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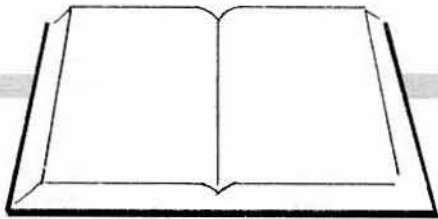
No. 17

# *LUTHERAN*

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DINNERTIME AT FAMILY BIBLE CAMP



## *According to the Word*

### PRECIOUS NAME

#### Acts 3:1-11

Perhaps reminiscing of former days when their Master walked beside them, Peter and John make their way toward the Temple at the hour of prayer. Eventful days have passed and even more eventful days are upon them. Memories of their Galilean rendezvous with the Master lingered vividly in their minds: those unforgettable days with Jesus, drinking in every word proceeding from His lips, witnessing the miracles that marked His ministry, beholding His face transfigured before them. Indelible impressions, to be sure. More recent events come to mind as well. Cruel memories of mocking, scourging, condemnation and crucifixion. For a time it had seemed as if it were all over. Then there was Easter! What a moment—when they beheld Him alive, nail-prints and all. Once again they heard the Master's voice, "Peace be unto you." Peter and John remembered well how these words of the Master had called forth new hope amidst their anxiety and gloom. How could they forget the dramatic parting on Mount Olivet, as they beheld Him ascend beyond the clouds, having given them promise of another "Comforter." Something else had happened, too. Pentecost had come, fulfilling the Master's promise of power. This enabling power of the Holy Spirit is now a reality in their lives.

Surely, Peter and John had something more than a fading memory of

past experience, fine as that had been. As we see them ascending the Temple steps that day, we cannot escape the fact that they are in touch with the Master here and now. They are not living in the past, nor depending on a Christ they once had known. Though they walked with Him in Galilee somehow they had found something even better now. They know the meaning of His indwelling presence in their lives.

The story is told of a certain pastor who having returned from a tour of the Holy Land was inclined to make repeated references to points of interest where Christ once walked, until one day a listener remarked, "I'd rather walk five minutes with Him than five days where He has been." As Peter and John climbed the Temple steps that day, the presence and the power of the living Christ was with them.

At the gate called Beautiful (so called because of its superb doors made of Corinthian bronze) their attention is drawn to a paralytic lying at the gate. For many years this poor cripple had been brought daily to this public place in order that he might have an opportunity to ask alms. Having made his appeal, how startled he must have been to hear Peter's reply, "Silver and gold have I none, but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk." Years of begging at the gate called Beautiful had brought him no closer to healing. Here

comes a man with only a name, saying, "Arise and walk." Surely this power was not in Peter, but in the Name he pleaded. In this precious name JESUS is the answer to a perishing world. Spiritual cripples are everywhere. More than silver or gold is required to lift fallen sinners to a new life in Christ, Are we in possession of the POWER—the POWER of the GOSPEL that enables us to say to spiritual paralytics, "Such as I have give I thee"?

During the Boxer Rebellion in China, troops from many nations were formed into an International Corps. While their commanders were deciding whether or not they should march on Peking, and the consensus was "No," Commander Chaffee, in charge of the American troops, came forth to say, "Gentlemen, whatever the rest of you may do, the American troops will march on Peking at nine o'clock tomorrow morning." Where did he get such confidence? That same evening he had received a cablegram from Washington which read, "March on Peking tomorrow morning. The entire nation is behind you."

Peter could confidently say to the paralytic, "Rise and walk" in the NAME OF JESUS! Christians, take courage. There is transforming power in the Name of Jesus. Let us proclaim to spiritual paralytics everywhere: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." —Jay G. Erickson

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# Association Held Third Family Camp Last Month



There were watermelon contests on Saturday afternoon in the water carnival. Lifeguard Donald Englin watches four girls struggle for one.

The third annual Family Bible Camp was held in August at Lake Geneva Bible Camp near Alexandria, Minn.

Five hundred ninety-five persons registered for the camp, in comparison to about 650 last year. They came from the midwestern states and from such faraway places as Arizona and Washington. The high school and college department was smaller than a year ago but there were more children up through the junior high bracket.

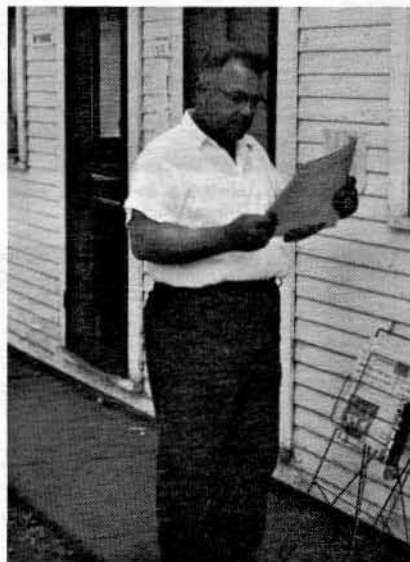
The evening speaker at the camp was Mr. Nels Pedersen, Minneapolis, Minn., an evangelist for the Lutheran Evangelistic Movement. Rev. K. C. Grundahl, Minneapolis, instructor at the Lutheran Bible Institute there, taught the Bible hour for adults, using the book of Galatians for the study. Rev. Jay G. Erickson, Radcliffe, Ia., led the youth section in their study.

Pastors who gave character studies from the Bible to the adults were Karl Stendal, Hans Tollefson, H. Albert Larson, George Soberg and H. C. Molstre. The youth had their own hour each day for character studies and were addressed by Pastors Julius Hermunslie, Hubert DeBoer, Edward Tornow, A. L. Hokonson and Ernest Langness.

An unusual feature of the camp was the Eye-O-Graphic presentation of Bible History by Miss Christine Kirkegaard of the Holyland Bible Knowledge Society in Minneapolis. She utilized a genealogical chart



Monday morning was pack-up day for those who hadn't left on Sunday.



Mr. Levine Vagle, Lake Bronson, Minn., catches up on the news outside the administration building.



Left to right, Rev. K. C. Grundahl, adult Bible teacher at camp, and Mr. Nels Pedersen, the evening evangelist.

and slide projection in her work and displayed various articles from Bible lands.

Sessions were held each weekday morning for confirmation-age children, those of the elementary grades and pre-school. Mrs. David C. Hanson, Minneapolis, was in charge of the first group and Miss Judith Wold, Thief River Falls, Minn., of the others.

Recreation and choir work were also a part of camp life. The lake was very popular during the afternoons as the camp enjoyed warm summer temperatures. A book store, supplied by the LEM, provided good Christian literature for browsing and for sale.

Rev. Fritjof Monseth, Valley City, N. Dak., served as dean of the camp. Mr. Sheldon Mortrud, Thief River Falls, was business manager and supervised the feeding of the campers.

Pastor Trygve F. Dahle, Everett, Wash., officiated at the Holy Communion service Sunday morning. At the morning worship, Rev. John P. Strand, Association president, preached the sermon. Pastor H. C. Molstre, Dalton, Minn., spoke in the afternoon. A volunteer choir from his parish, under the direction of Mr. George Melby, sang two songs. Mr. Pedersen delivered the message at the closing camp meeting that night.



Dr. Wayne Sletten, Faith, S. Dak., dressed in Palestinian garb brought along by Miss Kirkegaard of the Holyland Exhibition.

## IMPRESSIONS FROM FAMILY BIBLE CAMP

I am grateful to God that I had the opportunity to spend the week at our Family Bible Camp at Lake Geneva. It was good to be there and a blessing to listen to the singing, the Bible studies and the soul-stirring messages. It is good to know that we have a Savior who loves and keeps us, and for His promise, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9).

May we ask for wisdom to learn to trust God.

Mrs. Roy Finstad  
Portland, N. Dak.

What a week of feasting we have enjoyed, spiritually speaking! Truly we have been renewed in our faith and have been drawn closer to our Lord and Savior. The study in Galatians has been challenging to us. The Eye-O-Graphic studies have helped us know the Old Testament history better and to realize how important it really is as a foundation for further study in the Bible. The study of Bible characters has challenged us to a greater faith in Christ and taught us many les-



The canteen, always a busy place when open, was managed this year by Mr. and Mrs. John Johnson of Granite Falls, Minn.



More families stayed in tents and trailer houses at camp than in previous years.

sons as to how we can become more like our Lord.

Our 4½-year-old daughter has enjoyed her week at Bible Camp. The first day she was rather reluctant to go to class because everything was new and different, but after being in class one day she has been eager to attend every class and has come home each day joyfully telling us what she had done.

We have enjoyed swimming each day and the fellowship with new friends we have met during recreation time.

Even the long chow lines have been enjoyable because of the opportunity of meeting new friends and having fellowship with them as we waited for the good meals we knew we would have.

Each evening service held something special that we could apply to our own hearts and lives.

Before the week had barely begun we had decided that we would attend Bible Camp each year as a family. We certainly praise the Lord for this wonderful time of refreshing in His Word.

Les and Jan Galland  
Watertown, Minn.

I'd like to thank the Lord for saving me. It is wonderful to know that you will be brought into eternal life when you die. I wish and pray that God would do His wonderful work to other people as He did for me.

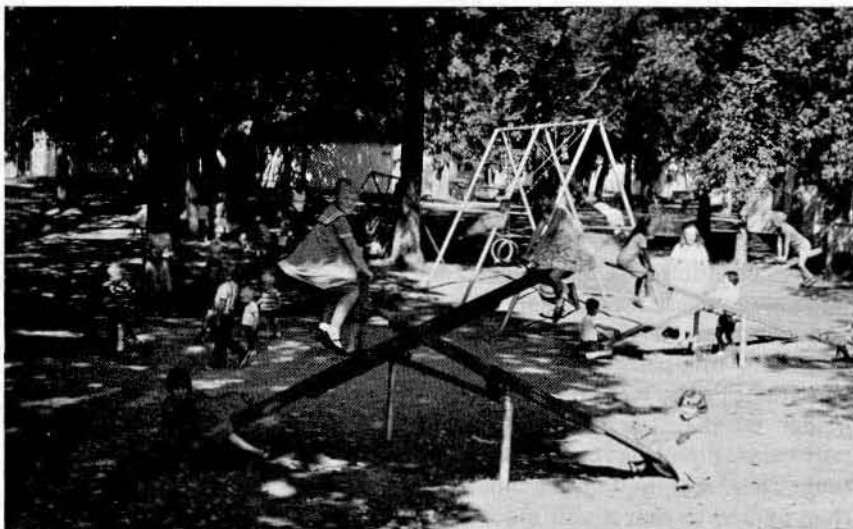
Wayne Olson  
Edinburg, N. Dak.

"Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1).

This verse came to me as we attended the Lutheran Free Bible Camp at Alexandria. Truly it was a great blessing for us to fellowship with the many Christians and meet so many of God's people. To be in a place where so many prayers are sent up each day makes one feel he is in a very good atmosphere. The word that was spoken by the different speakers was so clear and uplifting and gave us new courage to continue on the way that



Many hungry mouths to feed.



Children at play on the swings and teeter-totters at camp.

leads home and to rejoice in the salvation which we have in Jesus.

I would like to urge everyone who has not let Jesus come into his heart to let Him in now, as time is growing short. Soon He will be coming. May we all have the wedding garment and be washed in the blood of the Lamb.

Yes, I too, would like to thank God for this privilege of being at camp this week. What a blessed fellowship with His children from the east and west, the north and south, feasting on His Word. It's a little foretaste of what we shall experience some day, when we shall all meet together with Christ in

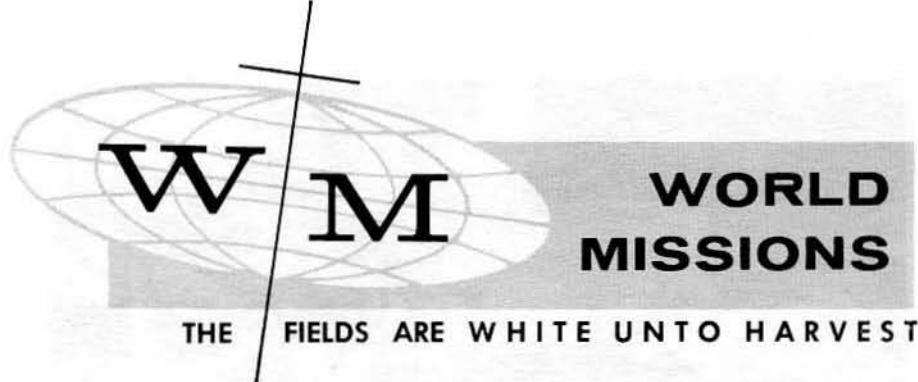
this is a wonderful place for a vacation. May God bless the Word as it is so richly sown here these days that it might bear fruit to the salvation of souls and the strengthening of His children.

Mr. and Mrs. Marshall Stolee  
Garden City, Ia.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

We thank our Lord for leading us here to Bible Camp. The entire week has been a tremendous blessing to all of us. Our hearts were blessed as we saw young people

[Continued on page 8]



our lamps in our hands. That night as I lay in my little room reading by the light of the little candle that was graciously provided me, I could not help but praise the Lord for His working in the hearts of men way out here on the frontier. Senor Marcello and his young wife Virginia were fine hosts and even apologized for the noise the rats would make at night as they ran over the ceiling.

**Pastor John H. Abel**

**"RAIN ON MY WINDOW"**

"Have no fear of them, nor be troubled, but in your hearts reverence Christ as Lord and always be prepared to make a defence to any one who calls you to account for the hope that is in you" (I Pet. 3: 14b, 15).

Recently I returned from a series of meetings in a new town about fifty miles from Campo Mourao. Its name is "Iritama." This is an Indian word meaning beehive or "the place of the working bees." Iritama usually is a beehive of activity except when raining. It ministers to a large area covered with small farms and new homesteads. We had been invited to this place by a group of Christians who were meeting together on their own without any particular direction or denomination. They met in various homes, then agreed to rent a hall together. Some were Presbyterian, some of Methodist background, and several had no church background, but all were interested in the Gospel.

The tax collector in the city is a young man in his early twenties called Marcello. He was converted a few years ago in another city where he was working at the time; shortly thereafter he married a Christian girl. Now out in this new area they had a desire to have a place where they could study God's Word with others and sing His praises. Marcello became acquainted with our Bible bookstore in downtown Campo Mourao and pleaded on several occasions for me to find time to come out to Iritama and help them. Finally, the agreed-on day came. They had rented the

local theater for my three-day series. I was invited to stay at Marcello's home.

The first night we had a small group because it rained heavily. In fact, it was with much difficulty that I arrived at all because my Jeep wagon churned up and down the muddy hills. I was indeed surprised to find that there were more than thirty adults present, among them the wife of the mayor, her unmarried daughter, the manager of the land company and his wife, who had brought along her portable organ and during previous weeks had prepared a choir for our meetings. The first night was encouraging in many ways and the second day was beautiful.

During the second day we went visiting and made plenty of announcements. We also had a half-hour program on the town's loudspeaker, using Christian records and a short message. That night we enjoyed a full house. Some stayed to seek the Lord and pray. Certainly we had cause for rejoicing as we turned homeward carrying

The next day it rained again, but the people by now had gotten the word around and even with a down-pour we had around seventy people present. The Lord gave us more souls and we could feel the reality of His presence. In the darkness and cold of such a rainy night it was marvelous how He could give a time of rejoicing within. Everyone seemed happy. This was a time they had prayed for. That night as we arrived home I took my flashlight and carefully looked under the blankets of my bed to see if I should have to route any fleas before I climbed in. But I could not help saying, "Thank You, Lord, for this open door and these open hearts. There may be rain on the board shutters which take the place of the window, and water dripping in near the nail where my clothes hang, there may be rats in the roof and at times fleas in the bed, but by Your grace there is also much joy in my and many others' hearts. We know and see that You are calling souls out of darkness into Your marvelous light."

**TREASURER'S SECOND QUARTER REPORT**

May 1—July 31, 1965

	Yearly Goal	Given to Date	2nd Quarter Income	Bal. End of Quarter
General Fund	\$29,465.62	\$16,067.42	\$11,224.37	\$ 4,468.74
Missions	\$32,000.00	\$12,208.16	\$ 4,679.68	\$ 3,374.06
Seminary	\$23,328.00	\$ 4,437.79	\$ 2,044.13	\$10,642.94
Parish Education	\$ 800.00	\$ 262.03	\$ 255.03	\$ 117.17
Youth Work	\$ 500.00	\$		
Stewardship	\$ 1,000.00	\$	\$	
	<u>\$87,093.62</u>	<u>\$32,975.40</u>	<u>\$18,203.21</u>	<u>\$ 9,665.43</u>
Praise Program proposed Goal		\$130,000.00		
Total received to July 31, 1965		\$ 46,812.83		

# Doctrine of Justification and World Lutheranism

(Continued from last time)

**Dr. Uuras Saarnivaara**

## *Rapprochement with Rome*

For about four centuries Lutherans have in general had good understanding of the basic differences between the Roman Catholic and Lutheran (Protestant) doctrines of justification. A strange and peculiar fact is that as Haikola has pointed out, modern Lutheran research has been one of the factors that has brought confusion to the matter and tended to lead Lutherans closer to the Roman doctrine. The present writer shows in his book *Luther Discovers the Gospel* (1951) how the Hollian (and under its influence, also the Lundensian) theological errors with regard to Luther's teaching of justification were mainly due to the fact that it based its interpretation on the writings and lectures of his early or pre-reformation period. The Biblical doctrine of justification opened up to Luther in his "tower experience" in 1518.\* Prior to that his understanding of justification was essentially Catholic. The Hollians and Lundensians have based their interpretation of Luther's teaching of justification on his views in his Catholic period and thus made of him a teacher of a basically Catholic doctrine. This has been one of the worst sources of confusion in Lutheran theology.

The Roman Church sent two official observers, professors Peter Blaser and Johannes Witte, to the LWF Assembly at Helsinki. They were interviewed there by a Finnish pastor, and the interview was published in *Suomen Kuvalehti* (Finland's Pictorial, No. 33, 1963). According to it, they explained that co-operation between the Church

of Rome and Protestant churches will take place both in practical and doctrinal lines. When they were asked what they thought of the fact that the Roman Church at the Council of Trent (1545-63) condemned the Lutheran doctrine of justification, they explained: "The Roman Catholic Church is of the opinion that the Lutheran churches of our time do not represent the same conception of justification as was the one (note: without mentioning the Lutheran Church or the name of Luther) on which it is said in the decretum of Trent that he who says so, let him be accursed. Thus, co-operation has no hindrances at this point."

Similar voices are also heard from other directions. Dr. Martin E. Marty, assistant professor of Church History at the Divinity School of the University of Chicago (a Lutheran), declares in his book *Church Unity and Church Mission* (Grand Rapids, Mich., 1964, p. 103), how many Roman Catholics begin to believe that there are no real doctrinal reasons why they and the Protestants should stay apart. —*Lutheran News*, May 18, 1964, p. 11)

Both sides are clearly in the process of preparation for reunion. The Hollian and Lundensian schools of Luther study have given a big contribution to this end.

## *Lutheran and Roman Doctrines*

In order that we may have a clear conception on the relationship between the Lutheran doctrine of justification and the one condemned by the *Council of Trent*, we quote the words of its *Decretum* on Justification and the definition of the *Augsburg Confession* of the Lutheran Church.

The *Council of Trent* declared:

"He who says that justifying faith is only trust in God's mercy which forgives sins for Christ's sake, and that we are justified by this faith alone: let him be accursed."

(Si quis dixerit, fidem iustificantem nihil aliud esse quam fiduciam divinae misericordiae propter Christum, vel eam fiduciam solam esse qua iustificamus: A [nathema] S [it].

—*Decretum de iustificatione*, 822.

*Augsburg Confession* declares:

(German text): "...we obtain the forgiveness of sins and become righteous before God by grace, for Christ's sake, when we believe that Christ has died for us and that for his sake the forgiveness of sins, righteousness and eternal life are bestowed upon us...."

(Latin text): "...are freely justified for Christ's sake through faith, when they believe that they are received into favor and that their sins are forgiven on account of Christ, who by his death made satisfaction for our sins. This faith God imputes for righteousness in his sight" (IV).

It is plain beyond doubt that the Council of Trent condemned the very doctrine of justification that the Lutheran Church teaches in the *Augsburg Confession*. There are seven aspects in this doctrine, as it

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\*The present writer, in his referred book, *Luther Discovers the Gospel*, comes to the conclusion that Luther's "tower experience" took place in the fall or early winter of 1518. Prof. E. Bizer, a German theologian, studies the matter in his book *Fides ex auditu* (Faith by hearing, 1957) and comes to the conclusion that it took place in the summer of 1518. Bizer is probably right.

is explained more fully in the *Apology of the Augsburg Confession*. (In the following, the Latin and Arabic numerals refer to its divisions):

1. Justification is by *grace*, without merits on the part of man. The Catholics spoke of *merits of congruity* (merits of such good works that man is able to do of himself, without grace) and of *merits of condignity* (merits of works done with the help of God's grace). In the modern Catholic Confraternity English Bible the following explanation is given to Paul's words in Rom. 3:21f ("the righteousness of God without the law is manifested . . . ; even the righteousness of God by faith of Jesus Christ unto all who believe"): "The necessary condition for obtaining the infusion of this divine gift [of the sanctifying grace that makes man holy and righteous] . . . is a practical faith which through the love of God effects the observance of the commandments and the performance of other good works." This strange "reasoning in circle" means: The infusion of the divine sanctifying grace makes man holy and able to love and do good—but this love and good works in obedience is a necessary condition of the justifying grace. It was against this sort of unbiblical and impossible teaching of obedience and good works as condition of justification that the Lutheran confessions emphasize the truth that justification takes place by *grace*.

2. Justification is for *Christ's sake*. "...the promise of the forgiveness of sins and justification was given because of Christ. He was given for us to make satisfaction for the sins of the world and has been appointed as the mediator and propitiator" (IV, 40). "The merits of Christ are the price, because there must be a certain propitiation for our sins" (IV, 53). This excludes all merits and worthiness on our part.

3. Justification is by *means*, or *through the Gospel-word*. In Luke 24:47 Christ commands that re-

pentance and forgiveness of sins should be preached in his name. The preaching of repentance means that people are shown their sinfulness and lost condition through the law. "By its accusations, the preaching of repentance terrifies our consciences with real and serious fears." "...the Gospel proclaims the righteousness of faith in Christ . . . . When we are oppressed by sin and death, the promise offers to us freely reconciliation for Christ's sake" (IV, 62, 43f). "... justification takes place through the Word, as Paul says (Rom. 1:16). The Gospel is the power of God unto salvation . . ." (IV, 67).

4. Justification takes place by or *through the faith* which receives the forgiveness and justification promised in the Gospel. "Since we obtain justification through a free promise, . . . we can accept this promise only by faith . . . this personal faith obtains the forgiveness of sins and justifies us . . . . The faith that justifies . . . is no mere historical knowledge, but the firm acceptance of God's offer promising forgiveness of sins and justification . . . to have faith means to want and to accept the promised offer of forgiveness of sins and justification" (IV, 43-45, 48). "For if justification takes place only through the Word, and the Word is received only through faith, then . . . faith justifies" (IV, 67).

5. Justification means the *non-imputation or non-reckoning of sins as guilt* or forgiveness of sins and *imputation or reckoning righteousness for Christ's sake and adoption to the standing of a child of God*. Renewal and new obedience belong to salvation, but not to justification. "Faith alone justifies because we receive the forgiveness of sins and the Holy Spirit by faith alone. The reconciled are accounted (reckoned, imputed) righteous and children of God, not on account of their own purity, but by mercy for Christ's sake, if they grasp this mercy by faith" (IV, 86). "To be justified here does not mean that a wicked man is made righteous

but that he is pronounced righteous in a forensic way . . ." "This is how Scripture uses the word faith, as this statement of Paul shows, 'Being justified by faith, we have peace with God' (Rom. 5:1). In this passage 'justify' is used in a judicial way to mean 'to absolve a guilty man and pronounce him righteous,' and to do so on account of someone else's righteousness, namely, Christ's . . . in this passage our righteousness is the imputation of someone else's righteousness . . . . Because the righteousness of Christ is given to us through faith, therefore faith is righteousness in us by imputation, . . . for Christ's sake . . ." (IV, 252, 305-307).

[To be continued]

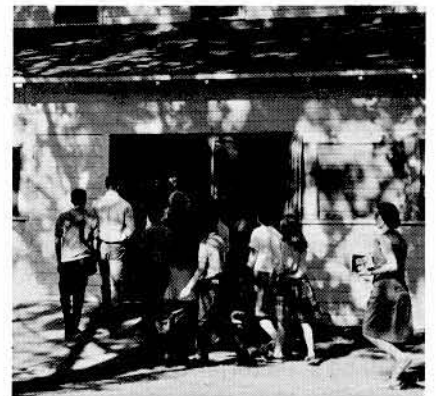
## Impressions

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coming forward to claim Jesus as Savior. We can sense the Holy Spirit working and it is a thrill to meet so many Christians of like mind. We are reminded of that Scripture verse in Malachi 3:16, "They that feared the Lord spake often one to another: and the Lord hearkened and heard it."

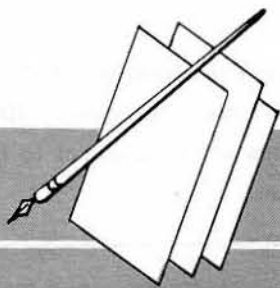
The fellowship here has been a foretaste of glory and we thank the Lord for the new friends we have made. It is our prayer that each soul will go home closer to God after having had a "season of refreshing." We have received countless blessings, for which we thank and praise our Savior.

Bob and Sue Uppenkamp  
Beloit, Wis.



Youth campers entering the tabernacle for the Eye-O-Graphic Bible study.





## EDITORIALS

### A GOODLY FELLOWSHIP

We heard someone at Family Bible Camp say that it was a foretaste of heaven for him to be there and experience the fellowship and blessings which were present. Well, heaven will be much, much better even than our family camp, but the camp did provide fine Christian fellowship as the testimonies to be found elsewhere in this issue declare. It is obvious that a good number who came delighted in that and got encouragement for everyday living back home.

Once again we marvelled at the willingness of so many to aid in the work of keeping a community of several hundred provided for. Work loads are lightened when many willing hands join together.

Attendance came close to matching that of last year, a remarkable fact in view of the harvest situation in much of the church right at that time. There were more children up to junior high age than before, but there was a drop in teen-age and young adult attendance and there appeared to be fewer adults than last year. We may be wrong on the latter score.

Since we all should be interested in constructive criticism, we pass on this concern voiced by one man involved in supervising the youth section of the camp. He felt that the camp is not truly a "family" camp because so many teen-agers attend without their parents. Be that as it may, this individual suggested that at future camps congregations provide an adult companion for every so many youth. Do not gather from this that anything so very wrong occurred at Family Camp, for that isn't the case. But it is a suggestion from a concerned person toward a greater sense of responsibility in the whole camp family.

It was good to note a considerable number of friends from outside the Association at the camp. Even though little or no mention was made of this fact during the week, we hope that they felt a real welcome in our midst.

The Family Camp enjoyed good, warm-hearted teaching and preaching. There was food for the soul a-plenty. Decisions were made for Christ. Christian lives were strengthened. We thank God for His great blessings.

### ARE WE FAIR TO CONFIRMATION?

The confirmation vows have been a conundrum to

many people for ages. Many have wrestled with the rightness of facing ten, twenty, thirty young people of approximately the same age with the vows and expecting that from each member there will be an earnest and honest pledge of undying commitment to Jesus. The reason for this perplexity is to be seen in the report of the youth director of a major Lutheran synod that his church loses 50% of its confirmands to active church life within four years of confirmation.

This is not written to be any complete exposition on confirmation. But we write out of our own contention with this matter and our observation of youth at Bible camps and conventions. Mr. Robert Lee's very fine discussion of assurance (July 27, 1965), on the youth page of the *Ambassador* also prompts what we say now.

The charge is made that many young people are not sincere on their confirmation day. This is a difficult judgment to make by those who cannot see the heart. But we often say that because in a good number of young people there doesn't seem to be any evidence of Christian life or growth afterward.

And so we attack confirmation vows, warn against building a false security on them and often use them as a whipping-boy.

Now, as we have seen many times, too, young people have come forward in one way or another at camps and conventions to "receive Christ." They have been prayed with, they have been "converted." And don't forget, those "decisions" involve everything to be found in the confirmation vows.

In some instances the decision of one night appears to have been lost by the next day, in other cases, in two or three weeks. And it took more nerve, more denial of self to step out of an audience or in some way to stand apart from the group than it did to stand with a class on confirmation day and do what nearly everyone took for granted—take the vows.

The point is this, are we fair in our criticism of the confirmation vows when we find insincerity or something in these other answers to calls for decision, when we permit some youth to be "saved" time after time, and yet do not criticize these attempts to bring lives into the kingdom?

All of this does not mean that we should quit placing opportunities for commitment (awakening in the baptized child kept in his covenant; conversion in the one who has fallen from it) before our young people, either in confirmation procedure or "altar calls." No, we are to continue to do these. There are four precautions to be taken, however: (1) We must recognize that every person is a unique individual. He must have his "meeting with God." We must help him toward that, yet realizing that we cannot accompany him into the Holy of Holies. (2) We must not bring about his moment of truth by artificial means, for then it will be abortive, but must move with the Spirit of God (this is easier said than done).

(3) We must carefully show what salvation is and upon what it is based. (4) We must follow up each decision of awakening or conversion, and the person who has had the experience must be willing to grow beyond his crisis point.

To know Christ—this is the most important thing in the world. God give us wisdom to proclaim Him rightly and to use each means at our disposal to invite others to Him wisely.

### EVANGELIST ERICKSON TO SPEAK IN WILLMAR

The Free Lutheran Mission Church located on 5th and Minnesota in Willmar, Minn., will sponsor a series of evangelistic meetings with Evangelist Joseph Erickson bringing the messages from God's Word.

The services begin on Tuesday evening, September 28, at 8:00 p.m., and continue through the week, each evening at 8:00 p.m. On Sunday, October 3, the times are 10:30 a.m. and 8:00 p.m.

We extend a hearty invitation to all to come and hear the Gospel which is the power of God unto salvation for all who believe.

Morris Eggen, Pastor

### A STATEMENT ON THE PROPOSED BIBLE SCHOOL

The Board of Trustees of the schools of the Association of Free Lutheran Congregations regrets to announce that plans for beginning a Bible school, an institution completely independent of the seminary, this fall have been given up.

No qualified dean to head the school has yet been found and the Board did not think it wise to proceed without such a leader.

The search for competent, evangelical staff for such a school is continuing and there is every intention of opening our Bible school in the fall of 1966.

The Board invites prayer on behalf of its efforts and suggestions

as to personnel for the Bible school. The Board of Trustees  
Raynard Huglen, Secretary

### PERSONALITIES

Rev. Albert Hautamaki, Ishpeming, Mich., has been received into the Association on a fellowship basis and has accepted a call from Calvary Lutheran Church, Everett, Wash. He will begin his work there in later September.

Pastor A. L. Hokonson, Faith, S. Dak., has received commendation from South Dakota governor, Nils Boe, for his poem "South Dakota (Land of God)," published in *The Lutheran Ambassador*, Aug. 24. The poem is in the Governor's files in Pierre.

small to say for the wonderful response to our plea to help build the chapel. For one thing, all the givers can hardly be reached. But I am sure that all gave as unto the Lord and His blessings flow richly to all of us.

Twelve from our church just returned from a great week at the California Lutheran Bible School Camp. It was a good camp. Many blessings came to us to share and to enrich our lives.

Now may the God of peace be with you and all our dear co-workers in Christ Jesus.

Thank you sincerely,

Rev. L. C. Dynneson



Some of the items of business transacted at the Annual Meeting of the WMF—

An offering of \$1,744.00 was given to the Nogales Mission to help in the building of a chapel.

The decision carried to assist financially in the establishing of a Parish Education Secretary position. (\$500 of the amount voted has been paid.)

A new slate of officers was elected: president, Mrs. Herbert Presteng; vice president, Mrs. Wm.

Farrier; secretary, Mrs. Harry Molstre; treasurer, Mrs. R. M. Konsterlie. (All contributions to the work of the WMF should now be sent to the new treasurer—

Mrs. R. M. Konsterlie, Treasurer Women's Missionary Federation Rt. 1, Willmar, Minn. 56201)

P. O. Box 1211  
Nogales, Ariz.

Dear Women of the WMF,

A mere "thank you" seems so

### CORRECTION

The article "Witnessing" on the Women for Christ page of the June 15 issue of *The Lutheran Ambassador* was written by Mrs. Reuben Gundersen, Strandquist, Minn., not of Buxton, N. Dak.



All roads lead to Fargo on the weekend of September 25 and 26 for the DISTRICT INSTRUCTORS' TRAINING SESSIONS.

A course completely new from last year has been planned.

Dr. Iver Olson will lead sessions on LUTHERAN DOCTRINE for the entire group, and a filmstrip entitled THE TEACHER will be shown in assembly. Group sessions for those who teach pre-school through sixth grade are entitled: "TEACHING TIPS," "MUSIC IN SUNDAY SCHOOL," and "WORSHIP HELPS." There will also be instruction for those who teach confirmation-age young people, high school students, and adults.

We are asking that each district send a six-person team; team members will be divided into the following groups:

1. Pre-school and Kindergarten
2. Grades one, two, and three
3. Grades four, five, and six
4. Confirmation age
5. High School and Adult
6. Doctrine (a pastor)

Those attending the sessions in Fargo will be given helps so that they may return to their respective districts to present a workshop this fall.

The Committee on Parish Education is making arrangements for housing and meals, and will pay the expenses of each participant up to \$5.00 per team member. Should a congregation desire that more of its teachers attend, it would be responsible for any expense involved.

A program such as this can be successful only if it is undergirded with much prayer. May we ask that you join us in praying for guidance for those who instruct? Please pray that the Lord will supply team members, and that the entire program will be used to glorify the Lord.

Sessions will begin at 9 o'clock each morning. All who attend are expected to be present on Sunday morning as well as for all the other sessions.

Rooms may be reserved in advance at the Powers Hotel, Fargo, if you so desire, at the following rates:

Plain room . . . . .	\$3.00 single	\$4.50 double
Half baths . . . . .	4.25	6.50
Showers . . . . .	5.25	7.25
Tub baths . . . . .	5.50	7.50
Twin beds (with bath)		9.50



# Opportunity in New York

Roger Ose

## PART II

*(This is the second in a series of two articles on the organization and work of an inner-city congregation in New York City.)*

### SUNDAY SCHOOL

THE Church of the Abiding Presence in the Bronx, New York, was started as a small Sunday school. Pupils were brought by car from the Bronx River and Bronx-dale Housing Projects to the Bronx Lutheran Church some distance away. As the number of pupils increased, Pastor Sonnack organized bus transportation from the housing areas to Bronx Lutheran.

As the Sunday school continued to grow, many people thought that a congregation should be organized in the immediate vicinity of the big housing projects. A large vacant lot was purchased in 1955 as a future church site. The two-story brick home adjacent to the church lot was purchased in 1957 to serve as a parsonage, church office, and temporary place for Sunday school and worship services. Every available room in the home was used for classes, but we urgently needed a larger building.

Then the Board of Home Missions of the Lutheran Free Church granted a generous loan to the congregation and an education unit was built on the vacant lot near the two-story home. Classroom space was adequate for a few years, but gradually the Sunday school enrollment began to swell.

In order to accommodate the pupils who came this past year, the kindergarten through sixth grade pupils met at 9:30 a.m., and grades

seven through twelve met at 12:30 following the worship service. Classes were held in the Fullilove parsonage, the church office, and in the basement and first floor of the new education unit. Over 250 young people attend our Sunday school classes now.

Even though our classes are overcrowded, the enrollment continues to grow. We are now making plans to provide additional rooms for our Sunday school. Eventually we hope to include many more of the thousands of children in our community in our Christian education program. The opportunity for witnessing is seemingly unlimited.

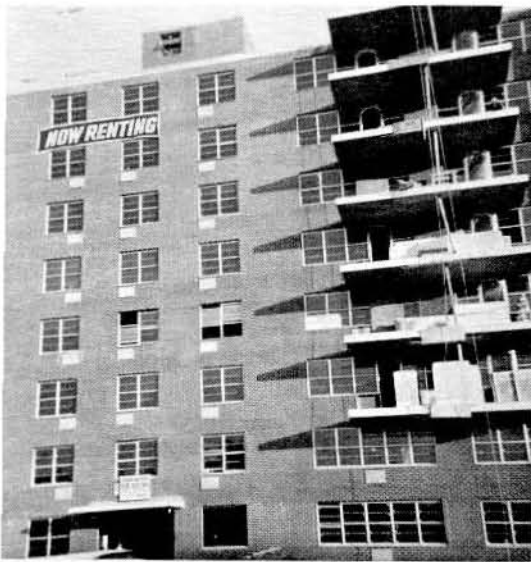
### MEN'S CHORUS

The first Sunday we worshiped with our people in the Church of the Abiding Presence, I felt strange sitting among so many dark faces. Possibly I was a bit suspicious of the Negroes. I had rarely associated with them before I came to New York.

However, as the men's chorus sang an anthem for the worship service that Sunday, I forgot about our differences. I heard a group of men singing to the glory of God as though they really meant it. Our Lord had given a song to His children, and their lives were changed.

Almost two years have passed since I heard the men's chorus for the first time. I can still remember the strong bond of Christian fellowship I sensed as I heard them sing the great hymns of the Church that Sunday.

One of the choir members is a dock worker. Another runs an elevator in a hotel. Still others work with steel or textiles or in restaurants. These men unite their voices



More Apartments Going Up



Miss Murray to India



Roger Ose and 9th Grade Class

on Sunday morning and lead our congregational singing in a very worshipful setting.

#### MISSIONARY EILEEN MURRAY

Eileen Murray was born of Christian parents in the West Indies. She came to know Jesus as her Savior while she was in her teens. As she sought God's guidance in her life work, she sensed a call to work overseas.

Miss Murray came to New York in order to receive a college education. After she completed the work for her B.S. degree, she enrolled at Biblical Seminary in New York to take courses in inductive Bible study and Christian education. She was awarded the degree of Master of Religious Education at Biblical Seminary in 1963. Since then she has been working faithfully in our church teaching Sunday school and Bible classes.

On Sunday morning, May 16, 1965, Miss Murray was commissioned for work in India by members of our Board of Deacons, Pastor Harry Fullilove, and Pastor Kline, the Assistant to the District President. She is now in India serving as the principal of a Lutheran girls' school in Andhra Province.

The commissioning service was a moving experience for our people. As the pastors and laymen placed their hands on Miss Murray's head at the altar, they not only commissioned her for work in India, but they promised the faithful prayers and support of our entire congregation. We realized that each of us is called to serve our Lord in our particular callings just as Miss Murray was commissioned for missionary work in India. More than 175 members and friends attended the service.

A congregation that began as a small Sunday school not many years ago is now sending a member to India.

#### OPPORTUNITY IN THE INNER CITY

The inner city is usually thought of as the area of a large metropoli-

tan city where thousands of families live in rather crowded and often poorly kept homes. The community may have been a prosperous area at one time. However, gradually the middle-income people move to the suburbs and they sell their homes at a sacrifice to anybody who will buy—usually to people of minority groups.

A big city housing committee may decide to clear up the area by tearing down the homes and building huge apartment buildings. The apartments are then leased to low-income families. As many as 6,000 people may move into the apartments constructed on one big city block. The opportunities for Christian service in an inner-city community are unlimited.

#### DIFFICULTIES IN THE INNER CITY

Organizing a church in the inner city is expensive. Usually the people living in the low-rent apartments are not able to afford better housing elsewhere. Families are sometimes large. If the parents have difficulty paying rent and feeding their children, they probably will not be able to give generously to the church.

Several church groups move from the inner city to the suburbs when the members move there. As a result, the middle-income families are conspicuously absent in churches in these heavily concentrated population areas. Some of the leading Protestant church bodies have tended to neglect the inner city and a significant factor seems to be the tremendous cost involved in maintaining a church program in the inner city.

For example, the Church of the Abiding Presence was started because of the vision of many people and a generous loan from the Board of Home Missions of the Lutheran Free Church. Our congregation was dependent upon help from the Board of Home Missions until this year. We are now self-supporting.

Another factor that tends to make inner-city work difficult is

that inner-city work is pioneer work. Sunday school teachers may need to be trained for months in some of the fundamental teachings of the Bible. Many of our members have had no previous church affiliation before joining our fellowship. The pastor and the church leaders need to be patient in helping new members assume responsibilities in the church program. Patterns of faithful stewardship take years to develop.

Usually the church work in the inner city involves ministering to people of nationalities other than Norwegian or Swedish. Sometimes it appears that Christians refuse to admit any responsibility for a person with dark skin unless the dark person is located at a safe distance across an ocean. Whenever a white congregation is called to open its doors to a minority group, some of the paying members respond with a loud "NO." Negroes are sometimes unwelcome in groups that profess to be the Church of Jesus Christ on earth.

#### STARTING INNER-CITY WORK

Pray that our Lord will help us to catch a vision of the tremendous needs and opportunities in the inner cities of our large Metropolitan areas.

Plan very carefully what funds are available for inner-city work. By mortgaging your present church building, you may be able to raise several thousand dollars to help start an inner-city congregation. Some Lutheran churches in the Midwest have helped start new congregations through this mortgage sharing plan.

Proceed with caution. Work through a cooperative Lutheran agency in determining where and when to begin work in the inner city. Advice from a city housing committee will also be helpful in determining the heavily concentrated population areas. Work with rather than in competition with other Protestant groups in the inner city. Needless competition and du-

[Continued on page 16]

# Letters

## TO THE EDITOR

I have read all the articles on the English Bible versions written by Prof. Saarnivaara and Pastor Hugen which appeared in recent issues of *The Lutheran Ambassador*. I have checked all the main passages cited in the controversy and made an intensive research and study of texts involved and compared the readings and translations of at least 15 different versions, including English, German and Norwegian made by Christians and Jews.

With regard to many of the passages in question I have spent over 60 years in using them in arguments and discussions with Jews in attempting to win them to a saving knowledge of the Lord Jesus as their Messiah.

There are about 500 passages in the Old Testament which are applied to the Messiah and Messianic times by the ancient Rabbis. Dr. Alfred Edersheim has collected 456 of such passages. Not all the passages so designated are considered Messianic by Christians, and not all the passages that Christians consider Messianic are thus considered by Jews. For instance, Genesis 3:15, Psalm 2:7, Psalm 110:1, Isaiah chapter 53 are considered Messianic by ancient Jews, but not Psalm 2:15 or Isaiah 7:14.

Dr. Saarnivaara says, "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 criticism seriously." He then goes on to eulogize Dr. Allan Mac Rae and claims that his criticisms must be taken seriously.

I am afraid that Dr. Mac Rae belongs to those "who have not taken pains to compare the RSV with the

original texts" when he charges "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." This charge is preposterous, unjust and untrue.

Nearly all the Old Testament quotations in the New Testament are from the Greek Septuagint version (LXX) and not the original Hebrew and this alone accounts for the difference in the two texts.

The translation of Isaiah 52:15 in the RSV is correct according to the Hebrew and the Greek. The LXX has it as: "Thus shall many nations wonder at him." The Elberfelder German Bible has translated it: "viele nationen in staunen setzen." In the Miniatur German Bible it is: "viele Voelker aufspringen machen." And the Norwegian Bible has translated it as: "Af Forundring" or "startle" as in RSV.

The difference between the RSV translation of Isaiah 7:14 in the Old Testament and the translation of the same text as quoted in Matthew 1:23 in the New Testament is a pure or perfect example of the correctness, at least in this instance, of the RSV translators. In one case it is from the Hebrew text, and in the other from the Greek LXX. The RSV does not introduce any conflict here, but the difference consists of the fact that Isaiah wrote in Hebrew and Matthew did not quote from the Hebrew text but from the Greek LXX translation.

The Hebrew word *almah* is used by Isaiah and means a girl, maiden or marriagable young woman.

The Hebrew word *bethulah*, which means a virgin or an unmarried maiden, is not used by Isaiah in 7:14. The same word can be used of a widow whose marriage was never consummated as in Joel 1:8.

The Greek word for *almah* is not *parthenos* as used in the LXX for Isaiah 7:14 but *neanis*, and it should be noted that this word is used in the Greek of Exodus 2:8 and

Psalm 68:26.

Dr. Saarnivaara says that "Mac Rae notes 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." But the fact is that the translators should not have used *parthenos* and to be consistent with the translation of other passages should have used the word *neanis*, and which they did use elsewhere when translating *almah*.

Dr. Saarnivaara says: "The same word is used of Rebekah." But this is not quite correct. In Genesis 24:14 the word *naarah*, a girl or maiden, is used. In Genesis 24:16 the word *naarah* and *bethulah*, a virgin, are used, and in Genesis 24:43 *almah*, young woman, is used. The same word *almah* is used in Exodus 2:8 and in the LXX is translated *neanis*, young woman.

The LXX is a poor translation, was not inspired by God as was the original Hebrew and was never accepted by the Jews of Palestine. Its only authority was among the rationalist Jews of Greece and Egypt and later among Gentile Christians who knew no Hebrew. The LXX was considered so faulty a work that three later Greek translations were made to offset its inaccuracies.

Another couple of observations I should like to make is that when the Jewish Mission of the Church of England translated the Book of Common Prayer of the Anglican Church into Hebrew in 1817 they did not use the word *almah*, young woman of Isaiah 7:14, for "virgin" in the Apostles' and Nicene creeds but *bethulah*. On the other hand when Dr. Franz Delitzsch translated the New Testament into Hebrew in 1877 he did not use the word *bethulah* for *parthenos* in Matthew 1:23 but reverted to the original Hebrew *almah* of Isaiah 7:14. This was also done by Drs. Salkinson and Ginsburg when they issued their Hebrew New Testament in 1886.

Much has been made of the alle-

[Continued on page 16]

# CHURCH-WORLD NEWS

## LUTHERANS EXCEED 9,000,000 IN UNITED STATES AND CANADA

New York—(NLC) Membership in North American Lutheran Churches exceeded 9,000,000 adults and children by the end of 1964, an annual statistical summary issued here by the National Lutheran Council shows.

According to the summary, year-end reports by Lutheran bodies indicated a total of 9,002,969 baptized members. The figure represents 8,707,273 members in the United States and 295,696 members in affiliated groups in Canada.

The figures were compiled by Miss Helen M. Knubel, secretary for research and statistics in the NLC Division of Public Relations.

Last year's total represents a gain of 132,248 members over the 8,870,721 reported the previous year, an increase of 1.4 percent. Breakdowns of the growth showed 127,002 new members in this country and 5,246 in Canada.

Comprising the third largest Protestant denominational grouping in America, the Lutheran Churches are exceeded in numbers only by the Baptists and Methodists.

The summary of the NLC is based on statistics covering ten Lutheran church bodies—five of which recorded gain, four with no reported change, and one which suffered a loss in membership.

Distributed among the 18,538 Lutheran congregations in the United States and Canada, last year's 132,248-member gain in baptized membership marks an average increase of 7.1 new members per local church.

Confirmed or adult membership rose by 108,103 to a new total of 6,001,105. The 1.8 percent gain indicated an average accession of 5.8 adult members per congregation in 1964.

The largest of the Lutheran bodies is the Lutheran Church in

America with 3,253,091 members, a net increase of 25,934 or 0.8 percent, over 1963 statistics.

For the 20th consecutive year, the highest numerical increase was made by the Lutheran Church-Missouri Synod—the second largest Lutheran body—as it accounted for 45.8 percent of all the new members reported.

Last year, Missouri Synod's baptized membership rose to 2,744,574 through an increase of 60,698 members. The rate of growth, 2.2 percent, was the greatest among major bodies for the seventh consecutive year.

The third largest of the ten bodies, the American Lutheran

Church, climbed to 2,587,204 after recording a 42,587-member gain. Compared with 1963 figures, the membership increased by 1.6 percent.

The Wisconsin Evangelical Lutheran Synod, fourth in size, reported an increase of 3,626 members which brought its total membership to 358,466. The gain amounted to approximately 1 percent.

The Church of the Lutheran Confession, which was organized in 1961, reported a gain of 403 members or 4.9 percent, increasing its total to 8,655.

The most recent statistics available showed the Evangelical Lu-

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theran Synod with 14,608 members, the Synod of Evangelical Lutheran Churches with 20,464 members, the Apostolic Lutheran Church with 7,203 members, and the Church of the Lutheran Brethren with 8,204 members.

The Eielsen Synod, whose last reported census placed its membership at 1,500 some eight years ago, estimated its membership at about 500.

## Opportunity in New York

[Continued from page 13]

plication in one community surely cannot be the Lord's will if hundreds of other areas are neglected. Go into areas where other church groups have not ventured.

Possibly the members of the Association of Free Lutheran Congregations will catch a vision of the tremendous opportunities for service in the inner cities of New York, Chicago, Los Angeles or Minneapolis. May our Lord give us a vision of the work waiting to be done. May we respond as Isaiah did, "Here I am! Send me" (Isa. 6:8).

## Letters to the Editor

[Continued from page 14]

gation that in the place of the archaic language of the KJV the RSV and NEB have in some few cases introduced American or English slang into their translations. This may be so, but no one will argue, I believe, that it was not a good thing or an improvement to change the obsolete and offensive language of the KJV in such passages as below for those of the RSV. I Kings 14: 10, 16: 11, 21: 21; II Kings 9: 8, 18: 27; I Samuel 25: 22, 34; Isaiah 36: 12.

Elias Newman  
Minneapolis, Minn.

(For 16 years Director of the Twin Cities' stations of the Zion Society for Israel and former teacher of the Jewish Mission course at the Lutheran Bible Institute, Minneapolis, Minn.)

The articles in favor of the King James Version were carefully written. I also appreciated the articles for and against the Revised Standard Version.

Your policy of allowing discussion on both sides of a question is excellent. In keeping with your policy, you should now present a series of articles on the errors in the King James Version.

Roger Ose  
Flushing, N. Y.

Editor's Note: We do not feel that any continuation of a discussion of Bible versions at this time is advisable. At the same time, we hope that our readers will make further study on their own into the various versions available. We have two such in mind as our own project in coming months.

Reader Ose's use of the word "errors" does not imply error in doctrine. That translators through the ages have differed in their belief of how certain words should be translated is an obvious fact. And their work has been dependent upon the sources available to them at the time in which they worked.

But as we have pointed out before, the glory is that the message of salvation through Jesus Christ is unmistakable and clear in all the recognized versions. The truth is couched in somewhat different words, yes, but the meaning is avoidable only to those who will not believe.

As an example, we give John 1:12 in the following versions:

*King James Version*: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

*Revised Standard Version*: "But to all who received him, who believed in his name, he gave power to become children of God."

*New English Bible*: "But to all who did receive him, to those who have yielded him their allegiance, he gave the right to become children of God."

*The New Testament in the Lan-*

*guage of Today* (Beck): "But to all who welcomed Him, who believe in His name, He gave the power to become God's children."

*New American Standard Bible*: "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name."

*American Standard Version*: "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name."

*Moffatt's New Testament*: "On those who have accepted him, he has conferred the right of being children of God, that is, on those who believe in his name."

*Weymouth's New Testament*: "But to all who have received Him—that is, to those who trust in His name—He has given the privilege of becoming children of God."

*English Revision of 1881*: The same as that of the *American Standard Version*.

*The 20th Century New Testament*: "But to all who did he gave the right to become children of God—To those who believe in him."

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