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No. 4

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*Luoma Photos*



## According to the Word

### "A WAITING SAVIOR"

There is a wonderful picture by Holman Hunt called "The Light of the World." It represents the Savior knocking at the door of the heart, illustrating Revelation 3:20. He stands with bowed head, listening. Across the door vines have grown; it's been a long time since this door has been opened. He holds in His hand a lantern from which the rays fall on some fruit which has dropped ungathered. His back is toward the light of the rising moon. The attitude implied is that of an earnest, expectant, patient, waiting visitor.

There's a song in the hymnal *Songs for Worship* which goes like this:

"O Jesus, Thou art standing  
Outside the fast-closed door,  
In lowly patience waiting  
To pass the threshold o'er:  
Shame on us, Christian brothers,  
His name and sign who bear,  
O shame, thrice shame upon us,  
To keep Him standing there!"

We see some of the infinite love of our Savior in that. Though He is King of heaven and earth, yet He comes to us—not waiting for us to come to Him!

He is there, standing, knocking. He is not merely willing to save, but He has an earnest desire to do so. It isn't the picture of a prodigal son seeking the Father but, greater love than that, the Father seeking the prodigal! Instead of you seeking Him, He has found you! The question isn't "Will the Saviour accept you?" No, the real question is, "Will you reject the Savior?"

Nor is this visitor satisfied simply

to knock, for He calls, "If any man will hear my voice..." Yes, He has a voice, a kind, pleading persuasive voice. He has spoken to multitudes and to individuals. He has never spoken a harsh word to you as He stood outside your heart's door. It is this voice—the voice of love—which speaks to the unyielding sinner and says, "If any man hear my voice and open the door, I will come in and sup with him and he with me."

When we go visiting, we are often very impatient. If, after a knock or two, there's no answer, we turn dejectedly away. When we've invited someone once or twice with no active response, we say, "Oh, I get the point," and maybe the person is fighting a real pitched battle with his old nature; maybe he really would come to the Lord and to the church if we showed a little more persistence.

But even though we dilly-dally around before we open the door, He won't break it down to get into our hearts. Scripture declares in the last chapter of the Bible, "Whosoever will, let him drink of the water of life freely." *Whosoever will!*

Having heard Him, it remains for each individual to unbar the door of his own heart and let the Savior in. One of the songs my mother sang much in my youth was, "There's a Stranger at the door; Let the Savior in, Let the Savior in. He has stood there oft before; Let the Savior in, Let Him in."

"O Jesus, Thou art knocking;  
And lo, that hand is scarred,  
And thorns Thy brow encircle,  
And tears Thy face have marred:

O love that passeth knowledge,  
So patiently to wait!  
So sin that hath no equal,  
So fast to bar the gate."

Have you ever been so engrossed in talking to the people you are visiting that you forget to go in the house, but stand in the door? According to the word and promise of our Lord in this Scripture passage, He doesn't stand in the door, but enters in! Here is a sure promise of His indwelling: "I will come in to him and sup with him and he with me." If we desire Him to come in, He will live in our hearts, instruct us in the way of duty, and strengthen us for every time of need!

We have all visited in homes where the food was so abundant and delicious that we wondered if we dared to invite the family in return. This isn't the case when we invite our Savior in. We don't need to worry about providing the proper food for Him. *He has brought the feast with Him!* The banquet has been prepared for the sinner since Calvary—what's lacking are the guests!

"O Jesus, Thou art pleading  
In accents meek and low,  
'I died for you, My children,  
And will you treat Me so?'  
O Lord, with shame and sorrow  
We open now the door;  
Dear Savior, enter, enter,  
And leave us nevermore."

Open the door. Swing it wide. Invite Him in. Receive Him. Welcome Him with humble gratitude. If you do so, He will prove to be both your Redeemer and Friend, for time and particularly for eternity.

—Hubert F. DeBoer

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# Our Mission Field in Brazil



One of our new churches under construction. It is located in Lar Parana, a suburb of Campo Mourao, Parana. Missionary Alvin Grothe is standing on the roof.



Another view of the church which will seat about 120 persons.



A church with cement pillars and brick foundation is being built in Santo Rei. Here are four Brazilian men of the congregation with Pastor John Abel as construction is beginning. Pastor Abel held several evangelistic meetings in a warehouse and then in a grade school in this new town. Ours is the first church in Santo Rei.



Mrs. John Abel, right, leads a monthly women's meeting on her front porch in Campo Mourao.



Most of the women who attend the Bible study are young mothers and must bring their children along to the meetings. Notice the spacious yard.

# The Dangers and Benefits of Confirmation

Professor Georg Sverdrup

**A**MONG Lutheran Christians there can be no discussion about the right of baptizing children. Or the necessity of religious instruction for baptized children. What is necessary is more understanding and more eagerness. Nor is there any doubt that the congregation is duty bound to instruct all children that they baptize, if they can possibly reach them.

All who are baptized in or by the congregation become, by baptism, an object of special concern to the congregation. Ministers and deacons must not only keep record of them but also keep an eye on them that they are not neglected and drift away. It would be a good plan to give all parents who want their children baptized in or by a congregation a clear understanding that, by having their child baptized, they obligate themselves to give the child a Christian bringing up and to allow the congregation to see that it is done. The congregation must demand of them that they are true in this work. For the congregation has no right to baptize them if there is no reasonable guarantee for them to be instructed.

It is different when we talk about confirmation! I mean the simple performance with confession of faith, renouncing and promise, followed by all the inspiring ceremonies by which it is surrounded among us. It is not very old in the Norwegian Church. It does not belong to the original Lutheran Church ordinances. In spite of this, it has become very important to the State Churches since it was imported and partly dear to the common people. There is therefore good opportunity for Lutheran Christians to have different opin-

ions about confirmation. No one should be judged as "no Lutheran" if he is of the opinion that we can discard the confirmation, for then Luther himself would not be Lutheran. On the other hand, we should not be unreasonable in our judgment concerning those who want to keep confirmation as it is. For the importing of it is no doubt caused by men with warm hearts for true and living Christianity. Could, therefore, the discussion concerning confirmation be carried on in an even temper, it would surely be of great benefit just now.

In a few places they have made some changes concerning confirmation, and that is surely something that any congregation has a right to do. But through these changes some disagreements and disturbances have come. Peculiar opinions are formed among people because they have difficulty in grasping the fact that there is liberty among Christian people in things not demanded in the Word of God. Therefore, the practices of one congregation are not binding, or law, in other congregations. As we have confirmation now, it is not so very old. In this form it came from the Pietist reform movement and it was imported in the Danish-Norwegian Church in 1736.

The Lutherans had abolished the Catholic confirmation, and in its place they had adopted the rule that before the first communion, the minister should examine those who wanted to go to Communion, to see if they had the necessary Christian knowledge.

This examination should not take place only once but often. The young should be examined by the minister in the catechism so they should not grow up in ignorance.

The pietists were a revival and

a reform party. They found the Lutheran congregations sunk deeply in ignorance and therefore that it was very necessary to distribute Christian knowledge and promote Christian life in the congregations, if God would give spirit and grace for it. With this goal before their eyes they worked with all their might to compel those who were baptized to receive instruction by law and confirmation by force. In most of the places they had good luck with this, especially in Denmark and Norway. Confirmation was then surrounded by great solemnity, many ceremonies and quite a few preferences, as citizens followed with it. Not only communion, but also marriage and many other rites were denied the one who was not confirmed. Both the great solemnity and the many privileges in combination with confirmation soon made its importance deeply rooted among the people and it became the real division point in the consciousness of the people between child and adult. As B. Bjornson said, "A needle's eye that the young had to squeeze through and when he came out of the pinch he could grow out and be BIG, and broad, and chew tobacco, and swear and be a Man."

Little by little the force and influence of the State Church fell away. Then there was no longer any secular necessity for confirmation and no law that forced them to be confirmed. All sincere Christians have seen that confirmation must be a free act, without the force of law and coaxing privileges. But the church requires it as the condition for first communion. The customs of the people, in many places, keep confirmation as a necessity for young people. It still stands, in

[Continued on page 8]

# Free Lutheran Seminary and Faculty



Top row, left to right: Connely Dyrud, junior; Gary Skramstad, junior; Paul Jecklin, middler; Dale Stone, middler; Paul Haugen, middler; Leslie Galland, middler; Marvin Haara, middler; Dale Battleson, middler; Richard Gunderson, senior; and Wendell Johnson, junior.

Bottom row, left to right: Larry Severson, middler; Jerome Nikunen, middler; Forrest Swenson, junior; Edwin Kjos, senior; Rev. John P. Strand, faculty; Rev. David F. Moke, faculty; Dr. Iver B. Olson, faculty; Howard Kjos, senior; David Molstre, senior; and Robert Rieth, senior. Not pictured: Robert Lee, middler.

## TESTIMONIES FROM OUR BIBLE SCHOOL STUDENTS

My reasons for coming to Bible school are many, but the main reason is that my faith in the Lord Jesus might be strengthened and that I might know Him better. I want to learn as much as I can about Him because I feel that this is more important than anything else in my life. I only hope that I can spread my faith to others who do not know Jesus and do not have Him in their hearts.

I am thankful for and appreciate Bible school for many reasons. One is that I have this opportunity to

learn God's precious Word. I am thankful for my teachers who take the time to come and teach us. I hope that more teen-agers will come and join us as we learn God's Word. But I am most thankful that there is one true God whom we all

can accept as our Savior.

Janette Hove  
Tioga, N. Dak.

(Janette is a member of Beaver Creek Lutheran Church, Ray, N. Dak.)



## SCHOOL NEWS

## INTRODUCING OUR SEMINARY SENIORS



David Molstre

"Not my will but thine be done." This is my purpose for coming to Bible school. We have a great responsibility to fulfill in telling other people of our Savior. As it says in II Cor. 4:3, "But if our gospel be hid, it is hid to them that are lost." Therefore we must study God's Word and tell others about it so that it cannot be said of us that we hid the Word from them.

I am very thankful for the privilege of being able to attend Bible school this year. I have received many blessings these first few weeks and with God's guidance I hope to gain many more.

Louie Falk  
Buxton, N. Dak.

(Ny Stavanger Lutheran Church in Buxton is Louie's home congregation and while at Bible school he is working part time at the Aaron Carlson Millwork Company in Minneapolis.)

Truly God has been wonderful and patient with me and I thank Him for the joy, peace and calling that He has given me. I felt that God wanted me in the ministry about three and a half years ago. At that time I was learning the

dental business. It was not easy to change occupations and go back to school when I had a family but God has opened doors and provided so amazingly.

I attended Augustana Academy, business college, and Moorhead State College before entering the Seminary. My wife, Sandra, and I have three children, Renita, Mark, and James.

I served as student pastor at Hope Lutheran Church in Minneapolis my first two years of seminary and this summer I accepted a call to serve Trinity Lutheran Church in Grand Forks and Bethel Lutheran Church in Grafton. I am serving these two churches on weekends now and will begin serving them full time upon graduation.

I am truly thankful to God for the opportunities of service and for you who have made the seminary a reality. It is my prayer that I might always truly be His and your servant. —David Molstre

## AFLC PASTORAL CONFERENCE WAS HELD IN JANUARY

Pastors from the midwestern states and the seminary students gathered at the Headquarters building in Minneapolis, Jan. 23-25, for a pastoral conference sponsored by the Association of Free Lutheran Congregations. No such conference had been held for nearly two years.

The fellowship began with a service of Holy Communion on Monday evening. Pastor John Strand, president of the church, preached the sermon, using Acts 20:28ff as his text, Paul's charge to the Ephesian elders. The Bible school choir sang two songs under the direction of Mrs. Wm. Farrier. Prof. George Soberg, pastor of the local congregation, assisted in the distribution of the communion elements.

Following the service a reception for pastors was held at the home of Pastor and Mrs. Strand.

Pastor Orville Olson of Greenbush, Minn., led the morning devotions Tuesday, and Pastor Knute Jore, Gulbertson, Mont., did the same on Wednesday.

The remainder of Tuesday morning, an extremely wet and icy morning in Minneapolis, consisted of lectures on "The Christian's Life Principle" by Pastor Everaldo Strom; "Isaiah 7:14" by Pastor Moke; and "Promoting Christian Stewardship" by Pastor Trygve F. Dahle. Mr. Strom is pastor of Triumph Lutheran Brethren Church in Moorhead, Minn.; Mr. Moke is a teacher at Free Lutheran Seminary in Minneapolis; and Mr. Dahle is pastor of St. Paul's Lutheran Church in Fargo, N. Dak.

Pastor Strom gave his second lecture to the conference that afternoon and entitled it "Fellowship With a Person." Pastor A. L. Hokonson, Faith, S. Dak., read a paper on "Promoting Christian Family Life in the Parish," which had been prepared by Pastor Fritjof Monseth, Valley City, N. Dak., who was unable to attend the conference.

A 6 o'clock dinner meeting that evening heard a message on "The Association Looks to the Future" given by Pastor Julius Hermunslie, chairman of the Co-ordinating Committee of the Association. A discus-

sion period was held.

On Wednesday morning the conference listened to Dr. Victor Nelson, a Minneapolis Presbyterian clergyman, report on the Berlin Evangelism Conference held last fall. Dr. Nelson had much to do with the organizing of the session. Pastor Moke concluded the conference with a lecture on the "Miracles and Parables of our Lord." He pointed out that the miracles and parables of Jesus all have counterparts in the Old Testament, thus revealing the unity of the Scriptures.

Some of the pastors also attended a portion of the annual Mid-Winter Conference of the Lutheran Evangelist Movement which was also in progress that week in Minneapolis at Augustana Lutheran Church.

"He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls" (I Pet. 2:24, 25).



# WOMEN for Christ

## ON OUR WAY REJOICING!

How good it is in these days of confusion, rush, and anxiety to feed one's soul in the green pastures of God's Word. Also, real Christian literature is of infinite value. One book that has blessed my own soul is *On Our Way Rejoicing!* by Ingrid Hult Trobisch (Harper & Row, Publishers). This is the true story of a Lutheran pastor by the name of Ralph Hult, his wife, and their ten children, as told by one of the daughters, Ingrid. A truly spiritually refreshing experience is this recorded account of ordinary people who have and who are now personally walking with the Lord.

Although Ingrid was brought up in a Christian home and even promised to spend her life on the mission field, she realized something was lacking somewhere. This statement by one speaker in chapel struck home to her. "He who loves not Christ above all, loves not Christ at all," St. Augustine once said. Does God really have the first place in your life?"

She was very miserable and sought in vain for peace and happiness. Then she went on to say, "In desperation I held out my empty hands to God: 'Lord, I've had enough of this trying and striving to please you. The harder I try, the worse I feel. I see now, I do not love You above all things, nor can I ever—unless You take out this hard stone which is my heart and make it new. Make me one of your children so that I too can sing, 'I know whom I have believed.' And show me the plan, purpose, and pro-

gram you have for me in my life.'

"I cannot say that anything dramatic happened, anything spectacular. I can only say that God answered my prayer. For all at once something was changed deep down in my heart. There was a new glow and radiance in being alive.

"Suddenly I grasped the meaning of the familiar words: 'If any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new' (II Cor. 5:17). With the blind man whom Jesus had healed I could say: 'One thing I know, that, whereas I was blind, now I see' (John 9:25).

"Reading my Bible became for me a thrilling experience. Verses leaped out at me. Words that had been dead letters before, were living forces now, springs offering refreshment: 'The rivers of God are full of water.'

"From then on my way was clear. God would lead me. I must take a step at a time."

Later in the book, as she was preparing to go to Africa as a missionary, she realized she would need the staggering amount of \$2,000 and about 300 items of supplies for the term. At a point of despair, a wise friend told her to take a step in faith and when she did, God would meet her at the next step. At Christmastime, with her last \$25 for deposit, she engaged passage on the *S. S. America* for February 17th. Then she saw God take over and supply the needs in a miraculous way. She continued, "What touched me most was that the larger gifts always came from those who could least afford it—\$25, for example,

by one of the poorest widows in the congregation on a small pension."

While still a small girl, her parents had advised her to pray for the right husband. So far each boy she had dated had not met with God's approval, and she went to Africa single. Later while visiting in Germany, the Lord led her to a certain pastor and told her, "This is the one." Some years later they were married and returned to Africa together.

This daily step-by-step walking with God is so inspiring, and it was very impressive to read her prayer requests written out on paper and then crossed out when God answered them. One such list read:

1. To visit Tanganyika (her brother was a missionary there)
2. To have a fifth child
3. To write my father's life story

Again the Lord miraculously answered these prayers.

Ingrid's father had been a missionary in Africa; then he waited fifteen years in America to be recalled there. He did return to Africa alone for a short time, but while there he died suddenly and went to be with the Lord forever.

Several years later, her mother, then a widow at the age of fifty, announced to her children that she felt called to the mission in Bolivia. "I'm convinced," she said, "that this business of carrying the Gospel to all the world is so important that even we grandmothers have to go!" And off to Bolivia she went.

The underlying spirit in this book is the solid and glorious foundation of Christ and His great kingdom that these parents gave to their children. They lived with a meager amount of earthly things, but a rich and deep faith in God. A map of the entire world with its areas as yet unreached with the gospel hung in a predominant place in their home. And all of these ten children served the Lord either on foreign soil or here at home. This spiritual heritage given them was tremendous—first, know Christ as your own personal Savior and Lord, and then go with the message that all may hear that "Jesus died for

you" and in Him is life eternal.

Our world today desperately needs real Christian homes with a vision of the brevity of this earthly life and the endless eternity before us, Lord, ever give us this vision and then the power of the Holy Spirit to go and tell.

Mrs. Jay Erickson  
Radcliffe, Iowa

### The Dangers and Benefits . . .

[Continued from page 4]

many places, as the real division point between the child and the adult. In such a situation it is not to be wondered at that criticism has again awakened concerning confirmation. Neither that many think there is still too much left of compulsion. For what IS confirmation such as we have it? It is a confession of true and living faith, a promise to continue in the faith till death, and, finally, a laying on of hands whereby the faith is to be strengthened. This is the essence among us, and it is very clear that such an act, *before anything else*, must be given in freedom, and not changed to the most compelling influence of all, the customs of the people.

In all the tribes on earth the customs of the people are the most forceful and binding, more certain to be practiced, than any law, human or divine! Those, therefore, who are in fear of hypocrisy, and force on the conscience object to confirmation on the grounds that there is too much pressure, that it is too binding and carries with it too much hypocrisy, because all children are forced to confess faith and give the promise if they mean anything by it or not!

Further objections to confirmation are that, even at the best, it is a misunderstanding, namely, that to be strengthened or confirmed in his covenant of baptism is something that one does once and so it is done. In other words, it is a hindrance for the right and true acknowledgement that anyone every day should live in his covenant of baptism and especially so be particular and conscious here in mature age that follows confirma-

tion and communion. But in its place experience shows that in most cases it is as if all sincerity is wiped away when confirmation is over. That is to be expected when the confirmation is presented as a great task that the young must take and when it is over with, then they are through with the covenant of baptism and Christianity for a long time anyway.

There is much to this, and it deserves consideration by sincere people. On the other side it is by right brought forth that there are benefits in confirmation. We must admit that all in all there has been more Christian knowledge in the Lutheran Church after confirmation was imported. Neither is there any doubt that the great demand that confirmation sets before the young in their personal Christianity has been an incentive to many ministers and confirmands to take it in sincerity and conscientiously. Since the outward force has fallen away it has become easier for the ministers to warn the young to not give the confession and promise if they do not mean anything by it.

Translated from Norwegian by  
Pastor Knut Gjesfjeld  
From *Skrifter i Udvalg*, Volume  
2—Page 339ff

### O SAVIOR, WHO IN LOVE DIDST TAKE

O Savior, who in love didst take  
A human body for our sake;  
To share with us the griefs of life,  
Its watchings, weariness, and strife,  
All that belong to man but sin,  
Thou didst this day Thyself begin.

Savior of infants, Thou didst rest,  
Helpless, upon Thy mother's breast;  
Savior of children, Thou didst play,  
And grow beside her, day by day.  
All human life to soothe and save,  
Up from the cradle to the grave.

Savior, as low as Thou didst bend  
From heaven to be the sinner's  
friend,  
So high our nature lift with Thine,  
Till human beings become divine.  
And Thy eternal love once more  
God's image to the soul restore.

And when we cling too close to  
earth,  
Forgetful of our heavenly birth,  
And for the love of its poor dross,  
Despise Thy crown or shun Thy  
cross,

O let this festal day reprove  
Such wrong to Thine incarnate love.

J. S. B. Monsell

(from *The Lutheran Hymnary*)

#### ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

##### TREASURER'S PROGRESS REPORT

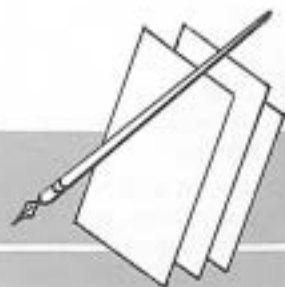
February 1, 1966 to January 31, 1967

##### Final Report

	Proposed Budget	Total Received
General Fund .....	\$33,000.00	\$ 35,856.20
Seminary and Bible School .....	27,000.00	24,931.46
Missions .....	35,000.00	41,210.98
Publications and Parish Education ..	3,700.00*	2,130.13*
Stewardship Committee .....	1,000.00	25.00
Youth Committee .....	200.00	60.00
Totals .....	\$99,900.00*	\$104,213.77*
Praise Program .....		\$ 12,250.90
Library Fund .....		\$ 3,373.57
Total .....		\$119,838.24*

\* These figures include the subsidy to Publications and Parish Education by the Women's Missionary Federation.





## EDITORIALS

### SPEAKING OF IMMORALITY

Morality and immorality have been in the news with great regularity of late. Oftentimes it has been in connection with the nation's attitudes toward sexual matters. But we are also witnessing its use in reference to the war in Viet Nam. Three weeks ago, for instance, about 2600 clergymen and laymen marched on Washington to protest the "immorality" of the United States' involvement in that conflict.

One definition of immorality is "that which is not in agreement with accepted principles of right and wrong behavior." It is at least possible to see how this word might be applied to war in general and that some might apply the term to one conflict and some another, that is, "pick" the war which is just and vice versa.

It is not our purpose here to debate the Viet Nam war, although we have our opinions about it.

But we would like to call your attention to a couple of other types of immorality and ask the question, "What marches of protest have the marchers on Washington walked in behalf of these national scandals?"

Take "immorality" in its generally accepted usage, as it relates to sexual laxity and perversion. Have these "protesters" rallied to the fight to save America from moral rot by banner the commandment, "Thou shalt not commit adultery," even as they faced the Pentagon with "Thou shalt not kill"? We hope so. There is reason to fear a hydrogen holocaust in our time and there is reason to be afraid of a moral decay whose result would be just as horrible, although different, as anything war can bring.

Another immorality to be mentioned is that of the way in which we handle the alcoholic beverage and tobacco industries. Have the marchers on Washington even considered devoting their energies to establishing integrity in our handling of these things? Are they willing to do so now?

Let's be more specific. Cigarette smoking, especially, has been proven to be potentially dangerous to the health of the user. Yet, almost unlimited freedom and privileges are granted the advertising of cigarettes by newspapers, magazines, billboards, radio and television.

On the one hand, the surgeon general warns, and on the other hand, nearly everything money can do is used to attract a growing company to the habit, and a lot of young people are falling for it.

This, we believe, is also an immorality of our day.

Finally, will the marchers on Washington join us in a march against the immorality of the way in which we kowtow or "knuckle under" to the alcoholic beverage people? Alcohol is responsible for far more casualties in a year in America on the highways than have been inflicted on Americans thus far in Viet Nam since the war began. These lives, too, are precious even though they don't all fall in the 18-25 category.

Alcoholism is a great national problem. Perhaps there are 6,000,000 alcoholics in our country, both men and women. Each alcoholic has a definite influence on five or six other persons, on the average. If a person's problem were his alone, that would be one thing; but when the effects of it are handed down even beyond his children's generation, it is even more tragic.

And we have not said anything about the hundred other situations that result from the casual or unintended social drink or the occasional binge.

But here, too, in the face of damning evidence, we permit some of the most beautiful, clever and charming advertising to be carried on in behalf of this sacred cow. Again, almost without regulation, nearly everything money can do is being done to add to the list of users of beverage alcohol. And the promoters are succeeding.

Isn't it also immorality to turn our communications media over to the alcohol beverage industry to promote as attractively as possible what can only mean misery, heartache, disappointment, disenchantment and even death in millions of cases?

We think so. We preach against hypocrisy—all of us. Some pastors preach against the hypocrisy which imprisons the poor in hopeless conditions. We agree, that ought to be on the nation's conscience. Some pastors preach against the hypocrisy which maligns the non-white American. We agree, there is much hypocrisy in race relations. Now, here is another hypocrisy, every bit as mean and vicious, and who will join in preaching against it? Will the marchers on Washington join us? We hope so, because unless they are open to this inconsistency at home we will have to question their sincerity concerning the troublesome Viet Nam war.

### SPECIAL MISSIONS

It is certainly remarkable and wonderful how the people of the Association and other friends have supported the work of missions in our church. In the last fiscal year, the proposed budget was over-subscribed by at least \$6,000. We suspect that far-away missions (Brazil and Nogales) attract the most interest and the most gifts, but missions closer to home should have been treated quite well also by this fine ingathering (see the treasurer's report on page 8).

Before proceeding, there is this question: Is the Nogales, Arizona, mission station world missions or home missions? Maybe some others have the same question. But based on the fact that the mission itself is located in one of the 50 states, we believe it is a "home mission." Right, mission board?

As time goes on, new American and Canadian congregations must be established, particularly in larger centers of population. It has been demonstrated by now that just having an Association church in a community doesn't mean that people are going to flock to it. It is evident that our congregations and pastors will have to work to get members. They will have to reach out to the unchurched and they will have to tell new Lutheran families in the community the type of service and program they offer. Of course, we take for granted that in all of this the great concern will be for people's relationship to the Lord Jesus Christ. It must never be our aim to just add numbers to our rolls.

Then beyond the next few years of expansion as seminary graduates add to the manpower total, will it be possible to enter into specialized home mission tasks, not for the sake of establishing self-supporting congregations, but only to help people who can't help themselves?

What if some bright young graduate should feel a call to serve in a culturally and economically depressed inner city situation? Would we as a church welcome that call or would we tell him to go out to such and such a vacant parish and be a good boy? On the other hand, if the Association should first catch the vision of establishing an inner city mission or a rescue mission or an Indian mission, would there be any volunteers from the registers of seminary and Bible school students? Or from the clergy roster?

God's work is so varied and widespread. There is so much that can be done. We can't do it all, but we can do something. There is a mission in Brazil. Perhaps some day the Lord will lead into other countries. There is a mission at Nogales, Arizona; there is a mission in Kirkland, Washington; there are new or partially new congregations and parishes. If the Lord tarries, there will be many others.

Maybe some day there will be inner city missions, rescue missions, Indian missions, university campus missions, performed not only in the name of Christ, but in the name of the Association of Free Lutheran Congregations. When God's time comes, may there be workers and the means to carry out the command. For Arthur P. Simon reminds us, "So the church is to be the servant church. Wherever there are people and wherever human need abounds, there the church is to engage in its proper work, not of becoming a successful institution but of serving the world unto death" (*Faces of Poverty*, 1965).

#### LENTEN READING

It is a shocking fact that many Americans do not get around to reading one book a year. Failure to

establish the reading habit during school days, addiction to television for entertainment and information, and being too busy are some of the reasons that not more book reading is done. Add another one, the plethora or overabundance of magazines available today. But that at least involves reading.

Being very busy is a hindrance to any reading, to be sure. How much time does a mother with small children have to devote to reading books? How much time is open to the merchant or executive who is involved at the office or store for 8-10 hours each day, and if he lives in a city, may spend an hour or so in transportation, and then may have an evening meeting at his church or a civic club? Or the farmer, especially in the spring, summer and fall, who often works from dawn or before to dusk and beyond?

It is easy to see that time must be snatched here and there—perhaps in early morning, during noon hour, some evening moment, on a Sunday. And where work tends to be somewhat seasonal, as in some types of farming, the effort to read must be pressed in the off-season.

And Lent, it seems, lends itself to extra reading. There may not always be more time available, but it is a period when it is often more natural to make the special effort. To the person who loves to read the word "effort" is out of place. For them the effort is only the question of finding time. For others it will be a real discipline to read, it will be effort. But the step will be very much worthwhile.

Some of our homes have several shelves of books, all of them have some books. A few Luther League or church libraries are to be found and all are available to church members. Your pastor has many books and would be glad, and surprised, to get requests for book loans. Again, a few congregations may have book nooks where books and pamphlets can be purchased. Public libraries have religious sections, but may be poorly stocked. And some of what may be there will be thoroughly liberal in content. Novels which carry a definitely Christian message are apt to be in short supply in a public facility. But wherever there is a will to find something to read, a way will be found to secure it.

Lent can also be the time to renew or take up the practice of daily Bible reading. The Bible cannot be neglected where the Christian life is to grow and mature. Time must be taken for this. Life must not be so busy that devotional exercises are excluded or at best, are optional.

Let us take up the precious Book. Begin reading the Gospels, the Psalms, Acts, Hebrews, Philipppians, Romans, or any other portion that you are directed toward by the Holy Spirit. It is through the Scriptures that God can most easily and clearly speak to us. Let us make use of the remaining weeks of Lent to spend more time in the Word of God.

May this be a reading Lent for everyone.

were accursed from Christ for my brethren, my kinsmen according to the flesh." It sounds like an echo from Calvary, where we see Him who not only wished to be accursed, but who actually became a curse for us (Gal. 3:13).

Do you have great heaviness and a continual sorrow in your heart for the unsaved? How can we have sorrow like that and still be happy in the Lord? ..... II Cor. 6:10. I would like to say that it is not only possible to have this sorrow in your heart and still be rejoicing in the Lord, but the fact of the matter is, the more I rejoice in the Lord, the more deeply I feel the sorrow and concern for those who do not know him.

How could Paul say in Phil. 3:10, "Ah, that I may know him, and the power of his resurrection, and the fellowship of his sufferings"? He had known Him as no one else had for 26 years. Well, you see, a growing Christian is never satisfied with past experiences; he is always longing to experience more and to be led deeper into this intimate fellowship with his Savior.

The fellowship of His suffering is not only confined to the compassion for the lost, but also for the carnal Christians. Maybe this sorrow is most intense. How missionaries and pastors can grieve because professing Christians dishonor Christ by their worldly, inconsistent lives.

Listen to what Paul says, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19). As if he would say, I remember when you were saved, I had birth pangs in my soul for you then, and now I am going through it again because I am in such anxiety about you. I don't really know how you have it now. I am afraid you are losing your liberty in Christ; for if you seek to be justified by the law, Christ has died in vain for you, you are fallen from grace. (Gal. 5:4).

What agonizing! What love! What holy concern!

How is it with us in this age of lukewarmness?

I am afraid that many Christians, yes, even many pastors today, are complete strangers to this deep, intimate fellowship with the suffering of Christ for the lost, and for the worldly, backsliding Christians.



MARCH 1967

### LESSON III

Read I Cor. 1:5-9.

The Corinthian Christians were not all carnal. There were some really spiritual, mature Christians. How many would you like to name? ..... vss. 1, 14; 16:17; Acts 18:2. Aquila and Priscilla were outstanding Christians. They even helped evangelist Apollos by expounding unto him the way of God more fully, Acts 18:26. They were Paul's faithful co-workers. When he left Corinth they went with him to Ephesus, Acts 18:18, 19. Later they went back to Rome. In Romans 16:3-5 he says, "Greet Priscilla and Aquila, my helpers in Christ Jesus." To what extent had they been faithful? ..... The apostle also says, "Greet the church that is in their house." What does he mean by that? ..... Do you have a church in your home? .....

The apostle has thanked God for the stupendous fact of grace at their disposal in Christ Jesus. Then he goes on to explain what grace had done for them, vs. 5. "That in everything ye are enriched." What a change! Before Paul came and preached the gospel to them, they were very poor—without hope and without God in the world, Eph. 2:12.

In what way were they made rich? In all utterances and all knowledge. Two remarkable things. They had become wealthy people, and the wealth of the church lay in the Gospel message committed to them. By God's grace they had been led to an experimental knowledge of the Gospel. It was not merely a head knowledge, but a heart knowledge. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). From a rich and thorough knowledge of the Gospel there follows a clear, rich, living (utterance) testimony. "For out of the abundance of the heart, the mouth speaketh," (Matt. 12:34). "Even as the testimony of Christ was confirmed in you." Testimony simply means witness. The witness of Christ was confirmed in them, and the message of Christ was to be proclaimed to others in life and testimony. They were enriched also with spiritual gifts—not lacking in any spiritual gifts.

In other words, they were fully equipped through the grace of God to carry out this great commission of bringing the Gospel to others, and while working they should be waiting for the coming of the Lord Jesus Christ.

Have you discovered some of the unsearchable riches of Christ in the Gospel? Have you become so rich that you have to share it with others? What are some of the riches? .....  
Acts 10:43; Rom. 5:1; I Pet. 1:8.

In the first eight verses of this chapter we have seen the superscription, the greeting, the thanksgiving, and the church's equipment.

The apostle closes his introductory remarks with the tremendous declaration, "GOD IS FAITHFUL, by whom ye were called into the fellowship of his Son Jesus Christ our Lord." Faithful means trustworthy. We can absolutely depend on Him. He is ever true to His promises. He will never fail us. Called into fellowship with whom? Look at all the

names of that one person, and each name tells us what He is for us: God's Son! Jesus, the Savior! Christ, the anointed one! Lord, the King of kings and the Lord of lords, with all power in heaven and earth!

And yet, here we are, each one of us in our little world, struggling with our various problems, sometimes stumbling and falling and asking ourselves the question, with our eyes filled with tears, how will I ever get through? How will I ever reach my heavenly home?

The answer is, because of GOD'S GRACE AND FAITHFULNESS. Look at vs. 8 again. "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Read it again slowly and prayerfully, "Who shall also confirm," establish, strengthen "you unto the end." Not only that, but his provision in Christ is so all-sufficient and complete that it will not only bring you to your final destination, to your heavenly home, but He will present you holy and unblameable and unproveable in his sight (Col. 1:22). Praise the Lord!

Yes, we are called into fellowship with God's own Son. What grace! What honor! What glory!

What is fellowship? Many different words have been used to explain it, but the best explanation is found in the expression used about the early disciples (Acts 2:44), "all things common." It means to share. Then we will read it like this: "God is faithful, who has called you into the position of having all things in common with His Son Christ Jesus our Lord." We may be amazed, almost frightened, at the suggestion, but that is what it means, all things in common. It means we are partners. We have shares in His business. Mutual interest. But it means far more, it is mutual devotion. All His resources are ours. All our resources should be at His disposal. Talents, gifts and possessions. You are not your own anymore, but His own with everything you are and have. It means also mutual activity. We are workers together with him (II Cor. 6:1).

But the deepest and most intimate experience is fellowship with His sufferings (Phil. 3:10). Fellowship with His suffering for the unsaved. The more we have of the love of Christ, the more we will feel a holy concern for the lost. Paul says in Romans 9, "I have a great heaviness and continual sorrow in my heart. For I could wish that myself



## Luther League Activities

### I WITNESSED TWICE TODAY

Edited by Jane Thompson

"I'm a Believer" by the Monkees came through loud and clear as Jo sat perched on her bed facing the desk. Nancy next door had her radio too loud again during study hours.

"How can I survive dorm life another semester and still have some friends left?" Jo wondered as she crawled off the bed to get rid of the music. Every girl in the hall either seemed to be able to study with popular music or get along without studying.

"Might as well ask her to turn down that trash," and without knocking, she let herself into Nan's room.

"I hate to bother you again but I am trying to study next door."

Nan leaned over, turned down the stereo and said, "I'm sorry, Jo. I keep forgetting that my type of music is against your religion. Somehow it just doesn't stick. By the way, your religious station was plenty loud this afternoon when I took a nap, but I hated to bother you."

"It wouldn't have done any good. I left the radio on when I left the room. I figured it was the only good music some of you hear all day."

She turned and left the door ajar, leaving Nan with a puzzled and disgusted look on her face. Remembering something, Jo stuck her head back in the room.

"I forgot to tell you that I'm done with your hair dryer. You can pick it up during the break at ten."

As Nan went to shut the door, she finalized something she had been thinking on. "Next time I won't say 'maybe' when she asks me to her church. I'll say 'no.'"

Before settling down to study, Jo borrowed her roommate's corn oil for popcorn. While the other girls wasted time in the activity room playing cards, she gave them an unenthusiastic "hi" and made her popcorn. As she left the room, Jackie invited, "Play a hand with us, Jo."

"No thanks. You know what I think of people who play cards," she said, as she dodged the hands reaching out for popcorn.

She began a letter to her mother with her right hand as she ate popcorn with the left. The whole night was shot anyway, having to listen to that terrible music and laughter outside.

Dear Mom,

Thanks for your letter. I know I just wrote yesterday, but I'm not in the mood for studying. No one here makes it any easier either.

I'm really concerned over the girls here. They seem so hardened to religion. I witnessed twice today but no one wants to listen. Will you pray that they'll be more receptive to the Gospel while I'm here? I put up a sign for Bible study once, but only one other uninteresting girl showed up, so I called it off. What a shame.

It's already 9:30 so I'll try to get some sleep in all the noise and finish this tomorrow. Around this time the gab sessions begin so I pull the pillow over my head.

good nite...

She read the twenty-third Psalm, thanked God for her parents, her blessings, prayed for the missionaries, and then for the attitudes of the girls in the dorm. In five minutes she was sound asleep.

### WINTER YOUTH RALLY AT FAITH LUTHERAN CHURCH

The Luther League of Medicine Lake, Minn., and their counsellor, student pastor and Mrs. Jerry Nikunen, were invited to attend a weekend winter youth rally sponsored by the Faith Lutheran fellowship group of Running Valley. The theme was "Whiter Than Snow."

On Saturday, the activities in the forenoon included a singspiration, a Bible study led by Mr. Jerry Nikunen, and a panel discussion by the Minneapolis group.

After a snack lunch, the group enjoyed skating followed by basketball, volleyball, and table tennis at the Sand Creek School gym. They then returned to the church for another singspiration and Bible game.

At six-thirty p.m., a candlelight banquet was served by the Ladies Aid. This was followed by a program with Mr. Jerry Isaacs, superintendent of Chetek Area School, as guest speaker; a duet by Linda Hendrickson and Terry Everson; and a song by the Madison quartet. Following this, a film, "The Teenage Rock" was shown.

A light lunch was served to the visiting group and their hosts before they went to the various homes in the area to spend the night.

On Sunday morning, they all attended Sunday school and services with Mr. Jerry Nikunen as guest speaker, followed by a potluck dinner served to the entire congregation before the visiting guests departed for their homes in the Cities.

# NEWS of the Churches



Part of the congregation present for the first service in the new church basement of Faith Lutheran Church. Rev. John Strand, AFLC president, is pictured at the left.

## FOSSTON, MINNESOTA

Sunday, January 22, was a special day in the life of Faith Lutheran Church, Hubert F. DeBoer, pastor, for on that day the first worship service was held in the new church basement.

About 80 people were present as Pastor John P. Strand, president of the Association of Free Lutheran Congregations, brought the message from God's Word. Marvie and Ronald Hanson sang a duet.

Following the service a delicious fellowship dinner was served to all assembled.

We welcome people to come and worship with us. We extend the Lord's invitation: "Come, for all things are now ready."

## EBEN JUNCTION, MICHIGAN

We of Calvary Lutheran Church of Eben Jct., Michigan, pray God will continue to bless our church group, that the Lord will work through us that many people in our area will be brought to salvation through the preaching of the Gospel of Christ. We ask for your prayers that God will use us to this end.

During the past year, we have gone through difficult times as we separated from Our Saviour's Lutheran, LCA, of Eben Jct. In so doing, we lost our recently built church building and parsonage valued at at least \$75,000.

Since our separation, we have been permitted to worship in the

public school and the town hall in Chatham. On special occasions, we have used the neighboring church. We are thankful for community cooperation and good will during our difficulties.

At present we have 58 members. We have truly been blessed with good attendance at our Sunday worship services and special evangelistic services.

Last fall, Pastor John Strand, AFLC president, and Pastor Herbert Franz of St. Paul's Lutheran, Cloquet, Minnesota, visited us for a special service. Pastor Franz, our beloved former pastor, delivered the sermon, followed by Pastor Strand's explanation of what the AFLC stood for. Since that time, we have become a part of the AFLC and we appreciate their fellowship and help.

Pastor Strand suggested that we call Otto Saukerson, a lay preacher who had been serving a congregation in Beloit, Wisconsin. After hearing Pastor Saukerson preach and visiting with Mrs. Saukerson and him, we were impressed by their deep sincerity, their devotion to God and His Word. They answered the call to shepherd the flock and on December 4, 1966, they began serving us. Miraculously, a suitable residence for rent was made available as a parsonage. Since then, Pastor and Mrs. Saukerson have served the Lord in our area, working diligently, making many home visits, hospital calls, and conducting Bible studies on Wednesday evenings with a surprisingly good attendance. Organizations such as the Luther League, Brotherhood, Women's Guild, and Sunday School are all revitalized. Confirmation classes have begun with ten young people enrolled. We are contemplating building a church next summer, God willing.

Yes, the Lord has been good to us. We have been happy even though great sacrifices have been made. We agree wholly with Psalm 126:3, "The Lord has done great things for us; whereof we are glad."

—Corr.

# CHURCH-WORLD NEWS

## GLEANINGS FROM AN EDITOR'S READING

Billy Graham stressed (before the NCC last fall) the importance of preaching the redemptive, biblical message in the power of the Holy Spirit. He also declared that communication of the gospel was abetted when it was backed by a Christian who lived a holy life. "I am not calling for superficial pietism," he said, "but true biblical holiness."—Editor in *Eternity*, February, 1967.

What about the matter of the Sacrament of the Altar? Would it not be possible to allow our youth to partake of Holy Communion at the end of the first year of confirmation training or at the beginning of the second year? There is no place in Scripture to substantiate the traditional idea that a youth must wait until he has been confirmed in order to receive the Eucharist. Through the familiarity and regularity of partaking in communion there will be training to regularly participate in this Sacrament, and it should also decrease hesitancy or reluctance toward the unfamiliar as post-confirmation. Let us permit them to come without having them feel that Confirmation Day instills a magical ingredient which automatically makes one worthy to receive the Body and Blood of Christ.—John Skeie in *Good News*, January, 1967.

In effect he (God) is asking all. He will not settle for less. He wants all of you or nothing. Give him less, and he will have none of you.

Before you remonstrate that God is unreasonable, ask yourself a question or two. Would you, as a banker, want a teller who handled the bank's money 99 percent honestly, but embezzled one dollar out of every hundred that passed through his hands? Would you, as a wife, want a husband who was faithful to you fifty-one weeks, but one week each year ran off with some mistress? The alternative, all

or nothing, is not unfair, is it? You do not settle for less yourself.—Dr. Alvin N. Rogness in *Captured by Mystery* (Augsburg Publishing House, 1966).

The liberals start (in their study of the Scriptures) with the principle (axiom) of unbelief—which they falsely call "scientific"—that the Bible should be studied in the same manner as any other ancient piece or collection of literature—without the faith that Christ and His apostles are right in what they say of it. The results of their critical study decide whether the statements of Christ and His apostles are right or not. In their view, the question whether Christ is reliable or not is to be decided by men, namely, the liberal critics.—Dr. Uuras Saarnivaara in *Hath God Said?* (Osterhus Publishing House, 1967).

Any hope of heaven that does not drive one into a joyful, compassionate involvement in the world is a perversion of the Gospel of Jesus Christ.—Arthur P. Simon in *Faces of Poverty* (Concordia Publishing House, 1966).

## "A TIME FOR BURNING" SET FOR NET REPEAT, CBC CANADIAN RELEASE AND THEATRICAL OPENING

NEW YORK—"A Time for Burning," widely acclaimed Lutheran documentary film about racial tensions, is set for a second nationwide television showing over NET (National Education Television) in the U.S. and a CBC (Canadian Broadcasting Corporation) release in Canada.

This was announced today by the film's executive producer, Robert E. A. Lee, of the Lutheran Council in the U.S.A. He said that NET was repeating the program on its "NET Journal" feature over 100 affiliated stations as a result of unprecedented audience response to the earlier TV premiere in October. Educational TV stations presented "A Time for Burning" on February 13,

with delayed showings on some stations February 27 and March 13.

The CBC network is expected to number 44 stations for a Canadian premiere on Good Friday night, March 24.

Film makers William C. Jersey and Barbara Connell of Quest Productions, New York, were commissioned by Lutheran Film Associates to film actual incidents in Omaha, Nebraska, involving primarily the struggle of a Lutheran congregation and its pastor to "establish meaningful communication across racial lines in the community." Lutheran Film Associates has since become a department of the newly formed Lutheran Council in the U.S.A. but will continue its LFA designation.

Mr. Lee also said that audience reaction to "A Time for Burning" has been filmed in New York, New Jersey, Mississippi, and Rhode Island for a CBS News presentation over CBS-TV. He added that the program will also feature highlights from the documentary and a discussion of why and how it was filmed. It is expected to be aired early in March.

## MADAGASCAR SYNOD ELECTS PRESIDENT

Fianarantsoa, Madagascar—(LWF)—The Rev. Rakotosalama Jaofera has been elected president of the Malagasy Lutheran Church's northern synod. He succeeds the Rev. Johanesa Rakotavao who died last November. Headquarters of the northern synod of the 260,000-member Madagascar church is in Antsirabe, where the second All-Africa Lutheran Conference was held in 1960.

## SANTAL MISSION FINALIZES LATIN AMERICAN PLANS

Oslo—(LWF)—Guayaquil, Ecuador, has been chosen as headquarters for the Norwegian Santal Mission's initial work in Latin America. Known as "Luthersk Sydamerikamisjon," the missionary

society will soon send a team of missionaries—including a doctor and a teacher—to start work among an Ecuador highland tribe, the Quechuas.

The Santal Mission chose its new missionary field after careful consultations with the Lutheran Council of Ecuador and the LWF Commission on Latin America. The Rev. Per Kjolber, general secretary of the society, toured South American countries four weeks before the mission's new field was announced.

#### EAST GERMAN PRESSURES ON CHURCHES ACCELERATE

Bad Godesberg, Germany—(LWF)—Increasing pressures against churches in East Germany was reported here by Dr. Joachim

Beckmann, head of the Evangelical Church in the Rhineland.

Speaking at the Rhineland church's synod, the West German church leader said "spectacular changes" have occurred in the past year in the regime's policies toward churches.

He said that last year nearly all East German religious meetings were severely hampered by government authorities, and that the Evangelical Church in Germany (EKID) and its leaders and agencies have been subjected to growing attacks.

Particularly singled out by East German officials, he said, has been Bishop Kurt Scharf of Berlin, chairman of EKID's council, who has been barred from entering East Berlin or the Soviet Zone.

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