member denomination, which has congregations in 22 states and five foreign countries. It is the fourth largest Lutheran body in the U.S.

The proposed ministry would be carried out through professionally trained and ordained clergymen of the Wisconsin Synod, it was said, and would be directed to its own constituents and to any others who may voluntarily seek out its services. The Synod is already conducting this type of ministry on a part-time basis.

"Contact pastors have been appointed," the statement pointed out, "and are serving in various areas where there is a concentration of Wisconsin Synod members in the armed forces."

A spokesman for the Synod said that such contact pastors, who also serve local parishes, have been cordially received by base commanders. The operation, however, has not been attempted at overseas

bases.

The statement further stressed the belief of the Wisconsin Synod that "the present Federal military ministry is not in accord with the full promise and ideal of our constitutional guarantee in the matter of a healthy separation of church and state."

The statement took note of the government's concern for the morale and morals of its service personnel. "We on our part," it added, "are eager to keep our church with its people in their various military dislocations. We respectfully seek the understanding of the Department of Defense for our position and its implementation."

The Wisconsin Synod proposes to assume all expenses attaching to this service as its sole responsibility.

EXPRESSIONS OF INTEREST FROM THE TREASURER'S OFFICE

The following indications of interest in our work were all accompanied by concrete expressions of interest—financial contributions for the Association.

Enclosed you will find \$10.00 from _____ to be used where needed the most. From a widow that tithes.

Everett, Wash.

Enclosed is \$10.00 for the new mission just started in Brazil by the Association. May God bless and lead this work for His glory.
Astoria, Ore.

We saw the mission notice article by Pastor Abel in the July 28 issue of *The Lutheran Ambassador* and would like to help them, so we are enclosing a check for \$100.00

to be used for that cause, world missions.

Edgeley, N. Dak.

Last year I pledged \$100.00 to the Association but was able to pay only \$50.00, so now I am sending a check for the balance. We pray the Lord may richly bless in every way.

Binford, N. Dak.

A Bible Study

[Continued from page 12]

same kind of worldly life, as Lot did (II Cor. 6:14-18).

The last question reveals the effect that a carnal Christian has upon those around him. Lot's witness was less than worthless—it was harmful. The people of Sodom died in their sins, for he had never proclaimed the good news to them. Even his sons-in-law refused to escape; to them, his religion was a joke (Gen. 19:14). Lot's wife got out of the city, but she hadn't left her love for Sodom behind. We all know what happened when she turned around. Even though his daughters escaped the destruction of the city, they brought the evil of Sodom out with them and soon fell into deep sin (Gen. 19:30-38). The total effect of Lot's witness was ZERO.

We are not saved by works; no one ever got to heaven by adding up the good things he has done or by not doing certain bad things. Lot was saved by his faith in the coming Messiah. We can be saved by trusting in the sacrifice of Jesus Christ, the Lamb of God, who died upon the cross for us. However, Christianity means that there is a life to be lived for Christ. "Do you need to be shown, you foolish fellow, that faith without works is dead?" (James 2:20). We leave it up to God to judge how long a Christian can live the life of the flesh without losing his faith completely.

Lot's life was tragic; our lives don't have to be. Let each person first be sure of his salvation. Then, through the power of the Holy

Spirit, let every Christian fix his eyes upon Jesus instead of upon the things of the world, separate himself from the ways of the wicked, and seek to win others to faith in God through Christ. May our lives count for the Master.

BAGLEY WILL HOST AREA LUTHER LEAGUE RALLY

An area Luther League Spring Rally will be held at Bagley, Minn., in the elementary auditorium on Sunday, May 16, and will be centered around the theme, "When the roll is called up yonder—will you be there?" The event is being hosted by the Luther League of the Bagley Free Lutheran Parish. Rev. John DeBoer is the pastor. The doors will open at 3:30 p.m. for registration and the first session begins at 4 o'clock. The evening session starts at 7:30 with time for fellowship between the sessions. There will be an evening meal at 5:45.

I WILL LEAVE MY JESUS NEVER

I will leave my Jesus never
On the cross for me He died;
Love shall draw me to Him ever,
At His feet I will abide.
Of my life the light forever,
I will leave my Jesus never!

In His name I stand acquitted
While upon the earth I stay:
What I have to Him committed
He will keep until that day.
Be His service my endeavor;
I will leave my Jesus never!

Dwelling in His presence holy,
I at length shall reach the place
Where with all His saints in glory
I shall see His lovely face;
Nothing then but bliss for ever:
I will leave my Jesus never!

Not the earth with all its treasure
Could content this soul of mine;
Not alone for heavenly pleasure
Doth my thirsty spirit pine;
For its Savior yearning ever:
I will leave my Jesus never!

From that living fountain drinking,
Walking always at His side,
Christ shall lead me without sinking
Through the river's rushing tide,
With the blest to sing for ever:
I will leave my Jesus never!

—Chr. Keimann