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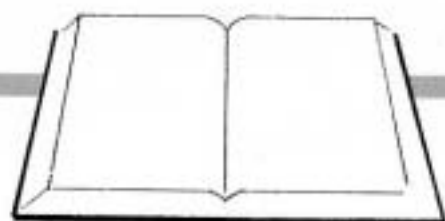
LUTHERAN

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Our 100th Issue





According to the Word

"SANDALS FOR THE JOURNEY"

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be" (Deut. 33:25).

We are into the New Year, but the road before us is yet longer than that which we have already travelled. We are seeking to remember that the sins we committed last year are "under the blood," and to be assured that the year before us is a new one in the Lord. The year into which we have just stepped is like the land of Canaan into which the children of Israel came from the wilderness wanderings: an unknown land, also a land of testings as well as anticipated joy. And if this should be the year that Jesus comes back for His own, truly it will be a picture of the children of Israel coming into the Promised Land.

Like the children of Israel, we know that a task awaits us. Our Savior has said that we are to bear fruit for Him, and to be able to do so we must remain closely tied to Him. Mere passive piety and lip-service is an abomination to Him. If we are followers of the Lord Jesus, we may not shrink from burdens and responsibilities. Yet, none ever feels sufficient for these things. If we journey alone and unprepared,

the road becomes too difficult. We need a pair of "God's sandals." They are "weakness" and "strength." Plato said, "Self-dependence is the secret of a successful life." But the exact opposite is true. Skin divers going down into the ocean for abalone have caught their fingers between the shell and the rock. And thus they have drowned, not because of the tiny animal's terrific strength, but because of its weakness: the vacuum between the abalone and the rock. So it is with the Christian, like the Apostle Paul said, "When I am weak, then am I strong"; because Christ then becomes our strength. My weakness becomes God's opportunity to show His strength.

Temptations lie before us—our faith, our very spiritual stamina, will be tested. It has been said that unless the grape is crushed, the sweet wine cannot come forth. Unless the plowshare is heated and beaten, it can never become the useful implement for which it was designed. Temptations surely will come, but let us never take the attitude that "I fell into sin because I couldn't help myself." Let us be assured that God will not let us be tempted beyond what we are able to bear, but will, with the temptation, provide an avenue of

escape. Yes, if we are to be shod with "God's shoes," we will avail ourselves of "God's presence" and "God's living Word."

Also, there are likely to be sorrows ahead of us this year. And where shall we find comfort? There's little consolation to say, with Eliphaz, "Man is born to trouble, as the sparks fly upward." Of what value is the saying "misery loves company"? No, we need a pair of God's sandals to help us in sorrow: namely, the fact that "God knows," and that it is "meant for our good," as it says in Romans 8:28: "For we know that all things work together for good to those who love God, who are called according to his purpose."

Thus, we set out in this new year, shod with the preparation of the Gospel to meet the responsibilities and duties and sorrows of the year. Ringing in our ears are God's promises: "Fear not, I will be with thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Lo, I am with you always, even unto the end of the earth." Only let us have a right beginning, let us go in His strength and in His might—then we are assured of success throughout the year, and for all time to come.

—Hubert F. DeBoer

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Are We Huckstering Our Youth?

Gunnar Høglund

AT a large Western church the young ones in the congregation were presented a multi-thousand dollar gymnasium, so bright, so spacious, and so well-equipped that the public school gym a few blocks away looked ancient and bedraggled in comparison.

I recently asked a Midwesterner sitting next to me on a train to tell me about the youth pastor of his church. "He's one of the top men in the business," he answered, "a real go-getter. And since our membership is only 100, the youth pastor can give our kids the best personal attention."

A book recently off the press tells how to relate the story of courtship and marriage for adolescents. Not a step is left out, not a detail; every possible case is covered, every contingency considered.

These few straws in the wind are symptoms of the "youthquake" we are experiencing in evangelical Protestantism; they are also symptoms of its danger. And while our youth programs have never been in better shape, as the world judges success, some people are beginning to have serious misgivings.

First, let us consider the fact of the resurgence of youth activity. Twenty years ago if a young man—let's call him Frank—had stepped into one of our churches, he probably would have found Sunday

school, morning and evening services and a young people's meeting at 5:30. And that was about it for the entire week.

Today there are released time classes, handicraft clubs, and departmentalized youth groups. There are church basketball teams, special Bible study groups, and pastor's instruction classes. Church architects ask, "Do we have enough facilities for the young people?" And so they insert a special library or gymnasium or recreation room.

Twenty-five years ago the idea of a youth pastor was virtually unknown. Today professional leaders—many of them with college and seminary training—can be found guiding youth programs in hundreds of large-city churches. On the denominational level, youth organizations have become accepted parts of denominational structures. From national offices flow a constant stream of materials, counsel, and supplies to pastors and workers-with-youth.

In 1930 summer youth camping as a method for winning youngsters to Christ was almost unknown. Today hundreds of thousands of youth troop each year to lakes and mountains for week-long evangelically sponsored assemblies.

Home or Away

Should Frank want to attend a Christian high school, the day school movement will see that this

is made available to him. And when he leaves for military training the home church, more likely than not, will follow him with a flow of letters and concern. When it comes time for college, a host of evangelical schools will clamor for his name on the dotted line.

Do the young people have a yen for reading material? Dozens of evangelical publishers have prepared a strong line of fiction and non-fiction, attractively designed and modestly priced. Monthly magazines and papers aimed at the growing mind offer a palatable menu of narrative and instruction. And program materials and manuals are finding their way into the Christian market in generous supply, not to say anything of vastly improved Sunday school literature.

On the interdenominational level, too, the speed has picked up. Twenty-five years ago Saturday night youth rallies were practically unknown. Today their names are household terms. There are several girls' and boys' clubs, modeled after the Boy Scout and Girl Scout movements. High school clubs also were unheard of. Today thousands of teen-agers, many with Bible under arm, troop to club sessions in classrooms or home or, in some cases, buses out in front of school.

In case anyone wonders what really motivates youth in their pre- and early teens a series of polls and surveys are at their fingertips,

professionally produced and professionally analyzed.

At the university level at least two evangelically inclined campus organizations give Frank and his acquaintances opportunities for fellowship and witness.

Adequate attention to the growing-up needs of our coming generation is certainly in order. Few Americans question this. As Henrietta Mears put it, "Every church is only one generation removed from extinction. A church that cannot lead its youth into a vital Christian life today will be dead tomorrow."

In Every Way

All of which adds up to this—never in evangelical history has so much been done for so many young people. The skeptic may view this resurgence with raised eyebrow, but one thing he cannot deny—evangelicals are giving youth work the old college try.

Now I am all for this trend, I certainly do not want to go back to the threadbare program that was the fairly general pattern two decades ago. I am all for the development of youth activities. In my own denomination we have the good fortune of some of the best youth leaders that there are—among clergy and lay people alike. And far be it from me to regret the increasing dollars and buildings that our churches are spreading out for the coming generation.

But true as all this is, I have serious misgivings—for two reasons.

First, we are not seeing results commensurate with the growth and activism of the youth enterprise. Too many of our professing Christian young people dress like the world, behave like the world, are addicted to the same entertainment habits as the world, and have succumbed in disastrous numbers to materialism—little different from the common worldling for whom the church is non-existent. Juvenile delinquency, forced marriages, nervous breakdowns, and divorce seem as prevalent among church-oriented

young people as anyone. There seems to be no surcease in evil and sin—whether young people are in the church or not.

Oh, there are exceptions to be sure, occasional young people who refuse to blend into the frightening pattern of conformity—intelligent, ambitious, alert, mature, and often deeply spiritual young men and women. For each of them, we thank God. But they seem, by comparison, so few.

And because of the low quality of the product our youth programs seem to produce, the church in so many places seems doomed to become a convenient, undisturbing influence in the community, reflecting the community's mores, and often buttressing them—by inaction, if not by approval.

Hustle and Bustle

The second thing that worries me about the "hustle and bustle" of church youth work is what it is doing to the young people themselves. The waterfall of "activity" that we gush forth over our young ones has all but smothered whatever time they have for the development of their inner spirits, which presumably is the chief reason for which our churches exist.

At a Bible camp I attended some years ago a girl walked from the dining hall and down to the beach where she sat on the pier. She had been there less than ten minutes when people started whispering to each other: Is she ill? Does she want to go home? Is she angry at someone? Is there something we can do for her?

Finally the camp director, gathering up his courage, walked down to where she was sitting and asked the girl what was the matter. She looked up in surprise. "The matter? Nothing's the matter," she said, smiling. "I just wanted to be alone for awhile—to look at the water, to think, to ponder a bit."

What has happened to our youth is that solitude and meditation have become outlandish and terribly old-fashioned. Wanting to be alone, away from the clamor of human ac-

tivity, has become unnatural, the symbol of being an odd ball; scampering furiously in a thousand directions, on the other hand, is synonymous with success and achievement. And nowhere does this disease strike with more deadly aim than among our young.

And what has this done to home life, something we tell our kids is so important? Drowned in a sea of things to do and places to go, each one officially approved and each one planned in minutest detail, the young members of our congregations sometimes profess to hardly knowing what the faces of their parents look like.

And we have gone worldly, I fear, in the way we estimate the success of youth work. We talk eagerly of statistics, achievements, new records set, new manuals created, new drives commenced—but rarely do we hear comments about growth and things of the Spirit, the work of the church as a truly evangelistic and creative fellowship. Our chief interest is that we have a "going concern." Even during a youth rally we are all too "objective," thinking not of the grace of God and judgment to come as much as thinking of the arrangement for ushers and collections, the problem of acoustics, worrying as to whether others can hear, and hence not really listening ourselves.

Our judgment in selecting professional youth leaders is often based on the same considerations we use in selecting a sales manager, rather than on a serious attempt to discern spiritual gifts and dedication to soul winning and the deeper life.

There is nothing wrong with the camps, the gymnasiums, the youth organizations and the detailed curriculums. All these things may be a "means of grace." Rather it is a question of putting first things first.

But in the End?

Actually, I am torn between two frustrations: I rejoice in the success of church youth work today, numerically and mechanically

[Continued on page 14]

FEAR

Reprinted from the first issue of
THE LUTHERAN AMBASSADOR,
Feb. 12, 1963.

by John Strand

FEAR is a powerful motive. It causes the destruction of health and robs people of the will to do. Fear is often incited to keep people cowed and immobile. Fear keeps many from heaven and imprisons them in a pit of uselessness.

Yet fear can be good. "The fear of God is the beginning of wisdom." When people have a childlike fear of God, a fear that impells obedience, God can use them for mighty works far beyond human attainments.

This is the first issue of *The Lutheran Ambassador*. It is the voice of a group of individuals and congregations who, for often-stated reasons, find it impossible to become a part of the American Lutheran Church. We aren't too good for the American Lutheran Church. We have been called to a task that demands that we stay out of the American Lutheran Church. Being convinced of that call, and fearing God, we cannot do otherwise. So help us, God!

Do we have other fears than a fear of God? Yes, I am afraid we have. Therefore we must remember our Lord's admonition: "Fear not," as we enter upon the task set before us—a task we did not choose, we did not seek, that some have prayed to be spared from. We must fear no one, nothing but God, and God has manifested that He is with us in countless ways. There is no other explanation for so many things that have occurred and are occurring daily than that He is with us. And we believe that He

will continue to be with us. And "if God is for us, who can be against us"? He who equips the Church by His Spirit so she is equipped for every good work, will equip us as we wait on Him. While at times we may lack various physical equipment, we know God gives His Spirit, the only really necessary equipment, to those who ask Him. And if He has called us, won't He equip us if we are obedient? This above all else is a spiritual movement.

We fear not because we have each other. We have been so impressed by the men, women, and congregations which make up our fellowship that we will never cease thanking God for the privilege of working with such people. We are sinners in need of daily grace. Sometimes individuals have done things that have been unwise. But as a group, the integrity has been kept. We renounce deceitful and underhanded ways and commend ourselves to God. Being bound together by the bonds of our common faith and common concerns, we move forward.

We fear not because of the good will towards us by thousands of our brethren who for different reasons find themselves in other church bodies. These have the same concerns and faith we have. They believe our cause and method are just and they stand with us in a real way. What an encouragement it has been to get their hundreds of letters, to speak with countless folk who inform us we are doing right, that we are needed as a separate church body, that they will pray for us and that they will support us with their means. Not a few have suggested they may be

completely with us soon. There is such a deep concern over some of the trends in our beloved Lutheran church today amongst thousands of our people. It is humbling to know that they see in us a ray of hope. For this cause, too, we fear not.

We fear not because we have a job to do. If there was nothing to do, we would have reason to fear. It is truly a stupendous task. Some people are frightened by tasks, others are challenged by them. We have a task to do in foreign missions. Already several calls have come to us, several doors have opened. We have a task in home missions to help congregations in need, to reorganize parishes, to establish new congregations. We have a task in establishing a seminary. There is a desperate need today for a Lutheran seminary that will give young men a firm ground in the Scriptures and prepare them for a congregation-centered ministry. A seminary is needed that will inspire real faith in God's Word as God's Word and open the eyes of the students to the lost souls about us who know not the Saviour. We have been much encouraged as we have begun moving into these fields. Because God has given them to us, we fear not.

To our brethren who will not be with us in our church, we wish you well as you go into the new church. We are still brothers in Christ. To say less would be to be tragically sectarian. God bless you in your chosen vineyard. We will pray for you and we can covet your prayers. Brethren, contend earnestly for the faith!

Let us fear not. Only believe!



SCHOOL NEWS

TESTIMONIES FROM OUR BIBLE SCHOOL STUDENTS

I came to Bible school because I felt that this is where the Lord wanted me. First, to learn more about Him as the Christ. Second, to learn more about the Bible and how to apply it to my daily life. Third, I think that Bible school is a tremendous place to grow and mature in the Christian faith. Fourth, I want to be prepared for the full-time work of my Savior, wherever He may lead. Bible school is a character builder and I feel that young people should consider

this as an opportunity.

Richard Aasness
Doran, Minn.

(Richard is from the Dalton Lutheran Parish.)

The one and most important reason I came to Bible school was to study the Word of God that I might learn to know God better through His Word to us. When I study I can get a better idea of what God has to offer me and therefore become a better Christian in every way. Since Bible school started I have already learned a lot and I am looking forward to future days in

study around God's Word.

Before I came to Bible school I was working at a hospital and that is when the Lord really dealt with me about going. I saw many sick and dying who were without the Lord. This made me want to come here more because I could learn how to help them. Bible school also gives you a background so a person can witness to any kind of person.

I thank the Lord so very much that the opportunity was opened so this school could be started and that it was made possible for me to come. I want the words of the psalmist (Ps. 119:11) to be my earnest prayer.

Annita Haugen
Portland, N. Dak.

(Annita belongs to Valley Free Lutheran Church in Portland and is employed at the Prudential Life Insurance Company while attending school.)

STUDENTS AT FREE LUTHERAN SEMINARY, BIBLE SCHOOL



FRONT ROW, LEFT TO RIGHT:

Richard Aasness, Doran, Minnesota
Maureen Hartsch, Ray, North Dakota
Jean Presteng, Grafton, North Dakota
Rosemary Hanson, Portland, North Dakota
Annita Haugen, Portland, North Dakota
Connie Broden, Fertile, Minnesota
Jeanette Hove, Ray, North Dakota
Norma Ness, Fertile, Minnesota
Richard Anderson, East Grand Forks, Minnesota

SECOND ROW, LEFT TO RIGHT:

Wendell Johnson, Minneapolis, Minnesota

Bonnie Ferguson, White Earth, North Dakota
Jerome Nikunen, Chaska, Minnesota
Connely Dyrud, Minneapolis
Robert Rieth, Stacy, Minnesota
Howard Kjos, Anoka, Minnesota
David Molstre, Grafton, North Dakota
Edwin Kjos, Minneapolis
Farrest Swenson, Roseau, Minnesota
Larry Severson, Minneapolis

BACK ROW, LEFT TO RIGHT:

Gary Skramstad, Minneapolis
Paul Jecklin, Minneapolis

Dale Stone, Minneapolis

Paul Haugen, Minneapolis
Joseph Miller, Binford, North Dakota
Louie Falk, Buxton, North Dakota
Ralph Peterson, Thief River Falls, Minnesota
Leslie Galland, Watertown, Minnesota
Marvin Haara, Minneapolis
Richard Ouderson, Minneapolis
Dale Battleson, Minneapolis

NOT SHOWN:

Robert Lee, Minneapolis



WOMEN *for Christ*

Edited by Mrs. Jay Erickson
I'M GLAD I'M A HOUSEWIFE

by Leona Rochelle
Centerville, Tennessee

I am a housewife, mother of four children, grandmother of five. I am middle-aged, frankly so, slightly overweight and only moderately attractive. I hold no college degrees, I am not neurotic, I am not frustrated and I do not take tranquilizers!

Often when I finish reading an article telling what's wrong with the average housewife, I'm downright disgusted and I'm surprised that I've ever had the sense to come in out of the rain. According to the writers of these articles, I should be mired down in self-pity, constantly running to medical men for pills that do not help, seeking a cure for ills that do not exist. How can I be happy when I have none of the things I'm told are necessary for me to lead a full life, to know myself and to become a whole person?

I feel that I have a duty to be happy, an obligation to myself as well as to those around me. Power, peace and good health are the natural products of a happy disposition, and a single spiritual idea can give poise and confidence.

Happiness does not in any measure depend upon material possessions. I've never owned a Renoir, but I've walked with my children to the top of a high hill to look down on the breathtaking scene below and the splendor of a winter

sunset. I've never been to the opera, but I've listened to the songs of birds, the laughing chatter of the brook, the chirping of the crickets in clover and the sighing of the wind in the pines. I've never been applauded by the masses, but I've shared with God the wonderful miracle of creation, and I've had the thrill of hearing a tiny, lisping voice whispering, "You are the bestest muvver (or gwandmuvver) in the whole world."

Life has not been easy for me. I've weathered several major illnesses, among them cancer and two heart attacks. I've held a sick baby in my arms all night, not just one night, but many, expecting every breath to be her last. I've walked the floor for hours while my husband lay under the surgeon's knife, hoping and praying that something could be done before his life-blood all drained away. I've stood helplessly by and watched my home and all my earthly possessions burn.

My four children often wore to school clothes that were made of feed sacks, but no one knew. I early learned to use my hands, and my girls' dresses were the envy of their classmates. The fact that their clothes were homemade did not keep any of them from being among the top 10 percent in their respective classes, scholastically speaking.

Often it seemed to me that I was spending years just washing and ironing. But my clothesline was an inspiration: little-girl dresses became rainbows and little-boy trousers were wind-filled balloons; I've

had many poems published that I composed while hanging the wash on the line.

So what if I don't have a college degree? Once I was told that the greatest university in the world was not enclosed by four walls but by an inquiring mind, a loving heart, an eagerness to learn and a deep faith in God. To these I would add a good dictionary and access to a public library.

I do not feel that I am indispensable. Certainly my part in the great drama of life is small, like a pebble tossed into a whirling pool—for a moment only is the rhythm disturbed. When I am dead, the snow still will fall in winter, autumn still will follow summer and the leaves will drift aimlessly down as they have for centuries; but I will not have lived in vain!

I'll leave behind no great masterpiece of art, no deathless prose, no soul-stirring poems. But I will leave behind children and grandchildren with a *deep and sincere faith in God* and an appreciation for all His handiwork.

God in His infinite wisdom, knowing my capabilities and my limitations, chose for me this station and this time. He granted me leisure to sit and look at the wonders of His world. I've seen the patience of the robin and the sparrow as they labor to build their nests; I've observed their loving care as they fed their babies and taught them to fly. I've watched a fern uncurl, a flower unfold, a tiny seed push its way up through the moist earth. And in all of these things I've caught a glimpse of the hand of God.

I'm just a housewife; but if I had my life to live over and could choose any position in the world, I would choose no other one!

Reprinted from *Farm and Ranch*,
Nashville, Tenn., October, 1963

A PERSONAL THANK YOU

Dear WMF Friends:

I would like to thank each one of you personally who had a share in

[Continued on page 14]



STEWARDSHIP

ALL THAT I HAVE
IS THINE ALONE

HOW THANKFUL ARE WE?

A very happy and fruitful new year to you all, in the name of the Father and of the Son and of the Holy Spirit, Amen.

We have much for which to be thankful in our AFLC. Just think, in a little over four years we have about forty pastors and lay pastors serving about 100 congregations and groups. We have a beautiful headquarters building situated on a 21-acre plot of ground on the shores of Medicine Lake, Minneapolis, Minnesota.

This building serves us also with classrooms for the Seminary and Bible school. In the Seminary we have 18 students, 4 of whom will be graduated in May and ordained in June. The Bible school, which was started in September last fall, has 13 students, 5 of whom are young men and 8 are women. The young women are also housed in our building, but we cannot make room for any more.

These young people are very talented and have a very good choir which plans to travel in our congregations in the spring. May we all plan to have them visit our own congregation on their tour. They are making plans now so will have to be contacted through the dean, Pastor Strand, at once, lest any be bypassed.

Financially we are doing well. We have had no organized drives in our congregations for money, nor any budgeting for districts or congregations, but we have made our needs known through the medium of our very fine church organ, *The Lutheran Ambassador*, and asked our people to pray for our work and give as the Lord has

prospered them. God has honored our faith and answered our prayers by supplying our needs so we have been able to meet our current obligations from year to year. We thank God for this, and also thank our faithful people for their generosity.

Our headquarters building is a little over half paid for, and we are looking to God to supply also this need through His faithful people. Our pressing need at present is a ladies dormitory for the Bible school by coming fall, so we may be able to house the anticipated, greatly increased, enrollment in the Bible school.

If the Lord has blessed you with temporal means, will you not earnestly pray God to guide you in what you should give toward the Praise Program, under whose auspices this dormitory will be constructed. We have "growing pains" in our AFLC, and every family with growing children knows what that means. Will you not join us in earnest prayer to God for guidance in our plans, and in supplying our needs, "according to his riches in glory in Christ Jesus"?

Remember that the books for this year close January 31. May we be sure to get our gift in before the books close, so that all our current goals for schools, missions and General Fund may be reached, and we can come to our annual meeting in June praising God for answered prayer.

Our greatest, and foremost need, is a heartsearching awakening and revival that will reach into the farthest corners of every congregation in our AFLC. Of course, we cannot organize a revival, but

we can pray it down. God answers prayer.

May we all take inventory, now at the beginning of the new year, of our spiritual status:

How much have I really prayed for the AFLC in the past year?

How concerned have I been that all the branches of our work succeed to the glory of God?

Have I given as I should that all our financial needs may be supplied?

How much have I really prayed for our missionaries, our pastors and congregations, for our professors and teachers at our schools, for our finances, treasurer and office workers, for a real awakening within our Association?

Will it be any different in the year 1967?

"Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

"Lord, lay some soul upon my heart, and love that soul through me, and may I humbly do my part, to win that soul for thee."

May this be the earnest prayer of all of us in 1967.

Trygve F. Dahle

WMF WORKSHOP AT DALTON

The WMF Workshop will be held in connection with the Bible Conference at Dalton on Friday, Feb. 10, 4:30 to 6:30 p.m. The Literature Committee will present a program and new material. We plan to have a dinner meeting. Cost of meal is \$1.00. Encourage officers of the aids to be in attendance or a representative from each aid if possible. Reservations are to be sent to Mrs. H. C. Molstre, Dalton, Minn., as soon as possible.



OUR 100TH ISSUE

The years have a way of going by, don't they? And today the figures, and these do not lie, show that this is the 100th issue of *The Lutheran Ambassador* to be printed. This may seem a matter of small moment to many, but to us it is an occurrence that seems worthy of recognition.

First of all, the glory belongs to the Lord. It is He who enables. Without Him we could do nothing. The credit goes to Him for the mere fact that so many issues have been printed. And the thanksgiving is to Him for the blessings which may have come through the pages of the *Ambassador*.

But for all that has been less than edifying and for all that has not been what it could have been because of human slothfulness, we take the blame. The Lord's work is done by imperfect human instruments and fulfillments are all too often matched by failures. Yet, surely, in spite of the impediments, the kingdom of God does come.

One hundred deadlines to meet. Hundreds of editorials to write. Written at our desk, where they ought to be written, but also in a hospital lobby, hotel rooms, schoolrooms, at church headquarters. Written at New Effington, where we began, in Hatton, and now here in Roslyn.

Deadlines approaching and sometimes an emergency in the parish that must take precedence. The coming of sorrow, for instance, observes no editor's schedule.

Deadlines coming and committee meetings to attend. And so you work on a shoestring of time and somehow the Lord undertakes, just as He does in the sermon that didn't get the preparation that had been hoped for.

Proofcopy to read and sometimes wondering whether what was written over a week before should be changed, but lacking time to think very much, trusting that the original product was the best way after all.

Many other people writing for the *Ambassador*, sharing their talents and expressing their views and insights. We thank God for them. A few, and really only a very few, have material rejected, but graciously

accept the verdict, one of the hardest tasks of editorship.

One hundred issues of *The Lutheran Ambassador*. When we as the Association began its publication it was with every intention, from man's point of view, of continuing. Yet, there were times when one wondered whether the work would go on. But it has and the future looks bright. Thanks also to the very fine stewardship record being written right now, the *Ambassador* should enter fiscal 1967 without any debt, a truly remarkable condition for our rather small fellowship.

A church paper in every home is the aim of every church body that we know of and that is true of us, too. We are quite a ways from that goal. Not as far away as many, but perhaps further than others, too. Everything you can do to increase the outreach of the *Ambassador* will be appreciated.

We invite comments from you on how our church paper can be improved. Feel free to write.

And now we go forward. The future belongs to the Lord. May *The Lutheran Ambassador* serve His purposes.

Brethren, pray for us.

We think it would be of interest for you to read one of the editorials which appeared in the very first issue of the *Ambassador*. Here it is, reprinted from Vol. 1, No. 1.

THE LUTHERAN AMBASSADOR

"We recommend that the _____ publish a bi-weekly paper. (a) The paper shall have as its aim the building up of Christian personal and congregational life within the church, the promotion of Christian work within and without our fellowship, and the dissemination of current news which affects the religious community. (b) The paper shall be subsidized if necessary by the Board of Administration or by such means as it shall be able to arrange."

This is the resolution adopted by the convention of non-merging congregations of the Lutheran Free Church held at Thief River Falls, Minnesota, last October, which has brought this paper to life. The Board, Executive Committee, and Committee on Publications and Parish Education have subsequently made the necessary decisions so that we at this time begin publication.

It was realized from the beginning that our association must have a regular paper if it is to survive. The Board of Administration has indicated its willingness to stand behind this venture completely. In other words, the association itself is guaranteeing our continuance.

The name chosen for our paper is *The Lutheran Ambassador*. To our knowledge no publication in America of general circulation uses exactly this name. Our motto is II Corinthians 5:20, "So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God." An ambassador is the representative of a sovereign or state. We represent the Lord of lords and King of kings. There is no higher mission than that of bearing the good news of reconciliation to men. May our work as an association and in this paper be dominated by that goal.

It will be our purpose to live up to the aims given us by the convention resolution. We shall endeavor to set forth material which challenges Christians to deeper life with Christ and builds up the Christian congregation. Together with this will be the call to the unsaved to be reconciled to the waiting Lord. We are to promote both our own church work and other worthy Christian projects.

We also shall present religious news and some current news which may not seem on the surface to apply, but which actually has an effect on Christian life. And really, what is there that doesn't have some significance to that? We reserve the right to comment editorially on a variety of subjects.

DR. OLSON TO EDIT QUESTION COLUMN

Always a popular feature in magazines is the question and answer column. For a long time thought has been given to starting such a corner in our paper. The time seems ripe to begin such a venture now.

Dr. Iver Olson, acting dean of Free Lutheran Seminary, has consented to edit the column. With him, the one doubt we have about the project is that not enough questions may come in to maintain the corner. The source of the questions is to be found in the readership of *The Lutheran Ambassador*. If questions aren't asked, this venture won't last long.

But we hope that there will be interest in such a column. Questions should be confined to matters of Biblical knowledge and interpretation, Christian faith and life, etc. Names will not be used in connection with the questions, but letters to Dr. Olson must be signed. Address your questions to:

Dr. Iver Olson
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427

THE ALC AND THE NCC

One of the decisions of the recent biennial convention of the American Lutheran Church in Minneapolis was that a study be made as to the advisability of joining the National Council of Churches of Christ in the USA. The study will be thorough and the final decision won't be made for several years.

It isn't for us to tell the ALC what to do, but

we surely want to remind our constituency that we should not be amazed or astounded if that church joins the NCC. In fact, joining it is a logical step in that she already has membership in the World Council of Churches. We haven't checked the figures lately, but almost all the churches in America which belong to the WCC also belong to the NCC, or vice-versa. So it is hardly consistent to have membership in one and not the other.

Naturally, we wish that the ALC didn't belong to the WCC, but there is as much chance of her withdrawing from that ecumenical body as there is of the Association's joining it. So we have to live with that fact and save our surprise when the ALC does what she eventually must, likely within four years—joins the NCC.

DR. O. G. MALMIN RETIRES

Dr. O. G. Malmin, former editor of *Lutheran Herald* and more recently editor-in-chief of Augsburg Publishing House, has retired from the latter position as of Jan. 1.

He edited the official organ of the Evangelical Lutheran Church for twenty-one years and did a fine job. We followed his work in the last years of that tenure and had high regard for the quality of his work. He has been our ideal in church paper editors.

This is not to say that we agreed with his position in all matters. Many times, definitely yes; sometimes, definitely not.

In the last several years we had the occasion to visit at his office twice on business matters pertaining to publications. We were received with every courtesy and given every assurance of cooperation in the matters at hand. Such meetings are not forgotten.

Our best wishes go to Dr. Malmin in his retirement years as he sets his hand to those tasks of enjoyment which the press of life have stayed or hampered up to this time.

NOTICE OF ANNUAL CONFERENCE

On invitation from St. Paul's Lutheran Church, the Association of Free Lutheran Congregations will assemble in Fargo, N. Dak., for the Annual Conference, June 14-18, 1967.

John P. Strand, President
AFLC

APRIL 15 DEADLINE SET

All boards and committees which wish to present information to the Association congregations through *The Lutheran Ambassador* prior to the Annual Conference of 1967 are asked to submit such material to the editor by April 15, unless other arrangements are made.

Thank you.

The Editor

but on grace; not even on our behavior, but on the love and provision of a gracious God. If these Corinthians were to be justified and saved by their own goodness and by their conduct and behavior, surely there would be no hope for them at all. I wonder if this is not true with every one of us too? What do you think?

God knew what a miserable failure we would be even after we were saved, but still he saved us, and it had to be by grace alone. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Where do we find this wonderful passage? Learn it by heart.

Paul greets them with the apostolic benediction in v. 3: "Grace be unto you and peace." Always in that order, first grace, then peace. Why always in that order? Rom. 5:1

Now notice very carefully what the apostle says in v. 4. I thank my God always on your behalf. He does not begin his letter by rebuking them for their sins. He doesn't begin by finding fault with them. The best way of manifesting our real love and concern for our carnal brethren is to thank God and pray for them.

Notice how he thanked God. He does not say, I thank God for your faithfulness and your good behavior. Ah, no. Paul couldn't do that, but he says instead: "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ." On their own merit and their own worth these Corinthians would all have been lost, but the grace of God on their behalf is their only salvation. This grace had been reckoned to them, or imputed to them, by God himself in Jesus Christ completely and perfectly regardless of their small and weak faith. And notice this grace is not earned, but it is GIVEN by Jesus Christ. Read and learn by heart II Tim. 1:9. Did he save you first and then call you? Or did he call you first and then save you? When was this grace given you in Christ? When you were converted or before? What a gift! Have you all received it? If not, why not now?



FEBRUARY 1967

Lesson II

For an introduction continue to read Acts 18:1-11 and I Cor. 1-9.

In our last lesson we left Paul in a crisis. He was discouraged and full of fear. We can just visualize how he tossed to and fro on his bed, unable to sleep. Then the Lord came to him in a vision by night and spoke to him. How wonderful! He said, "Be not afraid." Luke does not tell us that Paul was afraid, but we get to know it by the word from the Lord. There are 365 "fear nots" in the Bible. One for each day. The Lord tells his servant Paul why he should not be afraid: (1) "For I am with you." What a consolation! You are not facing this opposition alone, but together with me. I have all power in heaven and in earth. I will protect you. No man shall be able to hurt you. (2) "I have much people" in this corrupt and wicked city. So speak and do not hold your peace. Continue to proclaim the Gospel, and many will hear and believe, for I have much people in this city. From now on the servant of the Lord was filled with faith and a new courage. He stayed there for

six months, teaching and preaching the Word of God among them and many were saved. The church of Corinth that started with only two people became a large church. Surely the Lord had much people in that city.

What do we do when we get into a crisis?

How do we get out of it?

We have now found out how the Corinthian church was started, so let us next consider the introduction of Paul's epistle to this church.

Paul wrote this letter while at Ephesus, perhaps around the year 56 or 57. How long did he labor at Ephesus? (Acts 20:30) While there he had been informed by the house of Chloe that there was trouble in the church (v. 11). He had also had a letter from the congregation, for we read in 7:1, "Now concerning the things whereof ye wrote unto me." Quite a few things are mentioned, such as divisions, marriage, Christian liberty, going to law with one another, and especially the matter of the confusion of speaking in tongues, and certain errors concerning the resurrection, etc.

He is endeavoring in this letter to straighten out all of these controversial problems.

It is quite obvious that Paul's letters to the Corinthians are different from his other letters. In what way? Well, you see the Corinthian church was a carnal church (3:1-3). What does carnal mean? 3:3-4. Many of its members were recently converted from paganism and found it very difficult to separate themselves from the old life. This carnality also hindered their spiritual growth. They were still babes in Christ, immature and unable to eat and digest hard food, so the apostle says he has to feed them with milk and not with meat.

What is the difference between milk and meat, spiritually speaking?

..... Heb. 5:10-14.

We find very little doctrinal truths in this letter; it is mostly words of exhortation and correction.

In the first verse you notice Paul's title: Apostle of Jesus Christ—called, God-called, not man-called. He had not taken this honor upon himself, but he was commissioned by God to be an apostle. It was not his own will, but God's will that had determined his apostleship.

We need many more God-called, God-equipped, and God-sent witnesses in our Association. How is it possible for us to get them?

..... Matt. 9:38; Eph. 4:11.

The apostle mentions one of his co-workers from their own midst—Sosthenes. Is he the same Sosthenes spoken of in Acts 18:17?

Why do you suppose Paul emphasizes his apostleship so strongly as he writes to the Corinthians?

..... I Cor. 9:1-2.

In v. 2 we find the names of the addressees—the persons to whom he writes: "Unto the church of God which is at Corinth, and to all in every place that call upon the name of the Lord." I like this little additional phrase. It makes it a personal letter not only to the Corinthians but also to us.

When you read the description of this church, doesn't it almost shock you? He writes to this carnal church in Corinth and he calls them: (1) "Church of God." Not the church of Corinth, but the church of God which is at Corinth. A local part of the universal church of God, the body of Christ. (2) "Sanctified in Christ," that is, separated, set apart for God in Christ Jesus, to be His own peculiar possession entrusted with a message, an evangel, a gospel that can save poor, degraded, hell-bound sinners. That's what makes the church so important. It has the answer to the most burning and important question in the whole world Acts 16:30-31. (3) "Called to be saints," to be holy.

Looking at this church with its divisions, envying, strife, worldliness, and what not, many would be ready to say: they are not Christians at all. They have never been born-again. Well, Paul seemed to be of a different opinion. He knew that salvation does not depend upon works,

Welcome to Dalton

WORK FOR YOU TO DO

On behalf of the Dalton Free Lutheran parish we wish to extend to the readers of *The Lutheran Ambassador* a cordial invitation to attend the Fifth Annual Winter Bible Conference, sponsored by the Association of Free Lutheran Congregations, February 9-12. The conference begins with the evening service on Thursday, Feb. 9, and continues through Sunday afternoon, Feb. 12. Sessions will be held in Zion Lutheran Church in Dalton.

Lodging will be available in public and private accommodations. We plan to have some staying in private homes. The ladies aids of the parish will be serving meals and coffee breaks during the conference.

To those of you who plan to attend the conference, please write to Mrs. Ralph Melby, Dalton, Minn., stating the number of people in your party, when you expect to arrive, and what sort of lodging accommodations you desire. Motel accommodations are available. Please let us know as soon as you can about your plans to attend the Bible conference. Again we hope and pray that many may attend this conference.

BIBLE CONFERENCE LODGING

MOTEL ACCOMMODATIONS:

Ashby Motel, Ashby Minn.
(8 miles east of Dalton)
Single — \$5.00
Double — \$7.00
Kitchen Unit, double — \$9.00

Lakeland Motel, Fergus Falls, Minn.
(12 miles northeast of Dalton)
Single — \$6.00
Double — \$8.00
For six — \$15.00

Jewel Motel, Fergus Falls, Minn.
Single — \$7.00
Double — \$9.00
2 Double Beds — \$12.00

HOTEL ACCOMMODATIONS:

River Inn, Fergus Falls, Minn.
Single — \$2.75
Single — \$3.00
Double — \$6.50

The above reservations are to be sent to Mrs. Ralph Melby, Dalton, Minn.

Jesus chose a little child
To sit upon His knee;
And show to His disciples
A faith as theirs should be.

David, too, was but a boy
With courage to withstand
The giant, named Goliath,
With but a sling in hand.

A lunch belonging to a lad,
Helped feed the multitude.
Only fish and barley loaves...
But Jesus blessed the food.

The prophet Samuel, when a child,
Was called to serve the Lord;
He was a judge in Israel—
According to the Word.

Moses too, when just a babe,
Was saved from Pharaoh's hand;
But later led God's people on
To see the promised land.

God has used the young and old
To carry out His will.
So today, His work must wait
Till you those places fill.

You may excuse yourself and say
Your talents are so few.
But God calls—o'er and o'er—
To Him you must be true.

Come to Jesus in your youth,
Then trust Him every day.
He's promised not to leave you,
But go with you all the way.

Mrs. Milton Tollefson
Leonard, Minn.

BIBLE VERSES

"Therefore, as the Holy Spirit says, 'Today, when you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness'" (Heb. 3: 7-8).

"Thou hast granted me life and steadfast love; and thy care has preserved my spirit" (Job 10:12).

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

Treasurer's Progress Report

February 1, 1966 to December 31, 1966

	Proposed Budget (for this period)	Total Received
General Fund	\$30,250.00	\$30,539.62
Seminary and Bible School	24,750.00	20,774.14
Missions	32,083.33	37,188.01
Publications and Parish Education ..	3,391.66*	1,905.13*
Stewardship Committee	916.66	5.00
Youth Committee	183.33	25.00
Totals	\$91,574.98*	\$90,436.90*

Praise Program receipts for this period—\$3,968.12

Library offering receipts to date—\$3,115.09

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

NEWS of the Churches

GRAFTON CHURCH NOW IN USE

Bethel congregation has just about completed work on their new church. We had services in our new church for the first time on December 11, and in the afternoon the Association Bible School choir pre-

sented a concert. The front of the church, the altar, pulpit, baptismal font, and flower planters are faced in Arizona flagstone which certainly adds to the beauty of the church. The sanctuary will seat about 280 people. We plan to have dedication May 21, 1967. —Corr.

PROPOSED NEW CHURCH IN GRAND FORKS



Shown above is a model of the proposed building for Trinity Lutheran Church in Grand Forks, North Dakota. The plan is to have a fellowship chapel which will have a gentle peaked roof, 32' x 62' in size. The main church will have a greater peaked roof, 36' x 80' in size. The flat-roofed area will be entries, kitchen, office, and Sunday school rooms. We plan to start construction this spring and build the fellowship chapel and north portion of the flat-roofed center area. Mr. Lyle Vois, chairman of the congregation, developed these plans. On January 8 we will be receiving 21 new members into our congregation.

—Corr.

Huckstering Our Youth?

[Continued from page 4] speaking. But having read a little church history, I know that a truly Biblical program for young people can go on without buildings and without program manuals—as often it has to do, and does, in some parts of the world today.

It can go on without many things of the flesh. But it cannot go on without things of the Spirit. The answer is not either/or; it is both/and.

The roller coaster we have constructed for our youth may be in smooth operating order, and the oh's and ah's from the bystanders may have a soothing effect on our egos and sense of status. Yes, in the things of this world we have never done better. But when it comes to the things of eternity—are we doing as well?

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Women for Christ

[Continued from page 7]

the offering for my medical expenses, but since this is impossible, I will send a very sincere thank you through *The Lutheran Ambassador* and pray that each one will be blessed for giving. All are well here now and we are most thankful to our heavenly Father for keeping us in His care. Eph. 5:20.

Sincerely,
(Mrs.) Frances Grothe
Campo Mourao, Brazil

A NEW YEAR'S PRAYER

I give Thee thanks for past blessings received,
Help me keep the faith in which I believed.
Give me strength for the duties of each day
And courage, Lord, to follow in Your Way.
Give me a pleasant smile and a helping hand
And help me, my neighbor to understand.
Help me use each gift you have given
To glorify God, not to be seen by men.
Help me be kinder each day I live,
Not quick to criticize, but quick to forgive.
I simply put my trust in You for future days
And remember the past, giving You praise.
Through joy or sorrow I will not fear
When You are my guide through the year.

Mrs. Doris L. Johnson
Carlos, Minn.

"And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart" (Gal. 6:9).

"I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty" (Rev. 1:8).

The Church's Great Demilitarized Zone

COMRADE Persson, we welcome you into the great movement for the liberation of the people. We expect you to be with us at every meeting and also that you will infiltrate the church and endeavor to enlist others in our great movement." Such were words that I never got to hear, as the movement for which I was solicited did not strike favorably on my ears. Mother also was concerned and warned against joining. She was close to death and her dying request was that twin brother and I would not take up with the gracious offer extended to us.

We had been but recently confirmed in St. Matthew's Lutheran Church in Chicago. The year was 1933 and America was struggling to throw off the shackles of the great depression.

One of the respected members of the church apparently saw something in the twins that the church did not see and asked for the opportunity of presenting something unusual to us. We afforded him the opportunity of coming to our house and his words were that he was giving us the most wonderful opportunity to join up with a movement that would take care of all the rotten politicians. "When the time is ripe we will rise up and take over. You will be trained in the endeavor. You will become leaders. You will be instructed where to attend the secret meetings and you will be observed in your movements. This is your opportunity to get in on the movement at an early age and have the opportunity to do something worthwhile with your lives. If you do not accept, you will never have another chance. You could not buy your way into the movement, not even for a million dollars."

The years have passed and many

times I have wondered about the "golden opportunity."

Of this I am assured that if I had accepted the opportunity I would have been put to work at once to gain other members for the movement.

How different, for example, was the Luther League endeavor and the cause of Christ. Never once was there the suggestion or the challenge that I was to be used in leading others to Christ.

We had scripture reading and prayer; then we tried to have fun. We had parties, hay rides, skating parties, scavenger hunts, plays, skating parties, etc. But never a thought of responsibility toward those that were lost.

We learned well the catechism,

and a great deal of being justified by faith, but somehow there was not the intimation or suggestion of being witnesses. Can you recall where such is suggested?

This is the great demilitarized zone of the Church.

In recent conversation with the Lutheran ministerial the statement was made that the youth of their churches have said, "Don't give us any more entertainment. We've had enough!"

Possibly this is why one said some years ago, "The Luther League has become the Luther Leak!"

In our own League endeavor we have put forth the challenge—that by the next meeting the leaguers have to witness to someone about Christ. This has done more for our youth program than anything else.

Without this challenge the youth are nothing more than a demilitarized zone of the Church.

Pastor R. S. Persson
Astoria, Oregon

AN OPEN LETTER TO THE CONGREGATIONS

Very soon your congregation will be receiving (or has already) information from our office relative to renewing the subscriptions for *The Lutheran Ambassador*. We hope that you will follow the instructions given at that time. If instructions are followed we can spare each other a lot of trouble. Please remember that there are reasons for asking you to do things in a certain way. Deviations from our requests can only create problems.

May we also suggest these points:

1. Try to be as prompt as you can in doing your part.
2. Naturally, we wish to keep as many subscribers as we can (and gain new ones). Let your ladies aid or church consider paying for those financially unable to do so. Better yet, why not have the congregation or Aid pay for all subscriptions?
3. Are there rest homes, clinics, and hospitals near you where your group could place the *Ambassador*? What about your state institutions? They can be placed on your congregational list.
4. We'd like to have our subscription price lower (than \$2.50), but any reduction to the subscriber would just have to come out of the regular church budget. The subscription price only begins to pay the actual cost of producing your *Ambassador*. Pay it cheerfully.

We appreciate anything you can do to publicize *The Lutheran Ambassador* and to get new subscribers.

The Business Office

WINTER BIBLE CONFERENCE SCHEDULE

Feb. 9-12

Dalton, Minnesota

Thursday, February 9

7:45 p.m.

Speaker: Pastor Hans Tollefson

Friday, February 10

9:30 a.m.

Devotions

9:50 a.m.

Bible Study: Pastor Arnold Stone

10:40 a.m.

Coffee Break

11:00-11:50 a.m.

To be scheduled

11:50 a.m.

Prayer Hour

2:00 p.m.

Bible Study: Pastor Arnold Stone

2:50 p.m.

Coffee Break

3:10-4:00 p.m.

"Hans Nielsen Hauge—The Man," Dr. Iver Olson

4:30-6:30 p.m.

W.M.F. Workshop

7:45 p.m.

Speaker: Pastor Hans Tollefson

Saturday, February 11

9:30 a.m.

Devotions

9:50 a.m.

Bible Study: Pastor Arnold Stone

10:40 a.m.

Coffee Break

11:00 a.m.

"The Stewardship of Money,"

Mr. Clifford Johnson

2:00 p.m.

Bible Study: Pastor Arnold Stone

2:50 p.m.

Coffee Break

3:10 p.m.

Lecture: "Hans Nielsen Hauge—His Message,"

Dr. Iver Olson

7:45 p.m.

Speaker: Pastor Hans Tollefson

Sunday, February 12

9:30 a.m.

Bible Study

11:00 a.m.

Morning Worship Service:

Dr. Iver Olson, speaker

Noon meal served in the church

Closing service with Pastor Raynard Huglen bringing the message

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427

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