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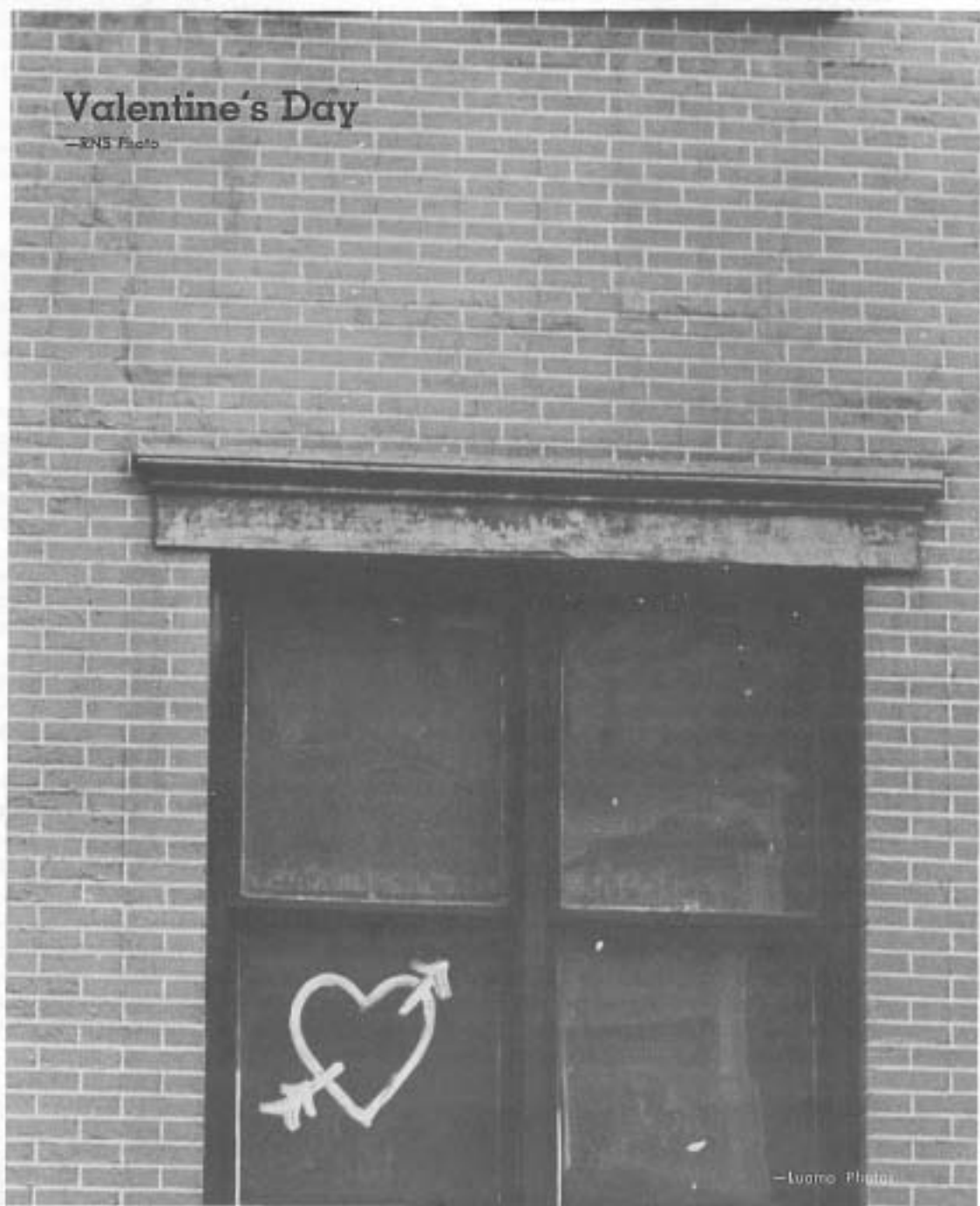
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Valentine's Day

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According to the Word

THE CHRISTIAN RACE

Philippians 3:12-14

At the crack of the pistol, the mile runners surged ahead to start their race at an important meet. The "favorite" easily paced to an early lead, which he held all the way to the final bend. Coming near the home stretch with a comfortable margin, he spotted a news photographer on the side line, getting set to snap a picture for the daily paper. The runner was on the inside lane of the track, and the photographer was on the grass nearest the outside lane. Suddenly the flashy athlete swerved toward the outside lane so that the photographer would get a front view of him. This action took him off his course several feet and before he could recover his direction an inferior runner suddenly flashed by. The "favorite" came in second—because he failed to keep his eye on the goal.

The Christian life is a race. The Lord Jesus Christ is a believer's Goal throughout the entire race—in its start, in its running, and in its finish. We are exhorted to "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith" (Heb. 12:1b-2a).

When the Lord stopped Paul on the Damascus Road, He did it for a purpose. Specifically, Paul was

chosen to minister to the Gentiles (Acts 9:15). But more than that, Paul was, as are all Christians, to be conformed to the image of Christ (Rom. 8:29). Paul knew full well that he had not yet attained unto perfection—he wasn't yet what he hoped to be. He knew he was in a race that wasn't over; he hadn't arrived. Paul was never discouraged but being dissatisfied with his imperfection, he sought by God's grace to go ahead in the race. Three times Paul declared his determination: "I follow after," "reaching forth," and "I press toward the mark." Paul knew his past and he wanted to forget it, eagerly looking toward the goal, and concentrating on the present.

Humanly speaking, all our past deeds can be classified as either good or bad. When we dwell on either too much it can hinder us in the living of the Christian life. If we gloat over past successes it can cause us to rest on our laurels, with the result that we aimlessly coast along. If you and I become absorbed in our past mistakes, we will completely lose sight of the fact that we are even in the Christian race.

Failures, however, if looked at from the proper perspective, will teach us valuable lessons. But if we are going to dwell on past errors we will waste energy which could be used in useful channels.

A wise runner who slips at the beginning of a race doesn't lament, "Oh, I didn't get a good start!" or "I nearly fell!"

So many people can't seem to believe that God forgives and forgets. By excessive dwelling on past sins, many Christian runners have slowed up their race. Some have gone so far that they have left the sphere of Christian service because they have nursed the memory of past waywardness. Paul, above all others, certainly could have tormented himself with memories of the past, I am sure the devil did his utmost to remind him that he had been guilty of the murder of Christians. Yet by God's grace he could forget the black things that were behind. Certainly we, too, may forget the past.

Paul kept his eye ever on the goal-line and the prize to be given at the end of the race. With a forgetful backward look and an eager forward gaze, you and I must always concentrate on the present. "This one thing I do...reaching forth...I press toward the mark," exerting ourselves like an athlete who by God's grace will run the race with perseverance. Let us keep our eyes on the Lord Jesus Christ! When we do, the things of earth and the sights that dazzle will grow strangely dim in the light of His glory and grace.

—Albert Hautamaki

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PRIVATE LOANS TO BE ASKED FOR DORMITORY CONSTRUCTION

Interest of Six and Seven Percent To Be Offered

Faced with the inability to secure a commercial loan and spurred by the recommendation of the workshop for pastors and laymen in Fargo last month, the Coordinating Committee and the Board of Trustees of the Association Schools has decided to ask for private individual loans to finance the construction of the dormitory for girls at Association Bible School in Minneapolis, Minn. Approximately \$150,000 is needed, in addition to present funds on hand and the furnishing of the building when completed.

Tight lending policies currently in effect in the country were given as the reason for the failure to secure a commercial loan for the project.

A brochure containing information about the loans will be made available soon to Association members and others who may be interested. A loan consultant who can answer other questions which may be raised will be named momentarily. He will be on call for any who may wish his services.

All loans must be in amounts of \$500 or more and cannot be withdrawn until at least six months have elapsed. Both short- and long-

term loans will be accepted. Short-term loans will draw 6% interest. They are payable on demand, but in amounts of \$1000 or more require 90 days' notice of withdrawal.

Long-term loans will draw 7% interest and must be placed for at least five years.

Although no bid has been let, construction on the building project, long a necessity, will begin in the near future. Approximately \$100,000 is available at present through One Grand Fellowship, contributions to the Praise Program, and a bequest.

Pastor Trygve F. Dahle, Spicer, Minn., who conducted the One Grand Fellowship drive last fall, is being asked to carry that drive into congregations that have not been reached as yet. Earlier it had been announced that the program had been terminated.

Congregations may later be asked to augment their regular contributions to the Praise Program, the capital expansion fund of the church, with special offerings.

No plans for the furnishing of the building, which it is hoped will be ready for use at the beginning

of the school's third year next September, have been made, but it has been suggested that the youth and women's auxiliaries of the Association may participate actively in this work.

Association Lutheran Bible School has approximately 35 students. Classes are currently being held in the basement of the headquarters building. Some of the girls are also housed there, others are at a home owned by the Coordinating Committee. Some male students are living at another Committee-owned home. Still other students, boys and girls, are living off campus. The school began with 13 students. A similar increase next fall with the present facilities would make for an almost impossible situation.

Acting dean of the school is Pastor John Strand. A man has been called as the first full-time dean of Association Lutheran Bible School. No reply has been received as yet.

Any early inquiries or expressions of interest in this loan program may be addressed to Treasurer, AFLC, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55427.



BACK ROW—FROM LEFT TO RIGHT: Stephen Odgaard, Minneapolis; Connely Dyrud, Minneapolis; Paul Jacklin, Minneapolis; Gary Skramstad, Minneapolis; Bob Lee, Minneapolis; Les Galland, Watertown, Minnesota; Dale Sattleson, Anoka, Minnesota; Marvin Haara,

Minneapolis; Paul Haugen, Minneapolis.

FRONT ROW—FROM LEFT TO RIGHT: Pastor David Make, Minneapolis; Dale Christopherson, Minneapolis; Forrest Swenson, Minneapolis; Jerome Nikunen, Chaska, Minne-

sota; Reuben Wee, Minneapolis; Larry Severson, Minneapolis; Wendell Johnson, Minneapolis; Dr. Iver Olson, Minneapolis.

As of the First Quarter, Nov. 22, 1967
Missing from picture: Dale Stone, Minneapolis



**ASSOCIATION LUTHERAN
BIBLE SCHOOL, 1967**

BACK ROW—FROM LEFT TO RIGHT: Pastor David Make, Minneapolis; Cheryl Kallunki, Annandale, Minn.; Pat Dean, Willmar, Minn.; Lynda Hendrickson, Sand Creek, Wis.; Marlene Haara, L'Anse, Mich.; Diane Rasmussen, Pennock, Minn.; Carolyn Jenson, Colfax, Wis.; Eileen Eversvik, McVillie, N. Dak.; Myrna Leinoan, Annandale, Minn.; Patricia Vaiss, Grand Forks, N. Dak.; Jay Hodik, Mahanomen, Minn.; Kristin Kjos, Kalispell, Mont.; Grace Berge, Binford, N. Dak.; Pastor John Strand, Minneapolis.

MIDDLE ROW—FROM LEFT TO RIGHT: Dr. Iver Olson, Minneapolis; Janette Hove, Ray, N. Dak.; Karen Kvistero, Sacred Heart, Minn.; Jean Presteng, Grafton, N. Dak.; Maureen Hartsoch, Ray, N. Dak.; Annita Haugen, Portland, N. Dak.; Pastor Chester Heikkinen, Minneapolis; Marsha Maltby, Kalispell, Mont.; Orpha Flaten, Strandquist, Minn.; Mrs. Carolyn Dyrud, Minneapolis; Paulette Follstad, Alben, N. Dak.; Bonnie Ferguson, White Earth, N. Dak.; Nada Hanson, Portland, N. Dak.; Pastor Arnold Stone, Minneapolis.

FRONT ROW—FROM LEFT TO RIGHT: Dennis O'Neil, East Grand Forks, Minn.; James Olson, Newfolden, Minn.; Arley Hartsoch, Ray, N. Dak.; Terry Olson, Winger, Minn.; Louie Falk, Buxton, N. Dak.; Bruce Klepp, Bagley, Minn.; Ralph Peterson, Thief River Falls, Minn.; Timothy Skramstad, Valley City, N. Dak.; Bruce Nikunen, Pine Creek, Minn.; Mark Ivesdal, Edmore, N. Dak.

As of the First Quarter, Nov. 22, 1967
Missing from picture: Joseph Miller, Binford, N. Dak.; Dale Stone, Minneapolis.



NEWS of the Churches

NEWS FROM THE HATTON, NORTH DAKOTA, PARISH

Each fall our Hatton Parish, Hans Tollefson, pastor, sponsors a series of evangelistic meetings in one of our churches. This year the meetings were held at Valley Free of Portland the first week of November with Pastor Harry Molstre of Dalton, Minn., bringing the messages. The parish choir sang three of the evenings and the church was filled or nearly filled at each of the services. We had some wonderful Spirit-filled meetings and God the Holy Spirit was mightily present to bless us.

At our Annual Fall Mission Festival at Ny Stavanger of Buxton, Verle Dean of the Redby Lutheran Indian Mission was the guest speaker. The Parish choir sang a mission cantata in the afternoon entitled, "The Greatest Story Yet Untold," by John Peterson. The mission offering taken up amounted to \$1500.

A mission service was held at Valley Free of Portland on Dec. 10, at which time the offering to Missions amounted to \$863. Two members of Ny Stavanger and one from Valley Free joined the "One Grand Fellowship."

The missionary cantata mentioned above has a wonderful missionary message. It was sung at each of our churches and also at McVillage, Valley City, Grand Forks and Grafton. It was directed by Mrs. Henry Hanson of Portland with Mrs. Bernhard Nelson the accompanist. A tape of this cantata will be made in the near future.

Two weddings were held at Zoar

of Hatton recently which were kind of special. One of these was a double wedding at which the two brides, Pamela and Starayn Holte, sang at their own wedding together with their two other sisters.

The other wedding was that of Miss Margaret Dahlen who was a missionary in Madagascar for 14 years during the time of the Lutheran Free Church. She was united in marriage to Henry Harms of Libby, Montana, on December 26.

There have been two deaths in our parish which have brought sadness, that of Mrs. Corliss Swenson of Hatton and the other, Mrs. Ingvald Berg of Portland.

Letters TO THE EDITOR

THE BIBLE SCHOOL MUST BE BUILT

I was favorably impressed by the spirit among our pastors and lay-leaders who attended the workshop in Fargo last week. One of the items under discussion was the finances of our Association. I've been thinking lately about a congregation here in Thief River Falls. A Lutheran Church in America (LCA) congregation just built a new church plant costing \$275,000! ONE congregation (and not a large one at that) has undertaken this project! And here in our Association we have about 100 congrega-

tions! Of course, they may not be as large as the LCA one—but the thing is: "Where there's a will, there's a way!"

It really all boils down to how important the proclaiming of the truth of God is to the parents of the AFLC. How much does it mean to our people that we have one of the few Bible schools in our country that teaches God's truth? Unless there is a concerted effort put forth by everyone, so that funds can be available to build the dormitory, there won't be a Bible school!

This is an investment for the future of not only our church, but of our families, the ministry, and the on-going program of the Kingdom.

Many congregations in our AFLC are in a building program of their own. We respect their obligations and commitments—but we don't apologize for asking their generous support, too!

When the Apostle Paul told the early church to "redeem the time" (Eph. 5:16; Col. 4:5), surely that is a word of wisdom also for us in the Association at this time!

The end of our fiscal year is almost upon us. There's time—but we must act now! The construction of the dormitory must be started in February to be completed by school time next fall!

Even Ose,
Thief River Falls, Minn.

MISSIONARY AVAILABLE FOR SERVICES

Missionary Alvin Grothe is available for speaking and showing slides of our work in Brazil, South America. He has a burden for the field and a firsthand insight and experience of our missionary work in Brazil. For an informative and inspirational service on Missions, I would encourage you to contact: Missionary Alvin Grothe, Box 84, Badger, Minnesota. Please suggest your first and second preference of dates. An itinerary will be arranged for the West Coast.



Luther League Activities

Edited by Jane Thompson

COME, LET US WORSHIP

Mmm, they're still using the King James version—I never did understand it...

"Thus ends the reading of the epistle."

Epistle—that's a strange word. Wonder if it means letter or something?

"The announcements are as follows..."

I wonder if Jean got my letter. She should have answered by now...

"... ladies aid here at the church at..."

Bet they have some really good lunches. It would almost be worth it to sneak in sometime. I remember how we used to sneak into the theater in junior high...

"... prayer meeting at 8 p.m. in the home of..."

When did his family get religious? I can remember when his dad cheated me out of a day's pay for hauling bales... it must be a front...

"... the youth fellowship at 7 p.m., hayride, lunch and devotions."

I remember the one I went to—Bill fell off and cracked his glasses. Seems to me he was pushed by some nut who led in singing afterwards...

"And now we'll worship God with our tithes and our..."

Oh, I forgot to put change in my pocket. Guess I'll have to pass it up this time... I wonder if many of these pious businessmen give 10%?

"The text for today is found in..."

The cost of textbooks today—you'd think students were rich or something. Wish I had half the money that guy with the flashy suit has...

"Come unto me all ye that labor and are heavy laden and..."

Labor is a sweaty word—just like throwing heavy bales. Wonder if Pastor's ever done it... doubt it, hands are too white...

"When Jesus said these words, He was speaking to..."

I doubt that he really said them. I bet a lot of words are put into His mouth... wonder how He would have said it?

"Jesus really cares about your troubles, whether they be in farming, business, school or housework. You students probably haven't thought..."

I'll say I haven't thought. I haven't had time to think. They pile the work on and then say, "A well rounded person takes part in activities, too..." So what do I

get for going to basket ball games every week? A "D" average in chem...

"When He spoke to the woman at the well He showed His sensitivity to..."

Talk about sensitive, I've never seen anyone as sensitive as Dad; just because I don't stay home and talk to him, he flares up. What does he expect me to do... waste away?

"This illustration may help you see just how far you can trust Him with..."

Trust is a hard word to define. I trust my brother's driving and yet I don't trust him when he's telling something... he's got the weirdest sense of humor. Wonder why he got so fouled up?

"Now let's turn to God in a word of prayer."

Hope it's just a word... I can just hear my stomach rumble and then Mrs. Johnson will say in her shrill voice, "You know that boy in front of us? Well, I'm sure he was out late again. I heard his stomach rumble. I suppose he slept late and didn't eat breakfast. Young people nowadays just don't know when to come in." She was probably born old...

"In your name we pray, Amen."

Finally... the roast probably burned by now like last time when he talked too long... was Dad mad.

"In closing let us turn to hymn number..."

Here come the slow organ and the draggy singers again... You'd think someone would sing peppier. I don't even know the song...

"In the name of the Father and the Son and the Holy Ghost. Amen."

Amen... another hour gone but it must be good for me... a little religion never hurt anyone.

Address all comments and contributions to Jane Thompson, 510 16th St. S., Moorhead, Minn, 56560.



SCHOOL NEWS

BIBLE SCHOOL NEWS

Second quarter of Bible school is now half over. We are beginning mid-quarter exams now. We had two new students in school at the start of the second quarter: Lyle Narveson from Grafton, N. Dak., and Steve Berg from Hoople, N. Dak. Recently we welcomed Yeddo Gottel from Sao Paulo, Brazil, who will be with us for the remainder of the school year.

Activities include school get-togethers, skating parties, prayer meetings (which we are now having every night), Bible studies and fellowship. The photograph is of a group of Bible school students at a Christmas party.



TESTIMONIES

I came to Bible school because Christ led me here that I may "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (I Pet. 3: 18). I truly thank the Lord for this opportunity He has given me to study



His precious Word and to have fellowship with Him and with other believers. He has certainly blessed me.

It is my earnest prayer that Christ may be seen through the Bible school, my friends, and myself, that others may come to know Him too.

Cheryl Kallunki

Cheryl is from Annandale, Minnesota, and is a member of Our Savior's Lutheran Church in French Lake.

I am so thankful that I have accepted Christ as my personal Savior, for the ever-growing joy and peace that I have received passes all understanding. It is so wonderful to know that I have God, who is all-knowing and all-powerful, watching and guiding me in whatever I do.



I'm so happy that God gave me the opportunity to attend Bible school this year because the Christian fellowship and the classes I have had here have been a great help in drawing me closer to God.

I'm so glad that I can say Psalm 91:2 is true for me: "For he is my refuge and my fortress; my God, and in him will I put my trust."

Nada Hanson

Nada is from Portland, N. Dak., and is a member of Valley Free Lutheran in that city. In the future she plans to return to the University of N. Dak. in Grand Forks to complete nurses' training.

One of the factors that influenced my decision to attend Bible school this year was II Timothy 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Certainly this is what we do at Bible school. We



study God's Word so we can quote Romans 1:16, "For I am not ashamed of the gospel."

I came to Bible school to learn more about Jesus Christ and in this way strengthen my faith. I wanted to know what was the Lord's will for my life.

I cannot measure the blessings I have received at ALBS so far this year. Already the year is over half over and it has passed so quickly. The fellowship and the fun have never been equalled in my life, and I'm looking forward to even greater blessings in the future.

So many times youth are discouraged from attending Bible school because they don't receive credits towards a college degree, but I believe that one receives credits toward eternal life. One or two years spent at Bible school can be the most meaningful years of a person's life. This can be the deciding point whether one is going to live for Jesus Christ or for Satan.

My only wish is that everyone could share in this wonderful experience.

Bruce Klepp

Bruce's home congregation is Rice Lutheran Church in rural Bagley. While in school, he is working part time at Aaron Carlson's. His future plans are indefinite.

Flashes

III

Pastor Lars Stalsbrotten

"Do the work of an evangelist" (II Tim. 4:5).

Last time I mentioned house visitation as part of the work of an evangelist. Today I wish to add the preaching of the Gospel.

An evangelist is a gift from the Lord to his church (Eph. 4:14). Have we many such in our Association? I am afraid not. How can we get more? In answer to prayer (Matt. 9:38).

Do we need them? Desperately. We are perhaps in greater need of evangelists than pastors, because it is dead in many places and few are really concerned about it. We need evangelistic preaching. If you pastors have laymen in your congregations with evangelistic gifts, by all means encourage them. Get them out, make use of them. People are living and dying in their sins and going eternally lost all around us. What do we do about it? Where is the fire, the holy compassion for souls?

Philip was one of the seven deacons in the church at Jerusalem. When the persecution started, he went to Samaria as an evangelist. He preached Christ to them and there was a great revival. Many today preach only about Christ and nothing happens. Philip preached Christ in Samaria and there was a great stir (Acts 8:5-8).

A real awakening is also our greatest need. When our churches experience awakening with salvation for the lost and renewal for God's people, then our money problem is solved, too.

I talked to a pastor some years ago. He told me, "We had an

awful time getting in our budget. It was just like pulling teeth. But then we had an evangelist for a weekend. God blessed us with a revival and we kept on for three weeks. Many were saved and the Christians were renewed. My, what a change! The money came rolling in spontaneously without any solicitation or begging, much more than we needed for our budget."

What impresses me as I read about evangelist Philip is that he was so alert to the leading of the Spirit. That is very important today, too. When he was told to leave the large crowds in Samaria and do some personal work in the Gaza desert, he went. As he was hitch-hiking, he saw a chariot approaching. The treasurer of the Ethiopian Queen was sitting in this chariot reading Isaiah 53. The Spirit said to Philip: "Go near, and join thyself to this chariot." The Ethiopian eunuch invited him for a ride. He sat down beside him and preached Jesus to him from Isaiah 53 and he was saved (Acts 8:26-39). We notice Philip preached Christ Jesus, the Gospel. The Holy Spirit always honors that kind of preaching.

The Lord must have arranged Philip's itinerary for we read in the 40th verse: "But Philip was found at Azotus; and passing through he preached the Gospel to all the cities, till he came to Caesarea." He surely did the work of an evangelist.

If you can't reach the multitude, seek to win the individual. By winning the individual you sometimes find the key to the masses. The man that went out of his way on a rainy evening to get Billy Graham to attend an evangelistic meeting, where he was saved, found the key

to the masses.

So did Andrew when he won his brother Simon. The very first day he started to follow Jesus, he found his own brother and started to witness to him. He said, "We have found Messiah." Then he did a little personal work—he brought him to Jesus. Who was the first one you found and brought to Jesus after you were saved?

When Andrew won his brother, it was just like he threw a stone into the sea of humanity and it formed a ripple. On the day of Pentecost it became much larger; 3,000 were saved through the preaching of Peter. Who can figure out how many these 3,000 won? This ripple has not yet reached the eternal shore with the final results of Andrew winning his brother for the Lord. Maybe there will be millions!

Is there any work in the whole wide world that is more fascinating, more thrilling, more rewarding, than to be in the soul-winning business? If I had 1,000 lives they should all be dedicated to Him who died for me and arose again.



Pukwana, South Dakota

Feb. 18-23

Pukwana Lutheran Church

Gerald F. Mundfrom, pastor

Speaker: Rev. John DeBoer,
Villard, Minn.

Fosston, Minnesota

March 3-7

Calvary Lutheran Church

Hubert F. DeBoer, pastor

Speaker: Rev. Sterling Johnson,
Minneapolis, Minn.



UNANIMITY IMPOSSIBLE

Whether we like it or not, there are areas of Biblical teaching where serious and devoted Christians do not see eye to eye. Such an area is eschatology, for instance, the study of "last things." Within the Association there is a wide divergence of opinion concerning the timing of events and some of the events themselves at the Second Coming of Christ.

And yet we must respect and love one another and insist on those basic points of Christ's return, judgment, heaven and hell.

The publication of the WMF Bible Studies for 1968 points up other areas in which Christians may honestly disagree. We refer to the related subjects of the days of creation, the date of creation and the resultant early Old Testament chronology.

The writer of the Studies, out of earnest, serious study, holds to and presents what may be called the traditional views. These have been personally satisfying to so many Christian believers throughout history.

Other Christians, equally earnest and devout, have come to different conclusions in their study of Scripture.

Take, for example, the question of the days of creation. Many Christians hold to the 24-hour or solar day. And when the question is asked, "God could have created the sun, moon and stars in one 24-hour day, couldn't He?" the answer is "Of course, He could."

But others have wondered whether such a belief is necessary, not that He *could* have, but whether in fact He *did*. Such a one was the noted evangelical leader Dr. R. A. Torrey. In his book *Difficulties in the Bible*, published by the Moody Press, Dr. Torrey says, "There is no necessity whatever in interpreting the days of Genesis 1 as solar days of twenty-four each. They may be vast periods of undefined length."

And the widely circulated *Pocket Bible Handbook* by Henry H. Halley carries these words: "The six days are commonly thought of as representing long successive periods, as the Prophets sometimes spoke of

the whole Christian era as 'that day.' But whether a literal day, or a period, or an interlude between periods, each day's work took shape as a result of the FIAT of God."

Christians will continue to hold different points of view while uniting in the common belief in God's direct, omnipotent actions in creation.

The age of the earth is an undecided question. Long ago Bishop Ussher decided on the year 4004 B.C. as the "beginning" spoken of in Gen. 1:1. To some people this settles the question. Others feel that they are not conscience-bound to such an answer. Perhaps the world came into existence more than several days before man was created, they suggest. Since 4004 B.C. is not in the Biblical text itself, there is room for some uncertainty, they feel.

The WMF Bible Studies deal with the subject of chronology, too. Again, the traditional view is that 1656 years, more or less, elapsed between Adam, the first man, and Noah. This chronology is based upon the year 4004 B.C. as the date of creation.

But there is weighty, earnest Christian scholarship on behalf of other views, too. To quote R. A. Torrey again, from the same book, "On the other hand, it is not at all sure that there were only about 4000 years from Adam to Christ. Bishop Ussher's chronology, which is found in the margin of most reference Bibles, is not part of the Bible itself, and its accuracy is altogether doubtful."

In the *Hobman Study Bible* Donald J. Wiseman has written the chapter on "The Chronology of the Bible." There he says, "There are several possible ways of interpreting the genealogical notices in Genesis 5 and 11, verses 10 to 32." One theory, which he calls "less likely," would place a period of 11,571 years from Adam to the death of Terah, Abraham's father.

Speaking of the time from the Flood to Abraham, Henry M. Morris and John C. Whitcomb, Jr., in their book *The Genesis Flood*, state, "A careful study of the Biblical evidence leads us to the conclusion that the Flood may have occurred as much as three to five thousand years before Abraham." According to Ussher's chronology the time would be 350 years. Henry Morris is widely recognized as a conservative Christian scientist. He is a member of the Board of Directors of the Creation Research Society. That organization is referred to periodically, and looked upon favorably, by the very conservative *The Christian News*, formerly *Lutheran News*.

People who attended the first Family Bible Camp in 1963 will remember that David P. Nelson of Minneapolis discussed the subject of evolution in his lectures. No advocate of that, by any means, and thus following in the footsteps of his father, Rev. Byran Nelson, Mr. Nelson stated to some of us privately, at least, that he felt that mankind was 20,000 years old and that he might be willing to go somewhat further than that.

(As an aside, the John C. Whitcomb, Jr., mentioned earlier, has written the Foreword to the republication of Byron Nelson's book *After Its Kind* by Bethany Fellowship, Inc., Minneapolis, Minnesota, and which is available now at \$3.95.)

All of this may seem disturbing to some but it need not be. Let Dr. Carl F. H. Henry, still editor of *Christianity Today*, explain it as he writes in the *Holman Study Bible* under the topic "The Bible and Modern Science": "The Bible especially stresses the *who* and *why* of creation. God's act of creation reveals his 'eternal deity and Godhead' (Rom. 1:20); the final purpose of His created universe is to publish His glory (Ps. 19:1). While it is not wholly indifferent to the *how* and *when* of creation, Scripture presents these themes only in a general and nontechnical way."

If we read correctly, this is what our Senior Confirmation Workbook says, too (page 23): "The main thing is not how long it [creation] took, nor

just how it was done; the important thing is that God did create all things by His own Word of power. That is what God says in His Word."

What it all means is this. United by a belief in creation by God out of nothing as opposed to the evolutionary process, we find a good many areas where there is not a unanimity of opinion. We could wish it were not so, but it is. Each one must be sure in his own mind what position is right for him and then find it in his heart to grant a brother who comes to some other conclusions the right to hold them.

Should anyone wish to pursue this subject further and is able to do so with some attention to brevity, the "Letters to the Editor" column is open to such discussion.

Readers who are interested in checking the sources referred to above are invited to do so for a fuller understanding of the contexts.

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Pastor Gerald F. Mundfrom, Pukwana, South Dakota 57370

PASTOR J. O. HOYUM

John O. Hoyum was born on July 21, 1870, at Bergen, Norway, and was reared there. He immigrated to the United States in 1887 when he was 17 years old. He attended Augsburg Seminary and after graduation he served parishes in Lake Lillian, Wannaska and Grygla, Minnesota.

He was united in marriage to Anna Aase on November 1, 1906, at Ross, Minn. He moved to Thief River Falls in 1947 and has been residing here since. Rev. Hoyum passed away on Monday, Nov. 27, 1967, at the age of 97 years, 4 months and 6 days. The funeral was held at Our Savior's Lutheran Church in Thief River Falls with Pastor Melvin Walla in charge of the service. Pastor John Strand of Minneapolis, Minn., took part, as well as Pastor M. Haakenstad of Thief River Falls.

Pastor Hoyum was the oldest pastor-member of an Association congregation at the time of his passing.

Blessed be his memory.

Even when it seemed that there was little or no chance of his ever becoming the father of a son because of his age, he nevertheless believed that God would do as He promised and make him the father of many nations.

Still later God again tested the faith of Abraham by asking him to sacrifice his only son, the only visible hope that Abraham had of ever becoming a father of many nations.

What a lesson for us. Dare we take God at His Word? Dare we believe that what God has promised He will surely do and bring to pass?

God seemed to be slow in fulfilling the promise He made to Abraham, but He did fulfill His promise nevertheless. In the meantime, Abraham's faith was tested.

It has now been almost 2,000 years since Jesus promised to come again. Jesus also seems slow in keeping His promise to return. The faith of the Christian Church has been tested because Jesus has not yet returned as He promised. Many have lost faith in Jesus' coming again. Still others have lost faith in Jesus entirely.

But we can be sure that He will return again. We can be sure, first of all, because of the promise He made to return. We can be sure that Jesus will not forget His promise.

The signs of the times which we see all around us now indicate that He will be coming soon. The important thing is that we don't lose faith, and that we be ready.

The next lesson will be on Joseph whose time was at the close of the third period.

The third period was 290 years long, and takes us to 2,238 years after Adam. This period goes up to the time that Jacob entered Egypt. We do not need Joseph to measure God's time line in the Old Testament.



OLD TESTAMENT BIBLE HISTORY QUESTIONS

Lesson Three

March, 1968

Introduction

The lesson today is taken from the beginning of the third major time period in Old Testament history.

Life had begun again. It was now almost 300 years (292) after the Flood. Noah was still living. Shem was also living. It was in the year 1948 after the time of Adam that Abraham was born. This was twenty generations after Adam. There were ten generations to the time of the Flood, and ten generations after the Flood to the time of Abraham. It was 42 generations before the time of Christ (see Matt. 1:17). A generation is the period of time between the birth of the father and the birth of that son through whom the time line (or lineage) is to be traced.

A generation was much longer before the Flood than between the Flood and Abraham. After Abraham the generations again became longer for a period of time. The life span of man was not longer, but the generations were.

Sin was again on the increase. Man was again fast forgetting his Creator. God called forth a man (Abraham) whom He wished to use to bear witness of Himself to an almost heathen people. From the seed of Abraham would come many nations, but also one nation in particular—namely, God's people, the Israelites, the Hebrews, or the Jewish people as we know them today.

This nation was to serve God in two ways:

First, they were to bear witness to the rest of the world of the true God and His purpose for man. In this they utterly failed again and again.

Second, from this nation Jesus, the Son of God, was to be born. This, in the fulness of time, did come to pass.

Between Noah and Abraham we have the one important event of the Tower of Babel and the scattering of the people (Gen. 11:1-9).

Abraham

(Gen. 11: 27-32; 12; 13; 15: 1-16; 18: 1-15; 19: 1-19)

1. Who was Terah? (Gen. 11: 27-32)
2. From which of Noah's sons did he descend?
3. Who were the sons of Terah?
4. (a) Where was Abraham born?
(b) Where did he move with his father and relatives?

5. What did God command Abraham while living at Haran?
6. (a) What did God promise Abraham? (Gen. 12: 1-3)
(b) What does the last part of Gen. 12: 3 mean?
7. Who went with Abraham?
8. Where did Lot choose to go with his herds?
9. Was this a good choice? Why?
10. What did God promise Abraham in Gen. 15: 5?
11. What was Abraham's concern in connection with this promise? (Gen. 15: 2, 3)
12. What did Abraham do for the three strangers who came to him in Gen. 18?
13. What did the strangers promise Sarah, Abraham's wife?
14. (a) What was Sarah's reaction to this?
(b) Why did she so react?
15. Who was one of these strangers? (Gen. 18: 13, 14)
16. What two sins did Sarah commit? (Gen. 18: 12, 15)
17. What question did Isaac ask his father as they traveled to the place where the offering was to be made?
18. What was Abraham's answer?
19. How did God provide for the offering?
20. (a) Was Abraham wise in obeying God?
(b) Why is it wise for man to obey God?
(c) Is man wise to obey God, if he does it without question?

Conclusion

Abraham stands out as a great man of faith. His faith lies in the fact that he took God at His Word. He believed His promises.

by Raynard Huglen

PART X

(Conclusion)

Haugesund and Karmøy



The view from Olav Huglen's home at Skjold

The trip from Odda to Haugesund, some of it along the Aakrafjord, was a beautiful one, although heavy fog shrouded us for some time. Several fine waterfalls were visible before the fog came in. The huge Folgefonn Glacier lay to the right as we left Odda but I cannot be sure that I ever caught a glimpse of it.

At Haugesund I was to visit cousins of my father. We had been out of touch with them for many years and so my card telling of my plan to visit them was a great surprise. One of the cousins, a lady, had been at the bus depot to meet me, but somehow did not see me, and I missed her; and so I took a taxi out to the country home. Interestingly enough, Ingerda had inquired of the bus driver whether he had had an American (*Ameri-caner*) on board and he had said no.

While at Haugesund my second cousin (*tremening*) Olav took me on an auto trip to Karmøy (island) where I saw the 700-year-old stone Avaldsnes Church with its narrow stone shaft leaning toward it (a legend says that when the shaft or needle touches the church the world will end). Further on we passed the Ferkingstad Church, of special interest to me because I

MY TRIP TO NORWAY AND OTHER EUROPEAN COUNTRIES

once served the Ferkingstad Church north of Hammer, S. Dak. At Sandhaaland I briefly greeted two brothers of one of my present parishioners.

On Karmøy I was impressed with the great amount of rock scattered about. There did not seem to be any farmland in the southern part except for pasture among the stones. It appeared to be truly fishing country. Then on up through Skudeneshavn with its Falnes Church and narrow streets. We went through Kopervik again in our return to Haugesund.

On the second day I was to Olav's home. He is a sheriff (*lensmann*) in Tysvær but lives in Skjold on the confluence of Grindfjord and Skjoldafjord. I estimated that their beautiful home would cost from \$25,000 to \$30,000 in America. In Norway it had cost about \$11,000. Olav said that the father of Supreme Court Chief Justice Earl Warren had come from a community not far from Skjold.

Back to Huglo

The next morning, early, I boarded a hydrofoil boat in Haugesund only to find that it was headed in the wrong direction, Stavanger instead of Bergen. Fortunately I was able to catch a bus to Tittelsnes and a hydrofoil from there to Leirvik on Stord. Another bus took me to Jektavik and a ferry brought me to Huglo by 11:30, in plenty of time for dinner (*middag*) at cousin Reinert's home.

In those last three days there was much to do. There was a visit to Dad's boyhood friend whose father had been his teacher. Mr. Lunde was recuperating from an illness but it was interesting as he recalled some events of long ago.

One morning cousin Bjarne and I made another trip up into the mountains to Saato, to Varden and Fløifjell. On still another morning I climbed a smaller peak called Høseberhaug. Being smaller, it was probably the first one the boys on Huglo climbed, although I found that it was not the easiest.

One day Reinert, his son Johannes and I made a motor trip on Stord and visited briefly in the Fitjar area with a sister of Nels Reinertson of California and Pastor Ole Helland of Montana. Later on, across the island, we called on several of Father's cousins.

On Sunday afternoon there was a fellowship service at the *bedehus*. Cousin Johannes F. led it, Kari Johanna Haaheim, a second cousin, played the organ and sang four songs. She was born in Zahl, N. Dak., where her father was pastor. Two laymen, Elias R. and Theodore G., spoke, I read my message based on Hebrews 12: 1, 2. Once again it was a privilege to share God's Word with these dear friends. And this time I walked back home the mile or more on a beautiful Sunday.

On my last full day on the island I helped cousin Johannes F. celebrate his birthday, with other relatives present. After the evening meal (*kvelds*) we had a devotional session of hymns, Scripture, prayer and testimonies. It was a blessed time even though my language deficiency prevented me from expressing myself as I would have liked.

The next morning at 11:30 I boarded the ferry to begin my journey back to Bergen for the last time. The good-byes were not easy. Again I thought of Father and the two times he had left the dock on

Huglo. Shortly after pulling away the ferry horn gave three blasts. When I realized that this was a salute in my honor (every American visitor is so honored), a lump came into my throat.

In Leirvik I took the hydrofoil again and we sailed past Huglo once more. I watched closely as it gradually faded into the mists.

When I left Huglo the heather (*lyng*) was in bloom. Across the rocks and peat bogs it grows in great profusion with its tiny purplish flowers. Someone told me that the Lord gave the *lyng* the most beautiful and royal of colors because it grows in the most humble places.

Bergen and Farewell

It was good to see Tante (Aunt) Bergine and her family again. There was much to tell for I had been gone for nearly a month. She followed everything with keen interest from the bed to which she is confined so much of the time. The next morning I read some of my *bedehus* talk to her and Uncle and sang the song "Sett mig saa jeg ser dig, Jesus" ("Place Me Where I May See Thee, Jesus"). She joined along with me, verse after verse.

Uncle Johan and I were up to visit cousin Egil one night. In seeing him I had seen all of my nineteen first cousins in Norway. His little four-year-old daughter Bergfrid gave Uncle and me each a big kiss before she went to bed.

Due to the taxi drivers' strike in Bergen, other transportation problems and the early departure of my plane, I spent the last night at a hotel. Leave-taking was not easy but it was softened not so little by the realization that I was a very fortunate man to have made this trip at all and to have become acquainted with all these relatives.

Return by Air

It had been a long time, 19 years, in fact, since my first and only airplane ride. And that time Milton Jensen and I had taken off from a pasture outside Lucan, Minn., for a

short hop at 1,000 feet and 100 miles per hour.

At Bergen's Flesland airport I boarded the Scandinavian Airlines System's Caravelle "Einar Viking." It was a thrill to hear the jet motors warm up and feel the plane leave the runway. In less than ten minutes we were over Huglo and in twenty we were at Stavanger for a half-hour layover.



Passengers disembarking from the SAS plane at Montreal.

My seatmate on this flight was a young Japanese technician stationed in France. He had just been in Bergen to install a spectroscope at the University. At about 9:30 we were at the beautiful airport in Copenhagen. With several hours to wait, I took a walk in the neighboring suburb of Kastrup.

At approximately 12:30, 140 of us boarded the SAS DC-8 for the trip to Montreal. Named the "Olav Viking," it would carry us at 525 miles per hour and at 35,000 feet altitude. Outside the plane the temperature was 58 degree below zero.

Once on our way, we found information at our seats as to what to do if the plane should be forced to land in the ocean. The pamphlet assured us that the plane could be expected to stay afloat long enough to put the rubber life rafts into operation. A stewardess demonstrated how we should use the oxygen masks located in back of the seat in front of us should it become necessary. I was seated next to the window at an emergency exit. Mr. Wright, my companion and a veteran of air travel all over the world, advised me that it might be good to keep my seat belt fastened all the time in that position because the exit could conceivably

be forced open. And so I dutifully did that.

Actually, the flight was very enjoyable. We were served a delicious dinner of Filet Mignon Bordelaise. Later on we had a lunch of Danish open-faced sandwiches and fresh fruit. Our course lay over Bergen, north of Iceland, across southern Greenland, where we saw snow-capped mountain peaks, and Labrador. The ocean was hidden from view by clouds the whole time.

If there is a thrill in feeling a giant airplane lift off the ground, there is also one when a plane touches the earth again. And so it was when our plane came to the beautiful Montreal airport after a flight of about eight hours. It was later afternoon by then.

In Montreal I experienced the cordial hospitality of Lutheran Pastor and Mrs. Robert Zimmerman. When I retired at 9:30 p.m., I had been up for 22 hours, so it had been a long day.

Expo '67

The next day and briefly the day thereafter I attended the World's Fair or Expo '67. The site of the fair was a number of islands, mostly man-made, in the St. Lawrence River. It was interesting to see the fair, but in some ways I felt that a state fair can be equally absorbing, and tiring.

With a minimum of time available, it was impossible to try to see the more popular pavillians because long lines of waiting people stood outside them. However, I did get into the Russian pavilion for a while the second morning. The international aspect of the fair and the varied architectural styles were the most intriguing parts of it all for me.

Home Again

By means of another fine airlines system, Air Canada, I made the trip to Winnipeg, Manitoba, on Sept. 2. This plane was of the same size as the one we travelled on across the ocean. After a stop in

[Continued on page 16]

CHURCH-WORLD NEWS

NORWAY DIOCESES ENDORSE CHURCH COUNCIL PROPOSAL

Oslo—(LWF)—A proposal for establishment of a legally recognized Church Council of the Church of Norway—a body which would be the first such coordinative unit ever sanctioned by the state—was unanimously endorsed here by the quadrennial Joint Meeting of the nine diocesan councils in the country.

Discussed for the last century and a proposal that has remained under serious consideration since its last presentation—and defeat—in 1933, the possibility of a central Council was given weight at the joint meeting here through support offered by Norway's minister of church affairs, Kjell Bondevik.

Mr. Bondevik stimulated recent discussion of the proposal in an address this past summer to the Joint Scandinavian Bishops' Conference.

The proposal brought long and lively discussion here when presented at the meeting of 45 representatives of the nine dioceses. Early votes were heavily in favor of recommending formation of the Council, though some objected, noting that there still may be strong opposition and the proposed Council could become a political issue.

It was stressed that through a Council the church is not seeking political power, but is guided by the desire to serve more effectively.

Bishop Fridtjov Birkeli of Stavanger introduced the proposal at the joint meeting. Calling attention to the church ministers' support, the bishop commented that "personally, I feel we should not hesitate to say 'thank you' to the offer...."

At the same time, Bishop Birkeli

stressed his feeling that "it is very essential that we see this question of a church council in connection with a church meeting."

"By establishing a council," he said, "we must not place obstacles in the way of our great wish—a church assembly."

The Norwegian church constitution, established by law, has never provided for an official, delegated church assembly. The constitution provides for the Joint Meeting of diocesan councils every four years and for an annual bishops' conference, but both of these have only consultative rights.

The new council is proposed as a body which should have as a prime function the examination and evaluation of the church in view of changing patterns of society, particularly with regard to the formation of new parishes.

Initiative should be taken by the council, the proposal says, concerning tasks facing the whole church. Cited is the matter of training and placement of pastors and church workers and evaluation of forms of education through cooperation with theological faculties and other church educational institutions.

SWEDISH ARCHBISHOP'S FORMER POST IS FILLED

Stockholm—(LWF)—The Rev. Arne Palmqvist, 46, has been named by King Gustaf VI Adolf as bishop of Harnosand, succeeding the new Primate of the Church of Sweden, Archbishop Ruben Josefson of Uppsala.

Archbishop Josefson last spring was named to the primacy and on Oct. 1 assumed the post, following the retirement of Archbishop Gunnar Hultgren.

Bishop Palmqvist is a native of the Harnosand area and since 1956

has been an associate professor at the University of Uppsala. He studied at the university and received his doctorate in church history there in 1956.

The youngest of the 13 bishops of the church, he has been active on the government committee on church-state relations.

NORWAY PRIMATE'S RETIREMENT NEXT YEAR NOTED BY BISHOPS

Oslo—(LWF)—The retirement next year of Bishop Johannes Smemo of Oslo, Primate of the Church of Norway, was noted here by the Council of Bishops of the state Lutheran body with special ceremonies honoring the well-known churchman.

Bishop Smemo, head of the church since 1951, will retire next July 31 on his 70th birthday.

During the events paying tribute to him, it was noted that he had presided at the ordination of each of the members of the bishops' council.

Entering the pastorate in 1925, Bishop Smemo served in country parishes until 1934, when he became the rector of the Theological Seminary of the Menighets Faculty in Oslo.

During World War II, the bishop worked together with the late Bishop Eivind Berggrav, his predecessor as Primate, in the resistance movement of the Norwegian church and was interned in a concentration camp for a considerable period. In 1947, he was named bishop of Agder, where he remained until becoming bishop of Oslo and Primate.

Bishop Smemo, who has been a member and second vice-president of the Lutheran World Federation Executive Committee, has traveled widely and is the author of several

books and articles. He has been active in the Bible Society movement, heading the Norwegian society and in 1966 becoming an honorary life member of the American Bible Society.

EASTERN NORTH DAKOTA DISTRICT ELECTED OFFICERS

At the Eastern North Dakota District Bible Conference held at Zoar Lutheran Church, Hatton, N. Dak., Oct. 18-20, 1967, the following officers were elected: Rev. Hans J. Tollefson, Hatton, president; Rev. David Molstre, Grand Forks, vice president and Rev. Fritjof Monseth, Valley City, secretary-treasurer.

My Trip to Norway

[Continued from page 14]

Toronto we arrived at Winnipeg's beautiful air terminal in late after-

noon. I found it interesting to cross Lakes Huron and Superior and to be able to pick out the small city of Atikokan, Ontario, where I had been two years before.

In Winnipeg I was met by Mother, sister Valborg and brother Erling and his family. It was a warm, windy day. Back on the prairies again, I knew that I was back in home territory. I thanked God for a safe journey and for the unforgettable experiences which had been mine.

And now this series of articles is concluded. Thank you for your patience in bearing with me as I have recounted these experiences. You have been a captive audience and if you have read these efforts at all, I trust that you have not found them too boring.

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