

The Lutheran Ambassador



Pastor and Mrs. Julius Hermunslie were honored on Sunday afternoon at the Annual Conference. Pastor John Strand is shown on the right. Pastor Hermunslie was given a plaque which contained the following words:

"For I have come to have much joy and comfort in your love because the hearts of the saints have been refreshed through you, brother." Philemon 7

Presented to Pastor Julius Hermunslie, whose warm pastoral concern and wise counsel were so effective during the formation of the Association of Free Lutheran Congregations and continued through ten years of service as the chairman of the Co-ordinating Committee.

Given by a grateful Church on June 17, 1973, at the Eleventh Annual Conference of the Association of Free Lutheran Congregations.

MEDITATION MOMENTS

PLEASE GOD

Last time we wrote about the first freedom, that of worshipping God—not as we please, but as He pleases. We shall try to carry this thought a bit further today.

Man's chief reason for being on earth is to please God. For this purpose God created him. It therefore becomes eminently important to find out what God likes and dislikes, and how one might please Him.

Sincerity in a person's heart could conceivably be that which pleases God above all else. David declared that a broken spirit and a contrite heart is something which God will not despise. There are those who maintain that it does not make so much of a difference what a person believes just so he is sincere in what he does believe. If this were true, many of the heathen would be saved; few others are as sincere in their religious exercises as they are. It may be that at times their sacrifices and rituals become mechanical and routine; but as a rule they mean business with their religion. They may be sincere, but they are sincerely wrong.

Can it be that earnestness in endeavor is most pleasing to God? We have heard at times the view expressed or implied that if we do our best God will look with favor upon us. This view has three strikes against

it at the outset. In the first place, our best is not good enough. Secondly, no person to date has ever done his best, making only sporadic attempts to do slightly better from time to time. Finally, the best has already been done by none other than our Savior—in our behalf. Sincerity and earnestness in and by themselves have never saved a soul to date, though a person needs to be both earnest and sincere if he is to be saved at all.

One might guess that some sterling quality of character is that which pleases God. He created man good, and in looking over His created works he declared them all to be good—even the inherent goodness of man. This was the risk that God took when He created man: He placed goodness in the very nature of the man He created. Man lost his inherent goodness through the fall. Few now would seriously maintain that man is good. He seems to remember—as if in a dream—the goodness he had before the fall and imagines that he still possesses it. Sin has infested the very fiber of man's nature. If man were good today, why should he try to become good? He feels that goodness is the thing he lacks, and wishes he could regain it.

The Word declares that without

faith it is impossible to please God (Heb. 11:6). The reason that faith pleases God is that it ascribes creditability to God. Unbelief, the opposite of faith, is constantly declaring to God's face that He is a liar. This is a sin which God cannot and will not forgive. If God could forgive it all men would be saved. But unbelief can be replaced by faith—a gift from God. Then all sin is forgiven. God declares man to be a sinner; the believing sinner agrees. God promises to forgive sin; the believing sinner assents to this, too—and is forgiven. He pleases God in believing.

It has become fashionable of late in some circles to discard and reject a number of teachings in God's Word which were held to be true by earlier generations of Christians. People who do the discarding and rejecting make themselves out to be the heroes of an enlightened age who, because of advanced learning and access to more recent information than was previously available, cannot hold the doctrines held by previous generations. Yet they claim to adhere to both the Scriptures and the Confessions. How much can they reject and discard, and still be Christians?

Perhaps we shall come back to this later.

Iver Olson

The Lutheran Ambassador is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to The Lutheran Ambassador, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 11, Number 15

Some Annual Conference Resolutions

Here are some of the more noteworthy resolutions passed by the Annual Conference in Ferndale in June and in addition to those conference actions previously reported.

Administration

Be it resolved, That the congregations of the AFLC earnestly pray for our nation, claiming II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

Whereas we recognize the growing activity of the charismatic movement in many other denominations, be it resolved that the Conference hereby reaffirms its earlier position in opposition to this movement. (The resolution was amended to include the 1965 statement on this subject. That statement will be printed in full in a later issue of the **Ambassador**.)

Whereas our Lord has admonished us to pray for laborers, be it resolved that the people of the AFLC earnestly pray that God may call out men who have submitted to God's will for their lives.

Schools

Be it resolved that the Annual Conference, recognizing the value of in-depth training, encourages the congregations to support and encourage their pastors and laymen in the area of continued study.

World Missions

Be it resolved that the Conference approve the expenses of a trip to Brazil for Rev. and Mrs. (John) Strand when they desire to go.

Be it resolved that we strive to send a single missionary as soon as possible to the field in Brazil and to maintain at least three missionary families for the work we now have established there.

Be it resolved that the Conference urge our AFLC churches to pray earnestly for our brethren in the Lord who suffer for their faith and who do not share in the religious freedoms which we so richly enjoy.

Whereas Pentecostalism is rampant in Brazil, be it resolved that we pray for the power of discernment for our missionaries as they teach the Word of God and Luther's Catechism.

Home Missions

Be it resolved that we praise God for those former Home Mission congregations which have succeeded in assuming their full financial responsibility. Be it further resolved that the Conference encourage congregations presently receiving Home Mission subsidies to assume a greater share of their local budgets because of the great need for Home Mission assistance in other areas.

Be it resolved that established congregations and pastors make every attempt to assist Home Mission churches in their areas in whatever way possible.

Be it resolved that we give thanks and praise to God for the many gifts and loans to the Church Extension program, and to encourage many others to follow their example.

Evangelism

Whereas a full-time evangelist is urgently needed to work throughout our AFLC, and whereas the man

called must be God's choice, be it resolved that the Commission on Evangelism in prayer and consultation with the officials of the AFLC, look into the possibility of securing a full-time evangelist from within our Association who is in agreement with the principles, doctrines and practises of the AFLC.

Be it resolved that the congregations of the AFLC share their pastors with other congregations in concentrated efforts of evangelism so that our people may be convicted and awakened by the Holy Spirit through the preaching of the Gospel of Jesus Christ.

Whereas we live in perilous days and days of deception, be it resolved that we urge the people of our Association in their evangelism outreach, whether local or cooperative, to pray for divine discernment that they may know the spirits, whether they be of God or of Satan.

Publications

Be it resolved that the Conference recommends that each congregation appoint or elect an individual or committee to be responsible for sending news of their activities and items of special interest to **The Lutheran Ambassador**.

Be it resolved that the Conference recommends that the Board of Publications and Parish Education study the needs of the future publication of an AFLC hymnbook and report on its findings to the 1974 Annual Conference.

Parish Education

Be it resolved that the Conference encourages the continued preparation of the new confirmation material.

Be it resolved that the Conference recommends that each pastor receive a copy of the new confirmation material in its tentative form, and with the aid of the board of deacons and/or the Christian education committee submit a thorough evaluation of this material to the Board of Publications and Parish Education.

Youth Work

Be it resolved that the Conference encourages each parish to utilize the services offered by the youth worker of the AFLC.

Because of the influence of liberal teaching, the charismatic movement and shallow-type evangelism, be it resolved that the Conference urges stronger emphasis on basic Biblical doctrines as set forth in the Lutheran Confessions—our youth are precious.

Stewardship

Be it resolved that our people prayerfully consider giving on a percentage basis to the Lord's work, with tithing as the goal.

Pensions

Be it resolved that the question of whether the 4% of the pastor's salary contributed by the pastor for Pension or Retirement Plan, Group Life and Hospital Insurance Program be taxable income for the pastor be decided by the pastors themselves. (Approximate wording of resolution.)

Whereas the Pension Board has established a fund for the purpose of giving assistance to retired pastors, pastors' widows, or pastors with certain special needs due to circumstances beyond their control; be it resolved that the Annual Conference suggest to the congregations that they receive an offering for the Special Pension Fund on Sunday, October 14, 1973.

General Resolutions

Be it resolved that the Conference expresses gratitude to our gracious hosts—Triumph Lutheran Church and Pastor Jay Erickson.

Be it resolved that the Conference gives praise to God for the continued leadership of Rev. John P. Strand as

president of our AFLC and urges prayer for him.

Be it resolved that the Conference expressed gratitude to Almighty God for the wonderful spirit of unity and concern throughout this Eleventh Annual Conference and for the fine fellowship in the Communion of Saints.

MORE ANNUAL CONFERENCE ELECTIONS

Youth Board

5-year term

Rodger Olson, Tioga, N. Dak.

Other Board members are:

Rev. Forrest Swenson, Winger, Minn.

Rev. Herbert Franz, Cloquet, Minn.

Robert Bilden, Bagley, Minn.

Roger Strom, Minneapolis, Minn.

Stewardship Board

5-year term

Rev. Stephen Odegaard, Lacey, Wash.

Other Board members are:

Erling Brekke, Antelope, Mont.

Rev. Wendell Johnson, Dalton, Minn.

Robert Dietsche, Sand Creek, Wis.

Arne Aanestad, Moorhead, Minn.

Board of Pensions

5-year term

Melvin Gravggaard, Tioga, N. Dak.

Other Board members are:

Eldor Sorkness, Sand Creek, Wis.

Rev. Jerome Nikunen, Roseau, Minn.

Lay Pastor Melvin Walla, Fargo, N. Dak.

Clifford Holm, Minneapolis, Minn.

Board of Publications and Parish Education

5-year term

Mrs. Melvin Walla, Fargo, N. Dak.

Other Board members are:

Miss Eula Mae Swenson, Fargo, N. Dak.

Rev. Raynard Huglen, Minneapolis, Minn.

Kent Quanbeck, McVile, N. Dak.

Palmer Haugen, Portland, N. Dak.

Commission on Evangelism

5-year term

Rev. Kenneth Pentti, Bessemer, Mich.

Other Commission members are:
Rev. Jay Erickson, Ferndale, Wash.
Lay Pastor Verle Dean, Culbertson, Mont.
Ed Mathison, Bagley, Minn.
Haldor Hegg, McIntosh, Minn.

ELECTED TO THE MISSIONS CORPORATION

The following persons were nominated by the 1973 Annual Conference to membership on the Missions Corporation and were subsequently elected by the Corporation to membership.

5-year terms

Mrs. Birdeen Holt, Fosston, Minn.

Rev. Robert Rieth, Kirkland, Wash.

Mrs. Gene Sundby, Greenbush, Minn.

Rev. Fred Carlson, Sebeka, Minn.

Lay Pastor Verle Dean, Culbertson, Mont.

Rev. Kenneth Pentti, Bessemer, Mich.

Oscar Olson, Kalispell, Mont.

Rev. Gerald Mundfrom, Grafton, N. Dak.

Elmer Gravggaard, Spicer, Minn.

Rev. Philip Haugen, Fargo, N. Dak.

4-year terms

Rev. Ronald Knutson, Drummond, Wis.

Mrs. Rodney Stueland, Newfolden, Minn.

ELECTED TO THE SCHOOLS CORPORATION

The following persons were nominated by the 1973 Annual Conference to membership on the Schools Corporation and were subsequently elected by the Corporation to membership. * denotes Board of Trustees member.

5-year terms

Rev. John Rieth, Ortle, S. Dak.

Rev. Wendell Johnson, Dalton, Minn.

Rev. Kenneth L. Anderson, McVile, N. Dak.

Paul Flaten, Strandquist, Minn.

Raymond Jacobson, Minneapolis, Minn.*

Rev. Robert L. Lee, Valley City, N. Dak.

Rev. David Molstre, Thief River Falls, Minn.

(Continued on page 10)

A FIRM FOOTING

SHE RISKED HER SALVATION ON GOD'S WORD

I had to ask my way. But a long way out toward Trolla I found the house. Mother ushered me into the sick-room. There her oldest daughter was lying at the point of death.

She was not yet twenty, when stricken with this lingering illness. Her young brother, who had gone to America, had sent her 300 crowns. She should pay the doctor and go to a sanatorium. "For Johanna must get well again," he wrote.

And Johanna sought doctor's help and went to the sanatorium. First to Reknes near Molde. She did not improve. She came home again. Then to Røros. In the fresh mountain-air there was more hope of improvement. But the hopes broke down. There was only one thing left: Go home and die.

Now she lay in father's and mother's house. The doctor had said she did not have long time left—and this could be easily seen.

"You, no doubt, think it is hard to be torn away from life in your fairest years?" I asked.

"Yes, I did think it was terrible. Could God really be merciful? But I have gotten over this now."

"How are you now?"

"I am not ready to die; I am not saved."

"But what will you do to be ready?"

"Oh—I have tried to do something, but I cannot make it—I can do nothing. I am helpless—I am lost."

"You have struggled and have it hard?"

"Yes, I am wretched and miserable."

"It's a good thing you are honest. Thank you for saying it the way it is."

"Yes, it does not help to pretend anything now. It is serious to face death."

"But listen to me. There is One who has something to tell such as you. We read in Matthew 11:28: 'Come

unto me all ye who labor and are heavy laden, and I will give you rest.'

"And yet another word I want you to hear, John 6:37: 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.'

"Him that cometh.' There is no condition set down, no regulation how you shall be, in order to come. You are laboring and are heavy laden, but now Jesus says to such as you: 'Come unto me—I will in no wise cast you out.' You are invited to come just the way you are, now."

"May I come just as I lie here?"

"Yes."

"But I have no sorrow for sin, no repentance. Don't I have to have that, then?"

"Here it reads only, that you shall come. Step out on His Word. Rest in it. It is the mouth of Truth that has spoken it."

"How are you today?"

"It is not right with me. If it was right, I should feel happy and have rest, but I have not got it."

"But it was 'right' with Jesus. He did all things right—even for you. It was your guilt He took upon Himself; your death He suffered. When you receive this and believe it, you will rejoice and your tired heart will find rest."

"You are turning the order of salvation upside down. You will first experience joy and peace and rest—and then you will believe. It's this that is wrong with you. You will have to be saved as cold and hard and miserable as you are—as unprepared as you are, even though your heart is protesting. You cannot be saved because of your feelings. It is through the finished work of Jesus."

"But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel: Fear Not! I have redeemed thee, I have called thee by name; thou art mine.'" Is. 43:1.

"It is enough what Jesus has done. I see it now, I am saved. For Jesus

has prepared it all. Oh, how good it is! Thanks because you came and told me this. I cannot praise God enough for His mercy toward me."

"Are you satisfied to die now then?"

"Yes, yes! I wish I would not have to lie here so long. I am longing to see my Redeemer. It is enough what He has done for me. His word is sure."

It was in Is. 43:1: "Fear not! For I have redeemed thee, I have called thee by name; thou art mine." This word became the key-word for Johanna. It unlocked the door for her into the secret of faith. It also became the most helpful word in the trials of her faith. When doubt set in, she would read it over and over: "You see I am saved just the same, even if I don't feel it," she would say.

It burned in her soul that this word might be of the same blessing to others, as it became to her. She asked me to bring it out to more people. This I have tried to do, and I do it now.

You who are sick to your soul and unprepared, you who are lost and unworthy—this word is a greeting to you from a dying young girl, who risked her soul's eternal salvation on it—and she found the word was true. It will hold fast for you also.

Let the world go all to pieces,

God's Word will never break, but stand,

It's a bridge for the bride to walk on.

It was on a Sunday morning about 5. Father and mother had sat up all night. Then they had a cup of coffee—and the daughter with them. Suddenly she said: "Today I shall sit at the table in heaven." A little later the father took a walk out in the fresh morning air. Just then the light-beams of eternity began to shine from the marble-white face in the sick-room—and the mother asked: "Do you see something, Johanna?"

"Yes, now Jesus is coming to take me home," she exclaimed, as she held out her hands and said to those around: "Good-bye to all of you—greet fath—" She just reached to the middle of the word "father" when the soul took its flight.

Father was so faithful and true—and father was always in her prayers, and he was the last in her thoughts.

(Continued on page 8)

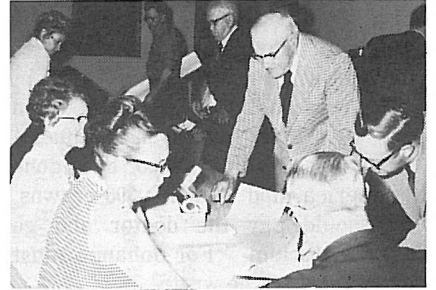
Scenes from the 1973



Triumph Lutheran Church, site of the conference. Beyond the church lies the city of Ferndale and in the distance the Cascade Mountains.



Mr. Olve Willand, left, general chairman of arrangements for the conference, and Rev. J. G. Erickson, host pastor.



Delegates register for the conference.



A conference committee preparing resolutions on missions.



One of the evening services in Triumph Lutheran Church.



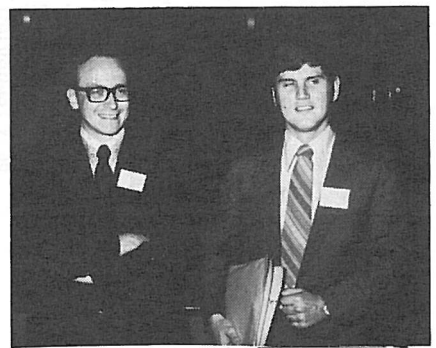
A conference moves also on its stomach.



Comart Peterson, Tioga, N. Dak., passes through the serving line.



Mr. and Mrs. Leonard Swanson, Nogales, Ariz., left, and Gabriel Mercado, a lay preacher from Nogales, Mexico.

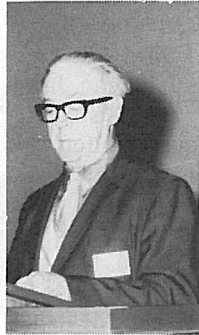


left, speaker at the Friday night laymen's service, and his pastor, Kenneth Moland, both of Kenyon, Minn.

Annual Conference



Four of the boys from Triumph Lutheran who helped keep the church in good condition during the conference.



Retired lay pastor Sidney Swenson, who led one of the devotional sessions.



Rev. Francis Monseth, Brentwood, Mo., who led the daily prayer sessions.



Rev. Wendell Johnson, Dalton, Minn., chats with a Minnesota Neighbor, Lay Pastor Sidney Swenson, Fergus Falls.



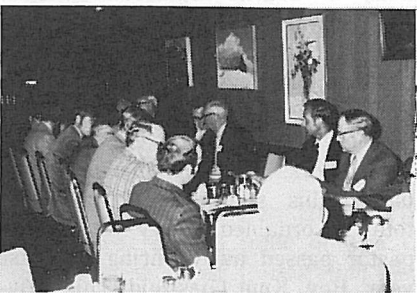
Part of the Nogales, Ariz., delegation standing by the new bus presented to the mission by the WMF.



Coffee breaks were a tree-times-a-day part of the conference.



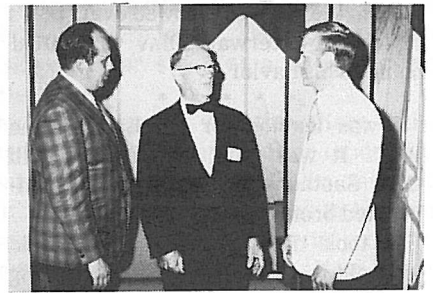
Rev. Gerald Mundfrom, left, Grafton, N. Dak., Haldor Hegg, McIntosh, Minn., and now Rev. Terry Olson, Radcliffe, Ia., hold a discussion outside the conference hall.



Part of the Schools Corporation at the annual meeting of the group held in a Fernalde restaurant.



Three delegates enjoy the outdoors during a conference break.



Rev. Trygve, F. Dahle, who celebrated 50 years in the ministry this summer, talks with two men about to be ordained, Kenneth Pentti, left, and Ronald Knutson.

(Continued from page 5)

It was about a year or so later. Then her brother had gone to bed for the last time. I felt that I also should go to see him. Few would go the long distance to see his sister or him.

Neither was Olav so very pleased about such visits to begin with. But a white rose, which now and then was placed in front of his bed helped to thaw the ice.

Olav became a sinner and felt the need of the grace that saves sinners. This grace he experienced. From then on the young man became happy like a child for every visit.

The sister had been a faithful intercessor for the relatives and near and dear ones before she died—father especially had been on her heart. Now Olav followed in the same steps.

He prayed with tender concern, especially for his father, and asked me to pray for him. "Now I am going to die," he said, "and come to heaven. There I will meet Johanna. It would be so wonderful, if I could tell her that father was converted before I died."

Yes—we did pray for his father.

I went out from the sick-room. Out on the steps I met the father, who came from his work.

"How goes it?" I asked. His face lit up and he said: "Today I got to see it. Today at the sawmill, I found the faith, as did Luther, that I am justified freely through the redemption in Jesus Christ. And I, who have labored for thirty years to become a Christian!" he added. Then Ole Saether could walk in to his sick son and tell him of the great miracle that had taken place in his life.

Then the son's cup flowed over.

Not long afterward Olav was called home to his Savior.

* * * * *

I was leaving for the Land of the West. It was most sad to part with Ole Saether—the faithful, warm-hearted brother.

It took time before I again could visit old Nidaros (Trondheim), 18 long years. In the meantime Saether had been gathered home to be with Him who saved him and justified him freely and had given him part in the inheritance of the saints in the light up yonder.

—Peder Fostervold

EVEN OSE, FORMER MEMBER OF STEWARDSHIP BOARD, PASSED AWAY LAST MONTH

Even Ose, 84, for nine years a member of the Stewardship Board of the Association of Free Lutheran Congregations and an early supporter of the movement to organize the AFLC, died on Saturday, June 9, at Thief River Falls, Minn., where he lived. He was a lifetime resident of the community.

Always a leader and promoter of Christian lay work, Mr. Ose was active in the Hauge Lutheran Inner Mission Federation and assisted the establishing of headquarters for that work near Medicine Lake, Minneapolis, Minn. When that group no longer felt it feasible to maintain that property, Mr. Ose agreed that the property should go to the AFLC. He was instrumental in forming the Indian missions at Redby and White Earth in Minnesota.

He served for some years as a member of the Board of Trustees of Augsburg Theological Seminary and Augsburg College in Minneapolis.

As to occupation, he was a farmer and road contractor. He never married. For some years he made his home with his sister, Mrs. Anna Op-land. After she passed away, he lived at Valley Home, Thief River Falls.

Funeral services for Even Ose were held on Tuesday, June 12, at Our Savior's Lutheran Church in Thief River Falls, successor to Satersdal Lutheran Church in the country, where he had been baptized and confirmed. Officiating at the services were Rev. Hubert DeBoer, Thief River Falls, husband of Mr. Ose's niece; Rev. Connelly Dyrud, Thief River Falls, a nephew; and Rev. Gaylen Ose, Forman, N. Dak., also a nephew. Miss Diane Grothe served as organist. Soloists were Mrs. Connelly Dyrud; Sandy DeBoer, a grand niece; and Mrs. Ole K. Ose, Thief River Falls, a sister-in-law. Interment was in the Satersdal cemetery. Pallbearers were James Johnson, Oscar Nyflot, married to Mr. Ose's niece; Kenneth Ose, Loiell Dyrud, Clark Dyrud and Joseph Ose, nephews.

Even Ose was the son of the late Knute and Ingeborg Ose and was born on August 17, 1888, in Marshall County, Minnesota.

He is survived by one sister, Helga, Mrs. Chester Dyrud, Thief River Falls, and one brother, Torkel, Thief River Falls, and a number of nieces and nephews. He was preceded in death by four sisters and three brothers.

Blessed be his memory.

(Ed. Note: The AFLC has lost a staunch supporter of its work in the passing of Even Ose. He attended conferences and meetings regularly until the last year or two. He was always interested in finding new ways in which to advance the work of God's kingdom. To the end he maintained keen interest in what the AFLC could do to further that task. God bless his memory among us.)

NEW CONGREGATIONS WELCOMED INTO THE AFLC, ONE DROPPED

In his report to the Annual Conference, Rev. Julius Hermunslie, chairman of the Co-ordinating Committee, stated that five new congregations had been received into fellowship with the Association of Free Lutheran Congregations during the past year. They are:

Our Savior's Lutheran Church, Bessemer, Mich.

St. Peder's Evangelical Lutheran Church, Dannebrog, Nebr.

Maranatha Lutheran Church, Houghton, Mich.

Moland Lutheran Church, Mason, Wis.

Gull Harbor Lutheran Church, Olympia, Wash.

The congregation which has discontinued and therefore has been dropped from the roster of congregations is Seattle Lutheran Church, Seattle, Wash.

Total number of congregations affiliating with the AFLC is now 125. Pastor Hermunslie reported 61 pastors on the clergy roster and eight lay pastors. The five men being ordained this summer will bring the total of ordained clergy to 66. One pastor passed away during the past year, Rev. Knut Gjesfjeld, Thief River Falls, Minn., in September.



editorials

AN UNFORTUNATE THING

In the recent Annual Conference in Ferndale an unfortunate thing happened in the election proceedings and a second "mistake" was narrowly averted, both of which point up the need for greater care by our people in their decision making.

First of all, a man who just a year ago was given a new five-year term on the Board of Trustees of our Schools was this year knocked off that Board when he failed to be re-nominated to the Corporation of the Schools, which nomination and election he needed in order to retain Board membership according to the Corporation's articles of incorporation and by-laws. This man had held membership in the Corporation and on the Board from the beginning. He was a valuable member and coming from Minneapolis it was possible for him to do extra committee work and he was often involved in this. With the dormitory building project at hand, his services were needed now more than ever, but he isn't available as a Board member.

Now we cannot believe and do not believe that there was any design on the part of the conference delegates to remove this man, Howard Lieder, from the Corporation and the Board. Nothing of the kind. It was simply the result of carelessness.

Precautions had been taken to prevent such an oversight. The May 22 issue of **The Lutheran Ambassador** carried a list of the Corporation membership, listing also those whose terms were expiring in 1973. The Board members were indicated with asterisks and the notation was made, "Failure to be re-elected to the Corporation while serving on the Board of Trustees automatically excludes one from membership on the Board." That should be plain enough.

Furthermore, as balloting began on reducing the list

of 20 nominees to ten, for election by the Corporation itself, Rev. Ernest J. Langness, president of the Board, rose to remind the delegates that Raymond Jacobson and Howard Lieder were members of the Board of Trustees. Nevertheless, in choosing ten out of 20 members, Mr. Lieder was eliminated. Again, we call it carelessness and hope that such acts will not often be repeated.

It was an action that marred an otherwise well received annual conference.

The second "mistake," which was averted, found the Nominating Committee failing to present the name of Mr. Amos Hinderaker for re-election to the Board of Trustees. Again, this was an oversight. The Corporation asked the Nominating Committee to re-submit names for the vacancy and to include the name of Mr. Hinderaker, another Board member who has rendered valuable service. This was so done and Mr. Hindraker was re-elected by the Corporation.

It isn't easy to serve on the Nominating Committee. It isn't easy to avoid duplications. The Committee for next year's conference was wise in organizing temporarily at Ferndale. This has been done before sometimes and it gives a head-start to the work.

As time goes on and more people become available, it will be possible to avoid calling on one individual to serve on two of the permanent boards or committees at the same time. This is good.

WILLING TO IDENTIFY

On the way back from annual conference we spent a day in Vancouver, B.C., one of the most beautiful cities of North America as to natural location. A promotion brochure we picked up makes the statement: Once in a world, a city like Vancouver. But there we also saw a phenomenon we hadn't seen before, two young men who were followers of Krishna Consciousness, a new Eastern religion.

At first we did not know what they were, these white youth in their strange dress and haircuts. As to the latter, their heads were shaven except for one hank or topknot of long hair. As to dress, they wore a kind of robe but it was gathered below the knees. Perhaps there was a shorter one on top of the other and they wore a narrow sash or belt diagonally across the body. We cannot be exact in our description, but suffice it to say that it was a strange costume to Western eyes. These young men moved along the sidewalks or stood at a corner trying to distribute their literature.

The thought which came to us was this. Here were young men converted to a new idea and willing to identify with it to the extent of being willing to adopt a new and foreign life-style. In addition, they were willing to become public spectacles and to put themselves out in order to influence others toward what they believed. How much identification are we willing to make with Jesus Christ?

In following Christ it isn't necessary to dress differently than others. We must hasten to add that Christians are to dress in modesty, in good taste and with good grooming. Some Christians have trouble with that, but it is an individual matter before the Lord and it is difficult for another person to be the conscience for his brother or sister. But

let each one seek the will of the Lord that he give no offense. As to manner of dress, however, we repeat that it is not necessary to dress differently, such as in an Oriental style, in order to be a disciple of Jesus, as the Krishna adherents may take up a foreign garb.

How then do Christians identify with their Master? It is in their whole manner of life. It is in being willing to do those things which are pleasing unto Him and refraining from those concerns which dull sensitivity to His will as revealed in the Moral Law, love to God first of all and above all, and love to one's neighbor as to oneself. Identification is not in adopting a certain style of dress but in living the Christ-life in the market place, in

the classroom, in the shop, in the hospital room, in the civic organization.

This kind of organization isn't always comfortable even as turning away from one's cultural life-style may not be either, but it is necessary, and it is fruitful, for people are attracted by conviction and by the willingness to stand up and be counted, especially when this is done in a spirit of love for others. And that is the motivation out of which a Christian will act.

If we are followers of Jesus Christ, are we willing to identify with Him? Are others aware of that identification through their contacts with us in the everyday world? Is it evident to them that we have been with Jesus?

(Continued from page 4)

Rev. R. Snipstead, Minneapolis, Minn.
Rev. Bruce Dalager, Bagley, Minn.
Dr. Wayne Sletten, Faith, S. Dak.

COMMITTEES FOR THE 1974 ANNUAL CONFERENCE

Committee No. 1 (Administration)
Gordon Grage, Fergus Falls, Minn.
Rev. Edwin Kjos, Faith, S. Dak.
Carl Hansen, Minnewaukan, N. Dak.
Rev. Marvin Undseth, Everett, Wash.
Melvin Gravgard, Tioga, N. Dak.

Committee No. 2 (Schools)
Sherman McCarlson, Webster, S. Dak.
Dr. Donald Priebe, Fargo, N. Dak.
Rev. Terry Olson, Radcliffe, Ia.
Rev. Michael Brandt, Lake Stevens, Wash.
Rev. Julius Hermunslie, Fergus Falls, Minn.

Committee No. 3 (Missions)
Dale Mellgren, Abercrombie, N. Dak.
Rev. Amos O. Dyrud, Minneapolis, Minn.
Edwin Swanson, Pukwana, S. Dak.
Leslie Kjos, Kalispell, Montana
Rev. Elden Nelson, Eugene, Ore.

Committee No. 4 (Pulications, Parish Education and Youth Work)
Rev. Gerald Mundfrom, Grafton, N. Dak.
Ragene Hodnefield, Radcliffe, Ia.
Lay Pastor Rodney Stueland,

Newfolden, Minn.
Rev. Howard Kjos, Roslyn, S. Dak.
Rev. Gary Skramstad, Kalispell, Mont.

Committee No. 5 (Stewardship and Pensions)
Tilvert Iverson, Eagle Butte, S. Dak.
Carol James, Minneapolis, Minn.
Ted Aasness, Doran, Minn.
Hugo Kilpala, Newberry, Mich.
Rev. Edwin Kjos, Faith, S. Dak.

EIGHTEEN MEN SERVED WITH PASTOR HERMUNSLIE ON CO-ORDINATING COMMITTEE

No less than 18 different men served with Pastor Julius Hermunslie on the Co-ordinating Committee, between-annual-conferences governing body of the AFLC, during the ten-plus years that he served as its chairman. At the first, the committee was called the Board of Administration after the phraseology of the Lutheran Free Church. Here is a list of the men who served with Pastor Hermunslie.

Harvey Dyrud
Rev. Morris Eggen*
O. K. Ose*
Rev. Hamar Benson**
Rev. Marius Haakenstad
Rev. Karl I. Stendal
Rev. Harry C. Molstre
Rev. J. G. Erickson
Russell Duncan
David C. Hanson**

R. Martin Konsterlie
Rev. Fritjof B. Monseth*
Clifford Johnson
Sheldon Mortrud
Rev. Albert Hautamaki
Clarence Quanbeck
Ernest Miedema
Rev. Robert L. Lee

* deceased

** no longer in the AFLC

1974-75 BUDGET FOR THE AFLC AS ADOPTED BY THE ANNUAL CONFERENCE

General Fund	\$56,600
Home Missions	50,000
Foreign Missions	* 57,370
Schools	82,830
Praise Program	18,000
	<hr/>
	\$264,200

*The Annual Conference voted this amount after the Budget Analysis Committee had recommended the lower figure of \$50,000.

Note: The current budget for the AFLC is \$236,196.00.

And how does a man become a soured man, a scornful man, a cynic? The order of the verse in this psalm outlines the process of his creation. The process begins when a man begins to listen to evil counsels—"The counsels of the ungodly."

J. H. Jowett (on Psalm 1:1)

This second missionary journey is memorable because it brought the Gospel to the continent of Europe. THIS IS CHURCH EXTENSION!

20. What evidence is there of the mighty leading of the Holy Spirit? vs. 6-9

We sing of the Macedonian call and it thrills us.

21. What new pronouns did you detect in v. 10?

Another member is added to the party. Who is he? (Clue—Who wrote Acts?)

The call was answered and in obedience the missionaries sailed for the Roman colony and the city of Philippi.

22. What did they do and what happened on the Sabbath day? vs. 13, 14

It may have been needful to meet there, for there may not have been a Jewish synagogue in that city. A handful of women from the city met by the river for prayer. The first European convert was a woman, but others were converted, too. Who were they? v. 15

23. Why are not numbers the most important consideration?

24. How did Lydia show her faith?

Again we see the direct leading of the Holy Spirit.

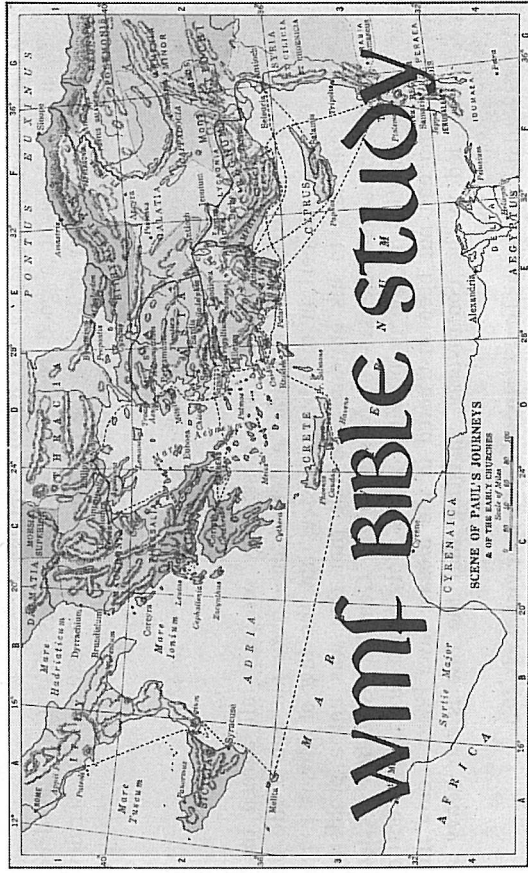
“When one is looking for guidance and ready to obey, even a comparatively insignificant sign may be sufficient to indicate his course. It has been well said that ‘the stops as well as the steps of a good man are ordered by the Lord’” (E. R. Erdman).

25. The “certain maid,” in verse 16, was a poor slave girl, possessed by a spirit of divination, who brought great gain to her masters. What did she say about Paul and Silas? v. 17

26. What is the only “spirit” the Christian should consult? (Jn. 16:13) and in Whose Name alone may demon-possessed people be delivered? v. 18

27. What is the full answer to the salvation problem? v. 31 (See Jn. 3:18, 36.)

28. Read about the Philippian jailer in verses 19-39. What do you think is remarkable about this incident?



Lesson 8

STUDIES IN THE BOOK OF ACTS

August, 1973

CONFERENCE AT JERUSALEM Second Missionary Journey Begun

Chapters 15-16

Chapter 15 tells of the first Church conference, which was held in Jerusalem. Paul and Barnabas had been laboring in the city of Antioch, where the disciples were first called “Christians.” The Church in that city was also the first missionary church. A missionary spirit is essential in any church. Paul and Barnabas had been sent out by this church, and it was the success of their first missionary journey which had brought about a difference of opinion among certain Christians in both Antioch and Jerusalem. The Church did have outward peace at this time, but Satan never wants the Church to succeed and go on in peace. The problem that arose was over the work of Paul and Barnabas, who had baptized Gentiles without requiring them to submit to the Jewish rite of circumcision. The Jewish leaders believed that the keeping of the Mosaic law was necessary for salvation. There was internal strife and there is real danger where disharmony exists. There must be unity in the fellowship, if God’s Spirit is to work.

Chapter 15

1. How did Paul feel about those who brought in confusing teachings? v. 2 (See also Gal. 5:2-6)

2. What decision was made by the Church in Antioch?
Paul had brought a good report of all the things that God had done in opening the door of faith to the Gentile world. The cause for dissension was placed before the apostles in Jerusalem.

3. What vital fact concerning this problem is found in Rom. 10:4?

In the discussion concerning the missionary message, all agreed that the primary message was salvation, a deliverance from sin and a life of faith in Christ. But certain members insisted that the law of Moses must be kept. Paul held to his opinion, and felt that this was not a problem. He had not preached the law of Moses to the Gentiles. God had settled this "law" question by the outpouring of His Holy Spirit upon the Gentile converts, who had not been instructed in the Mosaic law. Peter, again the spokesman, led in the controversy, insisting that the law is too heavy a yoke for anyone to bear.

4. (a) Why did Peter speak first? (Recall his former vision, ch. 10.)
(b) What is the gist of his views? v. 8-10. (See also Gal. 5:1.)

5. What is the "good news" for all? v. 11

After Paul and Barnabas had rehearsed all the signs and wonders that God had done through them, James, the Lord's brother, spoke, as he presided at the council meeting, being the chief ruler in the local church.

6. (a) What were his views concerning the non-Jews who turned to the Lord?
v. 19
(b) What plan did he suggest? v. 20

(c) In the plan that was offered, there was a fellowship to Jew and non-Jew, where some of the practices of the Gentiles might be offensive to those of Jewish background. What four things are listed? v. 20

- (1) (3)
(2) (4)

7. Read the letter—vs. 23-29. Who was delegated to deliver the letter? vs. 25-27

8. Note verse 27.

9. What did the Holy Spirit say? v. 28

10. What promise is given? v. 29

11. What effect did the letter have upon the members of the church at Antioch?
A momentous decision had been made so that Jew and Gentile alike could live in harmony. The Holy Spirit had revealed the will of God and that is the final rule and guide in all matters of faith and conduct. Now the Church was ready to move forward, and we shall learn how the kingdom of God moved westward.

12. What did Paul propose to Barnabas? v. 36

13. What failing is detected in the relationship between Paul and Barnabas?

14. Of what was Barnabas desirous? (See also Col. 4:10.)

15. Why did Paul object?

16. Who proved to be right? (II Tim. 4:11 & Philemon 24) (In the Feb. 16, 1971, issue of **The Lutheran Ambassador** there is an article entitled "John Mark, the Man Who Came Back," on page 13. If available, read it.)

17. (a) What teams were formed?
(b) Where did they go?

- (c) Who was Silas? vs. 22, 32

18. May God have had a purpose in breaking up the Paul-Barnabas team? (Rom. 8:28)
Paul and Silas go overland in a northerly direction, revisiting the churches. The course of the journey revealed this: the disciples were confirmed in their faith, the Jerusalem decision that salvation was by faith alone, was reported and a recommendation about living in harmony was declared.

19. Who is Timothy? (See also II Tim. 1:5.)

**PASTOR TRYGVE DAHLE
OBSERVES 50 YEARS IN
MINISTRY**

On Sunday, June 24, some 150 friends gathered in the Fireside room of Zion Lutheran Church in Tioga, N. Dak., to honor Pastor Trygve F. Dahle on the occasion of the completion of fifty years in the Christian ministry.

All four churches of the Tioga parish participated in hosting the open-house which was also a farewell to this dedicated man who came in our hour of need to serve us and his Lord so faithfully during a vacancy here.

His youngest son, Ronald Dahle, and family, Fortuna, N. Dak., and several former parishioners came to help celebrate the occasion. Mrs. Chester Halvorson emceed a short program consisting of musical numbers and a spokesman from each of the congregations. The AFLC Gospel Team was in the area at the time and they sang several numbers for us that afternoon also.

Pastor Dahle began his ministry in the Lutheran Free Church in Waubay and Webster, S. Dak., the last week of June, 1923. (Ed. note: On July 1 he preached at Tabor Lutheran Church, Webster, as a part of his anniversary observance.)

Since that time he has held pastorates at Wannaska, Minn.; Hallock, Minn.; McVile, N. Dak.; Spicer, Minn.; Elbow, Sask., Canada; and LaPorte, Minn. After being in the McVile call he travelled for a time in behalf of the United Temperance Movement of North Dakota. During his time with the UTM, the so-called "divorcement bill" was passed, which prohibited the selling of alcoholic beverages in eating places, and vice-versa.

After he retired, Pastor Dahle has served the following parishes on an interim basis of six months and over: Sacred Heart, Minn.; Pukwana, S. Dak.; Kalispell, Mont.; Everett, Wash.; Grand Forks, N. Dak.; Graf-ton, N. Dak.; Fargo, N. Dak.; Spicer, Minn.; and Tioga. Thus, in the 50 years, Pastor Dahle served a total of 16 parishes with 37 congregations and preaching places.

He married Agnes Tastad of Pierpont, S. Dak., in 1926. The couple had



six children. Mrs. Dahle passed away on Dec. 6, 1963, the result of a brain tumor. Now there are 22 grandchildren and two great grandchildren.

Pastor Dahle was born in November, 1891, and says he does not anticipate accepting any more interim work. That remains to be seen, but for the present he is planning a trip to Norway, leaving the last week in July and returning to his home at Spicer the last week in August.

He is the son of a pastor, Ole A. Dahle, and had three bothers in the ministry with him, Anker, Viggo and Ernst. Only Ernst is living. A sister was married to a pastor, Leif Awes.

—Corr.

For praise consists in high thinking and deep feeling. It moves in reverence and adoration and thanksgiving and holy joy. And praise is great wherever reverence is great. Praise is great wherever adoration lays hold of heavenly things.

J. H. Jowett (on Psalm 96:4)

But if I know what it is to travail in birth for souls, Christians never feel less like singing, than when they have the spirit of prayer for sinners.

Charles G. Finney

AS IN THE DAYS OF NOAH

The sky stretched low from hill to hill.

No cloud disturbed its blue.
Beneath it lay the ripened fields
In golden harvest hue.
The day fast followed upon day
In the same calm, securing way
As it always had been.

The cities rose above the plain,
The towers of might and wealth.
But Satan ruled within their streets
In self-complacent stealth.
Men had forgotten Adam's Lord.
Their gods were wrought with blood
and sword
For lust and greed and gain.

There was a man who built a boat—
They said that he was mad.
He spoke of their own wickedness
And judgment of the Lord.
The hand of man lay like a curse,
The heart of man despoiled the earth
With selfishness and sin.

The clouds boiled back from hill to hill.

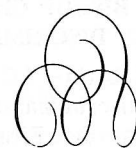
The water dropped in sheets.
The cities melted into mud,
And rivers swirled the streets.
All cries for mercy were in vain
For God had judged and sent the rain
To cleanse the world of men.

Our cities rise above the plain,
The towers of might and wealth.
Does Satan rule within their streets
In self-complacent stealth?
Have we forgotten Who is Lord?
Are our gods wrought with blood and
sword
For lust and greed and gain?

The day still follows upon day,
But God will come once more.
To cleanse the world with flame and
fire

As with the flood before.
We will not know until too late,
Our own lives will have sealed our
fate—
Hell, or Heaven with Him.

Marlene Moline



THROUGH THE TROUBLED WATERS

Through the troubled waters, through
the darkened days,
Teach my heart Thy patience, teach
my soul to praise
Thee for Thy all-knowing goodness,
not knowing, Lord,
That which Thou hast planned, but
trusting in Thy word.
Help my groping wisdom see the
brighter light
My eyes cannot. Within the circle
of Thy might
Nothing can touch me unless it be
Thy will,
Leading me onward and upward,
closer still
To Thee; a joy that I cannot see today
Coming in Thy own time and in Thy
own way.

Marlene Moline

(Continued from page 16)

country's most distinguished personages, it is not altogether a coincidence that the initials WLU will be the abbreviation for the university under its new status," said the Rev. Robert Binhammer, chairman.

WLU, he noted, has almost become the name of the university in the eyes of many people. The abbreviation creates a link between the church-sponsored university and the university under its new status.

Other changes, soon to be implemented, will see a new board of governors selected to represent the larger community.

Waterloo Lutheran Seminary, the theological division, will remain under control of the Eastern Canada Synod of the Lutheran Church in America and will federate with Wilfrid Laurier University.

LIBERIA BISHOP CHARGES RELIGIOUS DISCRIMINATION

Monrovia, Liberia—(LC)—A charge of religious discrimination has been leveled against the Firestone Company by Lutheran Bishop Roland J. Rayne of Liberia.

An article in a new church newsletter, "Echoes from the Bishop," quotes his sharp criticism of Firestone policy which he says allows Roman Catholics to have their own chaplain and worship services on its rubber plantation but does not permit similar services for other church groups.

The article states that some spiritualist and Jehovah's Witnesses groups simply have disregarded the company policy and that several small Lutheran congregations worshipping in the Kpelle language have built temporary mud and thatched chapels. At the same time, it is stated that in some places, company officials have ordered Lutheran chapels torn down.

The article continues:

"At present two interdenominational chapels provided by the company hold services in English for expatriates and other highly educated workers. No attempt is made to minister to the Kpelle and Loma and other tribal people who are mostly illiterate tappers—among whom are hundreds of baptized Christians.

"'Firestone's policy was made during the age of colonialism. It is forty years behind the times and long overdue for change,'" the bishop concluded.

LUTHERANS RECEIVE 83 MORE UGANDANS, TOTAL IS NOW 489

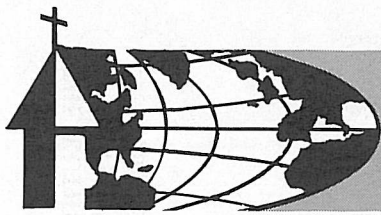
New York—(LC)—Eighty Ugandan Asians arrive here on June 12 and three more the following day for resettlement by Lutheran Immigration and Refugee Service (LIRS) through Lutheran congregations in ten states.

The latest arrivals brought to 489 the number of refugees resettled by LIRS since last November when President Idi Amin of Uganda expelled all Asians and those of Asian descent from the East African country. LIRS expects to receive 111 refugees more for a total of 600.

LIRS, a department of the Lutheran Council in the USA, was one of seven national resettlement agencies asked by the State Department to resettle up to 2,000 Ugandan Asians.

When the program is completed, LIRS will have resettled 107 refugees

in Central Pennsylvania, 80 in Minnesota, 75 in Iowa, 68 in Florida, 62 in Wisconsin, 55 in the Chesapeake Bay-Delaware area, 42 in Texas, 35 in Indiana, 34 in Eastern Pennsylvania, and one each in New Jersey and California. Forty persons remain to be assigned areas.



CHURCH-WORLD NEWS

THE CHURCH AROUND THE WORLD

**Morocco's King Hassan has asked the Arab nations for finances to build mosques and Koranic schools for Muslim children in major European cities. He has expressed concern for the many thousands of North Africans working in Europe where they are "at the mercy of Christian missionaries."

**Muslim opposition to the Gospel sometimes backfires. When a daily newspaper in Morocco warned readers against enrollment in evangelical correspondence courses, dozens of people cut the mission's address out of the article and sent for information. The same newspaper ran the entire first chapter of John, telling Muslims not to read it.

**Ten medical dispensaries and three hospitals are being opened jointly in Southern Sudan by evangelical mission agencies, following years of expulsion while civil war raged. Hoes for cultivating, sewing machines, and long-range programs in medical aid, town planning, and education are also being supplied.

**In Sao Carlos, Brazil, an evangelical women's radio program, "De Coracao a Coracao" ("Heart to Heart"), is so popular that business firms request advertising time as near to it as possible. When the broadcast began in 1971, it was the first evangelical program on the Sao Carlos station.

—Tyndale House Publishers

DEMOCRATIC SYSTEM HELD SOUND DESPITE WATERGATE

Washington, D.C.—(LC)—A Lutheran authority on national affairs believes "it would be tragic" if the disclosures of wrongdoing in the Watergate case "led to a widespread disillusionment with government as a whole or with democracy as a system for achieving justice."

Dr. Robert E. Van Deusen, director of the Office of Public Affairs of the Lutheran Council in the USA, said that "testimony to the soundness of the U.S. democratic system" is found in the fact that "an open and concerted effort is being made to explore the dimensions of the wrongdoing and to bring to trial those who have performed illegal acts."

Dr. Van Deusen noted that all three branches of government are involved in the joint effort—"the legislative through the Senate hearings and the confirmation of cabinet members, the judicial through the grand juries that bring the indictments and the judges who conduct the trials, and the executive through the Justice Department and the special prosecutor."

"Painful though the investigation and the carrying out of judicial processes prove to be, damaging the image of governmental integrity, this very exercise of built-in checks and balances affirms that integrity," Dr. Van Deusen said.

"If the time ever came that corruption in government went unchallenged, if the flagrant abuse of power failed to make headlines, then there would be real cause for concern. As long as obedience to law is the norm and crime in high places is the exception which calls forth remedial action, our faith in the essential fairness of the system is well founded."

Raising the question of what patriotic stance to take in view of this crisis in government, Dr. Van Deusen suggested "certain attitudes which seem to me to have some of the elements of genuine love of country." These, he said, are:

: I share in the blame for what has been happening in Washington. Our government is not "they" but "we."

: I dare not give blind loyalty to

those in power, whether or not I helped to put them there.

: I owe my government continuing appraisal, keeping aware of trends and resisting those with which I do not agree.

: I must stand up for the things in which I believe: integrity in government, the responsible use of power, free speech, free press, freedom of religious faith.

: I must participate in the process of government: registering, voting, studying issues, communicating with legislators in state capitals and in Washington, stimulating constructive public sentiment, joining citizen groups whose aims I share.

: I must accept and respect the political system, try to improve it, and work within it for constructive ends.

: I must be true to my conscience, following it even when it puts me into conflict with accepted practice, for in that way God speaks to me and seeks to lead me.

: I must keep my faith in the ideals of my nation and seek to sharpen its insights and increase its obedience to those ideals.

: I must help my nation to play a responsible role in the world of nations, to assume leadership in the observance of human rights, and to engage in a persistent search for international understanding, justice, and peace.

In these and other ways, according to Dr. Van Deusen, American citizens "hammer out the true meaning of patriotism on the forge of political participation."

"For Christians the responsibility is even greater, for we acknowledge the sovereignty of God over the nations of the world, including our own," he added. "We pray for our nation, ask God's forgiveness for its mistakes and for our share in them, and offer ourselves as His channels—small by ourselves but large in the

aggregate—for the achievement of justice, reconciliation, and peace.”

Dr. Van Deusen expressed his views in an article written for **The Lutheran Witness**, monthly periodical of the Lutheran Church-Missouri Synod, and reprinted in **Focus**, semi-monthly publication of the LC/USA's Office of Public Affairs.

WATERLOO'S NEW NAME HONORS NOTED CANADIAN STATESMAN

Waterloo, Ont.—(LC)—Waterloo Lutheran University, which soon will become a provincially-assisted university, will be known as Wilfrid Laurier University.

The decision on the new name, a matter of study and speculation over many months, was decided upon at a meeting of the university's board of governors on June 12.

Wilfrid Laurier was the top choice of polls conducted among the public, students and alumni of the university.

The name honors a great Canadian statesman, the first French-Canadian prime minister, a man who believed in the multi-cultural nature of the country. It was his firm conviction that the 20th century belonged to Canada.

“While the university board is happy to pay tribute to one of the

(Continued on page 14)

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

Second-class postage
paid at Minneapolis, Minn.

Directory of the Association of Free Lutheran Congregations

OFFICERS

President

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

Vice-President

Rev. Kenneth L. Anderson
McVillie, N. Dak.

Secretary

Rev. Robert L. Lee
1033 S.W. Fifth St.
Valley City, N. Dak.

Business Administrator

CO-ORDINATING COMMITTEE

Chairman

Rev. Julius Hermunslie
832 W. Stanton Ave.
Fergus Falls, Minn.

Secretary

Mr. Sheldon Mortrud
715 S. Tindolph Ave.
Thief River Falls, Minn.

ASSOCIATION SCHOOLS BOARD OF TRUSTEES

President

Rev. E. J. Langness
858 N. Pine St.
Ishpeming, Mich.

Secretary

Rev. Leslie Galland
Spicer, Minn.

Dean of Free Lutheran Seminary

Rev. Amos O. Dyrud
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

Dean of the Bible School

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

WORLD MISSIONS

Chairman

Mr. Robert Knutson
McVillie, N. Dak.

Secretary

Mr. Roy Mohagen
Grafton, N. Dak.

HOME MISSIONS

Chairman

Rev. Herbert L. Franz
1301 Wilson Avenue
Cloquet, Minn.

Secretary

Mr. Eldor Sorkness
Sand Creek, Wis.

PUBLICATIONS AND PARISH EDUCATION

Chairman

Rev. Raynard Huglen
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

Secretary

Miss Eula Mae Swenson
1643 Elm St.
Fargo, N. Dak.

Executive Secretary

Miss Judith Wold
324 N. Arnold
Thief River Falls, Minn.

YOUTH BOARD

Chairman

Rev. Forrest Swenson
Box 161
Winger, Minn.

STEWARDSHIP

Chairman

Rev. Wendell Johnson
Dalton, Minn.

Secretary

Mr. Robert L. Dietsche
Sand Creek, Wis.

BOARD OF PENSIONS

President

Mr. Eldor Sorkness
Sand Creek, Wis.

Secretary

Rev. Jerome Nikunen
805 2nd St. N. E.
Roseau, Minn.

WOMEN'S MISSIONARY FEDERATION

President

Mrs. Melvin Walla
Box 6, May Lane
Edgewood Court
Fargo, N. Dak.

Secretary

Mrs. Amos Dyrud
4509 Jersey Avenue North
Minneapolis, Minn.

Treasurer

Mrs. J. C. Eletson
2130 East Superior St.
Duluth, Minn.

Executive Secretary

Miss Judith Wold
324 N. Arnold
Thief River Falls, Minn.

LUTHER LEAGUE FEDERATION

President

Rev. Kenneth Moland
Kenyon, Minn.

Secretary

Miss Linda Moan
3110 E. Medicine Lake Blvd.
Minneapolis.

Treasurer

Mr. Ralph Peterson
St. Michael, Minn.