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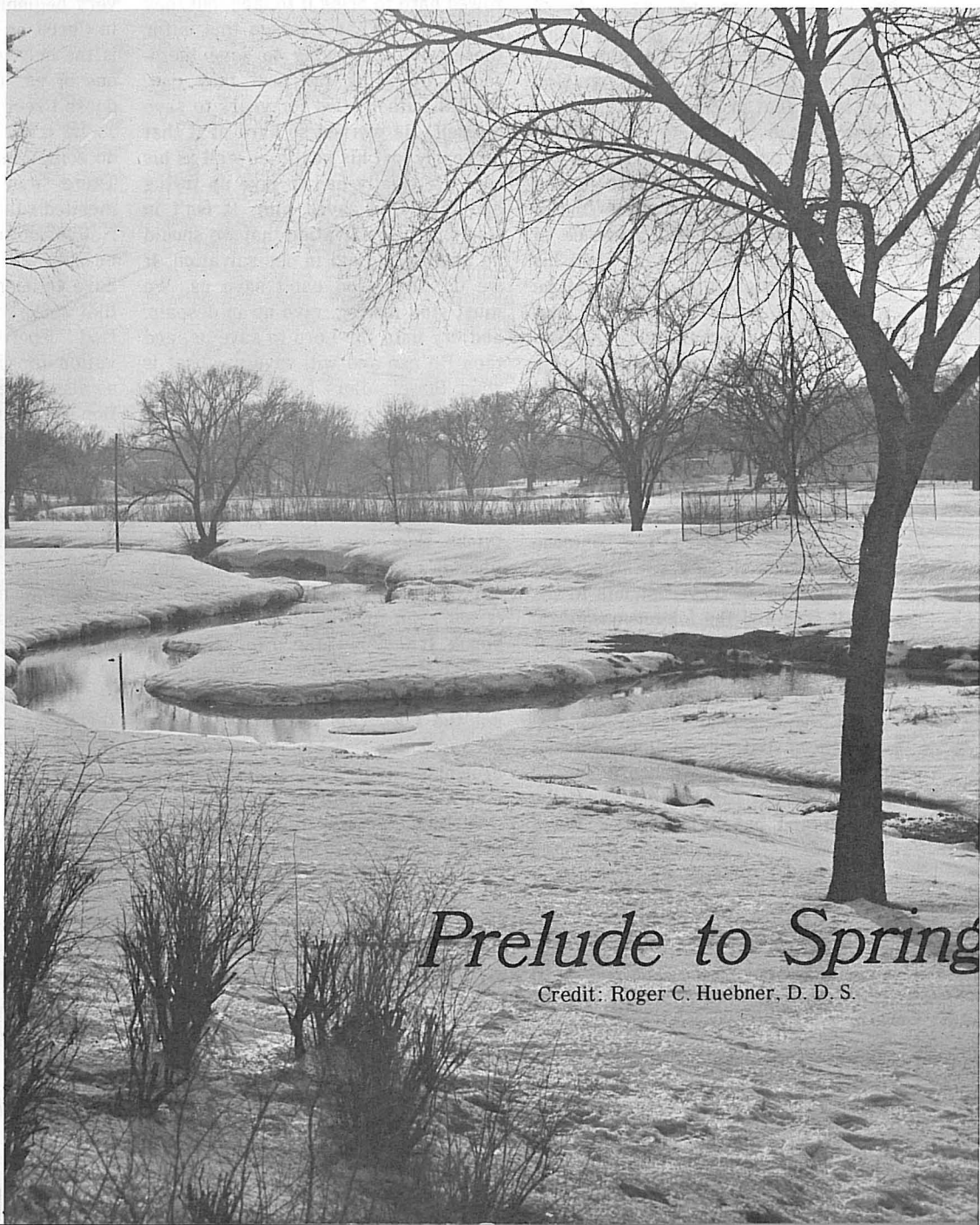
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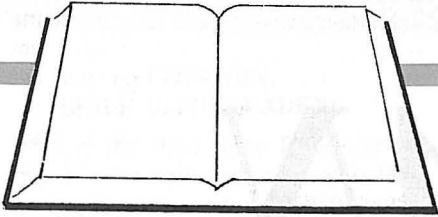
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Prelude to Spring

Credit: Roger C. Huebner, D. D. S.



According to the Word

LESSONS FROM JONAH

In Jonah we have the story of a man who tried to run away from God and found that he could not. The Lord asked Jonah to go to Nineveh to preach against the wickedness of that city. Jonah didn't want to go, and so it says that Jonah rose up to flee unto Tarshish from the presence of the Lord. He found a ship, paid his fare, and thought that in this way he was going to get away from God. But he found that he could not run away from God. God was on board ship there also. Backsliding Jonah could thank God that He didn't give up on him. Many others have tried to run away from God and found that they could not, for God is all-knowing and everywhere-present.

The sailors believed that someone was the cause of the great storm that came up and so they cast lots to see who it was and the lot fell on Jonah. He then told the sailors to cast him out into the sea and the storm would cease, for he was guilty, having provoked the anger of God by his disobedience. But the sailors did not want to cast him overboard and so they made one more effort to get the boat to land, but all to no avail. Verse 13 reads: "Nevertheless the men

rowed hard to bring it to land, but they could not." What a lesson this is for those who are trying to save themselves by doing the best they can. Martin Luther tried for years to save himself. He worked so hard at it that he nearly lost his health as well as his soul. He finally had to give up trying and then God saved him. It isn't in God's plan of salvation that we should do anything to aid in our salvation. If we do, then God can't save us. We must **stop rowing**, give up in despair, and cry unto the Lord to save us, and then He can and will save us. That is what these sailors had to do, and in the next verse, 14, we see that they had pulled in their oars and were crying unto the Lord.

The story of "Jonah and the whale" is ridiculed by the world, and science thinks they have disproved it. The liberals and modernists call this story a fable. But the word "whale" is not even mentioned in the book of Jonah. It says in verse 17 that the Lord prepared a great fish to swallow up Jonah. So many see only the fish, and not the Lord God who made it. God prepared this fish to save Jonah from drowning. Was that impossible for God who has all power?

God also has a plan of salvation for every one of us. It was planned in the

very beginning and it was carried out in Christ on Calvary's cross. And this is the only way of salvation for every one of us. There is no other way. It doesn't seem right to natural man and so he tries "hard rowing." He must do something to help merit salvation. There was nothing in Jonah that merited salvation, but God saved him. Neither do we deserve to be saved, for in Eph. 2:8, we read: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God." There was only one way of salvation for Jonah, the prepared fish; so also there is only one way of salvation for us, the way of the cross. The devil may try to tell us that there are other ways, but remember that God says there is only one way. "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14:6). "I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture" (John 10:9). Then, also in Acts 4:12, we read: "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." In our next issue we will continue with Jonah, chapter two.

Hans J. Tollefson

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When Old Age Strikes

By Margaret J. Anderson

I will never forget the day I received the letter from my sister saying: "Mom built a fire in the kitchen wastebasket today. Her excuse... 'It was raining.'"

Or a later one: "The doctor says it's cerebral arteriosclerosis. He believes it won't be too long before she will have to be put in an institution where she can get special care."

Cerebral arteriosclerosis, which is the major cause of senility, is the hardening of the arteries that lead to the brain. The mental deterioration it brings is puzzling, frightening, and heartbreaking to the families of older people who suffer from it. But understanding helps immeasurably. I know, because I assumed care of my mother, hoping to keep her out of an institution.

First, I learned not to be ashamed that she was senile. Cerebral arteriosclerosis is like any other incurable disease and should be accepted with the same fortitude with which one accepts cancer or heart disease. In fact, some types of heart disease have the same origin, hardening of the arteries.

As cerebral arteriosclerosis progresses, memory deteriorates. And when memory is gone, patterns of behavior change. Because senile behavior is so unpredictable, senility is often treated as a joke. It is true that the antics of the senile are strangely amusing at times, especially to outsiders, but they are tragic to those who remember former mental alertness.

There was the time Mother watched me thumbing through a woman's magazine.

"I wish I had some," she said pointing to the magazine.

"Of course," I told her, handing the magazine to her.

"Now what should we have with it?" she asked. "Coffee would be good. Pie is always good with coffee."

Puzzled, I looked at the magazine again. It was open to a page picturing a lemon meringue pie, colorful and

appealing. Suddenly I understood. Mother believed the pie was real.

"Coffee would be good," I agreed. "But let's wait until dinner. We'll spoil our appetites if we eat now."

My acceptance of the pie as real was a practice I had learned from a friend who had cared for a senile father-in-law.

"Agree with them," my friend told me. "Whatever they think at the moment is obviously so. Nothing you say will change that. Humor them and before long they will have forgotten."

Then my friend told how her family had practiced this harmless strategy. In the middle of the night, their grandfather, a retired clergyman, would often awake and begin to preach a sermon, officiate at a wedding, or conduct a church business meeting.

"All those in favor," he would announce, "please say 'aye.'"

"Aye" . . . "Aye" . . . "Aye," the children would respond from their respective bedrooms.

"So be it." Satisfied, the old gentleman would settle back and resume his sleep.

When mother thought a pillowcase was a becoming hat, a bedspread a fetching shawl, I did not argue with her. Books, figurines, pots, and pans were whatever she said they were.

I learned not to be ashamed that she was as she was. And I learned not to think of senility as second childhood. A child may investigate, experiment, and get into all kinds of mischief, but for him such activity is part of the learning process. This is not so of those whose mental capacities fail.

In time, the senile will need around-the-clock supervision. Unless the family can hire someone to relieve them, the day may come when they no longer have the strength to cope with the situation.

This was true in my case. I watched Mother constantly and endured nights of broken sleep. The physical exertion it took to bathe and dress her caused a flare-up of my previous back injury,

and tests revealed I had a herniated disk that required immediate surgery.

Mother was moved to the home of another member of the family, but there small children complicated her care. Her senility was beyond the point where a nursing home would take her, and a state hospital was recommended.

No matter what people say, choosing this type of placement can be a heartbreaking decision. When I rebelled against it, my doctor asked: "If your mother broke her hip and you couldn't care for her, you'd hospitalize her, wouldn't you? If she had terminal cancer, you'd place her where she could get care, wouldn't you?"

His arguments were sound, I knew, and I finally gave my consent to her commitment.

I realize that some of my reluctance to put her in a state hospital was conditioned by fear of what people might say. Much has been written about children who place parents in institutions because "they refuse to face the responsibility themselves."

"Stifle that guilt complex," my doctor told me. "You've done all you could. And, remember this, no one is committed to an institution without a regular probate court procedure and the recommendation of two doctors who agree that such care is mandatory. This is true in many states, as it is here."

Whatever the situation, the family should get the best medical diagnosis it can. If an institution is recommended, its location is important. "Proximity to members of the family is a prime concern," one psychiatrist told me.

This advice led us to select an older institution within close driving distance rather than an institution that was newer but several hundred miles away.

"Even though your mother may not always recognize you, she will sense that she is loved," a resident doctor assured us.

He was right. But, proximity or no, visits were never easy.

The first time I went to see Mother I signed the guest register and made my way to the ward to which I was directed. I rang a bell, a key turned in a lock, and I was ushered down a long corridor into a small guest room where Mother sat waiting for me.

"Margaret!" she exclaimed, and rushed into my arms.

I held her close. I had not expected her to know me, and I was completely unnerved. Then I remembered that her doctor had said: "We think that in moments of excitement or heightened interest stimulated heart action increases the flow of blood to the brain. Result: clear, rational thinking."

When I gained control of myself I let her go. Already she was confused. We visited the best we could. I let her talk about anything that came to her mind. She asked about members of the family. Although some had visited her frequently, she wondered why they had never come.

When I kissed her good-bye she started to follow me. But a nurse placed a hand on her arm.

"Oh, you mustn't go," she told Mother. "It's soon time for dinner. You promised to be my guest, remember?"

"Again?" Mother asked. She sounded pleased. "You entertained me at lunch, too."

I slipped through the door. The key turned in its lock. I stared at the door that separated us, leaned against the corridor wall, and wept uncontrollably, remembering the intelligent, self-possessed mother of my youth.

Many visits followed. None was easy. Mother's mind could no longer hold a thought pattern, and it was difficult to talk with her. In spite of this, and though she could not always call me by name, she seemed content just to have me there.

"Is there any cure?" I asked the doctors.

"Unfortunately, no," her physician told me. "No known therapy is truly effective in this illness. Different medications are intermittently in vogue, but we have found none to be the satisfactory answer. Tran-

quilizers help, especially with patients who are unduly disturbed.

"Any future successful treatment must lie in prevention therapy. There are those who believe a low cholesterol diet will help. We hope medical research will come up with something that offers more hope than the medications which are available to us now."

In another counseling session, he said: "You should remember, this disease shows no favoritism."

What he said is true. A state senator, a man who had had a brilliant career, was a patient in the same hospital as Mother. So were a lawyer, a doctor, housewives, laborers, and the doctor's own mother-in-law, a relatively young woman. This is something to remember if senility strikes your home: you are not being singled out as different from anyone else.

It is important to keep in close contact with those responsible for the senile patient's care. The doctors, in most cases dedicated people who have bypassed lucrative practices to do institutional work, will keep you informed of the patient's health. Ward supervisors will tell you about personal needs.

Having Mother near us meant we could take her on outings, care for her hair, provide between-meal snacks. Later, when she was confined to bed, we could be with her even more frequently.

True, we never knew how much of what we said reached her conscious mind. But we were there.

Then the day came when we were told she could not last much longer. "Read something from the Bible," my sister urged. "Remember how she loved the Psalms."

I opened the Bible that lay on her bedside table, pulled up a chair, and began to read the Shepherd's Psalm. I read slowly, deliberately, praying that somehow I could reach her soul. It was hard. Tears blurred my eyes.

Then what I will always consider a miracle happened. When I read: "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever," Mother moved for the first time in hours. She opened

her eyes. "Yes! Yes!" she whispered hoarsely.

Shortly afterward she left us.

Time is meant to heal the deepest wounds. Nevertheless, my heart still aches when I think that her last days were so bewildered, so memory-fogged.

If senility comes to your family, you will know this sorrow, too. Let this be your comfort. The one who suffers does not realize he has changed. Visit him frequently. Show him the same love you gave him when he was well. If you do the best you can, you will find you have gained an understanding that will in turn enable you to help others who will face the same worry and the same hurt.

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LAMP OF OUR FEET, WHEREBY WE TRACE

Lamp of our feet, whereby we trace
Our path when wont to stray;
Stream from the fount of heav'nly
grace,

Brook by the trav'ler's way.

Bread of our souls, whereon we
feed,

The manna from on high;
Our guide and chart, wherein we read
Of realms beyond the sky.

Word of the everliving God,
Will of His glorious Son;
Without Thee how could earth be trod,
Or heaven itself be won?

Yet to unfold thy hidden worth,
Thy myst'ries to reveal,
That Spirit which first gave thee
forth,

Thy volume must unseal.

And we, if we aright would learn
The wisdom it imparts,
Must to its heavenly teaching turn,
With simple, childlike hearts.

Robert Barton
(from *Concordia*, 1917)

This hymn may be sung to the tune of No. 93 in *The Concordia Hymnal* (Tune: St. Peter).

The U. S. Congress On Evangelism:

What Others Said

By Raynard Huglen, Editor
The Lutheran Ambassador

"The long-range effects of Minneapolis must wait the verdict of history, and that verdict depends on what happens around America in the months ahead." So wrote the editor of **Christianity Today** in his editorial on the U. S. Congress on Evangelism which was held in Minneapolis, Minn., Sept. 8-13, 1969.

And that wait-and-see attitude was typical of those who probed the consequences of the historic gathering which brought nearly 5,000 delegates together from about 93 denominations. But waiting alone will not be enough, in the opinion of some. "The real work is yet to come," said the report in **Evangelize**, organ of the Lutheran Evangelistic Movement. "May the Lord stir to action everyone who was privileged to be in attendance, that the blessings of the Congress may be multiplied manifold," it continued.

The editor of **Christianity Today** was one of those looking for the quickest results. "The first test may come out of Billy Graham's Anaheim, California, crusade (Sept. 26—Oct. 5, 1969), which could, by the grace of God, open an era of church renewal and revival power that could loose the dynamic of the Holy Spirit in a way we have not seen for generations."

Not a few writers were attracted by the fact that representatives of so many diverse denominations could even assemble together to discuss evangelism. A report in **The Pentecostal Evangel** stated, "Pentecostals and Episcopalians, Baptists and Lutherans, Mennonites and uniformed members of the Salvation Army, all mingled freely, praying together, studying the Word together, and discussing ways to win the lost."

Richard Ostling, religious news editor for **Time** magazine put it more pungently, writing for **Event**, monthly publication of American Lutheran Church Men: "The throng included an Anglican archbishop and jes-folks Baptists, starchy Lutherans and hang-loose Pentecostals, old-tyme Methodists and the highest of Calvinists, peace churches, black Bibli-cists, even some unrepentant fundamentalists who braved the wrath of their brethren and decided to meet with somebody else for once."

I met H. Robert Cowles, editor of **The Alliance Witness**, as we carried out our duties of covering the Congress for our respective church publications. In his editorial about the Congress, he made this observation, "It was a Congress on Evangelism, not a Congress of Evangelicals, and until one grasped the distinction the mix seemed incongruous." He also pointed out that more than half of the major addresses at the conclave were "completely conservative" and it was good for the more liberal delegates to hear "the solid Biblical message of salvation through Christ's atoning death." On the other hand, Mr. Cowles thought it good that conservative evangelicals could get some insights into how the rest of the Protestant world thinks and worships. "It was," he stated, "a healthy exposure for both groups."

The Christian Century, which bills itself as "an ecumenical weekly" and covers all the major happenings in the National Council of Churches and the World Council of Churches, ignored the Congress completely. This was rather strange because whenever representatives of 90-some denominations get together for any purpose there is an ecumenical tinge to it.

Apparently some readers of **Faith and Fellowship** (Church of the Lutheran Brethren) were concerned because their editor did not pattern his remarks about the Congress after those of Dr. Carl McIntire, editor of **Christian Beacon**. Dr. McIntire was unable to attend the Congress because he was travelling with the Irish firebrand-pastor Ian Paisley on an American tour at the time. But he gave space to the Congress by reproducing one article by Edward B. Fiske in **The New York Times** and one by Terrence Shea in **The National Observer**.

Rev. Robert Overgaard, editor of **Faith and Fellowship**, effectively, I think, points out the mischief in Shea's second paragraph, where Shea wrote, "They had come (the Congress delegates) to develop new strategies for proclaiming Jesus Christ and were told about Karl Marx. They listened to inspirational quotations from John F. Kennedy and liberal theologian Harvey Cox. They heard the ideas of folk-singer Bob Dylan, the demands of black-reparations advocate James Forman, and the spirit of SDS mixed into the teachings of the prophets Jeremiah and Ezekiel and the Apostle Paul." (If you have a copy of Leighton Ford's address, refer to it to see what Mr. Overgaard means.)

Most every paper noted the importance of the sense of social consciousness that came out of the Minneapolis assembly. David L. McKenna wrote in **United Evangelical Action**, organ of the National Association of Evangelicals, "You don't need a weatherman to know that evangelicals are no longer exempt from social issues. The gust of wind that came from the U. S. Congress on Evangelism may have signaled



a turning point in the history of evangelical Christianity."

The Lutheran Standard, official paper of the American Lutheran Church, which had the largest number of delegates to the Congress of any single denomination, gave only one page to a report of the gathering, even though it called it "the most diverse assembly of Christians ever to gather in Minnesota." But concerning the social question, it said, "Personal commitment to Jesus Christ goes hand in hand with personal involvement in social issues of the day." And, it averred, the concern for social responsibility was not a "pre-planned part of the agenda."

Editor Harold Lindsell of **Christianity Today** declared, "The Congress was willing to look deeply into the implications of the Gospel for the social milieu. Perhaps no evangelical conclave in this century has responded more positively to the call

for Christians to help right wrongs in the social order."

A number of magazines and papers quoted at least in part the address given by Evangelist Leighton Ford of the Billy Graham Evangelistic Team. It was the most quoted message from the Congress, in my judgment. Victor G. Albers of the Lutheran Church-Missouri Synod, writing in **Lutheran Forum**, said, "And when Leighton Ford, Graham's heir apparent, came across the following morning with an intellectually brilliant and humanly warm, timely and insightful understanding of the needs of men today—and with his faith in God's answer—there was no turning back." Mr. Ford sought in his position paper to establish the primacy of living faith in Jesus and the necessity of social concern in redeemed lives.

And reporters of the Congress have voiced their warnings, too, that social

issues not get an unhealthy place in the thinking of evangelical churches. Mr. Cowles of **The Alliance Witness** came directly to the point, "The emphasis on social action in last September's U. S. Congress on Evangelism alarmed a number of delegates and an even larger group of evangelicals who heard about it from alarmed delegates or through the press.

"Those who have observed the liberal church's preoccupation with social action are not without reason for their concern. Tragic it would be if the evangelical wing were headed in the same direction." The editor then goes on to show that evangelicals have always been concerned about the needs of the less fortunate, but have always to give priority to the spiritual conversion of men.

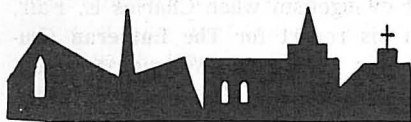
Victor I. Theiste, editor of **Lutheran Sentinel**, organ of the Evangelical Lutheran Synod (Norwegian Synod), expressed concern that some things had been neglected in the Congress. He put it this way: "But as far as stressing man's need for the Gospel because of his sinful condition before God, very little, if anything was said the entire six days. Instead, the picture was painted that if the church would communicate a picture of concern for the world about it—not tell the world of its need for the Savior!—man would be won for the Lord; their hearts changed, and world peace would be established."

Lutheran Sentinel also bemoaned the fact that Senator Mark Hatfield (Oregon) was given the opportunity to advocate his "dovish" position on Viet Nam and Rev. Ralph Abernathy to push for the admission of Red China to the United Nations.

Then there were these indications of emphasis on the traditional message of evangelism: "It (a population counter in a display booth) was a silent reminder of the purpose of the Congress: to witness to Christ as the only way of salvation; to find anew the Biblical basis and strategy for evangelism; to teach believers how to evangelize in the power of the Holy Spirit; and to help bring a spiritual awakening within the churches" (**The Pentecostal Evangel**).

(Continued on page 8)

MEET the Churches OF OUR FELLOWSHIP



**TODAY: THE NEWFOLDEN
(MINN.) PARISH**

Bethania Lutheran Church

The Bethania Lutheran Church was organized in a rural community seven miles west of Newfolden, Minnesota, on March 27, 1884. The business of organization was conducted in the Gullick Wedme home under the direction of Pastor C. Saugstad and the names of thirteen charter members were recorded at the organizational meeting. Pastor Saugstad served as the congregation's first pastor at a salary of \$60.00 a year.

Services of the Bethania Congregation were held in the homes of its members until a church was con-

structed in 1887. The first Bethania Church measured 20 feet by 24 feet and was built of logs, although it had a shingled roof. Each member of the congregation contributed 92 feet of good, sound logs for the project.

The first building was used until 1904. Then a 40-foot by 28-foot structure was built on a site one-half mile southwest of the site of the log church. This building is the one still in use today. It was, however, in 1940 moved back to the site of the original log church. At the time of the move, a basement was dug for the church and extensive remodeling was completed in it.

The two-acre plot of ground on which the Bethania Church is located is a knoll that strangely rises several feet above its surrounding landscape. This makes an almost ideal situation for Bethania and for its cemetery.

The pastors who have served the Bethania Congregation since it began are C. Saugstad, 1884-85; K. B. Birkeland, 1885-86; Elias Aas, 1886-88; Hans Ostgulen, 1889-1906; Martin Bjornson, 1907-12; Albert Gilseth, 1912-19; John Hjelmeland, 1919-26; G. P. Ronholm, 1927-45; E. J. Raam, 1945-52; Gordon Berntson, 1953-58; Elder Oscarson, 1958-62; Student Robert Lee, summer, 1963; and Lay Pastor Gene Sundby, 1963-69. Layman Edwin Mathison of Bagley, Minn., served Bethania during a vacancy of several months recently. The con-



Lay Pastor Rodney Stueland, who serves the Newfolden parish now, is from Westby, Wis. A graduate of the Lutheran Bible Institute in Minneapolis in 1958, he has had a variety of experiences in Christian work: pastoral work at Ferryville, Wis., DeKalb, Ill., and Renville, Minn., evangelist for the Canadian and Hauge Lutheran Innermission Federations (about nine years), and editor of the *Morning Glory*, paper of the latter organization (about five and one half years). Mrs. Stueland, the former Barbara Dietsche, is from Sand Creek, Wis., and is an R. N. from Lutheran Deaconess Hospital in Minneapolis, Minn. The couple has three children, Renee, 7, Rhoda, 5, and Paul, 2.

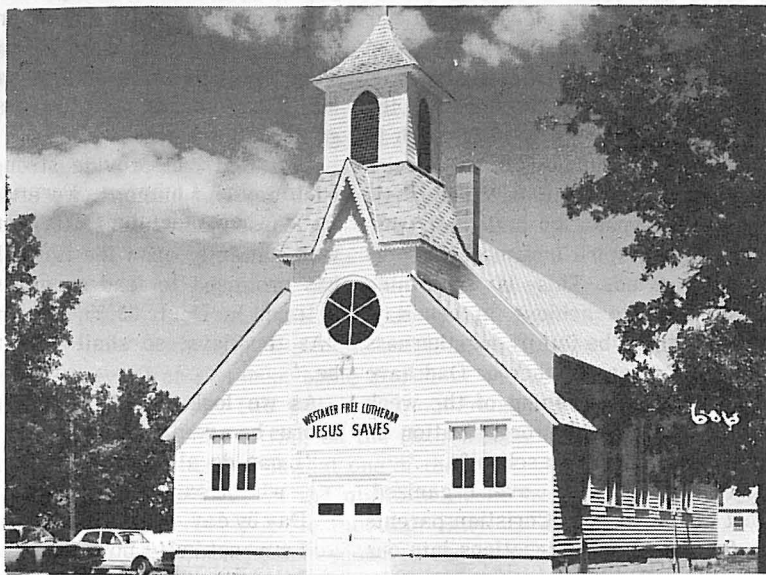
gregation is now being served by Lay Pastor Rodney Stueland who began service the first of the year.

Bethania was represented at the 1962 organizational meeting of the Association of Free Lutheran Congre-

(Continued on page 13)



Bethania Lutheran Church



Westaker Lutheran Church

WOMEN for Christ

THE STRENGTH OF THE LORD

by Mrs. Marvin Quanbeck
McVile, North Dakota

"I can do all things through Christ who strengtheneth me" (Phil. 4:13). What a wonderful promise to claim in this still young year!

We need the strength of the Lord in our everyday lives. God did not always call the high and mighty, but rather those who were being faithful in their little corners. Let us think of David, the shepherd boy, caring for his sheep, and the boy Samuel, diligently doing humble tasks in the temple. As mothers, may we be faithful in the endless little duties before us each day. May Christ give us strength and wisdom as we give guidance to our children. Perhaps in our homes there is a David or a Samuel who some day may be a servant of the Lord.

We need the strength of the Lord to meet the pressure of today's society. Is the Lord really pleased with our hectic schedules of activity? Man has advanced scientifically in marvelous ways since the days of the pioneers. Yet surely there is much to learn from them. We must admire their courage and perseverance; their dependence upon God and their wonderful family-spirit is something to be almost envied. This is something rather hard to achieve in our day. How can there be family togetherness when sometimes Mother or Dad have to go out every evening of the week to some worthwhile organization in church, community or school?

We have become over-organized. Most of us who are Christian parents try to cram family devotions into our busy day. Yet even that must be rushed in order to get ready for

something else. Surely the Lord must be grieved when He looks down upon us as we hurry and scurry about. Jesus said, "One thing is needful." Like Mary, we need to spend time at Jesus' feet, but like Martha, we are busy with many things. In fact, this organized life of ours today demands that we be Marthas. We need to spend time alone with God and time with our children while they are young and open to instruction.

We need the strength of the Lord in bearing our sorrows. How can those who live apart from God cope with the grief that comes into their lives? As Christians we are truly blessed when we experience the loving arms of Jesus holding us up, giving us strength and calmness of spirit during times of sorrow.

We need the strength of the Lord to do special tasks. Perhaps we are asked to be a leader, to give a Bible Study or do some job beyond our usual duties. Here, too, the Lord will provide the needed strength if we but rely on Him. Just for an example, I felt very inadequate when asked to write an article for the *Ambassador* but God heard my prayers, and guided my thoughts.

Yes, God can provide strength for each day. As humans, we err in trying to see our future. It is hard to wait patiently upon the Lord. But He has promised to lead us one step at a time. In Deut. 33:25, we are told, "As thy days, so shall thy strength be."

As we look ahead, may this little chorus be a reminder to us.

"I can do all things through Christ who strengtheneth me,
Day by day, hour by hour,
I am kept in His power.
I can do all things through Christ who strengtheneth me."

[Continued from page 6]

Good News, periodical of the Commission on Evangelism of the American Lutheran Church, pointed toward another phase of the Congress, "For three afternoons at the Congress there were some 45 'Church Action' groups, demonstrating in workshops how the work of the Kingdom is being accomplished throughout the country... There are those who felt that these were the heart of the Congress."

We note a third indicator of the presence of the traditional concept of evangelism when Charles E. Fair, in his report for *The Lutheran* (Lutheran Church in America), stated, "Dr. (Oswald) Hoffmann summed up the hoped-for achievement in the words of a delegate who said, 'I came here not caring whether some of my obstreperous parishioners go to heaven or hell. Now I care, and I am going to return to care for them.'"

In conclusion, the assessment of the impact of the Congress ranged all the way from the pessimism of Hart Armstrong in *The Defender Magazine*, "there was an uncertain sound which came to us from the first U. S. Congress on Evangelism" and Mr. Theiste (*Lutheran Sentinel*), "we feel a great sense of disappointment in the voice heard at Minneapolis," to the optimism of the editor of *Eternity*, "the U. S. Congress on Evangelism... will go down in history as a milestone in American evangelical history" and of Carey Moore in *Decision* (Billy Graham Evangelistic Association), "the church of Jesus Christ may well be on the way to its deepest experience of compassion and obedience to the Holy Spirit in our century."

Perhaps the most solid assessment of the Congress was made by Mr. Cowles of *The Alliance Witness*, if I may go back to him once more: "Those of us who believe with Dr. Stephen Olford that America can be saved only by revival pray fervently that it will come in time to keep America free.

"How much the U. S. Congress on Evangelism may have furthered that awakening remains to be seen."

(Ed. Note: See also the editorial "Postscripts on the Evangelism Congress" on page 9.)

purpose would do wonders. What is not needed for the moment in the fund can be invested in some area of our church work. What you give will help to meet a real obligation on the part of our fellowship.

POSTSCRIPTS ON THE EVANGELISM CONGRESS

In preparing the article "The U.S. Congress on Evangelism: What Others Said," it has been very interesting to note some comparisons between our own coverage of the Congress and that of some other magazines we've had the opportunity to see.

For instance, it was found that **The Lutheran Ambassador** gave greater space to the Congress than any other magazine that we have studied, with the exception of **Event**, publication of American Lutheran Church Men, and most of their space was given to edited versions of the addresses of Leighton Ford, Ira Galloway and Keith Miller. The **Ambassador** did not carry any of the speeches. Therefore, we feel that the readers of our paper received better coverage of the Congress than many others.

It seems significant that some magazines offered no criticism of the Congress. Association attendants at the assembly, you will remember, found many good things and some to be concerned about. Most fulsome praise of the Congress came from **Decision** magazine, perhaps not unnatural when we realize how actively the Billy Graham Evangelistic Association was taken up with the Congress preparations.

The Lutheran Ambassador was one of two papers (of those we reviewed) to print the "Statement from the Black Delegates" of the Congress. The other magazine printing it was **Eternity** (The Evangelical Foundation, Inc.). Perhaps the importance of the document was misjudged by those of us who printed it, or by those who didn't.

The Lutheran Ambassador was the only magazine to offer any criticism about **some** of the music used at the Congress. This fact seems strange because some very new departures in music were offered to what was billed as quite a conservative and quite an evangelical audience. The fact that these forms and methods in music met with such enthusiastic applause from that assembly may indeed mean that "you've come a long way, baby." We stand by our original contention that this new permissiveness in music among evangelicals bodes ill for the overall life of the church and her witness in the world.

A number of magazines gave attention to the disturbance on Wednesday night when two hippies were ejected from the hall only to be returned minutes later. Accounts of what happened vary and point up how people witnessing the same event come up with different facts. For instance, some stories of the incident make it sound like the two were taken out by ushers because they were literally sitting on the floor and not in seats. The fact of the matter is that one of them called out to Billy Graham as he sat on the platform about twenty feet away, thus interrupting the meeting. Billy, to our knowledge, made no attempt to respond to the question and the ushers did what most ushers would have done under the circumstances. Mr. Graham did converse privately with the pair



USE LENT FOR A PENSION OFFERING

Annual conferences have almost routinely passed resolutions urging the congregations to take offerings for an assistance fund for needy pastors and pastors' widows. The Board of Pensions has recently called our attention to this need through the pages of the **Ambassador**. But thus far the Association congregations have exercised their right to not respond even to a resolution they have supposedly been represented in making, through the annual conferences.

Of course, it hasn't been a malicious or mischievous neglect. It has been unintentional, an oversight. But when perhaps 98% of the congregations fail to act, more reminder is needed.

The thought occurs, since some of us have it in our heritage that needy pastors and pastors' widows be remembered during Lent (remember the penny-a-meal boxes?), maybe this would be a logical time for the congregations to give an offering to this cause.

So, this is a suggestion. Let the congregations decide for themselves if this would be good time for this.

Not very much is known at this time as to what needs exist among elderly pastors and the pastors' widows. But whatever the situation is right now, there will always be some hardship cases. Then it is good if the Board of Pensions, acting for the rest of us, can offer at least some modest financial assistance. At times it could even be in the form of a loan, if it is given to a younger person who because of a great loss needs temporary help.

One Lenten offering a year in your church for this

after the meeting and in response to a query later said that one of the hippies had asked him if he was Jesus Christ. Billy replied that he was not, but that he preached of Him.

It is true that there was unpleasantness connected with the incident. We heard unkind words spoken in the hallway after the meeting. Some delegates made too much of an issue about the necessity of the return of the two hippies to the service. Keith Miller, we think, was off base in referring to the ousted male as the person who looked more like Jesus Christ (because of his beard) than anyone else in the room. It seemed a catchy thing to say at the moment, but time reveals the thinness of it, for we are sure that Mr. Miller would be the last person to really want to make judgments about people that are only skin deep.

With this we conclude our coverage of the U.S. Congress on Evangelism. We wish that we could say that we see and feel the fires of evangelism surging through the land because of the Congress, but we can't. However, there are scattered reports that here and there someone has taken new heart or found new courage to evangelize. Seeds were sown in Minneapolis that could lead to a mighty harvest. We pray it will be so.

The need is for the salvation of the lost. Without Jesus they face a Christless eternity. The need is for Christian people, those who are living in daily fellowship with the Savior, to show forth a life of love and service toward all those around them, in their spiritual and physical needs.



HIGHLIGHTS FROM THE SCHOOL YEAR

The Bible School year began on Monday, September 15, with 62 students registering for the fall quarter. Classes were divided for the first time with 37 in the junior class and 25 in the senior class. Pastor Laurel Udden began his teaching at AFLBS.

The second annual homecoming was held October 25-26. One hundred twenty people registered for the weekend activities. The alumni of the school met and organized at this time.

Pastor Amos Dyrud joined the faculty at the start of the winter quarter on December 1. Several new students enrolled at school, but the student body remained about the same with several students not returning for the winter quarter.

The Christmas vacation found our students travelling homeward; 27 remained in Minnesota, 18 returned to North Dakota, 5 went to Washington, 4 travelled to Oregon, 4 to Wisconsin, and 1 each to Iowa, South Dakota and Texas.

Miss Orpha Flaten joined the Bible School staff in January as our first full-time secretary.

SPIRITUAL EMPHASIS WEEK MARCH 2-6

**GUEST SPEAKER:
PASTOR AMOS DYRUD**

Your prayers are appreciated

OUR DEEP APPRECIATION

1969-70 gifts to our schools totaled \$42,225.47. For this we are most grateful. This is an increase of \$19,554.36 over the previous year. We believe that it reflects the interest of our people in our schools.

We are confident that we shall continue to see growth in our Bible School which will necessitate a continued increase in support for the school. We believe that God will lay it upon the hearts of our people to give.

PROMOTION DAYS 1970

Friday, April 10 to
Saturday, April 11

An opportunity for interested youth to visit our school to gain first-hand knowledge of the school. Plan now to bring a carload from your parish.

THE CONCERT CHOIR

A very fine Christmas program was presented on Sunday, December 14. The Medicine Lake Lutheran choir and an orchestra were added to portions of the program. It is hoped that this can become an annual event.

The choir also presented concerts at Morgan Avenue Lutheran Church, Minneapolis, and twice at the Brookdale Shopping Center.

The choir presented three concerts at Redeemer Lutheran Church, Fridley, Minn., on Sunday, January 25.

The choir faces a busy time as the spring quarter approaches. Here is the tentative schedule for choir appearances.

- March 15 — Mt. Carmel Lutheran, St. Paul, Minnesota
- March 22 — 11:00 a.m. — Cumberland, Wisconsin
4:30 p.m. — Colfax, Wisconsin
- March 31-April 9 — Tour through Western Minnesota and Eastern North Dakota. Points included are Brooten, Winger, Thief River Falls, Grand Forks, Hampden, Grafton, McVillage, Valley City, Fargo, Abercrombie and Spicer. Times and places will be given in a future issue.
- April 18-19
Ashland, Wisconsin, April 18, 7:30 p.m.
Duluth, Minnesota, April 19, 10:30 a.m.
- Cloquet, Minnesota, April 19, 4:00 p.m.
- May 9-10
Radcliffe, Iowa and Kenyon, Minnesota

Did you observe these . . .

- a. sitting at the feet of Jesus . . . at peace with God?
- b. clothed . . . at peace with society?
- c. in his right mind . . . at peace with himself?

16. What request did the restored man make of Jesus (Luke 8:38)? Why?

Might he still have feared the power of the devil?

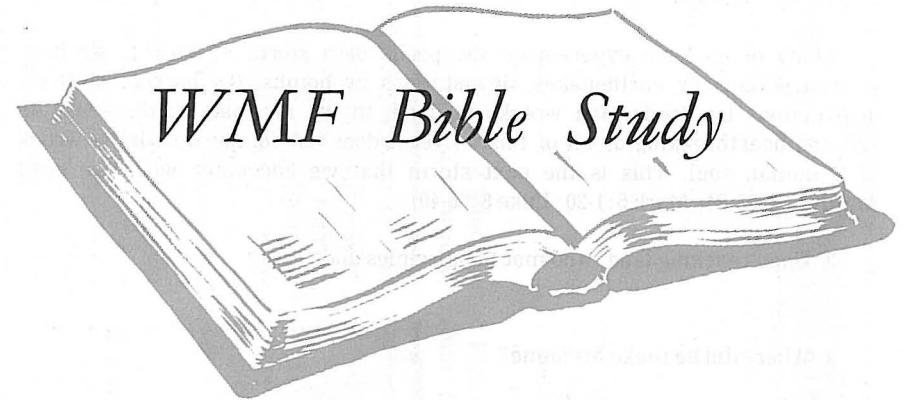
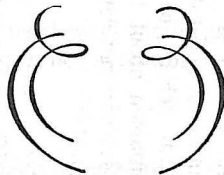
17. Was his request granted?

We are not taken out of this world, but sent to witness to it and against it. We walk by faith and not by sight.

18. How was he received by the people (Luke 8:40)? Why?

The Spirit of God is constructive and builds up from the ruins of Satan's work. If demons could possess a man with such power, what might Christ do if we yield ourselves absolutely to him!

He breaks the power of reigning sin,
He sets the prisoners free;
His blood can make the foulest clean;
His blood availed for me.



March, 1970

A Divine Moment...

... With The Master

THE GADARENE (GERASENE) DEMONIAK

Jesus lived a very active life. At times he desired to be in solitude, but usually His disciples accompanied Him, or else He was pressed upon by the crowds. He seized every opportunity to direct people to recognize their needs and then to make deliverance available. Jesus erected His pulpit in a building, on land, upon the waters, or in a boat.

Read Mark 4:35-41; Luke 8:22-25; Matthew 8:23-27.

1. Why was the amazing question asked in Mark 4:41?
2. Where was Jesus during the storm?

What a display of strength! Jesus spoke and immediately the storm subsided. Life is full of storms, isn't it? What a comfort to us, that, be the storm of trouble ever so loud, ever so strong, Jesus Christ can calm it by His word.

Many of us have experienced the perils of a storm in nature. We hear of destructions by earthquakes, devastations by bombs, the horrors of fires, destructions by floods, and wrecks on land, in the air, and on the seas. As sad and heartbreaking as all of this is, yet it does not compare with the wreck of a human soul. This is the next storm that we encounter when we read Matthew 8:28-34; Mark 5:1-20; Luke 8:26-40.

3. Upon reaching land, who met the disciples and Jesus?

4. Where did he make his home?

These tombs, really caves or excavations, were beyond the city wall. Flights of steps made them accessible to anyone who would desire to seek refuge there. Often concealed in forests or mountains, they were frequently used as hideouts for robbers as well as demoniacs. Who can know how many individuals were living here, possessed by wicked spirits. But, this proved to be a divine moment! Jesus came by.

5. Evil has a powerful grip. How is this evident in Mark 5:3-5?

Evil is always destructive. Don't we see this in our day. Look at the broken marriages, the unhappy homes, and the evil results from liquor consumption. And, now, the problems created by the invasion of the "new morality." Storms must sweep over everyone in one form or another.

6. In Mark 5:6, what did the possessed man do?

Could this indicate that the evil spirits recognize the power of Jesus and of His control over them?

7. With what strange greeting did the possessed man meet Jesus?
Compare Mark 5:7; Luke 8:28; Matthew 8:29.

8. Evil spirits are not bound. They are permitted to tempt and afflict men. A day of judgment awaits them.
What is foretold in II Peter 2:4 and Jude 6?

9. Jesus saw in this man a personality who yet had all the possibilities of manhood within him.
What question does Jesus ask him (Luke 8:30)?

10. What is meant by the expression "legion"?

11. What strange request was made (Luke 8:31, 32)?

If he cannot destroy the souls of men, he will destroy swine.

12. Why did the swine react as they did?

13. How did the people respond in Luke 8:37?

If these swine keepers were Jews, they were violating their laws, weren't they (Leviticus 11:7)? Because of this, maybe they feared greater punishment or destruction of property. So they asked Jesus to depart.

14. Must we at times question our sense of values? Read Matthew 16:26.

Then, too, what blessing might have been theirs had they invited Jesus into their city and homes. How have you responded to the Savior?

15. What marvelous scene was witnessed in Luke 8:35?

[Continued from page 7]

gations and has been a part of the AFLC since its formation. The congregation was organized in the Conference, became a part of the United Church in 1890 and joined the Friends of Augsburg in 1893, which subsequently became the Lutheran Free Church.

Westaker Lutheran Church

The Westaker Congregation was organized on February 13, 1887, with 28 charter members. Shortly after organization a log church was built about two and one-half miles south of Newfolden. In 1899 a new frame church was built and the location was also changed to about three miles southwest of Newfolden. Several improvements were made to the church as the years went by.

On October 31, 1963, Westaker Church was moved to its present location in Newfolden. The Newfolden Parish purchased a residence near the church to be used as a parsonage. On July 4, 1965, dedication services were held with Rev. John Strand as guest speaker.

Westaker Lutheran Church has had the same pastors as Bethania. It is presently being served by Lay Pastor Rodney Stueland, who began his ministry there in January, 1970.

The Norwegian language was used until about the year 1940. Special efforts have been made through the decades to interest the members of the congregation and others in spreading the Gospel.

The Congregation has endeavored to minister to the needs of the youth

through Bible school, confirmation classes, Sunday School, Luther League, Vacation Bible School, Youth Nite Fellowship, Bible camp and also Bible study. Ever since 1890 the Ladies' Aid has given valuable assistance to the congregation. For several years the congregation has also had an active part in the radio ministry.

Like Bethania, Westaker had membership in the Conference, The United Church and the Friends of Augsburg as a prelude to a long-time affiliation with the Lutheran Free Church. In the fall of 1962 the congregation voted to join the Association of Free Lutheran Congregations.

Hegland Lutheran Church

Hogeland, Hyland, Hageland, Hegeland and Hegland are all names by which the congregation was known in its early days. It was started in May, 1886, when twelve families met at the Brede Heier home under the leadership of Rev. Halvard Roalkvam who had come up from either Crookston or Warren. From this group the Hegland Church was formed, meeting at first in the Fir schoolhouse five miles south of Karlstad.

Other early pastors who came to give service were J. A. Urnes, Warren, 1889-92; Kristofer Dalager, Stephen, 1892-95; L. M. Skunes, Warren, 1895-98; and Halfdan Simonson, Koland, (now defunct) 1898-1911. In 1900, because the congregation was so spread out and the people were unable to agree on a site for a church building, some members formed a new congregation to the east and called it Zion. Hegland con-

gregation erected a building four miles southwest of Karlstad.

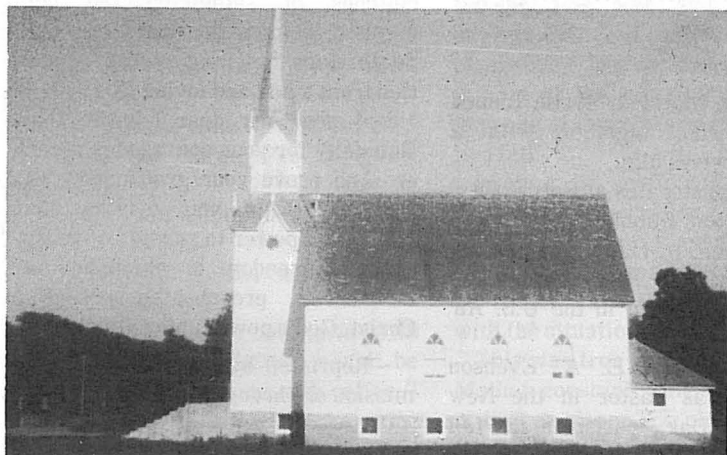
Other pastors at Hegland have been I. A. Hagen, 1911-13 and 1921-29; O. P. Stavaas, 1913-15; M. S. Gjerde, 1915-21; E. B. Kluver, 1930-46; G. T. Torvik, 1946-48; C. M. Cherland, 1948-54; the former LFC missionary Maurice Molvik, 1954-59; Student Robert Lee, 1963; and Lay Pastor Gene Sundby, 1963-69. Mr. Edwin Mathison served during a vacancy in the latter part of 1969 and was succeeded by Lay Pastor Rodney Stueland in January.

In 1893 Hegland became a part of the United Church. In 1917 the United Church became a part of the merger which created the Evangelical Lutheran Church. In 1959 Hegland withdrew from the Karlstad-Halma parish in the American Lutheran Church and later on began receiving pastoral service from Newfolden. It subsequently affiliated with the AFLC.

The Sunday School, which had become inactive, was reorganized in 1929 by Mr. and Mrs. Jacob Gunder-son.

The Parish

The present parish arrangement began functioning in 1963. Prior to that Hegland had been a part of the Karlstad-Halma ALC parish and Bethania and Westaker were a part of the Newfolden LFC parish together with Bethlehem and Alma (Middle River). Folden, southeast of Newfolden, was also a part of that parish for many years until it was discontinued.



Hegland Lutheran Church



The parsonage in Newfolden was purchased in 1963 and is situated on the same block as Westaker Church, to the west of it. Also visible in the picture is a two-car garage which was built in 1967-68.

how ?

How can I be holy? How can I be pure?
How can I submit to God and not to sin's allure?
How can I be righteous, honest, clean and strong?
How can my life radiate the glorious angel's song?

How can I be truthful, baring all my heart?
How can I become like Christ and boldly do my part?
How can I determine what God wants for me?
What is that, a pathway leading toward a tree?

I can't take that pathway, I have private goals.
I can't leave my pleasures, though they might have shoals.
I can't give my private moments up for You.
Jesus Christ, I ponder, just what should I do?

Listen now, my child, bend your ear this way.
I have turned your darkness into endless day.
Follow me this moment, all your life and then,
I will be your Shepherd. Rest in my green glen.

I will feed and clothe you, give you waters cool;
Sparkling, clear refreshment from my lovely pool.
You have listed thirsts here that I know are yours.
I should know, I made you. Thus fling wide your doors.

Let me in. I promise I'll meet all your needs.
Look and see, I'm earnest, e'n now my soul bleeds.
Drops of love course down My cheeks and splash, now free,
I have drunk your cup . . . yes, at Gethsemane.

Trust me now, my child—give your life to me.
Let me prove my promises can shape your destiny.
Jesus Christ, I trust you, take me now I pray.
I'll trade transient darkness for your endless day.

Dale Stone

WHY YOUR PREACHER SPEAKS OUT AGAINST COMMUNISM

1. He knows that communism is not "softening." Maybe he has heard Richard Wurmbrand speak. He knows that the communist goal of World domination has not changed. And because he loves you and your family he doesn't want you to suffer all that makes for a reign of terror!

2. He is Mission-minded! He wants to see the gospel of Christ preached to every nation on earth. And he knows this cannot be freely done where communism precedes Christianity. Also, he well understands that if communism takes over in the U.S.A. no missionaries could be sent openly to other nations. He knows that the Underground Church cannot send missionaries in as great numbers as The Church, free in Christ and free from political persecution. He wants the Great Commission of our Lord carried out!

3. He hates sin. Just as he speaks out against the liquor and dope traffic so he speaks out against the godless philosophy of communism which embraces sin in any form that will promote the communist cause. He sees as all who are not blind can see—in the wake of communism destroyed bodies, wrecked lives, and worst of all, condemned souls!

4. He loves all people. This fact, coupled with his desire to serve God, made him your preacher! Yes, he loves even the hard-core communist. And because he does he will do his utmost to destroy that which holds in bondage the man he loves. For he knows that all who remain in the clutches of satanic-inspired communism, being subservient to it until death, face hell and eternal separation from a just and loving God.

And now, my dear friends, thank God daily for your courageous preacher. And prove your gratitude to God for sending him your way by doing all in your power to provide an atmosphere of freedom in which he may, unhindered, preach the gospel of Christ, God's power unto salvation!

—Reprinted by request and by permission of **Throng to Victory**.



FORMER TIOGA PASTOR DIES

Rev. Eldor A. Evenson, pastor of the Tioga, N. Dak., parish from 1936-41, passed away on Dec. 31. He was 65 years old and he and his wife were making their home in Litchfield, Minn., since his retirement in 1969.

Pastor Evenson was born on July 5, 1904, at Grove City, Minn. He was a graduate of Augsburg College and Augsburg Theological Seminary in Minneapolis, Minn., in 1932. That

same year he married Myrtle Linnea Gustafson, who, together with a daughter, survives him.

He served pastorates at Forest City, Ia., Farmington, Minn., Fergus Falls, Minn., Wallace, S. Dak., and Oconto, Wis., in addition to Tioga. From 1943-46 he was a chaplain in the U.S. Air Force.

(Ed. Note: Rev. E. A. Evenson installed me as pastor in the New Effington, S. Dak., parish in the fall of 1958. In so doing he represented the Waubay District of the LFC.)

CHURCH-WORLD NEWS

PROF. SCHULTZ ACCEPTS SEMINARY PRESIDENCY

Springfield, Ill.—Prof. Richard J. Schultz Jr., a member of the faculty for the past three years, announced he will accept the presidency of Concordia Seminary here.

He was chosen by the seminary board of electors Jan. 14 from a list of 45 men nominated for the post.

He will be the 12th president of the 126-year-old institution, one of two seminaries maintained in the United States by The Lutheran Church-Missouri Synod.

The other, Concordia Seminary in St. Louis, is newly headed by Dr. John H. Tietjen, installed Nov. 10.

Professor Schultz will succeed Dr. Jacob A. O. Preus, who resigned last July to accept election to the presidency of the church body.

Electors who named the new seminary head were Dr. Preus; Dr. Lewis C. Niemoeller of Springfield, president of the church's Central Illinois District; Elmer Pflieger of Pleasant Ridge, Mich., acting chairman of its board for higher education; and the seminary board of control voting as a unit.

The seminary has an enrollment of 428 and a faculty of 35. Fully accredited by the American Association of Theological Schools, it offers the Bachelor of Divinity degree to qualified candidates with undergraduate and graduate degrees from colleges and universities throughout the nation. Dr. Lorman M. Petersen has been acting president.

The new helmsman is the son of Richard and Myrtle (Peters) Schultz of Gasport, N.Y. He was 50 years old Jan. 31.

Professor Schultz is married to the former Marion Deipser Boecher, and has four daughters.

LUTHERAN PASTOR TO SEEK N. Y. CONGRESSIONAL SEAT

New York—(LC)—A Lutheran clergyman from Brooklyn is preparing to challenge a 14-term member of Congress for his seat in the United

States House of Representatives.

The Rev. Richard J. Neuhaus, 33, pastor of St. John the Evangelist Lutheran church, has revealed his intention to enter the Democratic primary against incumbent Representative John J. Rooney.

Mr. Rooney, who is chairman of the House subcommittee on State Department appropriations, is known for his relentless criticism of Department expenditures.

Generally regarded as being slightly to the right of liberal on political issues, the 66-year-old Congressman is "hawkish" on Vietnam, and has consistently supported both the Johnson and Nixon Administrations' Vietnam policies.

Mr. Neuhaus, on the other hand, is a persistent and vocal critic of U. S. military involvement in Vietnam. Together with the late Dr. Martin Luther King, Jr., and others, he helped found Clergy and Laymen Concerned About Vietnam, a national organization claiming some 35,000 members opposed to the war.

A principal plank in his campaign to win the nomination in New York's Fourteenth Congressional District will be a call for the immediate withdrawal of U. S. troops from Vietnam.

As pastor of a congregation in a low income, predominantly Black and Spanish area, Mr. Neuhaus believes, however, that poor Americans belonging to the minority races are even more disturbed about the critical day-to-day issues facing them here at home than they are about Vietnam.

The Lutheran Church-Missouri Synod pastor has no reservations about seeking political office because he is a clergyman.

DR. EMPJE AGAIN HEADS LUTHERAN WORLD RELIEF

New York—(LC)—Dr. Paul C. Empje of New York, general secretary of the USA National Committee of the Lutheran World Federation, has been elected to a new term as president of Lutheran World Relief.

The widely-known churchman was

one of three officers re-elected to office for one-year terms at a meeting here late in January.

Named to a new term as secretary was the Rev. Edwin A. Nerger, pastor of St. Paul Lutheran church in Fort Wayne, Ind., and a past chairman of the former Board of World Relief of the Lutheran Church-Missouri Synod.

Re-elected as secretary was Dr. Kenneth Priebe of Minneapolis, director of stewardship in the American Lutheran Church.

Created nearly 25 years ago, LWR has shipped more than 1,395,000,000 pounds of food, clothing, medicines, and other supplies, valued at nearly \$209,000,000 to needy people in 46 countries.

PARISHIONERS REFURBISH NOTED CHURCH IN SAXONY

Zwickau, East Germany—(LWF)—Some \$7,500 has been raised by the 900 parishioners of the Saxon village church of Haertensdorf near here in order to refurbish the exterior of its eight-century-old bulwark edifice.

In addition, members donated their own labor. The Haertensdorf church is considered one of the most beautiful village churches in Saxony.

BIBLES OF PRESIDENTS EXHIBITED IN NEW YORK

NEW YORK—Bibles of Presidents of the United States are on display through Feb. 21, 1970, in the gallery of the American Bible Society headquarters at Broadway and 61st Street.

The two Bibles used by Richard Nixon as he took the oath of office in 1969 are being exhibited for the first time.

Also included in the display are the symbolic half billionth copy of the Scriptures distributed by the American Bible Society, presented to President Eisenhower in 1957; and the symbolic one billionth copy of the Scriptures presented to Mr. Nixon last May.

Other highlights of the display in-

clude the inaugural Bibles of Washington, Grover Cleveland, Truman and McKinley, and the family Bible of Franklin D. Roosevelt, dating from 1686.

The display of Bibles of U.S. Presidents is open to the public free of charge, weekdays from 9:00 to 4:30 p.m.

ATTENTION, BIBLE CAMP LEADERS

This is the time when Bible Camp programs for next summer are being formed. In most cases, faculties have been chosen.

We are asking you to send us the pertinent information about your camp so that we may advertise these opportunities for the youth of our

church for the summer. When you have the necessary information about dates, faculty, cost, age requirements, etc., please forward that to **The Lutheran Ambassador**, no later than **April 1**.

One thing more. It would be good if you would give the name and address of the registrar for the camp or some contact person.

Thank you.

The Editor

PERSONALITIES

The new address for **Rev. and Mrs. Jonas Helland** is 505 S. River Road, New Port Richey, Florida 33552.

Rev. and Mrs. Karl Berg are now residing at Rt. 1, Cathlamet, Wash. 98612.

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