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Vol. 6

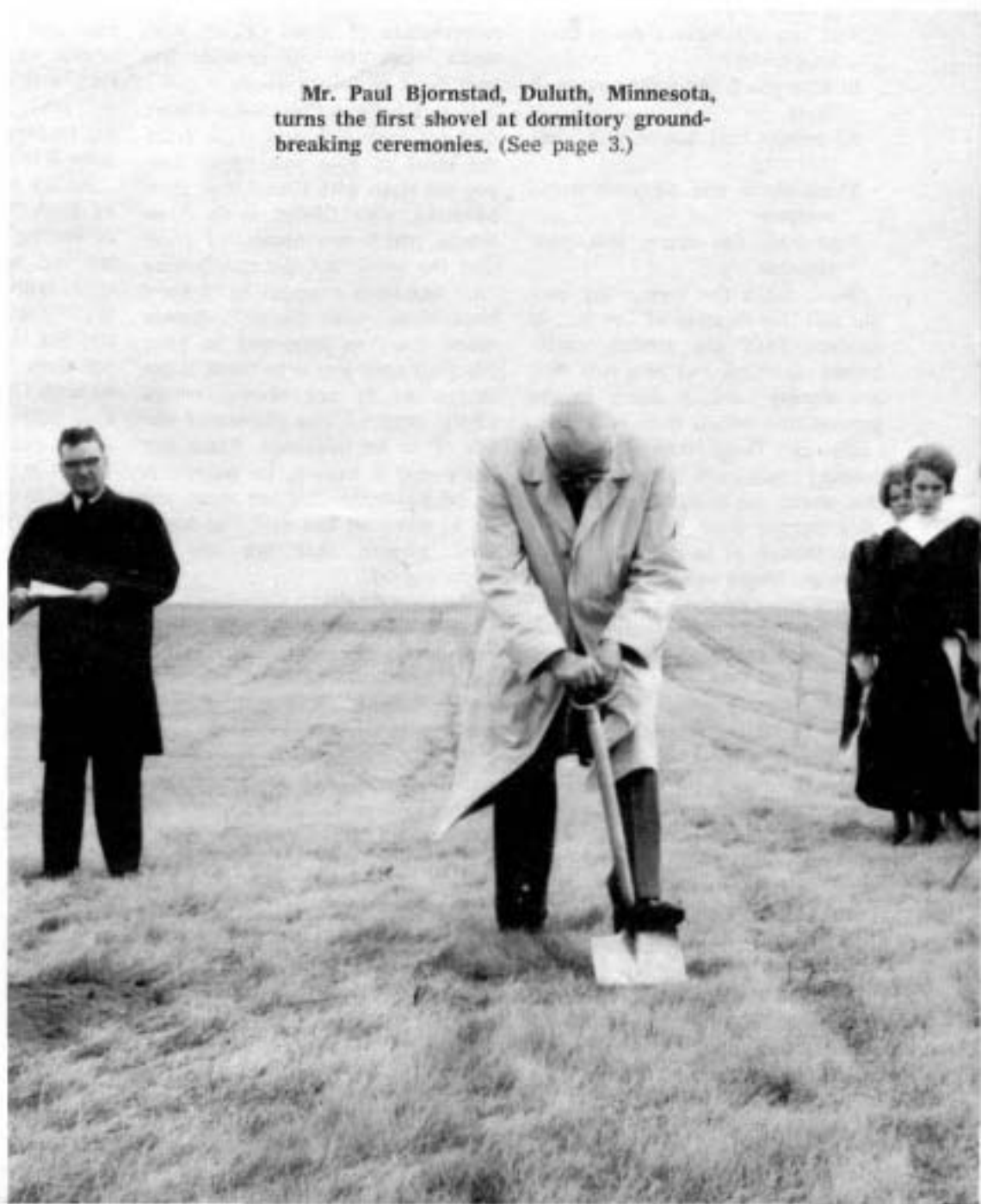
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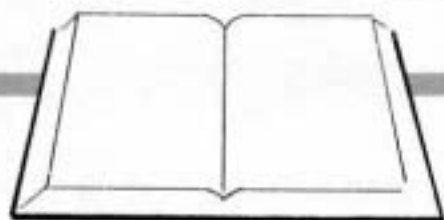
No. 8

LUTHERAN

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Mr. Paul Bjornstad, Duluth, Minnesota, turns the first shovel at dormitory ground-breaking ceremonies. (See page 3.)





According to the Word

LOOK UP AND LIVE!

Col. 3:1-4

Halford Luccock has given us a rather humorous poem with a very serious lesson about life:

If your nose is close to the
grindstone rough,
And you will hold it down there
long enough,
In time you'll say there's no such
thing
As brooks that babble and birds
that sing.
These three will all your world
compose:
Just you, the stone, and your
old nose.

Well, that's the way many people still live in spite of the fact of Easter. They are strictly earth-bound creatures and as a rule they are always looking down to the ground into which they will eventually go. Their lives are always pointed downward to the things of this world, the things on hand; and they pursue them with a passion, even though at last they must let them go. May I ask you, dear reader, are you like that, too? We have just celebrated the blessed Easter holy day. Do you know what it means? As you read the verses in Colossians Paul is giving us his vision of Easter and which should be yours and mine, too. Surely this presents to us a different point of view, not the downward look but rather the upward look. Easter is the only good reason for the upward look. Actually, this is what

Paul is saying to us: look up and live! You are not really living unless you are looking up to Him who suffered and died on Good Friday for your sins and rose from the dead for your justification. Paul urges us to look up and live because he believes the fact of the resurrection of Jesus Christ. And that's what lifts our eyes to the high level of things above.

If you believe that Jesus Christ died for your sins and arose from the dead to give you hope, then you are risen with Him. "If ye then be risen with Christ, seek those things which are above." I trust that the word "if," the questioning "if," has been changed to "I have been risen with Christ." Surely when this has happened in your life your only aim is to "seek those things which are above, where Christ sitteth." The pattern of our life is to be heavenly. Since our life's goal is heaven, its pursuit is to be heavenly. But we must not be as someone has said, "so heavenly minded that we are no earthly good."

Paul insists that a Christian must have a heaven-centered view of life in order to manifest and communicate Christ effectively to others in his daily walk. Jesus said, "Lay up for yourselves treasures in heaven." This command is repeated in our text and also explained. The Living Letters has it this way: "Let heaven fill your thoughts; don't spend your time worrying about things down here." This should be

an habitual matter with you, as a born-again child of God, to seek the things related to heaven. What are some of the things related to heaven? I am sure you know, but let me remind you. Go to church whenever possible and seek the fellowship of heaven-bound saints; read and meditate upon the Word of God which is the "lamp unto our feet, and a light unto our path"; and pray, talk to Him who is willing to listen to every problem and solve it for us.

As we are identified with Christ by faith "in Him," God views us as having died to the penalty of sin and having been made alive again with everlasting resurrection life. "You should have as little desire for this world as a dead person does. Your real life is in heaven with Christ and God." And then Paul adds, "And when Christ who is our real life comes back again, then you will shine with him, and share in all his glories" (Living Letters). This is the goal and destiny of the Christian. This is the "living hope" of the Christian "to which he has been born again by the resurrection of Jesus Christ from the dead." This is the ultimate of Christian experience, "to share in all his glories."

Dear reader, do you have that upward look? If not, "look unto Jesus, the author and finisher of our faith" and live unto Him who has said, "Because I live, ye shall live also."

Albert Hautamaki

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Groundbreaking Service Held for Dormitory



Rev. John P. Strand



Tim Skramstad



Dr. Iver Olson



Assembled Friends

Groundbreaking ceremonies for the dormitory at Association Lutheran Bible School were held on Wednesday, March 27.

Rev. John P. Strand, Association president and acting dean of the Bible School, presided and led the devotions. The choir sang two anthems, "Come, Thou Almighty King" and "Praise to the Lord, the Almighty." Choir members wore their newly-acquired robes. Mr. Donald Rodvold is the conductor.

Participating in the groundbreaking were Mr. Paul Bjornstad, Duluth, Minn., and Mr. William Kangas, Minneapolis, Minn., as laymen; Rev. Julius Hermuns-lie, Spicer, Minn., chairman of the Co-ordinating Committee; Prof. George Soberg, Minneapolis, chair-

man of the Association School's Board; Dr. Iver Olson, dean of Free Lutheran Seminary; Mr. Duane Dickey, Minneapolis, the building contractor; and Mr. Tim Skramstad, Valley City, N. Dak., president of the Bible School student body. Each spoke briefly and turned one shovel of sod.

The dormitory is expected to be completed by August 15. It will house 115 students eventually, but for the immediate future will also be utilized for classroom space. The project will cost at least \$300,000 when fully finished and furnished.

It was recently announced that Rev. Richard Snipstead, Ferndale, Wash., will become the first full-time dean of the two-year-old school on August 1.



Prof. George Soberg



Rev. Julius Hermuns-lie



Mr. Duane Dickey



William Kangas



SCHOOL NEWS

Association Lutheran Bible School



Pastor Strand, teacher and dean of the school, talks to Yedda Gattel, our student from Brazil.



Joint chapel with the seminarians each Wednesday morning is very rewarding.



Prayer meetings each evening are an important inspiration for the students.

BIBLE SCHOOL LIFE

School life at ALBS is always filled with activity. Devotions start each morning, with classes until noon. Our main textbook is the Bible, with classes in Old Testament, Luke, Acts, Philippians, Corinthians, Missions, Sects and Cults, Parish Work, Personal Evangelism, Speech, etc. The courses are designed to prepare us for Christian life and each class is an opportunity to "study to show ourselves approved unto God."

The school day is never complete without prayer meeting. As the students realize the power and blessings of prayer in their own lives, it becomes a precious part of the day.

Much hard work is put into choir practice led by Mr. Don Rodvold. But the effort is well worth the opportunities to sing and witness of our Lord and Savior.

Wednesday morning chapel services together with the seminarians is an inspiration to the students.

Activities are always being planned at ALBS. A

big day for the students was March 2 when the Bible School put on a youth rally for young people of the area. True blessings were received then and when the choir and other groups went out to sing and give testimonies in other churches. This was all topped by the ten-day spring choir tour (we'll report on that in detail later).

Many of the students are self-supporting as afternoons are open for work. Most of the boys are employed at Carlson Millwork and the girls at Prudential Insurance, Colonial Acres Nursing Home and the Hopkins House.

This and much more is involved in school life at ALBS. To each student it is a special time of living in Christ and studying God's Word in the fellowship of other Christian young people; a treasured time of preparing to live for Christ and to be His ambassadors. "So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God" (II Cor. 5:20).

—Diane K. Rasmussen, reporter



The classroom scene at ALBS



Some of the students put on a play at a youth rally on March 2



A carload of boys are off to work



Often students gather around the piano to sing



Seminary and Bible school students appreciate fellowship over morning coffee.



The students enjoy choir practice in class and on Tuesday nights

The girls raid the kitchen for supper after work



The annual staff hard at work

The Boys' Quartet; Terry Olson, Ralph Peterson, Steve Berg, Louie Falk



Every day the students eagerly wait for Marion Hellekson to bring a letter from home.

HOW MANY TIMES?

Mrs. Robert Rieth, Kirkland, Wash.

Jerry stared out into the rain. It wasn't a summer rain but the cold depressing fall rain that seems to last forever. He was beginning to warm up since he had gotten out of those wet clothes and changed his shoes. The warmth didn't penetrate his mood. "I saw Tony today," Jerry began to explain to his wife. "He was sitting on the curb near the bus stop. His thin jacket was soaked but he seemed unaware of the cold. I asked him if we could walk somewhere together and without saying a word he got up and fell in beside me." Jerry lapsed into a reminiscent silence.

He walked into the darkening living room and sat in a straight chair by the rain-streaked window and in silence he relived the past hour.

"Where's Bill?" He had begun.

"Out somewhere with the older boys," Tony said.

"Cold?" Tony just kicked at a stone with his wet and worn shoe. "Why don't you go home, Tony?" I dared to ask, and then I wished I hadn't. He looked at me with those reproachful eyes, eyes that always seemed far too old to belong to a 13-year-old kid. I thought for a minute that he was going to get angry and run, but he hung his head again and answered.

"I can't. Door's locked."

He didn't need to say more because the situation became all too clear to me. His folks were out celebrating and would come back only when they were ready or the money gone. How I wanted to help Tony and Bill but they wouldn't accept any of my offers of real help. We walked a long time without saying much but the silence wasn't comfortable. The rain made small noises on the leaves and buildings and our footsteps were

soft and rhythmic. We finally met Bill coming back from his gang of boys and without a word Tony left me and turned the corner with Bill.

* * *

A week later Jerry saw them again. Tony talked busily to the cashier while Bill, unnoticed, filled his pockets with pairs of bright stretch socks at the counter. "Oh," thought Jerry. "Now what are they getting into?" He pulled out his billfold and walked to the cashier. "I'd like to pay for four pairs of those socks." He put his hand on Tony's shoulder and pointed with the other to Bill who was still holding a pair. Quickly the transaction was completed. Outside the store Jerry talked to the boys but they listened only momentarily before slinking off with smirks spread across their faces.

Again Jerry saw them. This time they were running from the sound of splintering glass and the angry yell of a woman's voice. Grimly Jerry approached the woman at the same time pulling his wallet from his back pocket.

* * *

"I've invited the Jarvis kids to our church for the Christmas potluck supper tonight," Jerry called to Marge, who was packing the basket in the kitchen. "Could you put a couple extra plates in?"

"You what?" asked Marge surprised. "I may as well get used to you, I guess. I'll put the plates in but I doubt if they will really come."

Jerry walked into the kitchen, poured a cup of coffee and went to the cupboard for the sugar. He watched as Marge wrapped the fragrant Christmas bread.

"I like kids as well as you do, Jerry," his wife said. "You know that. But these kids just don't care. How many times are you going to rescue them from trouble? Why,

your name is being laughed at in our community. You were the one who vouched for them over that streetlight-breaking prank, and it was you who spoke to the principal when they were about to be kicked out of school for—I don't even know for what!" Marge shook her head. "How many times are you going to let them make a fool out of you?"

"It won't make any difference what you say, Marge. You know I can't forget them. Ever since I found them choking in that room from that leaky gas line and their parents both out drunk someplace. I feel that they are almost my responsibility."

Jerry stopped the car outside the run-down apartment building and honked. Nothing happened. He got out and walked quickly to the door, rang and waited. Inside Jerry heard muffled sounds of giggling and scoffing. Slowly the door opened and he saw Bill, dirty and half dressed in the dim light. "Are you ready to go to the supper, Bill?" Jerry tried to sound cheerful. He could see that they were in a cantankerous mood and were going to be difficult tonight.

"Ready-O, Daddy-O," Bill mouthed. Jerry followed the brothers to the car. They slouched into the back seat muttering something about how they wouldn't be going except they heard there was going to be lots of food.

During the last hymn Jerry looked about for the boys to see if they heard the stirring testimonies around the fireplace but his heart fell as he examined the group of faces only to discover theirs missing.

* * *

Time passed. Again and again Jerry tried to help them. Sometimes it was money, sometimes ref-

(Continued on page 14)

WOMEN for Christ

MY SHARE

Mrs. L. K. Prescott
Shevlin, Minnesota

Recently the question was raised here, "When have I done my share in our church? What IS my share?" We so often hear someone say, "I have done this and that in our church, so I have done my share." Or, "I have served as janitor so many years." "I have taught Sunday school for these many years." Have those many years been enough, so that I have done my share? I wonder—have I EVER done my share?

Suppose Jesus had said, "I walked the road to Calvary, carried my cross, was spit at, made fun of, and died on the cross for you—I have done my share—now you look out for yourself." Where would I be then? Where would you be then? Could we ever get along without Jesus' hand of care, guidance, and protection?

There are a few faithful members, thank God for them, that year after year, don't count the effort it takes, but do their work in the church without complaint; Sunday after Sunday they are in their places. Sometimes they are criticized for this, but they are the ones who keep the church going. There are far too many who just don't care whether there is a church or not. They fail to realize the church is the focal point of carrying out the work of God's kingdom on earth.

This reminds me of my father-

in-law who for sixty years was janitor in his church, furnished the wood for the stove, and faithfully every Sunday sat in the same pew during services. He did not read English. His little grandson sat beside him and found the hymns for him. He could not sing them, but he followed along and got what he could out of this different language. At his funeral the pastor said sadly, "His place is empty—yes, it is empty." He never received any money or consideration for his work, nor did he want any.

And I often think of my father who served five and six congregations in one call, and drove with a team and buggy the forty-five miles to a group of congregations. I never heard him complain; I never heard him say, "I have done my share." Now, with high-powered cars and smooth roads, what do we hear?

Would it not be heart-warming to go to church again and hear in reverence the Spirit-filled message of the beauty of heaven, the glory in store for the faithful followers of Christ, the peace of soul, and the joy of being a Christian! How we also long to see sinners moved (by the Holy Spirit through the sermon) to tears, and then to true repentance and salvation in Jesus.

In I John 2:6, we read, "He that saith he abideth in him ought himself also so to walk, even as he walked."

"I gave, I gave my life for thee,
What hast thou given for Me?"

HENRY BOYUM PASSES



Henry Boyum, 81, a prominent farmer of Battle Lake, Minn., passed away Nov. 11, 1967, and was buried from First Lutheran Church there Nov. 15. At the time of his death, he was a member of the American Lutheran Church, but during his lifetime he was active in the former Lutheran Free Church, both local and national, being for years a member of the Oak Grove Lutheran High School Corporation.

Mr. Boyum was very interested in our AFLC, and when able we could see him attending our week-end services at our Family Bible Camp at Alexandria and also was seen at some of our first Annual Conferences. He read *The Lutheran Ambassador* and took interest in all our programs. Mr. Boyum and his wife, Elline, often drove to Henning, Minn., and worshipped with our Association group there and at times in our Dalton Parish churches. Our Association lost a dear friend in Mr. Boyum. Blessed be his memory. —Corr.





Luther League Activities

Edited by Jane Thompson

A STUDENT'S PRAYER

Lord, thanks for the headache that's throbbing in my head just now. You know what kind of a day it's been and you know how I feel. Yet, it's a good reminder that you've given me the ability to work hard. Help me to use it and also thanks for the remedies you've enabled us to develop for the headache.

Thanks for my tired feet... I've complained too many times only to run into my friend in a wheelchair traveling across campus with a cheery smile on her face.

Thanks for my back that aches when I get up at 8:00 a.m. for my lit class. Others would be thrilled if they had the strength to get out of bed.

Thanks for the stack of books that awaits me before tomorrow's tests. I know there are thousands waiting to own even one book while my paperbacks no longer fit on my shelves. There are those who wait for someone to teach them to read while I try to read my lit assignment between noon lunch and my one o'clock class.

Thanks for that extra hour of sleep today even though I had to explain to my prof why I missed class.

Thanks for roommates who fix beef stroganoff and have it waiting for me when I come home ready for some food and a nap.

Thanks for a hot shower that wakes me up when I have hours to go before I sleep.

Thanks for the compliment on my news story. You know how my ego needs a boost sometimes. But thanks, too, for those upper crust students who don't remember who I am. It reminds me how really insignificant I am.

Thanks for this exhilarated feeling—I don't even know what it's from. Could it be the fact that I'm done with classes for the day, I'm getting away from the enclosure of campus, I'm going shopping, I've got some money to spend and I'm going home this weekend? It's coming in clearer all the time that the little things in life are Your most precious gifts to me.

Thanks for the words I read last night, that I "find my rest only in Thee." Boy, what a restless time I have when I lean on myself or on those around me.

Lord, is this pain in the pit of my stomach an indication of unreleased tension and faulty trust in Your power and Your will for me? That's the something that's hard to admit to friends and family. I've got reservations about the future... help thou, Lord, mine unbelief.

Thanks for the talks You're allowing me to have with my friend from another country. You know how hard it will be to gain her trust and how hard it is for me to be selfless, to love, to care. Lord, help her to see You in me, that I won't be just another of those "lying Americans."

Thanks for the indigestion I feel after I've eaten too much Italian spaghetti, reminding me that when I'm gluttonous, two-thirds of the world has little to eat.

Thanks for the sick feeling I sometimes have when I'm really scared You're going to make me say something that will commit me as one of Yours. It reminds me how weak and puny I am without You.

Thanks for the bright sunshine today that's melting the snow. Thanks for the little rivulets that I can't avoid stepping in, reminding me that though I'm using my independence to decide not to wear boots, I still get my feet wet. Help me to get my feet wet in becoming involved with others. Show me I don't always need my boots on for protection so others don't see what I'm really like.

Thanks, Lord, for life that means something... help me to realize that that something is only possible through You, Amen.

WHERE THY GOLDEN BELLS DO RING

tune:

Gott Sei Dank Durch Alle Welt

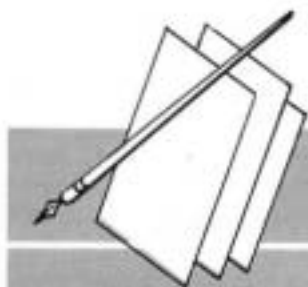
In Thy everloving arms,
'Neath Thy everlasting wings,
I now lay my soul to rest
Where Thy golden bells do ring.

Thou hast bought me with Thy blood,
To Thy rugged cross I cling.
It has led me to Thy land
Where Thy golden bells do ring.

I have fought a goodly fight,
The scars of battle I bring
For Thee to heal with Thy love
Where Thy golden bells do ring.

Come, my Lord, and take my hand—
I can hear Thy angels sing!
Unafraid I cross with Thee
Where Thy golden bells do ring.

—Marlene Moline
in memory of Nina Beach



EDITORIALS

CATEGORIES

We read with interest two recent categorizations, one of Protestants by a Roman Catholic scholar, the other, of Lutherans by a Lutheran campus pastor.

The Rev. Robert Campbell was reported in *Twin Circle* to have listed world Protestants under five headings: Fundamentalists, New Evangelicals, Confessionals, Liberals and Radicals. The categories are good ones although there can be some overlapping. For instance, Episcopal Bishop James Pike, actually from a Confessional church, is picked as representative of the Liberal group.

Lutherans, of course, are in the Confessional group. That is, they are a denomination having its doctrinal beliefs clearly set forth in historic confessional statements, i.e., the Augsburg Confession, etc.

At the same time, some Lutherans like to be known as fundamentalists in the sense that they hold to certain unmoveable "fundamentals" of the faith, but avoiding the abuses of a narrowness which refuses to permit an honest critical study of the Scriptures. And some Lutherans wish to be known as evangelicals in the sense that they place great stress on the preaching of the Gospel (the *evangel*) to individuals within as well as without the congregations because each person must make sure of his own relationship to the Savior, Jesus Christ. Thus it is that we have always liked the name "evangelical Lutheran Church."

But "confessional" is our correct designation in the categories listed by the Dominican priest and we ought to be proud of that. We have a fixed, Bible-based doctrine.

That is not to say that all Lutherans are as alike as peas in a pod. The other categorization we referred to shows that. In *Lutheran Forum*, March, 1968, the Rev. Win Mott, himself a Lutheran, as we said, makes a tongue-in-cheek survey of Lutherans in America today. He sorts them out in this way: orthodox ("book" and "high churchmen"), professional middle Lutheran ("doctrinal middle" and "church middle"), and the pietistic Lutherans.

The Association of Free Lutheran Congregations is filed under the pietistic Lutherans together with the Lutheran Evangelistic Movement, the Lutheran Brethren Synod, the Finnish Apostolic Lutherans and

the Hauge Lutheran Inner Mission Federation.

Pastor Mott's system places the Lutherans Alert people (an American Lutheran Church protest group) among the "book orthodox" while the ALC herself is in the "church-middle" category.

Very few within the Association will object to being classified as "pietistic" Lutherans. That is, in fact, a badge of distinction. At the same time, we don't accept Mr. Mott's general description of such Lutherans, but it must be admitted that he was writing with tongue-in-cheek. But aside from that, misrepresentation is a thorn in the flesh that Lutheran pietists have to learn to live with.

It should be noted that hardly any two people will give exactly the same definition for any category mentioned in this editorial, but we venture this one for pietistic Lutherans: those who refuse to accept *adiaphora* (practices and attitudes neither commended nor forbidden by name in Scripture) as matters of indifference for the individual Christian.

All in all, the two articles were interesting reading and thought-provoking. It is good sometimes to see where we fit into the ecclesiastical scheme of things, and where others place us.

GO TO COLLEGE

A student at our Bible School stated in his testimony in *The Lutheran Ambassador* last time that he was going to attend four years of college after a year at Bible school before entering the seminary to study for the ministry. That expression of intent seems a wise and mature one. We say that for two reasons.

First, with more people getting at least some higher education today and many getting college degrees, ministers should not lag behind others. Bible school training is good but it in no way approaches a liberal arts education. Education in itself saves no one, as we know, but in the midst of the tremendous fund of knowledge in the world, it is advisable to spend four years beyond high school getting acquainted with as much as possible.

A second reason for securing a college education looms as increasingly important for the potential seminary student. It is the opportunity to be a Christian witness in one of the most exciting and strategic places in the world, the college campus. What a setting for living the Christ-life and for bearing testimony to spiritual values!

We do not mean that the campus, secular or "Christian," is an easy place in which to live the Christian life. It may be very difficult, but the Lord needs His witnesses there where so many young people are struggling with the issues of life and are choosing the philosophies that will guide their paths. There is no place as challenging today to the Christian as the college campus!

It would even seem worth it for our church to subsidize the higher education of her young men planning on the ministry just for the sake of getting this

Christian witness out among college students. This isn't saying that it is only pre-seminary students who will be active Christians on the campuses, but they ought to be among the best and it seems wrong to withhold them from or reduce their time at the schools of higher learning.

Certainly we believe that a Christian is to live his faith now, where he is. If God calls him into the ministry, well and good. He will be most effective in that vocation. But let him move carefully toward that goal, never forgetting that as he prepares he also serves and witnesses.

Some of us are past our college days. We hope that others of you will seize the opportunity to witness to the student community as bona fide members of that community. For if this student generation is largely lost to Christ, as it seems to be, the future leadership of our country will draw society further away from Christian principles.

Therefore, while it is possible to enter our seminary with less than a college education at present, we strongly urge our pre-seminary students to go to college, to get the education it can offer and to be a Christian witness in a setting one will never duplicate again in life.

MARTIN LUTHER KING, JR.

The assassination of Dr. Martin Luther King, Jr., was a tragic event, saddening the hearts of all Americans who love freedom.

For a long time the people of Dr. King were slaves in the United States. Even after emancipation from


slavery the Negro people suffered many curtailments in their actions and associations not imposed upon the white man. Yet today, these people are the objects of subtle and veiled injustices hampering their pursuit of liberty and happiness. Unfortunately, some of these subtle pressures will long have to be endured by them until men's hearts are changed, even though laws may seek to guarantee full equality.

Martin Luther King, Jr., in that inexplicable manner of history rose from obscurity to become the leader of the Negro movement toward full civil rights in America. Accused of pushing the issue too hard, he could always reply, "Why wait longer?", especially when it was evident that corrective action was only forthcoming as a result of a continual pressing forward. And he carried on his work in the context of non-violence.

Dr. King did his work bravely. He lived always in the shadow of death, but his cause was just and he had no fear. Let men of good will take up with renewed effort the task of rooting out prejudice, ill will and injustice. These foes should no longer be allowed to thrive and prosper in a land dedicated to the truth that all men are created equal.

At the Annual Conference of 1963, the young Association of Free Lutheran Congregations passed this resolution: "Aware of the struggle of the Negro people of the United States for equal opportunity, the Association of Free Lutheran Congregations joins in prayer and work with all men of good will, toward the day when equal opportunity for all American citizens will not only be the law of the land, but reality."

To this purpose, let us commit ourselves anew.



NEWS

of the Churches

ISHPEMING, MICHIGAN

Onni Jarvinen, Kenneth Pentti, Kenneth Williams and Pastor Albert Hautamaki of Ishpeming have been assisting Redeemer Lutheran Church in Ontonogan, Mich., while the parish awaits its first pastor, student Jerome Nikunen, who will be ordained in June. Mr. Nikunen does visit the parish twice a month at present.

Hope Lutheran at Ishpeming has

a weekly radio broadcast now on station WCKD, 970 kc., 1:00 to 1:30 p.m., every Sunday. The program began on April 7.

GREENBUSH, MINNESOTA

Parish Good Friday services were held at the Greenbush School Auditorium with Pastor Trygve Dahle, Spicer, Minn., as speaker. A parish choir under the direction of Mrs. C. Jenson furnished the special music. There were also solo and duet num-

bers. The Greenbush parish is served by Pastor Orville Olson, assisted by Mr. Burton Rygh.

FERNDALE, WASHINGTON

The new church in Ferndale will possibly be started yet this spring. The congregation was to vote earlier this month on whether to change the name of the congregation from First Lutheran to Triumph Lutheran. First Lutheran and Golgotha Lutheran joined together recently to make a new congregation. The Rev. Snipstead is the pastor.

McVILLE, NORTH DAKOTA

Dedication services for the new church in McVillage, New Luther Valley Lutheran, will be held on Sunday, April 28, 2:30 p.m. Ernest J. Langness is the pastor.

- a. Did God fight for His people as He promised in Ex. 14:14?
21. What effect do you think this incident should have had on the Israelites as to their faith in God?

CONCLUSION

After Moses and the Children of Israel crossed the Red Sea they did not take the shortest route back to Palestine. God willed to take them by the way of the long route through the wilderness.

While traveling through the wilderness, God took care of their every need. He rained manna from heaven, gave them water from a rock, helped them overcome their enemies.

At Mount Sinai, He gave them the Ten Commandments, which were to be their law. He helped them to establish a government and to organize as a nation.

He commanded them to build a tabernacle through which He would speak to His people, and they were to worship Him.

God was close to His people, and revealed Himself to them in their every need. Their faith in God should have grown stronger. They should have realized the love, protection and guidance that they had in Him. And yet when it came time for them to enter the Promised Land their faith was weak. They feared those who possessed the land even though God told them that He was going to give the land to them. Because of their weak faith, and lack of courage to take the land God was giving them, they wandered in the wilderness for 40 years.

They finally entered and conquered the land under the leadership of Joshua. Also under Joshua the land was divided between the twelve tribes. Each tribe had its own government, but in time of war God would raise up a judge who would lead the people through the crisis. There were eight such judges.

Our next lesson is on Samuel who was the last one of these judges.



MAY, 1968

OLD TESTAMENT BIBLE HISTORY QUESTIONS

Lesson Five

INTRODUCTION

It is now about 2,665 years after Adam, or about 1,000 years after the flood. God's people had grown from a family to a nation. However, they were not in their own land, and they were a slave people held in bondage. Not only was their bondage physical but also spiritual. In their enslavement God was almost forgotten. These people had only a vague recollection of how they happened to be in Egypt, and how God had been with Abraham, Isaac, Jacob and Joseph. The faith of these forefathers of theirs had little effect on them. Their faith (in the words of Jesus) was like a bruised reed or a smoking flax. It had to be nursed back to a live flame.

God's purpose for them at this time was twofold:

One, God would establish these people as a nation that would be recognized the world over as His people.

Two, He would rekindle their faith. He would again reveal Himself to them, as He had done to their forefathers. He would be their God. Then at a later time, at the right time, His Son would be born through this nation.

This nation was very weak. They had no power or strength to overcome the bondage or enslavement they were in. But God would be their strength. He would deliver them. He would fight their battles for them. In order for God to accomplish His purpose, He called forth a man—a man of His own choosing, named Moses.

At first Moses felt very adequate as a leader and savior for his people, but he soon realized that in himself he could do nothing and fled for his life.

He now became quite unwilling to lead God's people. It took some persuasion on the part of God to get Moses to take this responsibility.

It was when Moses became inadequate in himself (and not overconfident, depending on his own ability) that God could use Moses.

Moses was an old man (80 years old) before God had him humbled and schooled so that He could use him in the great task of leading His people out of bondage.

MOSES

(Exodus chapters 2, 3, 4, 7, 8, 10, 11, 12)

1. In what way do you think that the name "Moses" could have been an inspiration to Moses throughout his life?
2. What came to God from His people? (Ex. 2:23)
3. What did God ask Moses to do?
 - a. Was Moses willing?

4. What promise did God make to Moses? (Ex. 4:12)
5. What was the first thing that Moses and Aaron did after God called Moses? (Ex. 4:29-31)
6. What was the response of the people of Israel to God's plan of deliverance for them? (Ex. 4:31)
7. What was God's purpose in sending plagues to King Pharaoh and the Egyptians?
8. What order did God give the children of Israel in order that they might escape the last plague? (Ex. 12:7 and 12:13)
9. Under whose blood are we to find refuge from eternal death? (Rom. 5:9; Eph. 1:7; Col. 1:14; Heb. 9:12 and 13:12; Rev. 1:5)
10. What command did Pharaoh give to Moses? (Ex. 12:31-32)
11. What indication is there in Ex. 12:32 that Pharaoh was on the verge of repentance?
 - a. Did Pharaoh repent?
12. How did the Egyptians now react to the Israelites? (Ex. 12:33)
 - a. At this point, was it difficult for the Israelites to gain their freedom?
 - b. Who was responsible for making the way of escape so easy for the Israelites?
13. How long had the people of Israel lived in Egypt? (Ex. 12:40)
14. What did the Israelites do when they saw Pharaoh's army coming? (Ex. 14:11-12)
15. What did Moses tell the Israelites to do? (Ex. 14:13)
16. What was God going to do for the Israelites according to Ex. 14:14?
17. What did God tell Moses to tell the people to do?
18. What did God tell Moses to do? (Ex. 14:16)
19. In what way were the Egyptians discouraged as they pursued the Israelites? (Ex. 14:25, RSV)
20. What happened to the Egyptian army?

Letters

TO THE EDITOR

USE THE WORD "FREE"

The Bethania Congregation, a member of the Newfolden Free Lutheran Parish of Newfolden, Minnesota, at its annual meeting, unanimously adopted a resolution requesting that the name of the Association's Seminary and Bible School contain the word "free." In other words, the name of the Seminary should read Association Free Lutheran Theological Seminary; and the name of the Bible School should read Association Free Lutheran Bible School.

In our Fundamental Principles, we stress Free congregations, and in our National organization, we are the Association of Free Lutheran Congregations. Now, why should there be objections to the use of the word "free" in the name of our Seminary and Bible School? Are there not those outside of our Association who desire the same freedom that we experience? Let us show our colors! We thank God for His mercies and blessings on our organization, and for the freedom which is ours.

Therefore, we definitely feel justified in urging individuals, as well as congregations, to prayerfully consider our resolution—namely, that the word "free" be given a place in the title name of our Seminary and Bible School.

—Henry Engelsrud, Secretary
Bethania Lutheran Congregation

The spring Northern Minnesota District Luther League rally will be held at Our Savior's Lutheran Church, Thief River Falls, Minn., Melvin Walla, pastor, on April 27 and 28. Guest speaker will be Evangelist Arthur Johnson, Willmar, Minn.

The Old Testament Vs. Evolution

PART II

Pastor Gerald F. Mundfrom
Pukwana, S. Dak.

If we are to believe, as the evolutionists claim, that man developed quite naturally and slowly from a cell or something much less than what he is today, we would also need to believe this world to be millions and even billions of years old, as the evolutionists also claim. It would take this long for man to so develop.

Besides the evidence in Genesis 1 and 2 that refutes the evolutionist claim on this, we also have a definite time-line which goes through almost the whole Old Testament, and within a few hundred years from the time of Christ's birth.

The period of time in the Old Testament can be divided into six major time periods. These time periods follow one after the other and give us the complete time-line with no periods of time unaccounted for. Also, within each major period son follows father, one king follows another, etc. Again there are no time periods unaccounted for within each major time period.

The first period is from Adam to Noah—a period of 1656 years. By adding the generations together as stated in Genesis 5, we come up with the figure of 1656 years.

The second period is from Noah to Abraham—a period of 292 years. The third period is from Abraham to Jacob entering into Egypt—a period of 290 years. There are Bible verses to substantiate these figures. (I refer you to the time-line in the back of my Old Testament Bible Study.)

The fourth major period is a period of 910 years from Jacob entering Egypt to the beginning of the building of Solomon's temple. Two Bible verses, Exodus 12:40 and I Kings 6:1, would cause us to know that this period was 910 years.

The fifth period is the period of the Kings—418 years. This period is somewhat more difficult to trace

than the previous periods.

The last period, a period of 601 years, takes us to the birth of Christ. The Bible is not too exact on the years of this period, but it does give us some estimates and prophecies that help us to determine the length of this time. However, more so, we have history which is quite reliable at this point. It seems that when man begins to keep track of time and measure the years, God lets him take over. Contrary to what would seem natural, the Bible is more exact in the earlier periods of time than the later ones.

The approximate number of years, as I have been able to add them up, come to 4167 years. I don't claim this figure to be absolutely correct, but it can't be far off because there are no periods of time unaccounted for.

We also have evidence in the New Testament. Matthew 1:17 tells us that there are 42 generations from Adam to Christ. Some generations are longer than others. They were especially long prior to the flood. The generation between Noah and Shem is the longest one—a period of 500 years. A generation is the time from the birth of the father to the birth of that son through which the time-line or lineage is to travel. Often it was the first-born son, but not always.

This makes the world only about 6,000 years old. We have been led to think in terms of millions and billions of years by the evolutionist, so much so that 6,000 years seems like far too short a time for this world of ours to have existed.

However, 6,000 years is a long, long time. Our country is not yet 200 years old. It is not quite 350 years since the Pilgrim fathers landed at Plymouth Rock. Think of the inventions, the changes in landscape, roads and cities that have developed in that time. If we use this as a measuring stick for time, we will be able to imagine all of time to fit into a period of approximately 6,000 years.

DORMITORY LOAN PROGRAM

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This is to acknowledge receipt of \$ _____
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By _____
Agent

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THE ASSOCIATION OF FREE
LUTHERAN CONGREGATIONS

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Treasurer

No. DL 302

DORMITORY LOAN PROGRAM AGREEMENT

Some members of the Association and other friends of the work are able to invest money in the dormitory building program on a loan basis. Interest rates are 6% and 7%, depending on the type of loan. Anyone interested in participating in this program should also contact the Association treasurer.



ONE GRAND FELLOWSHIP CERTIFICATE

This certificate is given to all who contribute \$1,000 to the Praise Program of the AFLC over a period of three years. These funds are used for the erection of the dormitory at Association Lutheran Bible School in Minneapolis. Persons interested in joining One Grand Fellowship should contact the Association treasurer.

(Continued from page 6)

erences, sometimes a word of counsel. And once Bill even seemed to respond. It was after a basketball game that some boys were showing off with their cars. There was an accident and Bill was one of those hurt. Night after night Jerry sat at the hospital bed and prayed. As Bill became conscious for longer periods of time Jerry talked. He told Bill about a new life, a life of hope and love. "You don't need to spend your whole life in misery and hatred, Bill. All your sins have been paid for and your account is clean if you will just turn your life over to Jesus." And wrapped in bandages Bill listened.

Finally Bill said, "Keep praying for me—but I'm not ready yet." Then he turned his head.

Jerry prayed and he counseled, but Bill recovered too quickly from his wounds and returned to his scoffing ways, even making fun of Jerry to his friends.

* * *

By now we would be ready to abandon the effort to help these boys, but let's not judge too hastily. God made us, fed us, clothed us, cared for us, rescued us. Yet we turned away from Him. "How long will these people provoke me? How long will it be ere they believe me, for all the signs which I have shewed among them?" God said (Num. 14:11).

When we are in trouble or sick or sorrowing, then we turn to Him for help. But when our wounds heal, as did Bill's, then we turn against God—or perhaps we say, "Not yet," and then forget Him.

But God still loves us and tries to help us. What love! What patience! God even sacrificed what was closest to Him. He sent His only Son, humbled, in the form of a baby, to live and suffer on earth. Jesus suffered. He died. What great unending love!

What shall the end of this story be?

"The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

God forbid it.

CHURCH-WORLD NEWS

DR. FRY RE-ELECTED HEAD OF LUTHERAN WORLD RELIEF

New York (LC) — Dr. Franklin Clark Fry of New York, president of the Lutheran Church in America, was re-elected president of Lutheran World Relief during a meeting of the agency's board of directors in mid-March.

Dr. Fry was one of the founders of the overseas material aid agency and has served as its president since it was formed in 1945.

Renamed secretary was the Rev. Edwin A. Nerger, pastor of St. Paul's Lutheran Church in Fort Wayne, Ind., and former chairman of the Lutheran Church-Missouri Synod Board of World Relief.

Also re-elected was Dr. Paul C. Empe of New York, general secretary of the USA National Committee of the Lutheran World Federation, as treasurer.

Since its creation, it has shipped more than one and a quarter billion pounds of food, clothing, medicine, and other supplies, valued at \$193,000,000, to 45 countries throughout the world.

"BIBLE AND CONFESSION" GROUP FORMS IN GERMANY

Sittensen, Germany (LWF) — Formation of a "Church Association on Bible and Confession in Germany" was announced here at the close of a five-day meeting of some 200 German and Scandinavian theologians.

Participants in the gathering, which was called for all "who consciously take their stand on the basis of the Bible and the Lutheran Confession," included Swedish Lutheran Bishop Bo Giertz of Gothenburg.

Unanimously accepted at the meeting was a "Word to Congregations" document which called for presentation of "a clear word against the false doctrine which

today penetrates the congregations."

It was stressed that "grounds of Christian belief that cannot be renounced are God's deed of salvation, the fact that Christ became man, His expiatory death and the resurrection of His body."

Modern biblical research, the message stated, includes "many presumed results of so-called historical critics of the Holy Scriptures... based on thoughts that are in themselves doubtful."

FOUR LUTHERAN OBSERVERS ATTEND CONSULTATION ON CHURCH UNION

Dayton, Ohio (LC) — Four observer-consultants from the Lutheran Council in the USA were extended a cordial welcome at their initial participation here in the Consultation on Church Union (COCU).

Held at the Sheraton-Dayton Hotel March 25-28, the four-day session marked the seventh meeting since COCU was launched in 1962 to unite ten Protestant communions with more than 25 million members into a single church "truly catholic, truly evangelical and truly reformed."

The Lutheran delegation included three staff officials of the Lutheran Council, Dr. C. Thomas Spitz, general secretary, and Dr. Arnold E. Carlson and Dr. John H. Tietjen, executive secretaries respectively of the Divisions of Theological Studies and of Public Relations.

The fourth member of the group was Dr. Frederick W. Meuser of the Evangelical Lutheran Theological Seminary at Columbus, Ohio, who serves on the Council's standing committee for theological studies.

Responsibility to represent its participating bodies at COCU was delegated to the Lutheran Council

at its second annual meeting last January. Partners in the council are the Lutheran Church in America, the Lutheran Church-Missouri Synod, the American Lutheran Church, and the Synod of Evangelical Lutheran Churches.

LUTHERANS, OTHERS EXPLORE COMMON WORDING IN WORSHIP

Chicago (LC) — Representatives from three Protestant and Roman Catholic groups met here in mid-March to explore avenues leading toward common wordings for the Lord's Prayer and other worship and liturgical texts.

The groups represented were the Inter-Lutheran Commission on Worship, and International Committee on English in the Liturgy of the Roman Catholic Church, and the Commission on Worship of the Consultation on Church Union.

Described by participants as the first of its kind, the meeting stemmed from an action by the Lutheran commission last November which suggested a joint meeting and led to invitations to the other groups to name representatives.

Nearly a score of translations of the Lord's Prayer, along with other material on worship and liturgy circulated prior to the meeting, were examined here during an evening session on March 11.

During a concluding session the following morning, the group studied some of the various texts of the Apostles' Creed.

CORRECTION

The address of **Missionary Richard Gunderson** should read Rev. Richard Gunderson, Casilla 892, Cochabamba, Bolivia, instead of the way it was given in a recent issue of the *Ambassador*.



PREACHING MISSIONS

Everett, Washington
April 21 to 25
Calvary Lutheran Church
Francis Monseth, pastor
Speaker: Rev. Richard Snipstead,
Ferndale, Wash.

McVile, North Dakota
April 28 to May 2
New Luther Valley Lutheran
Church
Ernest J. Langness, pastor
Speaker: Mr. Clifford Johnson,
Esko, Minn.

Ishpeming, Michigan
May 1 to 5
Hope Lutheran Church
Albert Hautamaki, pastor
Speaker: Pastor Ray Martin

Virginia, Minnesota
April 24 to 26
Good Shepherd Lutheran Church
Marvin Haara, student pastor
Speaker: Rev. Albert Hautamaki,
Ishpeming, Mich.

In Memoriam

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

MINNESOTA

Greenbush
Louis G. Kjos, 65, March 8,
Bethania

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