

**THE**

Vol. 8

January 20, 1970

No. 2

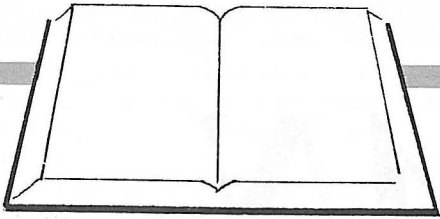
# *LUTHERAN*

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After the Snowfall

—RNS Photo



## *According to the Word*

### BELLS OF THE GOSPEL

I recall while attending school in Minneapolis how that every Sunday morning from the bell of the courthouse tower there would ring out chimes of beautiful Gospel hymns such as "Jesus, Lover of My Soul," "Rock of Ages," "The Old Rugged Cross," etc. It was an inspiration to stand out on a street corner and listen to the beautiful hymns played by the bell ringer. Then, too, at 10 or 11 o'clock on a still Sunday morning, to hear the bells from the many churches ring out their call to worship. They seemed to say, "Come—come, Come—come." Many have heard the invitation of the church bells for many years, but have not come, just as many also have heard the call of the Gospel for many years and have not come. I believe that even the church bell has been used by God to convict many a non-church-goer of his sin of neglect of the house of God.

But the most wonderful bell of all bells is the Gospel, and throughout the Gospel we hear the bells continually ringing out the invitation to come to Jesus. Let us look at some of these chimes of Gospel bells.

The first Gospel bell that rings out is, "Come and hear!" "Incline your ear and come unto me; hear, and your soul shall live" (Isaiah 55:3). God wants us to incline our ears and hear

the Gospel, because as He says, "The words that I speak unto you they are Spirit and they are life." Many only hear with their outer ear and not the inner ear of their soul, and so it just goes in one ear and out the other. They are among those whom Jeremiah calls "the foolish ones which have eyes and see not, and ears and hear not." We should heed the Word of the Lord, "He that hath ears to hear, let him hear."

Another bell of the Gospel which rings out is, "Come and see!" In John 1:46, we read, "And Nathanael said unto him, 'Can any good thing come out of Nazareth?'" Philip saith unto him, 'Come and see'." A sinner sees no beauty in Christ until he comes to Him. Then Jesus opens his spiritual eyes so that he can see. An unconverted man cannot see Jesus as the "Lily of the Valley," the "Rose of Sharon," "the Bright and Morning Star." Jesus must first open his eyes so that he can see.

The third Gospel bell that rings out is, "Come and drink!" In John 7:37, Jesus says, "If any man thirst, let him come unto me and drink." O, how many there are in the world who are thirsting for something that will satisfy. We find them in the dance halls, night clubs, taverns and other places of amusement. But that thirst will never be satisfied until they drink from the "fountain of living

water." And so Jesus invites every soul without Christ, as He invited the Samaritan woman at the well, "Come and drink!"

Another similar Gospel bell is "Come and dine!" (John 21:12). Space does not permit us to dwell at any length on each of these. Jesus is the Bread of Life and we cannot have eternal life unless we eat of this Bread.

Still another Gospel bell is "Come and rest!" The cry of the world today is, "Where can rest be found?" There is no rest in wealth or pleasure. Men cannot drown their troubles and sorrows in strong drink. There is no peace for the wicked. They are like the troubled sea that cannot rest. Where can rest be found? Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

Other Gospel bells are "Come to the marriage!" "Come, inherit the Kingdom!" "Come, for all things are now ready!" Then the final invitation to come, we find in the last portion of the last chapter of Revelation, "Whosoever will, let him come!" Prophets, apostles, evangelists, preachers have been ringing out the invitation down through the ages. The word "come" appears over 1900 times in the Bible. "Whosoever will, let him come." Have you come?

Hans J. Tollefson

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*The Lutheran Ambassador* is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to *The Lutheran Ambassador*, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn.

This paper was delivered by the writer at the 1969 Bible Conference of the Eastern North Dakota District

# LAY WITNESSING

by Rev. Gerald F. Mundfrom  
Grafton, N. Dak.

Matt. 25:14-30

Everything we have comes from God. The text I just read reminds us of this. Our earthly possessions, our material means, the clothes we have on our backs today, the cars we came in, the food we ate all comes from God.

God has not really given us these things. He has only entrusted them to us, as He trusted His goods to the servants in this parable.

Our time, the years, weeks and months that we have on this earth comes from God. He gives us our time. We may feel that our time is our own to do with as we will, but it isn't—it also belongs to God. **We are accountable to God for the way we use our time.** He wills that we take time for Him.

Our strength, our ability to move, to work, to play, our get-up-and-go, all comes from God. As I stand before you, I would not have the strength to bat my eye or move my little finger, if God didn't give it to me. I have been reminded of this when sick or on my back in the hospital. I didn't have much strength then. I wasn't able to do the things which God ordinarily permits me to do. My strength, my abilities come from God, and I am also accountable to God for them. These also belong to God, and He can lessen or increase my strength or ability as He would.

Also, my ability and opportunity to learn and comprehend comes from God. I am accountable to God for how I use the mental abilities He has given me.

Even these can be taken from me. I once lost the God-given ability to reason, to think and to remember

when I had a nervous breakdown and was in a mental hospital in Fort Meade, South Dakota. How grateful I am that God has entrusted me with these abilities again. In myself I am nothing. I have only what God entrusts to me, as he wills to entrust it to me. So it is with everything I possess.

Then there is the Gospel. This, too, has been entrusted to me. And this is the greatest gift of all that God has entrusted to me. I am also responsible to God for what I do with the Gospel. It is not mine to do with as I would. Neither is it mine to do nothing with, if I so choose.

God has given the Gospel to me (and he has done the same to you) that we might use it to benefit the lives of those around us and those whom we contact (as well as our own soul). God even commands us to move out so that we can contact more lives with that Gospel which He has entrusted to us.

The same is true of prayer. God has given us the privilege of prayer. We shall be held accountable as to what we do with this privilege to approach God in prayer.

In all that God has given us, there is nothing that He wills that we guard, keep, and use (to bring glory to Himself) as much as the Gospel—the good news that **Jesus died for the sins of man.** And the privilege of prayer relates itself to this Gospel. There is nothing that we shall be held accountable for so much as the way we use the Gospel or the privilege of prayer. Jesus gave us the Gospel with the intent that we proclaim it.

So often we are concerned about our material harvest, whatever that harvest may be, and this is in order, but are we equally as concerned

about harvesting the Word (the Gospel) to be used as God wills? **If not, we should be.**

We need to compare our zeal for that which is temporal and material with our zeal for that which is spiritual and of God and see where we come out.

Many today are putting God second. Their work, their living, the material things of this life take priority in their life. We need beware that we don't get caught up in this same spirit. God has said that He wants first place in our life. He promises no blessing if we give Him some other place rather than first place.

What did God say in Matt. 6, where He speaks of the material in relation to the spiritual? He sums it up by saying, "Seek ye first the Kingdom of God."

Some people utterly fail to see their responsibility in relation to this Gospel with which God has entrusted us. They think Christianity is only to listen to and take in on Sunday morning. They may apply some of it to themselves in a limited way and thereby live a somewhat more honest life before their fellowmen, but they bring little glory to Christ in the way of proclaiming Him to others. After they leave the church their religion becomes a closed issue to all they meet. And so it is until they come back to church again.

In fact, for years, generations, centuries, this has been the accepted order in many of our churches. Our Christianity has become a monastery-type of Christianity.

In the Middle Ages the monks thought the best way to be pleasing to God was to separate themselves from the world by not having anything to do with the world, by having no contact with it. Then, in the monastery they would read, study, pray, sing hymns and meditate on God. But they had no mission zeal. We are not too much better. We don't live in monasteries. We do contact the world, but we will to leave our God in the church. We have very little to say for Him during the week, when we rub elbows with the world.

Then there are many who feel that they hire the preacher to do this. He is to bear their witness. He is to bear witness for the whole congre-

gation. He is to do all the calling, all the visiting. He is to be the one authority on the things of God. No one else dare speak. But the preacher has so many other duties within the church. He has committee and board meetings, organizational meetings, youth groups, classes to teach and many more things, that he has little time to reach anyone outside his church.

The Apostles in the early church had the same problem, so they called out some deacons (Acts 6:1-4). Why? They wanted time to read, study and pray. They had walked three years with Jesus, but they still felt the need for more time for studying the Word of God, for sermon preparation and for prayer. If the Apostles who walked three years with Jesus needed time for this, then surely a Christian pastor is very much in need of it, too.

It is said of Martin Luther that the busier he got, the more time he took for prayer, and to be with God.

But the truth is that business often keeps us pastors from Bible study and prayer. And if we get too busy, with too much to do, there just isn't time for prayer and Bible study. I find this to be a real problem.

I used to feel a little apologetic for needing time to prepare sermons, to study God's Word, and even to pray. After all, hadn't I gone to a Christian college and to seminary? Shouldn't I know the Bible? Shouldn't I know the Word of God? Should it be necessary for an ordained pastor to read and study God's Word and covet time for sermon preparation? But I no longer feel apologetic because I have this need. If the apostles who walked with Jesus for three years needed such a time, so do I. The truth is that I feel the need for this more than ever. With the complexity of life, and with the world and community tensions, more than ever I need to truly look to God and search the Scriptures in order to have a message pertaining to our times and to the people to whom I minister. I feel I need a message from God if I am to preach. I must be sure it is from God. This takes time, effort, the study of God's Word, and prayer, much prayer.

Even as Paul said to Timothy;

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15), so must I do. If we pastors are worth our salt as preachers of the Word of God, we **must be given time to get into that Word of God.** So often we are weighed down with so many incidentals that someone else could do, that there is little time for study and prayer.

Let me say to the lay people today, if you want to help your pastor, and also if you wish to get the most good out of your pastor, give him time for reading and studying God's Word. Give him time for meditation and prayer.

Take upon yourself some of the parish responsibilities, like visitation and church programming, educating the children, etc. Give him time to pray, read, study and meditate on the Word of God. If the Apostles needed this, your pastor needs it, too. Every pastor who is worthy of his calling as a minister of God's Word needs it. (Some pastors get involved in the latest theological trends. I am not talking about that. I am talking about getting into the Word of God.)

Now why was it so needful for these Apostles to read and study and pray? Remember, they called out deacons so they would have time for the same. I am sure one reason it was needful was to inspire the deacons and the other members of the church to go out and tell others. After they heard the Word of God, they were to go out and tell others, others who were not in church, or who hadn't heard.

But for centuries now, the people of the pew have taken very little responsibility in proclaiming the Gospel. For too long they have been only hearers and not doers (Jas. 1:11).

The whole ministry has been left too much to the pastor. He is expected to give the message and also to invite and coax the people to church. It is like trying to play both guard and forward on a basketball team. It is like trying to play both infield and outfield in a baseball game. And we pastors, too, are somewhat to blame for this situation. We have sort of wanted to be the whole cheese in this. **But this is not God's way.**

The pastor of the congregation is first of all to get a message from God, and he is to make sure it is of God (it is not to be his own message) and this he is to give to his people. The Word of God is to inspire them to action, in reaching out to others with that same message. **This is God's way.** There is to be this kind of team work between pastor and people.

*(To be continued)*

### **SPECIAL MEETINGS AT BETHEL FREE LUTHERAN IN GRAFTON**

Pastor Trygve Dahle conducted a series of special evangelistic meetings at Bethel Lutheran Church, Nov. 11-16. The attendance was fair. The messages were very good. Pastor Dahle spoke from his heart as he spoke from the Word of God.

The spirit of the meeting increased and became warmer as the week progressed.

We saw no outward evidence of souls saved at the meetings. However, Pastor Dahle was able to help one person find assurance of salvation. There was also conviction of sin.

Bethel Lutheran Congregation did gain in a spiritual way as the result of these meetings. We give God the glory.

Pastor Dahle also brought the message on Sunday morning, Nov. 16. In the afternoon of that day he spoke at Aadalen Lutheran Church near Fairdale, North Dakota.

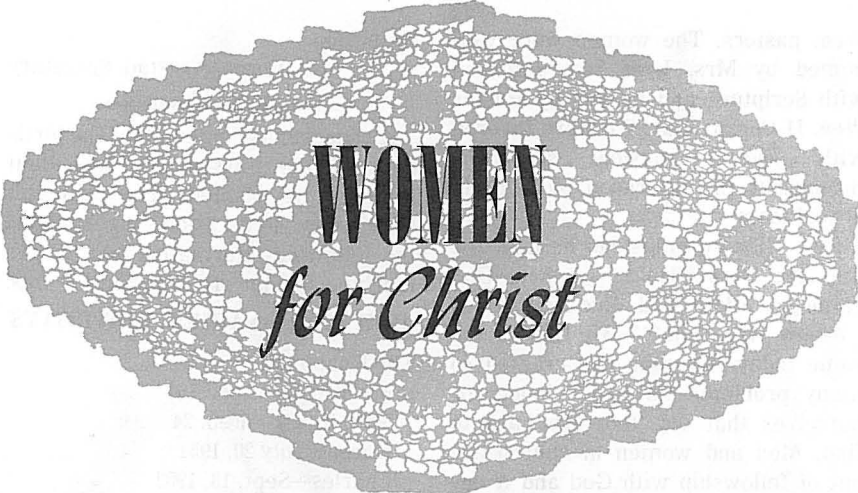
On Sunday evening (the same day) the Luther League was in charge of the program as Pastor Dahle brought his final message.

Pastor Gerald F. Mundfrom

### **MINNESOTA LAYMAN ELECTED TO LUTHERAN COUNCIL POST**

New York — (LC) — Mr. Osgood Magnuson of St. Paul, an executive in the Agricultural Extension Service of the University of Minnesota, has been named to a staff position in the Lutheran Council in the USA.

The 50-year-old layman will assume his new duties in mid-January as an associate secretary in the Department of Church and Community Planning in the council's Division of Mission Services.



# WOMEN *for Christ*

## AN ACCEPTABLE YEAR

by Mrs. M. E. Helland  
McVillie, N.Dak.

"The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor.

"He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Lk. 4:18-19).

As we stand on the threshold of the new year we cannot help but wonder what it holds in store for each one of us. God in His goodness does not reveal the future to us so that we can see the end from the beginning of each year, but He wants us to live moment by moment, day by day in faith, knowing that He will see us through, for He has promised that as our day is so shall our strength be, and His promises never fail.

But we do know that the sun will rise every morning and set every night, that we will have day and night, summer and winter, spring and fall if He tarries; His goodness will be new over us each day, for He lets His sunshine and His rain fall on both the good and the evil.

We know that there will be births and also deaths in this new year, for some who are living now will have passed into eternity before this year is over.

How good then to know that this, too, will be an acceptable year of the Lord as it was almost two thousand years ago when Christ stood up to read in the synagogue at Nazareth, where they handed him the Book of the Prophet Isaiah. He opened the book

and found the place where the above verses are written.

He began to say to them, "Today this scripture has been fulfilled in your hearing" (verse 21).

And it will be fulfilled in this acceptable year of the Lord 1970, for the Lord is still alive, even though some who call themselves theologians and leaders in the church today say that God is dead! How deluded can men become? They are walking in darkness and do not know that they themselves are spiritually dead; they have not had any contact with the living God or been born again into spiritual life through faith in Jesus Christ as their Savior.

I often wonder how they with a good conscience can continue to be leaders in a Christian church, for what kind of a gospel or good news can they proclaim? In spite of all their arguments, we know, and have the assurance that God is very much alive and still has all power in heaven and on earth, He is the same today as when He walked on this earth in the person of Jesus Christ, preaching the good news to the poor, for even in this New Year many who are poor in spirit will hear and accept in faith the good news of salvation through the death of Jesus Christ on the cross of Calvary, where He died to atone for the sins of all mankind.

Yes, He did atone for the sins of every human being, but that does not mean as some claim, that every person on earth is saved whether they know it or not, and will inherit eternal life in Heaven. No, we have the choice of either accepting or rejecting His finished salvation and, sad to say, there will be many in this new year

who will reject Him even if they do not go to such extremes as did the Jews who heard Him that day in Nazareth. Read Lk. 4:28-30.

But, thank God, there will be many in this new year who were captives of Satan and slaves to sin who will be released and set free to live the new life of the born-again, by accepting the finished redemption of Jesus.

For by grace you have been saved through faith; and this is not your own doing, it is the gift of God, not because of works, lest any man should boast, Eph. 2:8-9.

This year, too, He will bring recovery of sight to the blind.

Blind, how sad it is to see blind people. My heart goes out to them as I try to put myself in their place of how it would be to live in perpetual darkness and not be able to see anything that surrounds us, not even the faces of our dear ones, the sweet smile on a baby's face, or the beauty of God's nature, never to be able to walk in the light, to see a beautiful sunrise or sunset, to admire a perfect flower. We could go on and on describing the wonders of nature, but let's look around us, we who have the use of our physical eyes, let us behold and appreciate all that the Lord has created for our benefit, knowing that it will be here for us to enjoy this year also.

Sight is a wonderful gift; have you ever thanked God for it, or do you just take it for granted as we so often do with all the wonderful gifts of God?

But sad as it is to see a blind person, it is still worse to realize how many people are wandering about in spiritual darkness and do not seem to be concerned about it, some do not even know that they are blind. Many prefer to live that way, forgetting that this blindness has to do with all eternity, and not only with the short life here on earth.

But, thanks to God, Christ is still alive and can still restore sight to the blind in this acceptable year of the Lord, 1970, if they will only receive it in faith, for He is still saying, "According to your faith be it done unto you" (Matt. 9:20).

He will set at liberty those who are oppressed. Oppressed with what? Is not the burden of sin and a guilty conscience about as oppressive a burden as any one can bear?

Christ has promised that He will be with us even unto the end of the world, so this year, too, He will set at liberty through faith, those who are oppressed, and He will put a new song in their mouth, the song of the redeemed.

How can we tell that the oppressed have been set at liberty? Christ says that by their fruit ye shall know them.

What are the fruits of the Spirit? Gal. 5:22-23. Love comes first, love to God and our fellowman, not only love to God and those who are loveable, but also love to those whom we cannot even admire, for if God's Spirit lives in our hearts then we cannot hold even a grudge, resentment, jealousy, envy or hate towards any one, and then naturally the joy of the Lord will be ours even though we should encounter sorrow and difficulties in this new year.

With love and joy in our hearts, we will also experience peace, the peace of God that passeth all understanding, we will be more patient with those around us and with whomever we may come in contact.

With patience comes goodness, faithfulness, gentleness, self-control, but remember, we are not bearing this fruit in our own strength or through our own efforts, for in ourselves we are nothing. It is God, by His Holy Spirit who works His work in and through us.

Let us be obedient and do what He would have us to do so the good news can be proclaimed to more and more people, God's name be glorified and His kingdom come both at home and abroad, for we know that the forces of darkness will be around as long as this world shall stand and that there will be wars and rumors of war, strife, turmoil and riots, but in spite of it all God is still on His throne. He will lead and guide His own, and if He tarries, we know that this new year will be an acceptable year of the Lord.

#### **BIBLE SCHOOL TEAM TOOK PART IN WMF RALLY**

The Western North Dakota - Eastern Montana District Women's Missionary Federation Rally was held at Norman Lutheran Church, White Earth, N. Dak., on October 11, 1969, Rev. Robert Lee and Rev. Reuben

Wee, pastors. The women were welcomed by Mrs. Lyle Fox, followed with Scripture and prayer by Pastor Wee, II Cor. 5:11-21. We were favored with several musical selections throughout the afternoon by a Bible School team.

Rev. Richard Snipstead brought the message from Genesis 3, where God came to Adam and Eve and asked "Where Art Thou?" We find it the same today, for man has created so many problems through science for ourselves that we, too, are hard to find. Men and women in church are out of fellowship with God and if our foundation is destroyed, what can the righteous do? We need to have a clean heart before God, home, church and community. Men need to be new creatures—Christ is the answer and our only hope. Am I to be my brothers' keeper? We must be ready to dedicate our lives to His service for God needs all of us for something. Who is our brother that we should be sharing the Gospel with?, Pastor Snipstead asked.

The district WMF president, Mrs. Roy Syverson, Tioga, N. Dak., presided at the business meeting. Rev. Robert Lee installed Mrs. Orville Qualley, Brockton, Mont., as vice-president and Mrs. Vernal Arnstad was re-elected as secretary. The traveling trophy was presented to Mrs. Lyle Fox, president of Norman Ladies Aid, for having the largest percentage of members present.

An invitation was extended by Mrs. Vernal Arnstad, Zion Lutheran, Tioga, to host the spring workshop. Pastor Lee closed with the benediction. Offering was given to the Bible School and lunch proceeds went to Church

Extension.

Mrs. Vernal Arnstad, Secretary

A request has come in that the birthdays of the missionaries and their families be printed. The Women's Missionary Federation has supplied the following information and we are indebted to that organization for this.

#### **OUR MISSIONARIES' BIRTHDAYS**

##### **The Knapp family**

Mr. Knapp—April 15  
Mrs. Knapp—Feb. 24  
Karen—July 20, 1951  
Charles—Sept. 13, 1952  
Halvor—Aug. 20, 1954  
Calvin—Aug. 11, 1955  
Cida—April 8, 1956  
Carol—Jan. 29, 1958  
Carlos—June 7, 1961

##### **The Abel Family**

Pastor Abel—Dec. 13  
Mrs. Abel—July 5  
David—March 3, 1951  
Jonathan—March 11, 1952  
Paul—Oct. 18, 1954  
Deborah—Aug. 5, 1956  
Lydia—Oct. 31, 1958  
Nathanael—Oct. 31, 1960  
Priscilla—March 18, 1962

##### **The Dynneson Family**

Pastor Dynneson—Sept. 27  
Mrs. Dynneson—Jan. 11  
Karla Ruth—July 7, 1948  
Pauline Grace—July 27, 1952  
Lois Ann—May 25, 1954

##### **The Dyrud Family**

Pastor Dyrud—March 16  
Mrs. Dyrud—May 7  
Shannon—May 30, 1968

#### **Attention, Ladies:**

The national WMF winter workshop will be held in connection with the Winter Bible Conference in Thief River Falls, Feb. 12-15. The workshop will be held on Friday, Feb. 13, from 4:30—7:30 at the United Methodist Church, where the supper will be served by the ladies of that church at a cost of \$1.50 per plate. Would you kindly send the following to Mrs. Melvin Walla by Feb. 10 if at all possible that we might know how many to prepare for. I plan to attend the workshop supper meeting on Feb. 13.

Signed \_\_\_\_\_

There will be Bible study, singing and the presentation of the 1970 projects and materials by those who have written them.

Mrs. Melvin Walla  
404 Kendal Ave. So.  
Thief River Falls, Minn. 56701

# MEET

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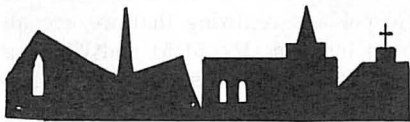
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# Churches

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# OF OUR

# FELLOWSHIP



## TODAY: THE GREENBUSH-BADGER (MINN.) PARISH

### Badger Creek Lutheran Church

Alvin Grothe, who served as a missionary in Brazil recently and is now studying at Free Lutheran Seminary while serving the Stacy-Wyoming, Minn., parish, comes from Badger Creek Lutheran in Badger. His sister Elva once worked as a secretary in Olivet Lutheran Church in Fargo, N. Dak. She is now Mrs. Emmanuel Seidel of Badger.

Badger Creek was organized on Dec. 5, 1896, and called Rev. N. Aske-land as temporary pastor. The first

regular pastor was Rev. J. L. Bestul. He served from 1896 to 1900, being followed by B. L. Sundal, 1902-10; Anders Neppleberg, 1912-14; R. J. Huglen, 1915-24; John L. Pederson, 1924-30; J. T. Quanbeck, 1930-33; R. G. Pederson, 1934-37; Elnar Gundale, 1937-41; Joseph Nystuen, 1941-49; George Mellby, 1949-50; R. G. Pederson, 1950-59; R. Snipstead, 1960-64; and lay pastors Sidney Swenson, 1964-66; Orville Olson, 1966-68; and Walter Beaman, 1969—. Mr. Burton Rygh assists in the parish work at present.

The church was built in 1906 and earlier services had been held in the schoolhouse. Extensive damage by fire was sustained in March, 1965, but that was all repaired, both inside and out. Today a large cross (not shown on the picture) is to be found on the exterior of the church, to the left of the main entry, a memorial gift.

Badger Creek was affiliated with the Lutheran Free Church until 1963 when it became a part of the AFLC.

### Pauli Lutheran Church

Pauli Lutheran Church, with its well-kept churchyard and cemetery, situated on a bend on the highway eight miles west of Greenbush, is a tourist attraction of sorts for many a motorist stops to take a picture of this lovely scene.



Walter Beaman, lay pastor of the Greenbush-Badger parish, is a native of Menomonie, Wis. He and his wife Ellen have three children: Deborah, 9, Naomi, 8, and Daniel, 1½. A graduate of the Lutheran Bible Institute in Minneapolis, Minn., he has also studied at the University of Minnesota in Minneapolis and the Milwaukee Branch of the University of Wisconsin. He spent four years as an accountant for the Milwaukee Railroad. Previous church work includes four years as a missionary in Ecuador for the World Mission Prayer League and periods of service as a youth worker in Lutheran parishes at Roseau and Spring Valley, Minn. One summer was spent in Jewish missions in St. Paul, Minn.

[Continued on page 13]



Badger Creek Lutheran Church



Pauli Lutheran Church



life and saving all the rest from taking the shots.

Yes, it may have been a fatal neglect on his behalf, but he did make a wise and supreme decision before he passed away. He accepted Jesus Christ as his personal Savior for eternity.

There may be a lesson that can be learned from this sad episode. The poor man was risking his physical life rather than going to a medical doctor for help. But just think of the countless millions who after hearing the Gospel and realizing that we are all born into sin (Ps. 51:5) and knowing that the wages of sin is sure death, yet reject the "free gift... eternal life," given by the Great Physician, Jesus Christ (Rom. 6:23).

The rabied man had plenty of time to get his spiritual house in order before he died. But too many people aren't given this chance. Death falls very suddenly on the majority—no warning is given. The United States has enjoyed the abundance of churches and preaching of the Gospel; anyone who continues to shamefully and carelessly reject the one and only antidote for deadly sin—that being the blood of Jesus Christ, is by far more careless and foolish than the deceased Brazilian father of eight.

**WHO'S THE CARELESS ONE?**

By Pastor Connely Dyrud

When we were out in Campo Mourao in September, we visited the church in Herveira (Ambassador, Oct. 14, 1969). One of the church members there that evening had been bitten by a dog. He asked Missionary George Knapp what he should do about it because he didn't know if the dog was "mad," as they had killed and buried it that same day. George told him to see a doctor and take the series of shots prescribed for rabies, just to be sure.

This man, the father of eight children, the youngest, a baby, and one of the older girls, a student at our Bible Institute in Campo Mourao, thought that he would take the risk of not having the shots.

George was in to Sao Paulo on busi-

ness and he stopped by our place to inform us that this man did contract rabies and had died. A month after the dog had bitten him his hand and arm started to swell and ache. Towards the last he became delirious whenever he drank water. His boy came to the Knapps at 3 a.m. for help. George took him immediately to Curitiba, the closest large city, for treatment. But when the Catholic doctor looked at the rabied man, he told George, "You better give him the Last Rites." He passed away shortly and was buried immediately in Curitiba, for fear of spreading that dreaded nerve disease further. His whole family and George had to take the painful series of shots.

We may think this father was shamefully careless for not taking the available treatment, thus sparing his

**HOUSING INFORMATION FOR THE WINTER BIBLE CONFERENCE**

Thief River Falls, Minnesota  
February 12-15, 1970  
Please make your own reservations

**Thief River Hotel** 118 LaBree Avenue North  
Telephone: 681-4132

One person, bath and telephone	\$5.15
One person, without bath and telephone	3.35
Two persons, double bed, bath and telephone	6.70
Two persons, without bath and telephone	4.38

**Pennington Hotel** 224 E. 3rd Street  
Telephone: 681-4771

One person, bath, 1st floor	5.50
One person, bath, 2nd floor	5.00
Two persons, twin beds, bath	8.50
Two persons, double beds, bath	8.50
Four persons, double beds, bath	11.00
One person, without bath	3.75
Two persons, double bed, no bath	5.50

**T-59 Motel** East Approach on U.S. 59  
Telephone: 681-2720

One person, original section	7.00
One person, new addition	8.50
Two persons, double bed, old section	8.00
Two persons, new addition	10.00

Four persons, double beds, old section	12.00
Four persons, new addition	16.00

**Holiday Motel** East Approach on U.S. 59  
Telephone: 681-4053

One person	6.50
and	7.50
Two persons, double bed	8.50
and	10.00
Two persons, twin beds	12.00
and	14.00

**Noper's Motel** 1010 Main Avenue North  
Telephone: 681-2640

One person	7.73
and	8.76
Two persons, double bed	9.27
and	10.30
Two persons, twin beds	12.36
and	14.46

We also have accommodations for four persons.

A limited number of rooms will be available at private homes. Anyone wishing information about these, please write to

Mrs. Philip Grothe  
Route 3  
Thief River Falls, Minn. 56701



Some times the debate waxes over the relative importance of world and home missions. Actually, both are necessary and important. Many of us have a heritage of interest in world missions. All of us are the direct or indirect products of a home mission effort.

The Association has been involved in world and home missions from the beginning. Mission work in Brazil was begun as soon as feasible. Soon afterward we became involved in an outreach on the Mexican border. One of the first expenditures of funds was financial assistance to struggling congregations at home and the beginning of new churches.

But it becomes increasingly apparent that more will have to be done in home missions if other work, including world missions, is to thrive in the Association. We have a very rural constituency, much of it in dwindling population areas. The population decline may stop; we hope it will. But in the meantime a concerted effort must be made to extend our church into sections of greater population concentration. The reason is twofold: the bringing of the Gospel of Jesus Christ and the strengthening of our own base for further work. As churches are built at home, there will be more who can contribute to the support of the Association's total mission.

Therefore, we second the suggestion made by Pastor Hubert DeBoer of the Home Mission Board in the previous **Ambassador**, and he is not the only one who has made it, that at least one new congregation be started each year. For the present it might be wiser to state "one congregation each year." The Board of Home Missions will likely present such a plan to the Annual Conference in June.

It will be an expensive venture. Almost total support from without must be given at first. As a congregation is formed it will gradually assume more and more of the current operating expense. When a building is to be constructed additional assistance must be given by the Association. At present our church extension fund is not in a position to make any sizable loans. This fund must be increased substantially soon. It is a revolving fund. As loans with interest are repaid, the money can be used by still other congregations.

Pastors are not in plentiful supply. In two years there will be more. But we shouldn't wait for two years to begin this operation. We should start at least in 1971.

It would be good if this appeal could be made only on the basis of the need to preach the Gospel of the Lord Jesus Christ and win souls for Him. That is the primary reason. But we must also bear in mind that the very existence of the Association requires the spreading out of the church. Let us willingly back the Home Mission Board in its desire to implement an effective outreach in the United States and Canada.



#### LAST MINUTE REMINDER

This is a friendly last minute reminder to all church and organization treasurers to be sure that all monies designated for Association benevolences be sent in before the end of this month. That is, unless you have local instructions otherwise. And it is best to mail the contributions several days before the month's end. In this way you will be sure that it is credited to 1969-70.

The fiscal year closes on January 31. It will surely be a year in which another record is broken in the total giving to benevolences in a year by members and friends of the AFLC. But it has to be or we will encounter some real problems. The more we exceed last year's giving, the better off we will be.

When we talk of benevolences we are speaking of the cooperative work of the congregations together: missions, at home and abroad; schools, parish education, youth work, the maintenance of the necessary organization through which the fellowship functions, etc. It is the work through which the sovereign congregations fulfill one of their purposes for being: bringing witness beyond their own "Jerusalem" (see Acts 1:8).

Perhaps this can also be a word of encouragement to individuals who may be in a position to send in a direct gift to Association work before the end of the month. Maybe you have had it in mind to make such an offering but in one way or another it has been put off. Your contribution now would be a real help in carrying on our growing effort for God.



# NEWS of the Churches

## NEW MEMBERS RECEIVED IN WILLMAR

December 7, 1969, was a very large day in the Zion Lutheran Congregation of Willmar, Minn. The "highest highlight," of course, was the receiving of four young families into our fellowship: Mr. and Mrs. Gene Berg and children; Mr. and Mrs. Edward Arness and children; Mr. and Mrs. James Knutson; and Mr. and Mrs. Conrad Nickelson and children. Also honored on this special day were Mrs. Jane Nelson and Mr. and Mrs. Victor Berg, who had been previously received into membership.

Also, we are thankful to our God for the work done on the chancel of Zion Lutheran. The men of the congregation (and some women, too) were working feverishly to get the chancel

renovation completed by the time the new members were received. And it was all completed except for the laying of the carpet, which took place the following week.

We are also thankful that God laid it upon the hearts of the members of the Black Oak Lake Lutheran congregation of rural Montevideo (which was closed recently), to give us their chancel furnishings and appointments. December 7 was the first day we worshipped with our newly renovated chancel, using **The Concordia Hymnal** for our singing.

Following the service, a fellowship dinner was held in the church dining area, honoring our new members. Pictures were taken of the congregation assembled up in the chancel.

All in all, we thank God for His continued guidance and presence as we

proclaim His blessed Gospel from this place.

—Pastor Hubert DeBoer

## WEBSTER, SOUTH DAKOTA

The John W. Peterson cantata, "Love Transcending," was sung by the Youth and Senior choirs of Tabor Lutheran Church on Sunday evening, Dec. 28. An appreciative audience heard the concert, under the direction of Mrs. Reuben Nelson.

In October a week of evangelistic services was held at Tabor with Rev. LuVerne L. Nelson of Minneapolis, Minn., as the speaker. Good attendance prevailed throughout the week. On one evening Pastor Nelson showed slides of a trip he and his wife took to the Holy Land in 1968. The showing took place after the regular service and a coffee hour.

Rev. Raynard Huglen is pastor of the congregation.

## KIRKLAND, WASHINGTON

An adult Christmas party for the congregation of Our Redeemer Lutheran Church, Robert Rieth, pastor, was held on Dec. 12, at the Edwin Odegaard home. A gift exchange of something around the house no longer needed was made.

Members of Our Redeemer went to Bethany Home in Everett on Sunday, Dec. 14, to present a program for the residents. The Sunday School children sang. Gifts were brought along for some of the people at the Home.



The members of Zion Lutheran Church in the new chancel of their church.



Four new families were received into membership in Zion last month.

and abiding peace, the love of a forgiven sinner. God's peace would protect her and give her victory.

14. What question by the other guests still reveals their ignorance (Luke 7:49)?

Compare with Mark 2:7 and John 1:10.

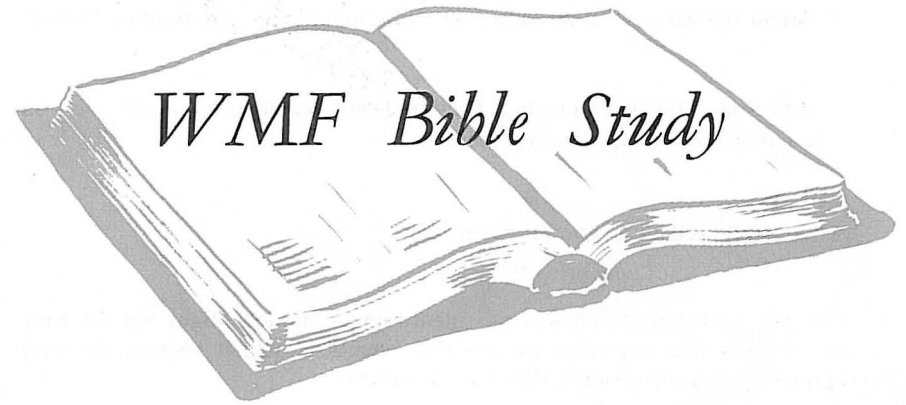
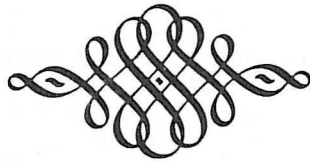
Faith had brought her to the one who could forgive sins. She was a needy soul, she responded to Jesus, and she departed rejoicing. Simon, also, heard Jesus speak. Had he no sense of sin? Lack of believing faith left Simon unchanged. It becomes evident that forgiveness becomes operative in the one who believes in the words of Jesus.

15. How is this expressed in Ephesians 2:8, 9?

Behold me, Saviour, at Thy feet,  
Deal with me as Thou seest meet;  
Thy work begin, Thy work complete,  
And take me as I am.

A thought for your consideration:

It was Jesus who raised the status of women.



February, 1970

*A Divine Moment ...*

*... With The Master*

#### THE WOMAN IN SIMON'S HOUSE

Occasionally in the New Testament we read where Jesus was a guest at various dinner engagements. In the light of this, contrasting him with John the Baptist drew some interesting comments from the Pharisees. Read Matthew 11:18, 19. Now, again, he is a guest in the home of a wealthy man in Capernaum, Simon, the Pharisee.

1. What expression of hospitality was eliminated when Jesus was welcomed into Simon's house (Luke 7:44-46)?
2. Why was this act of courtesy omitted?

The water was for cleansing, the kiss a token of affection, and the oil to anoint the head, but it was also applied to the feet as a sign of humility. The guests reclined upon their backless couches with their heads toward the table. It was customary to rest their weight on the left elbow and to extend their feet forward.

3. Might the expression in Luke 7:39, "this man," cast any light on Simon?

Was Simon trying to locate a flaw in Jesus' teaching to classify him as an impostor or was Jesus a prophet?

4. Who followed Jesus into the room?

Did you notice that she was not identified by name? Might we say that it isn't who we are but what we are that counts? Could it be that she was to represent women in general, therefore unnamed?

5. This was a strange procedure for a woman. Why did she present herself?

Somewhere, somehow, she must have heard of Jesus. His grace, His love, His purity, and His approachability must have influenced her.

6. What was her reputation?

Tradition has it that she was a very beautiful woman. But she was classified as a prostitute or a harlot. In modern terminology, a "call girl."

7. Having been challenged to a better way of life, at what conclusion had she arrived?

Romans 7:24

Matthew 11:28-30

8. How did she express her inner despair (Luke 7:38)?

This ointment was very precious and costly. It is interesting to note that ancients considered alabaster to be the best material in which to preserve their ointments. Some of the ointments have been known to retain their fragrance for several hundred years.

The entire house was filled with the sweet odor of the ointment. The whole world ever since has been filled with that sweet odor. Consider Ephesians 5:2.

9. How did Simon respond to the woman's actions?

Consider I Samuel 16:7 (b).

Simon was unaware that a change had taken place in the woman's life. This change Simon did not understand. We have to be very cautious lest we, too, have the attitude similar to the praying Pharisee in Luke 18:10-12.

Self-righteousness can never make anyone worthy to stand before God. Jesus tried to impress upon Simon that he could not pride himself on his own goodness. Romans 3:10

10. What strange remark did Jesus make in Luke 8:40?

Did he know what Simon was thinking?

This is startling! Compare this with I Corinthians 3:20 and with Psalm 139:23, 24.

11. Jesus reasons with Simon. It is always well to go from the known to the unknown. How does Jesus do this in Luke 7:41-43?

The woman had recognized that she was a bankrupt sinner with nothing to pay. Simon, in contrast, felt no sense of indebtedness to God.

12. Jesus applies this example to the present situation. How does he explain the woman's actions (Luke 7:44-47)?

She poured the perfume out at the feet of Christ—an indication that she was breaking with the past. Her tears expressed her extreme sorrow over sin. Here a woman uses her "glory" to wipe Jesus' feet. Read I Corinthians 11:15.

13. Jesus startled His hearers once more. He brings blessed assurance to this penitent woman. What does He tell her in Luke 7:48 and 50?

Something that neither Simon nor his guests could understand or feel or appreciate was in this woman's heart, that greatest, deepest, most beautiful

[Continued from page 7]

The congregation was organized in the spring of 1898 with services conducted in a schoolhouse until a church could be built in 1905. Pauli was a member of the United Church (later the Evangelical Lutheran Church). It began to receive pastoral service from the Lutheran Free Church in 1957 and after the merger of 1963 became affiliated with the AFLC.

Pauli Church has been served by these pastors: Halfdan Simonson, 1898-1911; O. P. Stavaas, 1913-15; M. S. Gjerde, 1915-20; T. A. Hagen, 1921-29; E. B. Kluver, 1930-38; Merlin Johnson, 1938-40; Egberg Tollefson, 1941-44; Walter Mostad, 1944-45 (deceased while serving the congregation); Henry Mathison, 1946-53; Bernard Nyjordet, 1953-57; and R. G. Pederson, 1957-59. Since that time the congregation has had the same pastors as Badger Creek. Walter

Beaman is serving the church at present with Burton Rygh as assistant.

Miss Olave Tandberg of the congregation became the wife of Lutheran pastor Peder Nordsletten. She is now deceased.

#### Oiland Lutheran Church

Like Badger Creek Lutheran Church, Oiland had the misfortune of fire damage, but for it, total loss by lightning. That was in 1966. A parish house built nearby, in 1962, was spared. In the fall of 1966 a church building, the former Oslo Lutheran Church near Kennedy, Minn., was moved on to the property which had originally been donated in 1906 by O. E. Howg.

Mrs. O. K. Ose (Alma Kjersten), Thief River Falls, Minn., is a daughter of Oiland congregation. Her husband has been an active layman in the Lutheran Free Church and the

Association and has served at various times as a lay pastor. The couple has for many years conducted a radio ministry at Thief River Falls. Mrs. Ose was the first president of the Women's Missionary Federation after the merger.

Another daughter, Eunice Thompson, was dean of women at a Lutheran Bible school in Camrose, Alberta, Canada, and later worked with delinquent girls in Canada.

Oiland Church is situated ten miles north and one mile east of Greenbush, in Roseau County. The first meeting leading to the formation of the congregation (1899) was held in 1897. The first services were held in a schoolhouse.

Oiland has been served by the same pastors as Badger Creek Lutheran. Walter Beaman is presently serving the congregation with assistance from Burton Rygh.



Oiland Lutheran Church



This parsonage in Greenbush was built in the late 1930's and was dedicated in Nov. 1938. It was owned at first by Oiland, Badger Creek and Bethania, all of the Lutheran Free Church. Today it is owned by the seven churches of the parish. A garage was added in the early 40's and the kitchen area remodeled. In the 1960's a third bedroom was added, in the basement, and a new furnace installed. Carpeting in the living room and dining area was secured in 1969. Earlier pastors of the parish had lived in Badger.

#### TREASURER'S PROGRESS REPORT

February 1, 1969 to December 31, 1969

	Proposed Yearly Budget	Current Budget	Total Budget Receipts
General Fund	\$36,000.00	\$33,000.00	\$36,098.64
Seminary Fund	51,175.00	46,910.41	34,341.53
Missions	72,800.00	66,733.32	51,903.43
Praise Program	30,000.00	27,500.00	14,978.88
	<u>\$189,975.00</u>	<u>\$174,143.73</u>	<u>\$137,322.48</u>
Library Fund		\$143.00	
Pension Fund Offering		188.73	

"Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil."

Ephesians 5:15, 16



**8th ANNUAL WINTER BIBLE CONFERENCE**  
**Sponsored by the AFLC**  
**Our Savior's Lutheran Church, Melvin Walla,**  
**Lay Pastor**  
**Thief River Falls, Minnesota**  
**February 12-15, 1970**

PROGRAM

**Thursday, Feb. 12**

8:00 p.m.—Evening Service. Speaker, Rev. Herbert L. Franz, Cloquet, Minn.

**Friday, Feb. 13**

9:15 a.m.—Devotions, Rev. Marvin Haara, Virginia, Minn.  
 9:30 a.m.—Bible Study, Rev. Laurel Udden, Minneapolis, Minn.  
 10:30 a.m.—Coffee Break  
 11:00 a.m.—Topic: The Political Signs of the Times, Rev. C. R. Heikkinen, Minneapolis, Minn.  
 2:00 p.m.—Bible Study, Pastor Udden  
 3:00 p.m.—Coffee Break  
 3:30 p.m.—Topic: The Social Signs of the Times, Pastor Heikkinen  
 8:00 p.m.—Evening Service, Pastor Franz

**Saturday, Feb. 14**

9:15 a.m.—Devotions, Rev. Larry Severson, Abercrombie, N. Dak.  
 9:30 a.m.—Bible Study, Pastor Udden  
 10:30 a.m.—Coffee Break  
 11:00 a.m.—Topic: What Price Revival?, Rev. Marvin Undseth, Shevlin, Minn.  
 2:00 p.m.—Bible Study, Pastor Udden  
 3:00 p.m.—Coffee Break  
 3:30 p.m.—Topic: The Believer's Riches in Christ, Rev. Robert Lee, Tioga, N. Dak.  
 8:00 p.m.—Evening Service, Pastor Franz

**Sunday, Feb. 15**

11:00 a.m.—Morning Worship. Speaker, Rev. Amos Dyrud, Minneapolis, Minn.  
 2:00 p.m.—Afternoon Service. Speaker to be announced.



Mrs. Marlene Moline

**A HUNDRED  
 MILLION SNOWFLAKES ;**

A hundred million snowflakes  
 tumbling from the sky,  
 A hundred million snowflakes  
 passing people by.  
 How many hundred million  
 in just one winter fall  
 Upon the house and garden,  
 streets and town and all?  
 How many hundred million  
 lie the earth about  
 Before the winter fury  
 dies completely out?  
 How many hundred million  
 have lain on the land  
 Since the first snowflake was made,  
 since the world began?  
 A trillion billion million—  
 staggering the mind—  
 A trillion billion snowflakes  
 each of diverse design.  
 More than a trillion billion—  
 man's brain is but naught—  
 Not even one small snowflake  
 could our hands have wrought.

A tiny little snowflake,  
 each one has a part  
 In telling all creation—  
 God, how great Thou art!

Marlene Moline  
 Lansing, Iowa

(Zoar, Ny Stavanger and Valley) in order to accept a call to Calvary Lutheran Church, Eben Junction, Mich. He will take up his work in the new parish around the first of April. Pastor Tollefson is the present devotional writer for **The Lutheran Ambassador**.

**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**

Fairdale  
 Mrs. Herman Ljunggren, 71, Oct. 18, 1969, Aadalen

Langdon  
 Edwin Haug, 72, Oct. 22, 1969, Aspelund

**SOUTH DAKOTA**

Webster  
 Mrs. Minnie McCarlson, 78, Nov. 29, 1969, Tabor

**PERSONALITIES**

**Rev. Hans Tollefson** has resigned as pastor of the Hatton, N. Dak., parish

# CHURCH-WORLD NEWS

## CHURCH'S FIRST CHAPLAIN KILLED IN VIETNAM ACTION

Washington, D.C.—Chaplain (Major) Roger W. Heinz is the first Lutheran Church-Missouri Synod chaplain killed in action in any war, the LC-MS Armed Forces Commission announced here.

The 33-year-old paratrooper chaplain was killed Dec. 9 in Vietnam when a helicopter in which he was a passenger was shot down by enemy fire. He was on his way to conduct a service.

He is survived by his wife, the former Lois Jean Hellwege, and two daughters, Debra, 6, and Deidre, 5, who reside in Fayetteville, N.C.

A 1961 graduate of Concordia Seminary, St. Louis, Chaplain Heinz had been on active duty since 1964. He began his tour of duty in Vietnam in August.

Previously he was stationed at Fort Bragg, N. C., and in the Dominican Republic. Before joining the chaplain corps, he was pastor of Prince of Peace Lutheran Church, Coventry, Conn.

Born in Dubuque, Iowa, he was buried in Arlington National Cemetery, Arlington, Va.

## HEAD OF NORWAY CHURCH MAKES VISIT TO ENGLAND

London—(LWF)—Bishop Fridtjov Birkeli of Oslo, head of the Church of Norway, spent ten days in England in November.

The Lutheran churchman was a guest of the Archbishop of Canterbury, Dr. Michael Ramsey, at Lambeth Palace from November 18-19 and attended an Evensong in Westminster Abbey with the Anglican Primate.

His schedule also included delivery of a sermon at Norwegian's Seamen's church in London, participation in a dinner given by the World Association for Christian Communication, and visits to theological institutions.

Bishop Birkeli attended the enthronement of the new Bishop of Derby, the Rt. Rev. Cyril Bowles, and visited the Archbishop of York before returning to Oslo.

The Norwegian churchman has long experience as a missionary in Madagascar and has been head of the Norwegian Missionary Society. He was director of the Lutheran World Federation Department of World Mission from 1954-57 and currently is a member of the LWF Executive Committee.

He became head of the Diocese of Stavanger in 1960 and last year succeeded retired Bishop Johannes Smemo of Oslo as head of the church.

## LUTHERAN SEMINARIANS FORM UNION, SEEK NEW ORDINATION PROCEDURES

Chicago — (LC) — An American Union of Lutheran Seminarians was organized here by 45 theological students. They came from 10 schools conducted by the three major Lutheran bodies in the United States and three nondenominational schools.

Purpose of the group, according to a press release from its information officer, will be "to discuss issues common to theological education and the vision of the church of seminarians and other candidates for the Lutheran ministry."

Besides deliberating, the union will "organize action on a pan-Lutheran basis," it was reported by George M. Gehant, a student at Harvard University Divinity School in Cambridge, Mass., who is a member of the American Lutheran Church.

Any Lutheran engaged in a formal program of theological study is eligible for membership in the union, which was formed at a two-day meeting on the campus of the Lutheran School of Theology at Chicago, November 28-29.

Asked by telephone if the organization could be likened to a labor union established for collective bargaining, Mr. Gehant replied, "Yes, that's it, that's our purpose."

Highlighting the union's initial session here was the adoption of a plan to introduce a new procedure for certification for ordination.

The AULS recommended that an

all-Lutheran board for ministerial candidates be formed to assume examining and certifying functions now performed by various boards and faculties.

In its document, "Procedure for Certification," the union suggested that making an examination the main criterion for ordination would permit candidates who are not graduates of Lutheran seminaries to be ordained, including parish deacons, residents at houses of studies, and graduates of ecumenical divinity schools.

At present, the ALC, Lutheran Church in America and Lutheran Church-Missouri Synod require all candidates for ordination to spend at least a year at a Lutheran seminary.

Urging an immediate critical review and re-examination of ordination procedures and certification in each of the Lutheran bodies, the AULS called for a joint meeting of the three Lutheran boards responsible for theological education with members of the union to discuss the recommended new procedure for certification for ordination.

At the same time, the union voted to recommend that all seminary construction be halted and that seminaries spend money on programming instead. Students are to be advised against entering seminaries that do not accept the recommendation.

## LWF BRAZIL ASSEMBLY DECISION REAFFIRMED

Vedbaek, Denmark — (LWF) — A Lutheran World Federation decision to hold its Fifth Assembly in Brazil next summer was reaffirmed here in December by the executive committee of the federation after lengthy discussion.

Implications of the political situation of the country of the worldwide gathering came under four hours of close scrutiny before the committee ratified a previous decision of LWF officers to hold to the assembly site.

Concern has been expressed in many quarters—largely in the German church press and in some Scan-

dinavian newspaper, church, and youth circles—that the freedoms necessary for the assembly might not be available in a country under military control.

Possible difficulties have been anticipated if the assembly, having a theme entitled "Sent into the World" with strong mission, ecumenical, and Christian social responsibility thrusts, feels it necessary to speak to sharp social-economic contrasts and political situations in Brazil and other Latin American countries.

Following an outline of these and related concerns, including the impact of a sizable youth voting delegation, by LWF General Secretary Andre Appel, the president of the host church reassured the executives that it is

eagerly preparing for the event next July 14-24 at Porto Alegre.

The Rev. Karl Gottschald, named recently to head the Evangelical Church of Lutheran Confession in Brazil following the death of Dr. Ernesto Schlieper, observed at the same time, however, that the LWF was "at complete liberty" to change the site.

While making it clear that the assembly would be meeting in a country currently under "emergency laws" and that the event would be watched closely, the Brazilian churchman maintained that the assembly will be able to "say what it has to say" and that freedoms would be assured for press representatives from other countries.

## Directory of the Association of Free Lutheran Congregations

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#### President

Rev. John P. Strand  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Vice-President

Rev. R. Snipstead  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Secretary

Rev. Robert Rieth  
11611 N. E. 140th St.  
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Mr. Donald Hansen  
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Minneapolis, Minn.

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Rev. Julius Hermunslie  
832 W. Stanton Ave.  
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Mr. Sheldon Mortrud  
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