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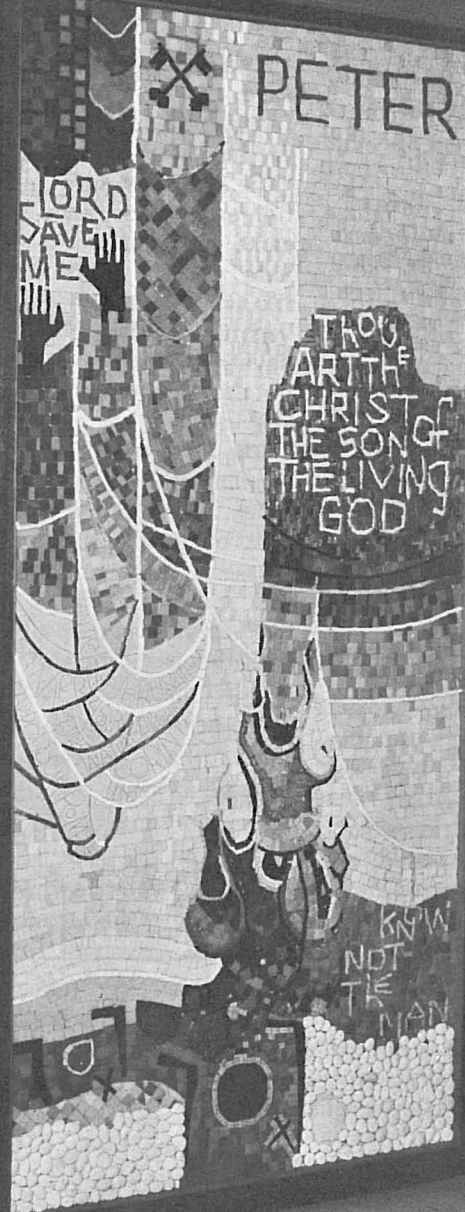
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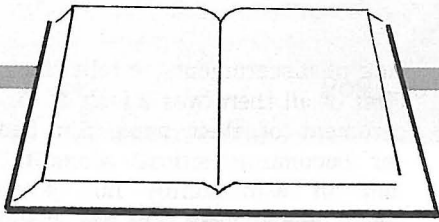
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A mosaic by Reinhold P. Marxhausen

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Credit: Lutheran Society for Worship, Music and the Arts



According to the Word

THE MEANING OF LENT

For hundreds of years the Christian Church has set aside the six weeks before Easter, and has designated them "The Lenten Season." During this season of the church year, special emphasis is placed upon the suffering and death of our Savior Jesus Christ. It is a period of prayer and penance. Christians recall the dread consequences of sin, the greatness of their own sin, and the price that Christ paid to atone for the sin of the world.

Lent is a time when a Christian meditates upon the sufferings of His Savior. In spirit, he again goes with the Master "up to Jerusalem." Year after year he makes this sacred "pilgrimage," from the Upper Room to Calvary, in order to better understand and realize the awful consequences of sin and appreciate the salvation purchased for him at such a great cost. He looks upon his suffering Savior in Gethsemane and is reminded that part of the contents of that "cup" which caused Him such agony was his own sinfulness and acts of rebellion against God. He beholds his Lord crucified upon Calvary and thanks God because of the assurance that "the blood of Jesus Christ cleanseth from all sin."

As we meditate on these sufferings of Christ on our behalf, we shall be forced to examine ourselves to see if we are among the

sleepers in the Garden, to see if we are among those who have fled when men show their hate and their disdain and their enmity toward Him. Also whether we are among those who deny Him when the chips are down and we show our true colors. Are we willing to stand with Him through thick and thin regardless of what it may cost us?

The message of Lent is the message of the Bible. "Behold the Lamb of God which taketh away the sin of the world" (I Jn. 1:29). "The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jn. 3:16).

The season of Lent brings this fundamental Bible truth into sharp focus. Worship and devotion at the foot of the cross will bring this message into focus in your life and will assure you of the forgiveness of your sins, peace with God, and the assurance of life eternal in the glories of heaven. All of these benefits can be yours providing you have received Jesus Christ into your heart and life and that you are living in daily fellowship with Him.

Coming back to the title of our meditation "The Meaning of Lent,"

we should ask ourselves a few questions. What does Lent really mean to us as Christians? Does Lent mean we are going to be forced to give up something? Or that we are going to have to act solemn, holy, and ever so serious during this season?

We answer, no! To us as Christians Lent has a deeper meaning. For Lent is first of all a season of repentance. When we think of our Lord's Passion, we also remember what caused Him this agony, namely our sins. Thus we are moved to a repentant spirit. Lent should cause us to bend before God with the prayer: "God be merciful to me, a sinner." It causes us to see our utter need for God and our need for God's solution to our need for forgiveness.

Lent gives us an abundant opportunity to review this love of God and to feel and experience it through the midweek Lenten services which will be conducted in our congregations. Naturally there is going to be a tendency on the part of some church members to slight these services. Many excuses will fill people's minds as each Lenten service comes around. What about you, are you going to give in to the devil and these excuses, or are you going to worship the Lord during this Lenten season?

—Marvin S. Undseth

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SIN AND GRACE

Pastor Karl G. Berg
Hermiston, Ore.

Our arborvitae were dying. To the casual observer, things didn't look bad. In fact, they looked good. At least from a distance. But—to the concerned look, things did look bad. Underneath the outward branches which looked so good, there were the signs of death. There the branches had turned brown, lifeless. I literally threw up my hands in surrender to the inevitable. I had tried so many things. I had tried extra watering. I had tried feeding. I had tried most everything. Nothing seemed to help.

Then one day we let our "green thumb" neighbor into our need. It didn't take her long to diagnose the case and prescribe a remedy. Now—a few weeks later I can see the difference. Death has lost its victim. Life has conquered. What a difference! Before there was life. NOW—there was life in abundance.

"I have come," Jesus says, "that ye may have Life—." Too often we settle for that, or less. God's intention is that we may allow Him to complete His purpose in us. That He may not only be permitted to give us LIFE but "*Life in abundance.*" There is a close correlation between life about us and life in us. When Paul takes a look at his folks at Corinth, the church he has planted there, He calls it "God's tilled field." The casual observer may have been impressed with this particular "field of God." Here was activity. Here were the outward "gifts" that could lead one to expect a deeper spiritual experience. Paul did see these things. He thanked God for them. They had been "enriched by Him (God) in all utterance and all knowledge." They were ahead of others as to

spiritual gifts. They were "waiting for the coming of the Lord Jesus Christ." Most observers would draw the conclusion that all was well. But—Paul was no superficial observer. He looked at God's "field" that he had "planted" and as he looked he saw things which disturbed. There were outward signs of an inner decay. Lives were dwarfed, sensitive, cantankerous. He describes their condition specifically when he says "Many are weak and sickly among you, and many sleep." It took courage to expose them like that. Human hearts are prone to hide behind their "fig leaves" and the church at Corinth was no exception. Their inner need was carefully "covered" by an outward show of activity. And, theologians are more careful than ever to see that there is no invasion of privacy in this realm.

Why was "God's field" in this condition? Why is there a similar situation today? No one can honestly deny that the Church of today is far from flourishing in spiritual attainment and growth. Paul points out the sad condition existing but he also points to the remedy. "For this cause," he tells them they were what they were. Paul is a specialist in his field. He has learned to know others by learning to know himself and his God. What was wrong in Corinth? Were they "undernourished" in the field of religious experience. No, they weren't. Their "churchianity" was probably without a flaw. They, I believe, met faithfully in the house of God. They probably "broke bread" together every first day of the week. What more could they do? What was the cause of the breakdown of their spiritual health?

Paul has a way of making deep things simple. The *cause* of their spiritual decline was mainly a

lack of discernment, he tells them. First of all there was a lack of discernment of their need. Sin had not become "exceedingly sinful" to them as it had to Paul. "If we would judge ourselves, we should not be judged" (I Cor. 11:31). The confession "I have sinned" is the passport to forgiveness and grace. Here there had been no confession. No cry for help. Only as we see the need and confess it will we receive the answer to that need. Only then are we ready to receive the answer. Not discerning their need, they were not able to discern the remedy—Grace. They could not "discern the Lord's body" (I Cor. 11:29). Consequently they did not receive the cleansing leading to newness of life, vitality and growth.

Sin—Grace. These two words stand out in all of Paul's teaching and preaching and living. Do they have the proper place in our presentation of the Gospel? The one is the CAUSE; the other is the REMEDY. Sin brought about a separation from God. Grace bridges the gap between God and man. We meet the two in all of Paul's letters but especially in the one to his friends at Rome. We meet the two extremes as the Son of Man faces Calvary. "In the night in which He was betrayed." Here is sin at its lowest. "He took bread and broke it and gave to them—." Here is Grace at its highest.

The Communion table is no monthly "tonic" for a spiritually decadent life. Nor is it a compensatory offering on our part. It is the place of reconciliation for the spiritually bankrupt. The hope of the one who has "nothing to pay with." Only as we allow the Word free room to reveal sin in our lives will we be in condition to see and receive forgiveness as revealed in Jesus Christ.

Church Life In Norway

Pastor M. E. Helland
McVile, N. Dak.

PART III

Defections from the Church

The following religious leaders also left the State Church at that time: F. Franson, F. A. Baltzias (divine healers), Guldberg and J. Jørgensen (he believed that the whole human race was made righteous through the atoning death of



Jesus on the cross and the "lost" souls are in hell with their sins forgiven—new evangelism). Pastor Storjohan in Kristiania (Oslo) did not want to have anything to do with Guldberg, Jørgensen or Marcus Giverholdt in Trondheim. All these men left the State Church, and many others did also who thought that the Church was so dead that it might be better to go out of it. But after all, it was only a small minority that went out. The best lay people and the best lay preachers remained in the State Church in spite of her faults.

Some Christian Leaders

I have mentioned only Thormod Retterdal among the leading lay preachers in Norway but there were many others on the west front. I can name only Jakob Traasdal, Tor Frønsdal, P. G. Sand, Henrik Kaarstad, Andreas Lavik, Erik Solem and his son, John Solem. These last ones were from Aalesund in Sunnmøre.

Other very fine lay preachers were Johannes Lavik, a son of Andreas Lavik; and Nils Lavik, a nephew of Andreas Lavik. All of these were from Eksingedalen, a few miles northeast of Bergen. Then there were three pastors who were with the lay people serving the Lord and working with them for the salvation of souls. They

were O. K. Grimnes, B. A. Lindeland and Eklof. I should also mention another layman, Gustav Ballestad. Andreas Lavik was undoubtedly the best man of them all. Yes, he was the leading mission speaker and worker. He was also the leader in getting the West Coast Innermission Federation organized and the headquarters placed in Bergen.

Interest in Missions

The Foreign Mission Society and mission school in Stavanger were established in 1892 with the Haugean Haugvaldstad as the main leader. There were several young men who wanted to go to China as missionaries, but it was not easy to be received into the mission school in Stavanger. Lars Skrefsrud found that out when he applied with a prison term on his record. The president of the mission school was Lars Dahle and he was rather particular whom he accepted as students.

Thus, the thought of organizing an independent China mission society became more and more an object for discussion at the conventions of the Innermission Federation in Bergen and other places. And it was at the large convention in Bergen in 1891 that the China Mission Society was formed.

Halling O. Nestegaard wanted to go to China as a missionary but the mission society in Stavanger said no. He then studied in England and went to the country where he felt called. Treider, Guldberg and Jørgensen also went to China. In the fall of 1890 the group in Trondheim sent their first missionaries to China. That same year Severt Gierde went to China but he died after only six months on the field.

Mission Organizations

Hartvik Halvorson wanted to gather all innermissions in Norway under Lutherstiftelsen, but not everyone was in favor of that. So they had several large conventions

in which the whole idea of union between east and west was to be discussed. A large convention was held in Stavanger, Oct. 22-24, 1890; another met in Trondheim, June 25-28, 1891. The "need principle" (no lay preaching unless there was a great "need" for it) was done away forever as far as the west coast was concerned.

Some thought that if union could be accomplished, the federation could be called "Det Norske Lutherske Indre Missions Forbund," as it was called in the eastern part of Norway. Erik Solem and Johannes Jørgensen and others voted against the union idea as far as the Innermission was concerned.

The China Mission Society decided that Arnetvedt should be president on the field and that Johannes Brandtzæg would serve as leader at the home base. Several of the leading workers for the Innermission decided to work for the China Mission, too. I could mention such men as Ludvig Hope, Pastor Grimnes and Andreas Lavik.

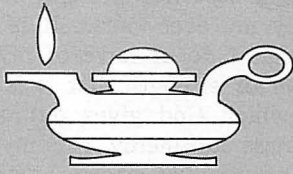
Then, coming back to the Innermission, at the large conventions in Bergen in the fall of 1889 and 1893 the Innermission Federation on the west coast of Norway came into being.

Christian Schools

The Christian lay people in Norway also realized that they needed free Christian schools, both for young people and for the traveling evangelists ("emissærer"), and even for the leading lay preachers. The first private free Christian school was at Notodden in Seljardjord, Telemarken, where a free seminary and school for young people was built and dedicated in 1896. Bernt Støylen was secured as rector and one of the teachers, and he was very capable.

Those who really started the work for the Notodden school were Asbjørn Knutson, Ole Haave, Pas-

[Continued on page 13]



SCHOOL NEWS

SPIRITUAL EMPHASIS WEEK PROMOTION DAYS ANNOUNCED

A Spiritual Emphasis Week will be held at Association Lutheran Bible School, March 3-9. Pastor Lars Stalsbrotten, Eugene, Ore., will speak to the students each morning and in the evening will preach to an audience which will include members of Medicine Lake Lutheran Church, as well as the Bible School and Seminary students.

On the weekend, March 7-9, Promotion Days will be sponsored by the Bible School. Juniors and seniors in high school, and any other prospective students are invited to come and take part in the activities and visit the school.

TESTIMONIES

The Privilege of Study

John 10:10: "The thief comes only to steal and to kill and to destroy; I am come that they might have life and that they might have it more abundantly."

I thank the Lord that He has given me this abundant life in Christ since He saved me. I am thankful that He, as my Shepherd, has led me here to Bible School. It is such a tremendous privilege to be here sitting under the Word of God each day and sharing it with the many Christian friends I have found here. The blessings I have received here from the classes and from the fellowship of the other students have continued to multiply.

I would also like to thank you, the people of the Association, for your prayers and for providing us with this Bible School that we may come here to learn God's Word and His will.

Janell Ness

Another first year student at ALBS this term is Janell Ness from the Our Savior's Lutheran Church in Thief River Falls, Minnesota. Janell is employed at the Prudential Life Insurance Co. and plans to return to Bible School in the fall.

Total Surrender

"I can do all things through Christ who strengthens me" (Philippians 4:13).

This has always been one of my favorite Bible verses. Throughout my life, I have found this to be very true. Many times we are faced with problems which don't seem to have any answers, but if we just turn to the Lord, He is always willing to carry us through.

I thank God that He led me to Bible School this year. It has truly been a blessing and privilege to study God's Word and through

this, walk a closer walk with Him. Before I came to school, I considered myself a Christian, but it wasn't until after a week or two of school that I realized that I had to surrender my *whole* life to Him; not just what I wanted, but everything. Only when one is totally surrendered to Christ, is God able to use him to the extent that He wills.

It is my prayer that many more kids will feel God's call to come to Bible School and will heed this call and share the many blessings I've received from it.

Naomi Dalager

From Salem Lutheran Church near Roseau, Minnesota, is Naomi Dalager, a first-year student at Association Lutheran Bible School. Naomi is employed by the Prudential Life Insurance Company. Her plans, at present, are to return to the Bible School in September.

The Call to Brazil

"And we know that to them that love God all things work together for good, even to them that are called according to his purpose" (Romans 8:28).

This has been a verse that has been with me ever since I first



From left to right, seated: Janell Ness, Naomi Dalager. Back row: Charles Knapp, Marjorie Benson, Stanley Miller

read it. These two quarters that I have been at Bible School have surely been a great spiritual up-building for me and I know that it will continue to be this throughout my stay here at Bible School, from the promise of this verse.

I have felt the call of the Lord to go to the mission field in Brazil and I am preparing for service there. I hope others will see the promise in this verse and look for God's will in their lives.

Another verse in the Bible that is of vital importance TODAY is found in Matthew 24:44. "Therefore be YE also READY; for in an HOUR that YE THINK NOT the SON OF MAN COMETH."

Charles Leslie Knapp

We are very privileged this year to have with us Charles Knapp, who has lived for the past ten years on the mission field in Brazil. Charles will return to Brazil after this school term to work on the mission field with his family for the Association.

I Am Ready

Bible School is indeed a great blessing and I give all the praise and glory to God for leading me here. The Bible has opened up with a wider horizon and deeper meaning for me. There is nothing I would rather do as II Timothy 2:15 directs us to do, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The devil is indeed working here. He has put doubts in our minds; discouragement and spiritual depression. However, II Timothy 4:18 is a boost at these times, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." And our faith is strengthened when we turn to God in these times. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:22).

One thing that has meant more

to me since I got here is that we as Christians are merely in the world and are not of the world. I John 2:15 mentions this, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Faith-believing prayers also have become more important in my life. The times spent in prayer and devotions are very blessed to me.

I haven't found the Lord's will for my life yet, but there is no better place to find it than right here through the study of God's Word. The fields are white "already for harvest" (John 4:35). I am ready to go where He wants me to go and do what He wants me to do.

Marjorie Benson

Marjorie Benson is a first-year Bible School student from Faith Lutheran Church of Colfax, Wisconsin. Margie is employed as a part-time cook for the Bible School. Her plans are indefinite, although she would like to come back to Bible School next fall.

All a Gift From God

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matthew 6:33).

God in His Holy Word has promised to take care of us and He will if we only let Him. We must see our sin and come to Christ, asking the forgiveness of it. We must then be willing to forsake all sin and to dedicate our entire lives to the honor and glory of God. If we do this God will give us a joyful and abundant life here on earth. He will also give to us eternal life which begins here on earth and lasts throughout the glorious eternity of heaven.

I am happy to say today that I have this abundant life in Christ and that Christ is my Savior and Lord. I don't have to worry about the material things of life, about death, or the coming judgment. I know that as long as I continue to put my trust in Christ and seek to do His will daily in all that I do,

He will take care of me. He knows what is best for me, and He will supply my every need. It is nothing that I do or have of my own reason or strength, but it is all a gift which God gives out of His goodness and mercy. It is my hope and prayer that each of you will experience this life, too.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof: but He that doeth the will of God abideth forever" (I John 2:15-17).

Stan Miller

Stanley Miller from Bethany Lutheran Church at Binford, North Dakota, is our class president this quarter and also serves as president of the Bible School choir. Stan is employed at Aaron Carlson Millwork. He intends to return to ALBS for the second year course.

In Memoriam

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

NORTH DAKOTA

Walhalla

Ole K. Olson, 68, Nov. 30, 1968
Aspelund

Chicago, Ill.

Mrs. M. A. Reineking, 64, Jan. 3
Aadalen, Fairdale

Adams

Mrs. Haakon Braaten, 68, Jan. 9
Aadalen

SOUTH DAKOTA

Peever

John Folkestad, 59, Nov. 21, 1968
Saron (Associate)

Lake City

Howard Gederos, 57, Jan. 4
Hope (Associate)

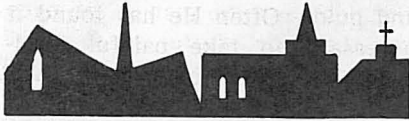
MEET

the

Churches

OF OUR

FELLOWSHIP



**TODAY: The Dalton (Minn.) Parish
KVAM LUTHERAN CHURCH
Dalton, Minnesota**

The early pioneers were a hardy and adventurous group, daring to step out on courage and faith to establish homes, schools and churches in a new world.

The Kvam Congregation was organized in 1868. During the summer of 1869 one acre and a fraction of land in the central part of Section 21, St. Olaf Township, was donated for a church and cemetery site. The church was built the same year. The interior of the church, however, was not completed until a few years later. On Sunday, Oct.

11, 1874, the church edifice was dedicated.

In the 1880's a storm moved the church off the foundation and the people didn't know how they were to get it back on. Some of the men said if God wanted the church moved back, He would do so. Another wind storm soon came and moved it back to within $\frac{1}{4}$ inch of the proper placing.

The original church building still stands, not only as a house of worship, but also as a monument to the first Lutheran Church in Otter Tail County, and as a memorial to those faithful pioneers now passed away to their heavenly reward, who not only saw the need to provide for the material things of this life, but who also realized that spiritual welfare was of a great importance in the making of a community.

Two sons of the congregation have entered into the ministry. Joseph Melby, now a chaplain in the Josephine Home in Stanwood, Washington, and Alton Knutson, who with his family have served in the mission field in Japan.

Kvam Lutheran Church observed her 100th anniversary on August 24, 25, 1968.

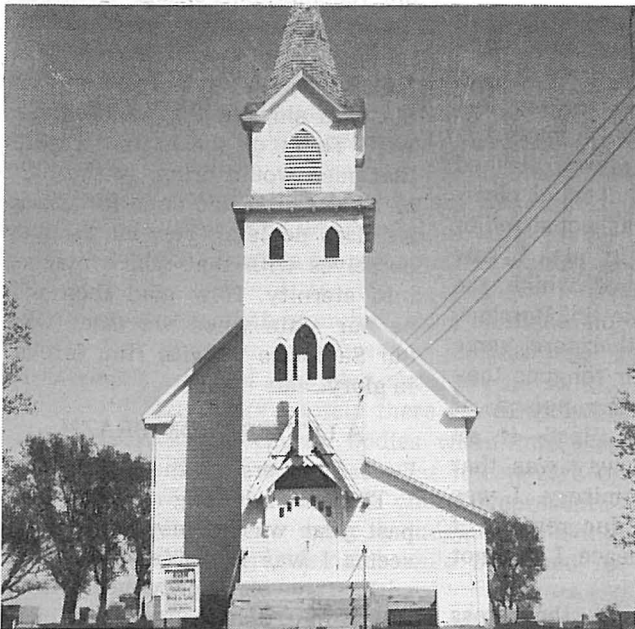
Pastors who have served the parish are J. A. Bergh; I Tharaldsen, 1875-81; N. Iversen, 1881-84;



Mr. Wendell Johnson, a native of Cambridge, Minn., is pastor-elect of the Dalton parish. He will finish his work at Free Lutheran Theological Seminary in the spring. For a number of years he has served as youth director at Hope Lutheran Church in north Minneapolis, Minn. Mr. Johnson is married to the former Laurel Erickson. The couple has four children, Joel, 8; Paul, 6; Karl, 2; and Mark, 1.

A. Wold, T. K. Moen, 1885; O. Olson (Tuve), 1886-92; Elias Berlie, 1892-1937; Joseph Melby, 1937-50; Rudolfs Krafts, 1950-53; David Rokke and Edward Swanson (Student Pastors), 1953-54; John O. Johanson, 1954-63; Carl Ostby and Mr. Otto Saukerson, 1963-64; Harry C. Molstre, 1964-68. Student

[Continued on page 13]



Kvam Lutheran Church



Tordenskjold Lutheran Church

WOMEN for Christ

ENCOUNTER WITH CHRIST

Mrs. Raymond Sutton
Duluth, Minn.

Often my seemingly cold heart has been warmed and again set afire by the sincere testimony or experience of a Christian friend. It is with this thought in mind that I write the following article, praying that it may in some small way be a blessing to someone.

No truer joy has entered my heart and life than that which came in when I learned what it meant to have peace with God.

In my pre-marriage days, I was careless in the things concerning God and eternal life. A career, and that of gaining an important position, occupied the first place in my life. The Lord was very good to me even then and gave me positions far above that which I deserved. My fortunate circumstances were always attributed to my own ability and wisdom. Like the nine lepers, I did not stop to give thanks for the Lord's goodness to me. Despite the happiness and gratification which came from my work, there was a vacant spot deep within which needed filling. Coming from a Christian home, I realized this was a lack of an assurance of salvation, but only minor effort was made to gain this assurance. The desire to excel on the job held sway and became my god. Up to five evenings a week were spent at night school for the purpose of improving myself in an attempt to reach the top of the ladder in my field.

In the midst of my so-called career, I met the man whom I later married, and it was when our chil-

dren were brought into the world that the Lord gained more and more of my attention as thoughts concerning my responsibility to my children spiritually consistently penetrated my mind. This led me to bring them to Sunday School at an early age and attendance at church became regular.

The state of being saved or not saved at this point appeared to consist of little more than a matter of dos and don'ts to me. One by one the things which I considered "sinful" were removed from my life until the point was reached where my spiritually dim eyes saw no more sin to omit. My attendance at church was all but perfect. This was also true of choir rehearsal, the Lord's Supper and other church-related activities. A favorite spot, however, was the weekly Bible study class. There were no prayer meetings to attend. The inward vacancy persisted.

As I was busily engaged in various household duties one fall day, the Lord revealed to me my lost and condemned state. A most unpleasant image of myself flashed before my eyes and I could clearly see that there was not a jot or tittle of goodness in me. I saw myself as the liar of which the Word of God spoke in Romans, Chapter 3. And, furthermore, verse 13 reads, "With their tongues they have used deceit; the poison of asps is under their lips"—it all applied to me! My way was that of destruction and misery. I was on the way to my due reward of hell. The way of peace I did not know.

How glorious was the cross which came into view as I realized

my need. There I met Jesus, bleeding and dying for "me." He had taken this shameful place in my stead. As those precious words "It is finished" reverberated through my mind, the peace of God which passes all understanding filled my very being with joy. God's plan of salvation was now real to a soul which had been lost in sin. The burden was gone. Oh, love that would not let me go!

Since this encounter, the Lord has been my faithful companion and guide. Often He has found it necessary to take painful disciplinary measures in order to subdue my own stubborn will and bring it into submission to His own. He has taught me that it is not enough for me to know that He died for me—He wants me to share this truth with others.

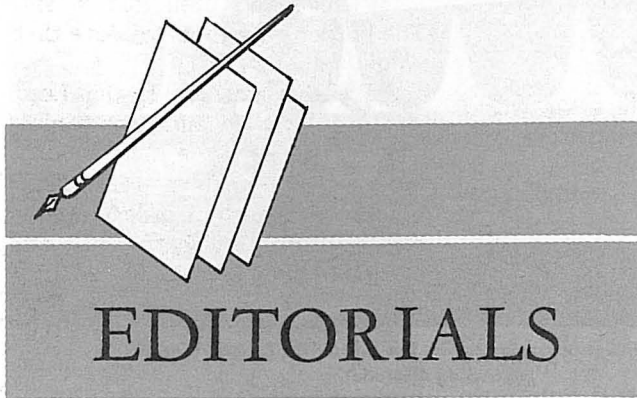
At this season as we again review Christ's death and resurrection, may God grant to us as Christian women renewed love and zeal for the lost, a love for souls dying in sin that would motivate us in sacrificing both time and effort in introducing them to Him who is the way, the truth, and the life. Let us linger a while at the cross and think of what the love of Christ had to endure there for our sin. Yes, let our minds dwell a while on the cost of our redemption. Perhaps we would then regain a truer view of sin and the power to mourn over it. Oh, that we would not only weep over our own sin, but that of others as well. Think of the eternal results that such would bring. In the light of what Christ has done for us, do we dare do less? Yes, let us busy ourselves with that which reaches into eternity. How glad then will be our state when we meet with our Savior to be with Him forever in glory.

A LETTER FROM BRAZIL

Dear Members of the WMF:

This letter is long overdue. This past year was a busy one and it seems I was not able to keep up with the correspondence as I should have done.

[Continued on page 10]



THE COURTS AND CHURCH DOCTRINE

The United States Supreme Court in a unanimous decision has ruled that civil courts may not rule on whether church bodies have departed from their doctrinal foundations.

What this means is that courts will not now enter into disputes concerning church property which hinge on faithfulness or unfaithfulness to a church's creed. The Supreme Court's decision is seen as a check on congregations or minorities in congregations which wish to separate from the parent bodies due to doctrinal disagreement and with the intention of holding their properties.

All the ramifications of the ruling are obviously not clear yet, but we can certainly see why the Court decided as it did. The principle of the separation of Church and State would seem to make it unreasonable that a civil court must determine whether or not a church is true to her confessional statements. To do otherwise would make the Supreme Court the final arbiter of what religious truth is. No, that is to ask the Court to be something it was never intended to be.

This all means that churches must settle many of their own disputes by whatever judicial means have been set up. And that idea shouldn't be so unreasonable either. Unfortunately there are times even in congregations and church bodies when impasses are reached. If neither side feels that it can give in to the other, perhaps an outside church representative can be called in to make a judgment. Failing that, some secular "ombudsman" could be asked to decide the point.

Churches and all church work are voluntary. As long as the people involved have confidence in one

another and love one another the work progresses and the fellowship is pleasant. At such times there is not so much concern about what all the rules and laws of the fellowship are. But even so it is good that the regulations are there.

On the other hand, if evil days come and fellowship is strained, the regulations governing the life and work of the church or congregation become points of contention. Sometimes, no matter what is done, there is a split or division. It isn't easy to know who shall get what. What a large amount of grace is needed to work out those situations in a way that will not bring further shame to God's cause.

No matter what safeguards are laid down, unpleasant things can happen in church life. Nothing will be foolproof that is in the hands of men who must still contend with the old nature, either bound by it or resisting it. The Supreme Court ruling that it will not decide doctrinal matters for the church, and hence many questions of property ownership, should make us all the more desirous of building a fellowship bound tightly by Christian love and as free as possible from backbiting, harsh criticism and self-righteousness. The Lord has given us a goodly fellowship. Let's work to keep it that way. Remember Peter's words, "Love the brotherhood" (I Pet. 2:17b).

CONCORDIA'S DECISION

In January, at a Board of Regents' meeting, Concordia College, Moorhead, Minn., became the last of the American Lutheran Church's senior colleges to accept social dancing as a part of its recreation program. There had been student agitation for some years for this change of policy.

We are sorry that Concordia's governing regents voted this change. One would think that a church body as large and diverse as the ALC might have welcomed and even encouraged a different sort of policy in regard to this matter by one of her four-year liberal arts colleges. But those who felt that way, and there were some, were eventually overwhelmed.

The Lutheran Ambassador's stand on social dancing is clear. It has been delineated here before. Social dancing being the type of entertainment that it is, it should not be sponsored by churches, institutions of the churches or persons representing the church.

This used to be the thinking of the Lutheran circles in which most of us were nurtured. Today you almost have to scour the bushes to find Lutheran church members who think that way. There has been a dramatic shift of 90 degrees in belief and policy. This is a strange development, we believe, and an unfortunate one. The Concordia Regents' decision is just one other sign that the times have changed. And not all the changes are for the better.

Is it any wonder that some of us have lost much of our interest in Lutheran higher education today?

[Continued from page 8]

We are just returning from a trip to Brasilia, the federal capital. There are still about 80 miles to go, but we are stopped for a while in Londrina to write and mail some letters. The children are enjoying a few moments of play in the amusement park, swinging, playing in the sand, etc. On our trip we went through the states of Parana, Sao Paulo, Minas Gerais and Gerais. Since we were eight in our small Volkswagen, we said that we were going around Brazil in our "capsule." We saw much beautiful scenery and Brasilia itself is quite spectacular. The city is only ten years old but is already a very large modern city. Many of the government buildings are ultra modern in design. There are countless apartment buildings and many lovely homes.

During the past year we were happy to receive a number of shoe boxes with medicine, sewing items, clothing, etc. Much of this has already been given to the poor and needy. We want to thank the Aids which responded to this request.

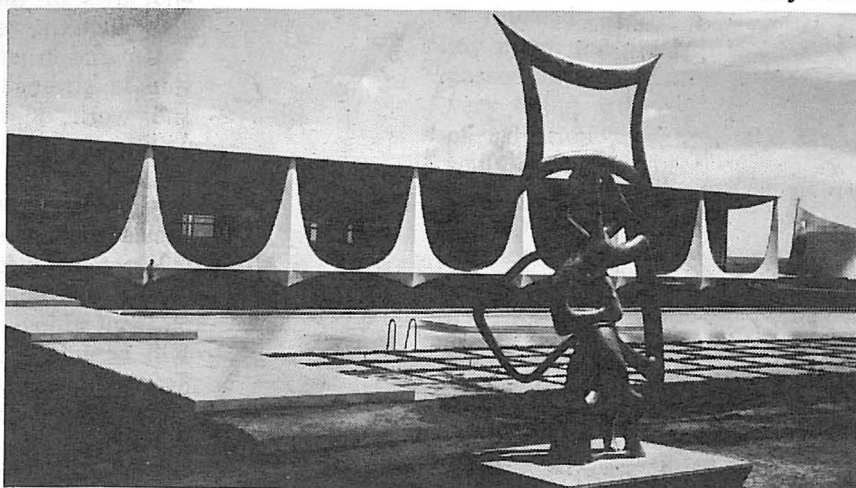
Daily Vacation Bible Schools have been conducted during this month by various Bible Institute students. During the evenings they conducted evangelistic services. By the end of this month (January) they will have been in each of our five congregations. John and I have tried to be either at the closing program or the beginning day at each church. Now when we return to Campo Mourao there will be much to do to get ready for a city-wide evangelistic campaign which is to begin Feb. 2. The second year will also begin about that time at the Bible Institute. We are hoping to have an increased enrollment this year. Then we will be making preparations for the arrival of the Knapps. We are looking forward to working with them a couple months before returning to the States for furlough.

I also want to thank all of you for your My Missionary for a Day contributions and your prayers. They mean so much to us for without them we could do nothing.

May the Lord richly bless each of you.

It is about time to round everyone up and start for home.

Sincerely in Christ,
Ruby Abel



The presidential residence in Brasilia. It is called "The Palace of Dawn" (Palacio da Alvorada).

RAY WOMAN GIVEN WMF PIN

Mrs. Simon Pepper, a member of the Beaver Creek Church and Ladies Aid, was awarded an honorary membership in the Women's Missionary Federation for her many years of faithful service in the church and in the work of the Ladies Aid.

The ceremony took place in the Beaver Creek Church, at the regular monthly meeting of the Aid. A special program of music and readings was planned by Mrs. Chester Halverson and Mrs. Lloyd Hartsoch. Mrs. Halverson acted as Mistress of Ceremonies.

Mrs. Pepper's corsage was pinned on by Mrs. Mable Kerbaugh, a lifelong friend and one-time member of the Beaver Creek community and Aid.

Mrs. Roger Johnson, Mrs. Pepper's daughter, pinned the beautiful WMF pin on her mother and the certificate was presented by Mrs. Halverson. Following the meeting, refreshments were served. A special table decorated for the occasion was occupied by the honored lady and her guests.

The Beaver Creek Church is one of the rural churches served by Rev. Reuben Wee and Rev. Robert Lee of the Tioga, N. Dak., parish.

The women pictured from left to right are Mrs. Roger Johnson, Mrs. Simon Pepper and Mrs. Chester Halverson.

—Mrs. Virgil Hartsoch, Ray, N. Dak.



we stumble, ever looking to Jesus, He holds us up. Someday we will, with the continuous help and encouragement of Christ, be able to walk (in perfection) as Christ walks, and we will stumble no more. So it will be when we attain heaven. This is the perfection Jesus has reference to in Matt. 5: 48.

In Matt. 5:21–40, Jesus correctly interprets the 5th, 6th, 2nd, and 7th commandments. (What is said here also relates itself to the 8th, 9th and 10th commandments).

In 5:43–48, Jesus gives a summary of the second table of the law or of our relationship to our fellowmen.

Matt. 6:1–4 tells what our motive in giving should be. From Matt. 6:5 to 6:18 Jesus speaks of prayer and fasting.

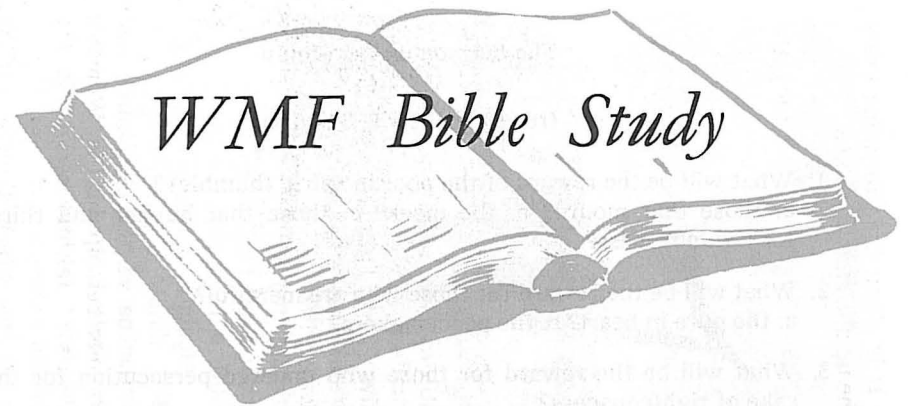
Matt. 6:19–34 tells us that our first concern need not be nor should it be) to gain that which is material and temporal, but that our first concern should be for that which is spiritual. Jesus further promises that if we make the spiritual our first concern God will provide for all our material and temporal needs.

Matt. 7:1–5 tells us not to try to correct our brother or the world we live in if we are still in our sin and know not Christ. Let us first get rid of our sin (the beam in our eye) so that we can more clearly see God's will in all things.

Matt. 7:7–12 is again on prayer. God will give us the privilege to ask for all things, if our motive for asking is pure, and if He can be sure that we can be trusted with that which we ask for. God wills that we use what we have to win others to Himself. Remember that this promise is given to the Christian and not to everyone.

Matt. 7:13–23 warns us of dangers and pitfalls along the narrow way.

Matt. 7:24–29 is a parable of the wise and foolish man which sums up all that Jesus had to say in this sermon.



March 1969

NEW TESTAMENT BIBLE HISTORY QUESTIONS

Lesson Three The Sermon on the Mount

Introduction

The Sermon on the Mount is the only complete sermon that we have by Jesus. And it is very likely that this is not the complete sermon as Jesus taught it. Most likely Jesus taught for several hours (perhaps all day or even several days) and what we have here is only an outline or the high points of what He said.

The Sermon on the Mount is primarily intended for the Christian. Jesus taught this to His disciples, although there might have been others present. As He taught He had the multitudes in mind (as we see from Matt. 5:1).

We get a picture of Jesus and His disciples sitting high on a mountain, where they could overlook the valleys and lowlands and thus be reminded of the people who lived there. What an object lesson this must have been for Jesus' disciples!

It was in this kind of a setting that Jesus said to His disciples: "*Ye are the salt of the earth. Ye are the light of the World.*" Jesus held the lost world before His disciples when He taught them.

What a lesson for us! Woe unto us if we just read and study the Bible for our own benefit. This is never pleasing to God. We are to learn with the intent of sharing with others. "*A city set on a hill cannot be hid. Neither do men light a lamp and put it under a bushel.*"

The Sermon on the Mount

(read Matthew 5, 6 and 7)

1. What will be the reward of the poor in spirit (humble)?
 - a. those that mourn? b. the meek? c. those that hunger and thirst for righteousness?
2. What will be the reward for those who are merciful?
 - a. the pure in heart? b. the peacemakers?
3. What will be the reward for those who undergo persecution for the sake of righteousness?
4. Who was persecuted, according to Matt. 5: 12?
5. What did Jesus mean when He said, "You are the salt of the earth"?
6. What did Jesus mean when He said, "You are the light of the world"?
7. What did Jesus mean when He said, "I have not come to abolish, but to fulfill them (meaning the law)"? (Matt. 5: 17)
8. What commandment do we sin against if we hate our brother?
9. What commandment is Jesus speaking about in Matt. 5:27-32?
10. What did Jesus mean when He said, "You must be perfect, as your heavenly Father is perfect"? (Matt. 5: 48)
11. What virtue is Jesus speaking of in Matt. 6: 1-4?
12. What are the two masters Jesus had reference to in Matt. 6:24?
13. What does Jesus mean by "all these things" in Matt. 6: 33?
14. What does Jesus mean when He says "you cannot serve two masters"?
15. What should be our first concern in life according to Matt. 6:33?
16. What is needed first in our life in order to be in a position to correct the faults in our brother? (Matt. 7: 3-6)
17. What are we to "ask, seek, and knock" for, according to Matt. 7: 7-8?
18. What is meant by the narrow gate in Matt. 7: 13?

19. Into what does the narrow gate open? (Matt. 7: 13-14)
20. Into what does the wide gate open?
21. According to Matt. 7: 16, how can we tell a Christian from a non-Christian?
22. What is the rock on which we are to build our life according to Matt. 7: 25?
 - a. What is the sand on which we are not to build our life according to Matt. 7: 26?

In Matt. 5:1-12, Jesus begins His sermon by telling us how to be happy, how to be blessed, how to get the most out of life. He then challenges us to serve Him, live for Him, be a salt and a light. (Matt. 5: 13-16)

Matt. 5:17-20 tells of Jesus' relationship to the Law of God or the Ten Commandments. The law indeed is more than any man can keep, but nevertheless Jesus did not come to lower the standard of the Law, or to do away with it in any way. No, Jesus did none of these things to the Law.

Jesus came to help man to attain to all that the Law demanded. *Jesus came to fulfill the Law for man*, but He did not do this independently of man (as some seem to think). With man's cooperation Jesus works the fulfilling of the whole Law in man. And if man will so cooperate with Christ, by striving toward the ideal of being perfect like Jesus, then in heaven he shall be perfect and have the same beauty of character as Christ. Neither does this mean that we are to work part of our salvation out by ourselves, as some teach. However, our cooperation is essential.

We are like little children learning to walk on this earth in a holy perfect way with the help of Jesus. We do a lot of stumbling. But as

[Continued from page 7]

Wendell Johnson has accepted the call to serve the Dalton parish and has taken up the work this year.

TORDENSKJOLD LUTHERAN CHURCH

On Friday, July 28, 1871, some Norwegians and Danes gathered at Christ Jensen's home to organize in Jesus' Name an evangelical Lutheran congregation. Pastor P. G. Ostby was elected chairman and presented a constitution which was adopted. The name given the new congregation was "The Evangelical Lutheran Tordenskjold Congregation." The second meeting was held at the Helmer Hoff home on Aug. 27, 1871, at which time they elected officers and the Rev. Johan A. Bergh was called to be the first pastor.

In 1873 the congregation decided to erect a church building on a tract of land, the present site, given by Peder Jensen. This building was first used for services in 1879. A major addition was made in 1903-1904. A service of dedication was held with Professor Sven Oftedal of Augsburg Seminary as festival speaker. On July 24, 1924, the church building was struck by lightning and burned to the ground. Four days later the congregation decided to rebuild and in December of the same year the present building was ready for use. Dedication services were held on June 27, 1927, at which time President E. Gynild of the Lutheran Free Church officiated.

Tordenskjold's first synodical connections were with the former Norwegian Danish Lutheran Conference. There was a brief affiliation with the former Norwegian United Lutheran Church from 1890 to 1893. Thereafter the congregation came into fellowship with the Lutheran Free Church and since 1963 affiliated with the AFLC.

Present Parish ties with Kvam and Sarpsborg were established in 1884. In 1937, Zion of Dalton was added to the parish.

In 1957 Tordenskjold observed her 86th anniversary.

[To be continued]

[Continued from page 4]

tor Hans Hauge and Sigurd Nes. Teachers were: Bernt Støylen, Peter Hognestad, John Stene, Torgeir Rugstad, J. A. Vik. The schools at Notodden were good and blessed schools.

Sven Føyn also started a free Christian school in Tønsberg for the training of Innermission evangelists, but it didn't continue very long, although Føyn included both a teachers' department and general school for youth.

The Innermission Bible School in Bergen was established and started in 1888. The rectors of the school have been: Jakob Traasdal, Thormod Retterdal, Pastor O. K. Grimnes, P. G. Sand, Henrik Kaarstad, Erik Solem, B. A. Lindeland, Andreas Lavik and Pastor S. Anker-Goli. (Rev. Anker-Goli was once on the clergy roster of the Lutheran Free Church in America.—Ed.)

In 1895 a teachers' school and a school for youth were built at Volda in Sunnmøre. And finally, the Framnes school for youth was started in 1897. The rector at Framnes was Johannes Brandtzæg. So the lay people thought of education, too, both for their young people and their leaders.

Changes in the Rules

The Innermission Federation held a large convention in Bergen on July 10, 1899, in regard to rules for work and conduct of meetings and services in the China Mission both at home and in China. These changes were decided: no State Church ordination for the missionaries, new ritual for baptism and communion, no set prayers, no public confession in connection with communion. At the Lord's Supper the people were to remain in their seats and then pass the bread and wine to each other where they were seated. All chanting or *messing* was to be left out. Freedom for speaking and prayer by others than the leader was to be allowed.

In concluding these articles, then, I will simply state that it can be seen that the history of church life in Norway shows that

there was much struggle on the part of the lay people to be free to participate in Christian work as they felt that God would have them do.

ALC DISTRICT PRESIDENT T. C. HANSON DIES

The Rev. T. C. Hanson, president of the Northern Minnesota District of the American Lutheran Church, passed away the last week in January in a Fargo, N. Dak., hospital. He was 59. Funeral services were conducted on February 4 in Moorhead.

Educated at Luther College, Decorah, Ia., Luther Seminary, St. Paul, Minn., and the University of Minnesota, he was a native of Milan, Minn.

Dr. Hanson had served pastorates at Detroit Lakes, Breckenridge, Roseau and Holt, Minn. He had also been on the staff of Concordia College in Moorhead.

He is survived by three sons, Harold, New York, N.Y.; Luther, Bay City, Mich.; and David, Sheboygan, Wis.; one grandchild, a brother and a sister.

PASTOR MOLSTRE INSTALLED AT VALLEY CITY

Pastor Harry C. Molstre was installed as pastor of the Valley City, N. Dak., parish on Sunday, January 5, by Pastor John P. Strand, president of the Association of Free Lutheran Congregations. The service at Zion, Green Township, was held at 9 o'clock and the one at Grace, in Valley City, was at 11:00 a.m.

PERSONALITIES

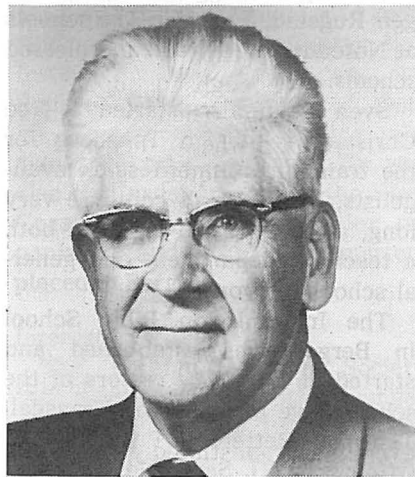
The address of Rev. Gerald F. *Mundfrom*, now pastor of the Grafton parish, is 305 Summit Ave., Grafton, N. Dak. 58237.

GEORGE SOBERG

"There were giants in the earth in those days."

That was the text for the chapel meditation one day early in October, 1929, when the undersigned arrived at Augsburg to begin his college studies. The speaker was a stocky man with a shock of jet-black hair to set him apart from other men. The man was interesting enough in himself; but the text and the message was no less so. Having just read Rolvaag's novel, the title of which is taken from this verse in Genesis, the new student found his mind wandering between the South Dakota pioneers and the man who now stood before the assembly; he might well have been one of those giants himself had he lived a half a century earlier. It was the teacher of mathematics who had charge of the chapel service that day.

George Soberg taught mathematics at Augsburg for over forty years. His first years were in the Academy; when that Department was phased out in the early thirties he was moved up into the College. He taught Christian mathematics. This is a conundrum more difficult to solve than problems in logarithms, and learned people have maintained that there is nothing particularly Christian about numbers and figures. But Soberg had no doubt on that score; nor did his students. Mathematics is a Christian discipline. Perhaps it was his person, manner and method that counted. He was passionately concerned that all of his students should master the subject and receive respectable grades. He spent long hours in his office tutoring privately those students who were about to become bogged down in the mazes of mathematical formulas. He piloted his students through to the haven of mastery in the subject, but not because he was soft on them. He was rigid in grading; "Your answer is close, but that counts only



George Soberg was born on Nov. 28, 1897, at Lakeville, Minnesota. He passed away on Dec. 10, 1968, at Swedish Hospital in Minneapolis, Minnesota.

He was a graduate of Augsburg College and Theological Seminary in Minneapolis.

Mr. Soberg is survived by his wife, Alice; neapolis; and one son, George, Jr., Coon one daughter, Mrs. James Sandstrom, Min-Rapids, Minnesota; eight grandchildren; and two sisters, Mrs. Petra Thorstenson, Ketchikan, Alaska, and Mrs. Mina Hille, Webster, Minnesota.

in horseshoes" was an oft-repeated statement his students still remember. It was his Christian concern which sanctified the subject and led to long hours of learning in his office; eventually he pulled his students through to honest and respectable grades.

Soberg had a humor all his own, and it came through in private conversation, teaching and preaching. It was difficult for him to be dull. His chapel talks over the years are possibly better remembered than those of any other speaker. He stayed close to earth and was practical in the application of religious truths; optimistic humor spiced the truths throughout with seriousness and sobriety. His words were never flippant. About once in every four years, once for every student generation, he spoke on the text, "Peter said, 'I go a fishing.'" Students who took both College and Seminary at Augsburg heard that sermon twice;

and the teachers were even more fortunate. How foolish Peter was that time, but he spoke the truth; he went fishing for the rest of his life—in a different way.

He had many interests. Not least of these at the College was athletics. For years he was the representative of his school on the Minnesota Intercollegiate Athletic Association. He took his Christian conviction along to the meetings and spoke out sharply when the ideals seemed to sag. At times he could be almost alone on his side. After all, athletics can and should be as Christian as mathematics, and Soberg strove to make it so. He enjoyed the games most when they were played as Christians should play—even if his school lost.

For many years he was a member of the Village Council of the growing suburb of Richfield, serving as secretary for much of the time. Richfield grew to be the fourth largest city in Minnesota during those years. He was instrumental in organizing its first Volunteer Fire Department. When the fire whistle blew, he stood with his watch in hand; he allowed four to seven minutes for the firetruck to be at the scene of the fire.

Years ago his home appeared to have been built on a truck garden farm. He owned several lots adjacent to his home, and these he planted to vegetables and fruit. At times he operated a vegetable stand in front of his house. He claimed to have made it through the depression in this manner. At the time he also pattered a bit with poultry and kept many of his colleagues supplied with eggs.

While he was thus occupied with all of these activities—besides carrying a heavy teaching load in the College—he turned to the study of Theology. He managed to squeeze into his schedule one course in the Seminary each year. In the course of time he earned a degree in Theology; but by that time he had—to use his own terms—used up the entire faculty with which he began and finished with an entirely new set of teachers.

His main interests lay in the direction of church work. For many years he was on the Board of Publication of the Lutheran Free Church. He was also instrumental in starting several congregations. The first of these was Oak Grove Church in Richfield. He did not actually serve as its pastor; but that this Church came out of the planning stage to becoming a congregation was in a large measure due to Soberg's tireless labors. When this church became self-propelling he assumed the leadership of a Home Mission Church in Crystal, another suburb. Under his supervision an older church was moved in thirty-five miles to serve as sanctuary and educational unit while he served as pastor. Both of

these congregations have grown to be large churches now.

After the merger in the early sixties he organized and served as pastor for the Faith Lutheran Church in Minneapolis until it became large enough to support a full-time pastor. Then he turned his attention to the Medicine Lake area at the headquarters of the AFLC. He became the first pastor of the congregation organized here, serving it for three years after retiring from College teaching. He was thus able to spend full time in the closing years of his life in the work he liked best. His health had already begun to fail; but he gave himself unstintedly and had hoped to continue for yet some

time. He had to give up last spring when he had seen his last confirmation class at the altar. One of his last appearances was to give the graduation address for the Seminary and Bible School graduation last May. His humor still shining, he said this was a first in his life; but he hoped for many more. How he wanted to be present for the corner-stone laying last October! But his doctor advised against it. He was still looking into the future. But the Lord decided that his future was to be in heaven.

Many people feel, and not least in the AFLC, that a giant has departed from our midst.

Iver Olson

QUIET TALKS

Pastor Lars Stalsbroten

VI.

Shall we continue to explore in the glorious Gospel of Rom. 8? As we stroll along very quietly we hear a second shout:

"Who is he that condemneth?" verse 34.

Do we hear any condemning voices? Oh yes. Who, for instance? The world, the devil, and even our own heart.

Our heart presides over the lower court and when we are indicted, convicted and condemned by this court, we have to appeal to the higher court, the supreme court, where God presides (I Jn. 3:20). He is greater than our own heart and knows all things.

Paul mentions four things here in the 34th verse that will silence all these condemning voices: Christ died for us; Christ is risen again for us; Christ ascended to heaven for us; and Christ lives there to make intercession for us.

Sin is our greatest problem, but Christ has once for all taken care of this problem when he died for our sins. The Apostle says: He died for our offences, and was raised again for our justification (Rom. 4:24). He took away our sins by the sacrifice of Himself

(Heb. 9:26). Our sins are all gone, and with our sins the sting of death is gone.

"O death, where is your sting?
O grave, where is your victory?"
(I Cor. 15:55-57).
Christ is risen!

"Jesus all glorious,
Christ all victorious,
Risen in triumph o'er death and
the grave!
Homage we bring Thee,
Praises we sing Thee,
Lord over all, ever mighty to
save."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Isn't this a glorious truth for sinners who have an appointment with death? (Heb. 9:27).

And this is not all. We hear a third shout:

"Who shall separate us from the love of Christ?" (verse 35).

Paul mentions different things that might threaten to separate us, like tribulation, distress, persecution, famine, nakedness, peril, sword; but his final conclusion is: I am persuaded that none of these things "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

What shall we then say to these things?

I like to say, Praise the Lord! It is all mine by simple faith in Jesus Christ. For the summary of the whole matter is this:

No *Guilt* (or accusation) because God justifies us, v. 33.

No *Condemnation* because Christ died, rose again, ascended into heaven where He makes intercession for us, v. 34.

No *Death* (separation). Death has no claim on the new life that God in His love has given us in Christ. It is an everlasting life, v. 35.

One Bible scholar puts it this way: "We who possess this life are really better off than Adam was before the fall. He had a life and righteousness that needed to be tested, but we have a life and righteousness by faith in Jesus Christ that has already stood the test."

It must have been in the light of this truth that Martin Luther said, "Oh blessed fall!"

What a glorious and marvelous Gospel!

Paul did not only proclaim the Gospel but he lived in it, and because of that he was a triumphant Christian, a singing Christian. This is his triumph song.

Is your Christian life keyed to this kind of a song?

If not, why not?

ORGAN DEDICATED AT BADGER

The electric organ recently purchased by the Badger Creek Lutheran Church, Badger, Minn., was dedicated at the Sunday morning worship services on October 20, 1968.

A large part of the cost was paid with money given in memory of Frances Grothe, missionary to Brazil, and turned over to the church for this purpose by Alvin Grothe and family. The remainder was paid with contributions from members of the congregation.

Alvin Grothe led in devotions and special singing was furnished by Mrs. Clifford Holm and Mrs. Martin Johnson; and Connie Grothe, Terry Grothe and Mrs. Emanuel Seidel. Pastor Orville Olson brought the message.

DID YOU KNOW?

You cannot pray "The Lord's Prayer"

and even once say "I."

You cannot pray "The Lord's Prayer"

and even once say "My."

You cannot pray "The Lord's Prayer"

and not pray for another;

For when you ask for daily bread,
You must include your brother.

For others are included in each
and every plea,

From beginning to the end of it,
It does not once say "me."

Emma Gloor
Marquette, Mich.

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