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Vol. 5

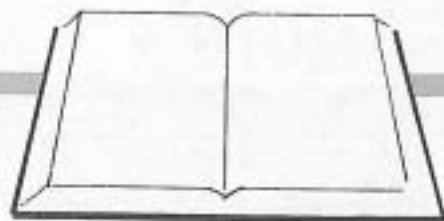
June 13, 1967

No. 12

LUTHERAN

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According to the Word

DAD'S IMPORTANT WORK

Dad, do you deserve the honor bestowed upon you today? Do the honors bestowed have "strings attached"? Yes, we must say that there are! There are strings attached from honor bestowed from wife and mother; there are strings attached from son and daughter; and more important, God expects certain results from Dad in placing him in such a position as head of the family... and God's direct representative to the family here on earth.

In one of Don Lonie's records, in answer to the question whether their home was spacious enough to boast of a "den," he said that his dad didn't need a den because he roared throughout the whole house! Of course, he was just joking. But how many children and wives will have just such memories of "God's representative to the family here on earth"!

With an honor, inevitably goes responsibility. Wife and children are prone to trust Dad's decisions; they like to believe and see his sacrifices for their better welfare! Wife and children like to be proud of Dad—the way he dresses, the way he carries on a conversation, the decisions he makes, how he gets along with people, how his attitude demands willing respect, etc. There's nothing as contradictory in character as a selfish and conceited dad! One who demands his own way in everything, simply because he is "the boss," and must have first his comfort and satisfaction guaranteed.

Surely God has much and more important work for Dad to do, and

according to his "office," there's generally little room for self-interest! I believe we could take literally Deuteronomy 10:12 as plain directives for dads:

"And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?"

Can we who are dads truthfully say we have kept even this one verse from God's Word? Can we truthfully say that we fear God and delight to walk in His statutes and willingly serve Him with a heart filled with gratitude and love? No, I'm sure we must confess that we have all too often gone our own ways, been concerned with our own wishes and desires, and sought to serve selfish goals.

When those overt expressions of Father's Day are made in our direction, may these words come to our minds and cause us to examine ourselves as to the worthiness of the honors being bestowed upon us! And may we be reminded that God's ear is always tuned to the wave-length of a sinner confessing his sins, as we are assured in I John 1:9.

Many of us who are dads will yet have the opportunity, by greeting cards or other possible expression, to say our thanks and appreciation to Father as he is still with us. But others, no doubt, have father in memory. We love to think of our parents as being with Christ (and us) in eternity, so if your father is a Christian, thank God daily for him and his witness and prayers for your welfare; and if

Father is not a Christian, be sure to remember him before the throne of grace that he may be saved before it is too late—that the family circle may be complete in eternity.

For those whose dads have departed from this life, I would like to quote a poem written by Mrs. Milton Tollefson, of Leonard, Minnesota, in memory of my wife's father, who went to his heavenly home five years ago this November.

MEMORIES OF DAD

I had a loving daddy
Who was kind to all he knew.
He loved his family dearly—
He served his neighbors, too.
He sacrificed a lot of things
So we could have the most;
His first concern was others;
He was a gracious host.
He loved God's house of worship,
And never missed a chance
To help along, in word or deed,
The service to enhance.
His voice one day was silenced,
God called him home above.
We thought the heartache was too
great
To lose the one we loved.
Our loss that day was heaven's
gain:
He shed all earthly care.
We'll meet someday in heaven!
His joy, we, too, will share.
If you still have your daddy,
Thank God for him in prayer.
You'll never know the heartache
Till you see his empty chair!

—Hubert F. DeBoer

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What is a Bible Camp?



Beautiful days in God's great out-of-doors.

The morning sun slanting through the trees to wipe the tear-drops from the grass.

An open Bible with youthful fingers turning the pages.

The voice of a man of God explaining the truth of God to the youth of today.

A simple prayer spoken in the fellowship of bowed heads.

The ripple of laughter, the sound of voices and the clinking clatter of crockery.

A place where we worship and study and work and play.

Happy hours of recreation spent with real friends.

Hiking over the hills and through the woods.

A dip of an oar and little whirlpools behind the boat.

The splashing of water and the shrieks of the timid.

The shouts of players when the bases are loaded.

Fellowship with leaders that deepens our understanding of Christ and His Gospel.

The challenge of God's call for full-time workers in the Church.

Lively discussions that help solve League problems and build better Leagues.

A quiet chat on the hillside that turns a life into a new path.

The swell of great hymns sung from the soul.

A co-operative search for the answers to the questions our souls are asking.

A pointed question aimed at the heart and answered in the presence of God.

The crackling bonfire accompanying the singing of "Living for Jesus."

The echo of taps reaching for the stars.

A heart "so full that a drop overfills it."

The peace of God that passes knowledge.

Home again with high resolve to follow Christ where'er He leads and to be better members of our church and Luther League.

—from *Luther League Handbook*



**ASSOCIATION
FAMILY BIBLE CAMP
LAKE GENEVA
ALEXANDRIA, MINNESOTA
AUG. 6-13, 1967
SPEAKERS**

Evening Evangelist
Reverend Herbert Franz
Youth Bible Teacher
Reverend Jay Erickson
Adult Bible Teacher
Reverend Richard Snipstead
Mission Hour Teacher
Reverend Arthur Olson

Sects

Dr. Iver Olson

For further information contact:
Rev. Arvid Hekanson, Faith, South Dakota

**PICKEREL LAKE
BIBLE CAMP**

GRENVILLE, SOUTH DAKOTA
JUNE 26-JULY 2, 1967

SPEAKERS

Dr. Iver Olson

Reverend Kenneth L. Anderson

Location: East side of Pickerel Lake,
14 miles northeast of Waubay

Contact: Rev. Baynard Huglen, Roslyn, South Dakota

**GRACE LAKE
BIBLE CAMP**

BEMIDJI, MINNESOTA

SENIOR: JULY 17-23, 1967

JUNIOR: JULY 23-28, 1967

SENIOR SPEAKERS

JUNIOR SPEAKERS

Mrs. Esther Farrier **Reverend Sterling Johnson**
Pastor Gene Sundby **Reverend John P. Strand**

Contact: Rev. Hubert DeBoer, Fosston, Minnesota

**CLOQUET
BIBLE CAMP
CLOQUET, MINNESOTA
JULY 31-AUG. 6, 1967**

SPEAKERS

Pastor Leslie Lurvey **Missionary**
Toronto, Canada (Family Bible Camp)

Contact: Rev. Herbert Franz, Cloquet, Minnesota

**GALILEE LUTHERAN
BIBLE CAMP
LAKE BRONSON, MINNESOTA
JUNE 19-25, 1967**

SPEAKERS

Evangelist Sterling Johnson
Reverend Hubert DeBoer

Contact: Pastor Gene Sundby, Newfolden, Minnesota

**NORTHERN MICHIGAN
FREE LUTHERAN BIBLE CAMP
(Camp Shaw)**

CHATHAM, MICHIGAN
JULY 9-12, 1967

SPEAKERS

Reverend Herbert Franz
Reverend Albert Hautamaki
Pastor Otto Saukerson

Contact: Fred Waimanen, Chatham, Michigan

**SHEYENNE VALLEY BIBLE CAMP
EVANGELICAL LUTHERAN
CHURCH CAMP**

COOPERSTOWN, NORTH DAKOTA
JULY 30-AUG. 4, 1967

SPEAKER

Reverend Harold Schafer

Contact: Rev. E. J. Songness, McVillie, North Dakota

**STILLWATER
LUTHERAN FAMILY
BIBLE CAMP
STRYKER, MONTANA
JULY 20-23, 1967**

SPEAKER

Pastor Harry C. Molstre

Contact: Pastor Karl Shindler, Three Mile Drive
Kalispell, Montana

For further information concerning any of these camps, write the contact person for the camp or the Association of Free Lutheran Congregations, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55428.



Edited by Mrs. David C. Hanson

A Book Review on

WHO'S WHO IN YOU

by A. W. Knock

Who's Who in You is a short study on the conflict in the Christian between the old and new natures. It is written especially to young Christians and the author, A. W. Knock, provides a very accurate picture of struggles which most Christians have undergone.

The old nature is that which pulls man away from God; it is that which man is naturally by birth. It consists of his original nature, his condition, his attitude, his conduct, and his work. The old nature is the flesh ruling. All men are beset by it; it is what damns a man.

The old nature, oddly enough, cannot be saved. It cannot be made good, it cannot be improved in any way, it cannot be eradicated. Outwardly, it may seem to be improved sometimes, but inward examination will show that it is still desperately wicked. The old nature cannot be completely removed from a person in this life. No one can become entirely free from sin.

The old nature is not spiritual; it abhors God and cannot serve Him or please Him in any way. It is completely hostile to God . . . without hope.

A complete contrast is the new nature. This new nature has been mistaken by some. It is not a reformation of the old nature, nor a transformation of the old. It is not reached by an evolutionary process of the old nature. It is, rather, a completely new creation. It is a new birth from God in the heart of man. It is accomplished in the washing of water with the Word, or in baptism. It is renewed and kept alive by the Word and prayer. It is really an imparting of the life of Christ, who conquered sin and death and the power of the devil, to the heart of man. It is the indwelling of the Holy Spirit. The Spirit comes to live within, making the believers "sons of God." All believers have the new nature of Christ implanted within them.

When the new nature comes to live in a man, it must co-exist with the old nature. These two forces

are in opposition all the time in a believer's life, so that he must be aware that the Bible tells him to put off the old nature and put on the new. He must starve the old, sinful nature, and feed the new nature, seeking to stimulate its growth.

Victory is available to the believer—yes, it is even assured him. But victory does not mean sinless perfection, eradication of the old nature. Victory is not attained by careless unconcern or by struggling with self. Christ must win the victory, and only He can provide victory for each believer. Christ has conquered all that which causes man to sin, and He imparts victory to the believer because of his position in Christ. Victory is available to the believer by a yielding of his will to divine will, by a recognition of Christ as a powerful ruler in the life of the believer.

God's child must be willing to have victory. He must confess that in himself he is nothing, his case is hopeless. He must consider his old passions dead. He must allow Christ to deal with the old nature from day to day. He must consider himself "dead to sin and alive to God in Christ Jesus." When Christ is allowed to rule in the life of a Christian, His life replaces the old life of defeat. This brings about new attitudes toward sin, God, self, the world, etc.

Young people have sometimes been led astray by well meaning persons who have assured them that since they have been baptized and confirmed they surely are Christians. Pastor Knock presents an outline of the steps which a person takes from his baptism until he reaches a conscious realization of living a Christian life.

Most children of God have been brought to Him in baptism. In this process of regeneration the new birth is realized. Nurture of the new life is the next important step until the time when the individual awakens to a realization of what sin is; and later, what sin, as a condition of the heart, is. From this time on a conscious struggle between the old and new natures takes place. The process is necessary if a child is to grow up in the faith and have assurance of his salvation. The Christian has come to a place of peace with God through Jesus Christ. He has made baptism his own.

The carnal man is a Christian but he is a babe in Christ, who lives only on spiritual milk. He is unable to be of help to himself or anyone else, for he allows his own fleshly desires to reign and his spiritual gifts are wasted. Though he is a Christian, he is scarcely distinguished from the world, and lives on the brink of losing his salvation.

The spiritual man is really living for Christ. He lives in the Spirit's guidance, and in daily repentance and renewal of faith. The "I" in the spiritual man rejects the call of the old nature, allowing Christ to control. He is reckoned by God as being in Christ "righteous, holy, good, and sanctified." He is sealed by the Spirit, and building on the true and firm foun-

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I HAVE A QUESTION

Was it possible in the Old Testament for people to be saved without circumcision? If so, or if not, how completely can the parallel between circumcision and baptism be drawn?

Perhaps one should let the Old Testament scholars from the time of the New Testament Church answer the question themselves—and we should remember that these were such as had become Christians. In Acts 15:1 they said, "Unless you are circumcised after the manner of Moses you cannot be saved."

Several facts should be held in mind. The Old Testament times were half over before God established the covenant with Abraham of which circumcision was the sign. This covenant with its sign was not retroactive so that it would or could have applied to Noah or Abel. The Jews themselves did not always have as clear an idea of the meaning of circumcision as the theologians of Acts 15 had. Circumcision was sometimes neglected, as was the case even with Moses; he was sternly reprov'd for his negligence, Ex. 4:24. The word "saved" was not used with the same meaning in the O.T. as in the N.T. But the full and ripened meaning of circumcision can be held to have been adequately expressed by the men who came from Judea up to Antioch to make a slight correction to the teaching and practice of Paul among the Gentiles. They had become Christians, and had no intention of rejecting the teachings of Christ and of Paul; but they wanted to retain the honored practice of the Old Testament. They were also so well oriented in the N.T. views that

they used the word "saved" to express what was the meaning with the O.T. rite. It was a factor in salvation. What these learned men did not know clearly was that the old was past now, and the new had begun.

Scripture nowhere states that the absence of either circumcision or baptism condemns. But we do not dare to build a doctrine on what the Bible does not say about it. Rather, we build on positive statements like, "He that believes and is baptized shall be saved; but he who does not believe [including the statement of the previous clause] will be condemned" (Mark 16:16).

The parallelism continues.

Explain Hebrews 10:26: "For if we sin deliberately after receiving knowledge of the truth, there no longer remains a sacrifice for sins."

The Book of Hebrews is one in which the writer shows how many of the O.T. predictions and practices find their fulfillment in Christ and the Christian Church. The specific reference here is to Numbers 15:30, 31. In this chapter Moses is describing the sacrifices that were to be made for the various sins that people became guilty of. Then he states that if a person sins with a high hand, despises the Lord and turns his back upon the Commandment, there is no sacrifice suited for him. He shall be utterly cut off.

But Hebrews 10:26 also makes us think of Hebrews 6:4-6 and Matthew 12:31, the unpardonable sin and blasphemy against the Holy Spirit. Now it becomes difficult to answer. It is clear that Scripture here is not speaking of sins which Christians fall into from time to

time. Rather it is a persistent, willful and continued turning against God after one has been born again and has lived intimately with God for some time. Both Peter and Judas fell, and sinned grievously against Jesus; one was forgiven, but the other was not. Could Judas have been forgiven, too? It is not for us to answer.

Perhaps it can be said that very few persons who really have come to know God ever fall away. And is it not a matter of observation that very few of those who do ever come back to Him again? Nothing has changed in God, but something has snapped in the lives of these people. If they were to come back to God in repentance, God would surely forgive. But they do not want God any more. They have become hardened to Him; they neither feel sinful nor desire forgiveness any more. Not even the Holy Spirit can reach them.

Any person who worries over the possibility of his having committed the unpardonable sin, has not done so. It is the Holy Spirit who convicts of sin, and He has not left you. Be of good cheer; there is hope for you. Simply ask God to forgive you for failing to trust Him as you should, and God will surely forgive you. You do not even have to add "If it be Thy will" this time, for there is nothing God would rather do than to forgive all who come to Him.

STILLWATER LUTHERAN RECEIVES NEW MEMBERS

At the morning service on May 21 the Stillwater Lutheran Church, Kalispell, Mont., received twenty-one members into the congregation. Fourteen of these had been attending a weekly membership class since February 9. Four in the class received baptism.

Following the reception service the congregation served a dinner in the church parlors, at which new members were guests.

—Corr.



Luther League Activities

Edited by Jane Thompson

JoAnn Broden, Registrar at Lutheran Brethren Schools, Fergus Falls, writes of the opportunities and disadvantages of working in a Christian atmosphere. JoAnn is a member of Maple Bay Lutheran Church, Mentor, Minn.

Many times I have asked myself the question, why am I here? I can remember times when I told myself the last thing I wanted to do was be a Christian. That meant, when I had done everything else and my life was almost over then I would surrender my life to Him. But the Lord spoke to my heart in many different ways while I was still in high school. He placed within my mind a real desire to go to Bible school. I had thought about college, but there just wasn't any particular field that I was interested in, so I decided I'd go to one year of Bible school—maybe college after that.

The summer after my first year of Bible, I had a chance to teach two weeks of Vacation Bible School and counsel at two Bible camps for a total of three weeks. This was really a challenge for me. I had an honest opportunity to use what I had been studying all year, and yet I felt I must learn more.

I had, as I mentioned, planned to go to Bible school only one year,

but after working with young people for five weeks I began battling the question around in my mind, "Should I go another year?"

One Sunday afternoon I felt the Lord had given me His answer. The superintendent from the campus church called me and asked if I would teach the twelfth grade Sunday school class. I accepted, but often wondered if I was adequately prepared to fill it.

I accepted the job as Registrar in the main office of Lutheran Brethren Schools after graduation in June, 1966. This year I am teaching the tenth and eleventh grade girls in Sunday school. This is very challenging and often very rewarding.

Working at Lutheran Brethren Schools in a Christian atmosphere has many advantages. I have a constant opportunity to hear God's Word, either during the chapel services held every day or occasionally when a classroom door is left open I can hear the lecture. One of the greatest advantages, or feelings of satisfaction that I get from my work is the fact that by doing my job others are able to study God's Word, to grow in Christ, to mature spiritually. Even though my job may seem very routine at times, it is exciting to see students take a real stand for

Christ, some planning for the ministry, others for teaching or nursing.

There are, however, limitations to working at a Bible school in a Christian atmosphere. One limitation is that it is difficult to meet other young people, people not connected with my work or Lutheran Brethren Schools, or Bethel Lutheran Church. It is easy to get so busy with my work, my other responsibilities, that I just don't meet many new people.

Another limitation or perhaps disadvantage in working in a Christian atmosphere is that my faith is seldom tested. It is often simply taken for granted by those around me and, unfortunately, by myself.

My Sunday school class has been very important to me in that it keeps me thinking and studying. Studying God's Word is very much like studying anything else; it is hard work. Unless I force myself to reread textbooks and study notes, all that I have studied is so easily forgotten.

One of the most enjoyable parts of going off to school was moving into an apartment. It was so exciting to move in and make it home. There are many adjustments that have to be made and new responsibilities to share. Very often it is the little things that seem the most difficult and become the most irritating, such as shaking the rugs or carrying out the garbage. If there is real unity in the apartment, living together can be a very exciting experience.

Finding time to be alone is often difficult in apartment living. This time alone is very important. It's a time to think, to study God's Word personally, and time to pray.

I truly enjoyed my two years of Bible school. I would recommend that if a young person is uncertain about what the Lord would have him or her go into, one or

Kalispell, Montana in 1967

[Continued from page 5]

dation, Jesus Christ. He has spiritual discernment and victory in Christ. His is the everlasting hope of life in heaven with Christ.

Who's Who in You is written in such a way

that it cannot help but speak to the innermost heart of a Christian. This is one book which I would not hesitate to recommend to anyone who is a Christian or who is seeking salvation. It will be a great blessing to anyone who reads it.

Joseph Miller Binford, N. Dak.

two years of Bible school be considered as a stepping stone for the future. One need not be planning foreign mission work, social work, or the full-time ministry to go to Bible school. I honestly feel that Bible training can be influential in any field of work.

JoAnn Broden
Fertile, Minn.

LUTHER LEAGUERS—WE WELCOME YOU TO KALISPELL!

The calendar tells me that at the time of this writing we have two months left until the National Luther League Convention.

Eighteen of us from Kalispell returned recently, having attended the Spring Rally of the West Coast District Luther League in the Calvary Lutheran Church, Everett, Washington. The young people on the coast, as well as others who plan on making the trip to Kalispell in August, are enthused about convention news and had many questions to ask. We look forward to a splendid Convention turnout from the Ferndale, Everett, Kirkland and Astoria parishes.

And you young people who are living east of the Rockies have, of course, been making convention preparations for some time, both because yours will be a venture some distance from home and because you need to make plans in financing the trip. Neither one of these will be too difficult when you plan ahead.

The Convention has been promised the services of a restaurant seating 350 people and food at convention rates. Our city has lodging accommodations for about fifteen hundred people. However, lodging arrangements have not been completed, for we want to secure the most adequate and reasonable quarters available.

Greater Kalispell has a population of about 16,000 and is located in the heart of the Flathead Valley. Ten miles south of town the Flathead Lake begins, which is nearly forty miles long. Here come people from all over the United States, as the license plates bear witness. Our frontroom window is like a frame around a picture as we view the high hills and the mountains, including the towering peaks in the Glacier National Park.

This area is a paradise for fishermen, hunters and skiers. The Big Mountain area lures people in from long distances, and the ski lifts are used for sightseers who can drink in the beauty of the lakes, forests, and farmlands below.

But Montana is a cold country, people say. Yes, Montana is cold, but Kalispell, nestled between the hills and the mountains, had a low of four above last winter, and the summers are moderately warm.

Many of you are contemplating a vacation trip this summer. Why not take in the Convention, then spend the rest of your time in this vacation wonderland which is the third largest tourist center in the United States? If you decide to come we can secure parking for your trailer house or camper.

"Kalispell in '67." We welcome you!

Pastor Karl Stendal
Three Mile Drive
Kalispell, Montana 59901

FOSSTON CHURCH OFFERS NOTES

Some people worship in churches, homes, town halls, or schools, but the members of Calvary Lutheran, Fosston, Minn., meet in a basement.

\$12,000 are needed to pay for this basement unit. In order to do

this the members have decided to sell 120 notes of \$100 each, according to Pastor Hubert DeBoer.

"It is an excellent investment," according to Mr. Oliver A. Landsverk, chairman of the building committee. "These notes will pay the interest of 5½% and 6½% to mature over a period of 12 years," depending on the year of maturity.

"We are not asking for charity or for donations," said Pastor DeBoer. "This is purely a business proposition."

If you are interested in investing your savings in this cause, please write to Mr. Oliver A. Landsverk, Fosston, Minn., for further information.

STILLWATER LUTHERAN FAMILY BIBLE CAMP

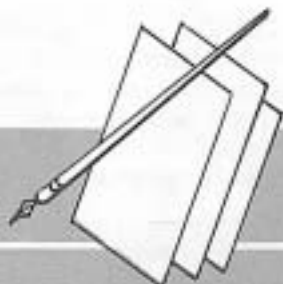
The Stillwater Lutheran Free Church of Kalispell, Montana, will sponsor its second annual family Bible camp, July 20-23.

Again the camp will be held at Dickey Lake, which is on Highway 93 between Stryker and Fortine, or about 50 miles northwest of Kalispell.

An ideal place for a family camp, Dickey Lake has an excellent beach for small children, as well as swimming and diving for those older. Nestled between the pines and under the mountains, the camp offers a quiet and serene spot for those who wish to combine camping with vacation. Trailers and campers may be parked on the camp grounds at no cost except the regular registration fee charged campers who stay in the dorms. Electric power is furnished free of charge.

Camp costs are as follows: infants, no charge; 3-12, \$5.00; 13-17, \$7.50; 18 and older, \$10.00. These charges include registration, board and room, as well as insurance while en route to camp, during

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EDITORIALS

THAT TIME AGAIN

The calendar tells us that it is that time again, the time for Bible camps. How fortunate it was that the Lutheran Church got into the camping movement when she did. No doubt there were those who balked at the idea of having such camps for the youth, but those with the forward vision won out. And now that another summer is here, there is this great opportunity for helping our young people to face the spiritual issues of life.

Every once in a while we hear those statistics quoted which tell us how large a percentage of the world's population will be under 25 by 1970 and in other years after that. That is something to pay attention to, isn't it? Not that everything will thereby be turned over to young people and everyone over 30 or 40 will be considered semi-retired.

But the fact is, there are many children and young people today and they will make up an increasing percentage of the world's people each year. And we believe, do we not, that the age of youth is the decision time of life? Therefore, everything evangelical churches can do to help young people to face and heed the call and challenge of Christ is terribly important. Bible camps play a strategic part in this task.

Generally speaking, Association camps have stayed pretty much in the traditional pattern, that is, emphasizing teaching and preaching as central in the program. Recreational programs tend to be modest and there is little of the counselor-camper organization. Pastors have tended to maintain a very close contact with the complete operation of the camp. We are not criticizing this set-up. We aren't convinced that those who have innovated a great deal have accomplished anything more of lasting spiritual value. In certain instances something seems to have been lost.

On the other hand, there could be merit in evaluating procedures and practices to determine how effective our Bible camp work is. No two camps, even among us, have exactly the same schedule or the same approach to all details so every camp must conduct its own survey.

Certain it is that more of our high school youth ought to be coming to our camps. (What does the

absence of so many say to us?) It is wonderful to have junior high age young people coming in goodly numbers, but what if those beyond confirmation age could spend a week apart? And this is why we should all do what we can to get our Luther Leaguers who are 16 and older to attend our local camps, Family Camp and the Luther League Federation convention in Kalispell in August. Of the latter we hope to speak more later.

God bless the 1967 season for evangelical Lutheran Bible camping.

WHAT DOCTRINE IS THIS?

We wrote last time about the confusion that is created when a Lutheran church body boasts of championing purity of doctrine and the inerrancy of the Bible and yet gives great honor to a brewery executive ("Sodom and Gomorrah?" May 30). In our book the two don't hang together.

Here is another example of shoddy thinking that occurs among Lutheran people in America today. The following quotation is taken from a book recommended as a gift for young people at confirmation. "It is a pity that many Christians are much like the people of the world. If you go into their houses, you can scarcely tell the difference. The pictures and the magazines are like those of the people of the world. When you hear them talk, they often use the same foul language, and they curse like the people of the world. You find some of them with the world in the same places of entertainment, even though the entertainment may be sinful; you find them dishonest in business; and often on Sunday mornings you find them in bed instead of in church. That is all wrong. Wherever the Christian goes, he should live so that Christ is glorified in his life. That is what God expects of you, and that is what you promised."

This statement is terribly misleading. It seems to deny the possibility of falling from grace, something which would be absolutely contrary to Scripture.

We can all agree that the New Testament speaks of "carnal" Christianity, Christianity lived at the lowest level. Paul's letters to the Corinthians had among their first readers many such. And only the Lord knows the exact moment when fellowship with Him is broken. But broken it can be. Note these references from the Bible: "Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons" (1 Tim. 1:4); "Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience" (Heb. 4:11; see also v. 1). "But I [Paul] pommel my body and subdue it, lest after preaching to others I myself should be disqualified" (1 Cor. 10:27).

Is not the parable of the ten virgins which Jesus told a story illustrating the truth that some Christians

will lose out? The same goes for the wedding guest who was thrown out, for he had not on the wedding garment (Matt. 22).

How some of the conditions listed in the book quotation could exist in a life and it could still be called Christian is difficult to imagine. This does point up a great difference which exists among Lutherans today. Where some of us feel compelled to call people out of spiritual death even though they are church members in good standing, others seem to find candidates for the saving Gospel only among the unaffiliated. This is a sorry and tragic mistake.

How much confidence do you have in the Christian testimony of someone who uses foul language and curses? Or in one who is dishonest in business, or who frequents sinful entertainment? Didn't Jesus say, "If you love me, keep my commandments"? and He certainly stood behind the Ten that His Father gave, too.

Our writer didn't say so, but we suspect that he would go on to state that if the carnal persons he described attended the Lord's Supper at least once a year they would receive a touch of grace which

would somehow keep the Christian life alive. That idea finds no support in Scripture. It is a convenient idea, but it is wrong. God, who looks at the heart and not the outward appearance, is not fooled by participation in a religious ritual, ordained as the act may be by Himself. But a contrite and humble spirit He will not despise.

Let us never be afraid to admit that those once saved may be lost. That is much more honest than intimating that only the foulest scoundrel eventually loses out.

Nor would we give the impression that those who profess the faith and avoid some of the excesses our writer suggests have thereby whereof to boast and never have any faults. No, rather, they continually testify to the Lord's mercy toward them and how they need His grace each day. And they stumble now and then but are bitterly sorry each time. They have new life and cannot be described in terms given by the author of the book in question.

To conclude, what is sometimes considered poor Christianity may be no Christianity at all.

FALSE TEACHERS AND FALSE PROPHETS

Mrs. Francis Drown, Roseau, Minn.

"But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies even denying the Lord that bought them, and bring upon themselves swift destruction" (II Pet. 2:1).

The Episcopal Bishop James A. Pike addressed a section of the division of Christian Education of the National Council of Churches Feb. 13, 1967, in Dallas, Texas.

I will quote the words of Bishop Pike from the *Dallas Times-Herald*.

"The kingdom of God will not arrive fullblown on judgment day. If the kingdom of God is to come, we've got to make it," he said.

Then he added that he viewed the idea of an omnipotent God as "going too far." He asked, "How is it that many things are in such a mess?"

"Intelligence and wisdom come through confronting the truth, not by blind faith," he said. Another quote: "Church authority is gone. If it is in Rome, then it's even true in the Protestant churches. The day

is over when people will automatically accept what the church says as the gospel truth. Unless a factual, practical basis for truth is provided, people won't pay any attention."

He then discussed life after death.

"If there is an ongoing life, then everybody already possesses it, and if there is—it's for everybody or nobody."

He stated he could not accept the old picture of hell and heaven, "Impossible." He speculated that people who would qualify for eternal bliss wouldn't be happy; they'd be concerned about those who weren't there, condemned forever to eternal torment. The first thing you know they'd be staging protest demonstrations before the throne of grace. Then they'd be going to hell on rescue raids.

Bishop Pike said, "Jesus couldn't stand it in heaven. He'd have to go to hell." (End of quotes.)

I would say this is extreme blasphemy against God and His Word. When we read Luke 16:19-31 we are convinced there is a heaven and a hell. In verse 26 we read, "And beside all this, between us and you there is a great gulf fixed: so that

they which would pass from hence to you cannot, neither can they pass to us, that would come from thence." Unless we are born again we will not see the kingdom of God, John 3:3. And there will be no protest demonstrations. "For, behold I create new heavens and a new earth: and the former shall not be remembered nor come into mind" (Isa. 65:17).

As long as we have sin in the world, it will be a mess. If we all were born-again Christians, and believed the Word and were obedient to God in every way, there would be no mess.

I believe if one sin were greater than another in the sight of God, the sin of unbelief and disobedience would be the greater sins.

I have no right to condemn Bishop Pike. He has done so himself already. Matthew 12:37: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

I have not written this article to criticize Bishop Pike, but to criticize what the man has said.

There are many like him in the religious world today. It behooves

(Continued on page 14)

weakness, and in fear, and in much trembling." This is the secret of strength in all Gospel preaching. He was conscious of his own limitation and weakness and his utter dependence on God. Read II Corinthians 12: 9 and 4:7.

God does not entrust His power to anyone else. So few have this consciousness today, that's why we have so much powerless preaching.

So great was Paul's sense of weakness and fear, and so profound his lack of trust in himself that he actually trembled. But in this condition he proclaimed the Gospel, and his preaching was in demonstration of the Spirit and of power.

Our business and the business of the church is to proclaim the truth, and it is the work of the Holy Spirit to demonstrate, to bring powerful conviction of sin and grace.

It is the message that gives the church the right perspective. In I Timothy 3:15-16, Paul is calling the church the pillar and ground of the truth. The sole business of the church is to hold up the truth. Lift it high so everybody can see and hear it. Satan with his gang is working overtime to hold it down, suppress, hide the truth (Rom. 1: 18; II Cor. 4: 3-4). There is keen competition here. Discuss

If a church has lost its message, is turned from the truth to fables, then it is no more a church. All there is left is a church building and a social club.

Surely we are living in the time of the great "falling away." It behooves us as never before to be alert, to be sober, watching and praying. And without fear and favor preach the Word: be instant in season, and out of season—reprove—rebuke—exhort. Read II Timothy 4:1-4.



LESSON VII

JULY

Read I Corinthians 2:1-5.

In our last month's lesson we discussed quite extensively why God employed a method in His calling and election that was so entirely different from that of the world.

Not many wise, not many mighty, not many noble are called. But God has chosen the foolish, the weak, the base, the despised, those who are nothing. We mentioned three reasons for this.

1. That no flesh should glory in his presence (vs. 29).
2. That we might have all in Christ and nothing in ourselves (vs. 30).
3. That the Lord might get all the glory (vs. 31, Galatians 6:14).

This truth is illustrated and demonstrated through the Apostle's own life. You will notice in these verses that he used the personal pronoun

"T" four times and the possessive pronoun "my" twice. In his mind there were two matters of importance, the CHURCH'S MESSAGE, and the METHOD by which that message should be made known. These are the two things illustrated here in a most interesting and striking way.

First, then, the Christian message. I did not come with excellency of speech or worldly wisdom, but I declared unto you the TESTIMONY OF GOD in simple words (vs. 1). In verse 7, he calls the Christian message the MYSTERY OF GOD.

Sometimes a person is called on to testify in court—to bear witness in a case, and what he says is written down in the court's record as his testimony.

Has God testified?

Has God been on the witness stand?

In what record do we find his testimony?

John speaks out pretty clearly about that in his first epistle.

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.

"He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that you have eternal life" (I John 5:9-13b).

This is God's testimony about His Son and about what He has given

us in His Son. Isn't it good that we can go to the record—there we find out that "in every thing we are enriched by him" (1:5). We find out that we have eternal life when we have His Son. You better take inventory of what you have. You may have religious training like Nicodemus, or knowledge of the Scriptures like the scribes, but that is not the same as to have Him. And thank God, you may know that you have Him. These things are written that we might know. The nominal Christian says: "I hope so." The born-again Christian says: "I know." What do you say? Discuss how you may know.

Paul said, "I was determined not to know anything among you, save Jesus Christ and him crucified." He had an extensive knowledge of these things that would have tickled the ears of the Greek philosophers and worldly-wise, but he was determined not to satisfy their fancy, but rather preach the Gospel, which they looked upon as sheer foolishness.

After all, that was their greatest need whether they realized it or not. He did not give them what they wanted but what they needed. Many pastors today give their people what they want and not what they need. He did not employ excellency of speech or enticing words of man's wisdom, but in simplicity and humbleness of mind, he proclaimed the glorious Gospel of the cross. That was his method. Is this the only right method?

He mentions two reasons for this: (1) Lest the cross of Christ should be made of none effect (1:17). (2) That your faith should not stand in the wisdom of men, but in the power of God (vs. 5).

Now listen to Paul's testimony about himself. "I was with you in

SIN AND FORGIVENESS IN THE MODERN WORLD

by Pastor Marius Haakenstad,
Thief River Falls, Minn.

Part I

In the magazine *Christianity Today* for March 3, 1967, there is an article "Sin and Forgiveness in the Modern World." I think this article is exceptionally good and very pertinent for our day and age. I would like to use excerpts from this article and also to paraphrase, together with my own comments and views. The author of this article is Herman Sasse.

The author is comparing or stating the contrast between the spiritual and moral condition of the two reformations. The one is the Protestant Reformation of which Luther was the central figure, the other was a later awakening in Germany of which Clouse Harms was the leader, and the time during and after the American revolution, to the spiritual and moral conditions of the modern world and the modern church. The reformations came out of the dark Middle Ages and it was a spiritual awakening that continued into the American revolution and up to our modern time.

There have also been many revolutions down through the centuries. While the revolutions of the fifteenth and sixteenth centuries and the French, German, and Russian of later times were secular and destructive against the Christian world, the American revolution and the time that followed maintained

"the recognition of standards and principles that are not made by man but are given to him. On this recognition of standards, norms and orders not made by men rests human life. It is the basis of all lasting communities and all lasting human institutions: family, nation, authority of law, legislative and judiciary."

"But, it was the privilege of modern mankind—or, more accurately, of the modern, western, 'Christian' world—to deny and to destroy these basic concepts of human life and thought. There has been an amazing progress on the proud road of modern enlightenment. We no longer need forgiveness of sin, for we have made the deeply reassuring discovery that there is no such thing as 'sin.' If we feel that not all is well with our inner man we see the psychiatrist. There are wonderful tranquilizers to calm what a less educated age used to call a bad conscience. Drugs have become our means of grace (if the reader will kindly forgive this relapse into the mythological language of the past Christian era). For grace is not needed where there is no sin."

"The crimes that fill our newspaper and are highly cherished for their 'news value' are not 'sin.' They are an expression of mental and social disorder. Our prisons, crowded with victims of such disorder, should be transformed into mental hospitals and schools for social adjustment. For where there

is no sin, no guilt, there punishment has lost its meaning."

"Furthermore, sexual morality, which at all times has been the surest indicator of the moral standards of a civilization, has in America as well as in Western Europe sunk far below the level of Russia and Red China to that of the Greek (see Rom. 1:24ff.) and Roman (read the Latin Fathers) civilizations in their stage of complete disintegration. This is not the subjective impression of a few malcontent churchmen, reactionary politicians, and romantic *laudatores temporis acti* (those who praise past times); it is the substantiated verdict of well-informed sociologists, historians, jurists, economists and medical scholars, men with a world-wide outlook and experience in all countries of the world."

If the above descriptions are true, and as we listen to the news and watch the television programs, I do not think there need to be any doubt as to the deplorable conditions that exist in our nation and in the world. We can hardly turn on television without drinking, killing, sex, etc., meeting us. We would not need to have a television; however, that would not help the situation any. Television gives us a panoramic view of what goes on in America and in the world. I was shocked the other night when they showed how the homosexuals demonstrated before the White House demanding the right to practice

their lust. There is cry for freedom, a freedom to sin. Heterosexuality is legitimate and good if practiced in accordance with God's plan and purpose, namely, to replenish the earth. But as it is practiced in this enlightened, sophisticated, lustful modern time, brazen and unscrupulous, it is a deplorable SIN. Homosexuality IS SIN, period. Both of them are used to satisfy the flesh; so, in the final analysis the real sin is: the lust of the flesh, the lust of the eyes and the pride (vain glory) of life (I John 2:15-17; Matt. 5:27, 28).

The burden of the editorial in *The Lutheran Ambassador*, February 21, 1967, is immorality and alcoholism. We agree with the editor wholeheartedly and are glad that he had the courage to express his opinion as to the wrong emphasis and these evils; however, we feel it should be more denouncing of the motivating, actual and real causes. The American society is becoming saturated with poison of corruptive and deplorable practices. This is being tolerated, accepted and even defended in word and action by Christians. The sickness must be diagnosed, and the poison come out before the wound will heal. We must, therefore, know that there is a sick American society and even a sick church. We must also know the poison that causes the sickness; therefore, it is pertinent that the people, especially the youth and also children, be enlightened because they may be more involved than we realize. Fashion is full of sex and lust and thus temptation. It is a great danger to become enslaved to it. It is commendable to appear and dress in the home, in public, on the street and on the beach neat and respectable. But, we must say, much of the appearance and dressing is anything but neat and respectable. In our American decaying society we need to be a restraining (salt) instead of an inducing power. We are concerned about the symptoms, the sickness or the outward evidences and rightly so. But we must be

much, much more concerned about the poison—namely, lust, vanity, ego, self, etc., in ourselves and in others which causes the symptoms. These poisons are SINS and must be dealt with.

The paramount symptoms that cause this corruptible condition in the world today are what the author brings out—namely, the denial and destruction of the basic concepts of human life and thought. These concepts are the eternal laws given to man. It is the abolition of these laws that destroyed the consciousness of sin and the understanding of forgiveness, even in the Christian Church. The laws were given so they may become our escort to Christ (Gal. 3:24). Then the consciousness of sin and forgiveness is destroyed and lost, then man is on his own. "They walk in their own counsel and in the stubbornness of their evil hearts... the heart is deceitful above all things, it is exceedingly corrupt, who can know it?" (Jer. 17:9; Matt. 19:17; Rom. 3:10-19; 8:14-25). This that people are good can be a dangerous doctrine because sin will not be sin and thus there is no need for repentance and forgiveness. People can be deceived. A person can, in the eyes of men, be of best character, live a clean-cut life and not be involved in any questionable activity and yet be lost.

We may say that another symptom is false doctrine such as neo-orthodoxy and modernism. This is certainly true; however, what about the attitude and even the teaching that man, people, are good? In a moral sense that can be said about the greater majority of the people. But this can be applied to the world only and not to the Christian Church or the Kingdom of God (Jer. 17:9; Matt. 19:17; Rom. 3:10-19; 8:14-25). This that people are good can be a dangerous doctrine because sin will not be sin and thus there is no need for repentance and forgiveness. People can be deceived. A person can, in the eyes of men, be of best character, live a clean-cut life and not be involved in any questionable activity and yet be lost.

There will be only redeemed sinners in heaven (Matt. 22:11-14). Paul said, "O wretched man that I am." He did not say, "O wretched man that I was" (Rom. 7:24). Again Paul said, "Christ Jesus came into the world to save sinners; of

whom I am chief." He did not say, "Of whom I was chief." John said, "If we say that we have no sin, we deceive ourselves and the truth is not in us." John did not say, "have had no sin" nor "truth was not in us" (I John 1:8). Both Paul and John testified to the fact that they were sinners saved by grace. They both used the present tense.

"The Egyptian cult of Isis and Osiris with its promise of eternal life had such a power over the souls that the name Isidor has for centuries remained popular even in the Christian world. If the fight against alcohol and racial segregation is a mark of true religion, then Islam must be regarded as superior to Christianity."

[To be continued]

(Permission to quote from Dr. Hermann Sasse's article granted to the writer by *Christianity Today*.)

DR. OLSON TO EDIT THE LUTHERAN AMBASSADOR IN EDITOR'S ABSENCE

Dr. Iver Olson, Minneapolis, Minn., acting dean of Free Lutheran Seminary, has been named to serve as editor of *The Lutheran Ambassador* while the regular editor, Rev. Raynard Huglen, is on a ten-week leave of absence this summer. During that time Pastor Huglen will make a trip to Europe.

The first issue which Dr. Olson will prepare will be that of August 22.

False Teachers and False Prophets

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us not to believe and follow such teachings.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3-4).

CHURCH-WORLD NEWS

NEW SWEDISH PRIMATE HOPES TO "MAKE CHURCH MORE POPULAR"

Stockholm (LFW)—The newly designated Archbishop of Uppsala and Primate of the Lutheran Church of Sweden said in his first public statement that he intended to follow the program of his predecessor.

Bishop Ruben Josefson of Harnosand, who will succeed Archbishop Gunnar A. Hultgren when the latter retires next Oct. 1, set as a special task an effort to "make the church more popular" and to ease tensions between different factions.

Recent years have seen sharp controversy in the church on such questions as the ordination of women and other differences between "high" and "low" church groups.

The 59-year-old churchman, who has been described as a conservative but also was the first Swedish bishop to ordain a woman pastor, was selected May 18 from three candidates named in diocesan elections earlier.

Announcement of the new archbishop was expected at the end of April. The delay, observers noted, resulted from a close contest between Bishop Josefson and Dr. Krister Stendahl, a well-known theologian who is professor of Biblical studies at Harvard University's Divinity School in Cambridge, Mass.

A third candidate for the post was Bishop Gert Borgenstierna of Karlstad, and earlier, Prof. Bengt G. M. Sundkler of Uppsala University was among the diocesan election leaders.

Bishop Josefson is expected to continue to display much interest and influence in questions involving church-state relations. He has been an active member of a special governmental church-state commission.

JULIUS NICKELSBURG, PIONEER IN PUBLICITY, DIES AT 92

Kansas City, Mo. (LC)—Julius Fred Ernst Nickelsburg, a pioneer in publicizing the Lutheran Church through the press, died here on May 17. Born in New York City in 1874, he would have been 93 years of age on July 30.

For 35 years, from 1917 until his retirement in 1951, Mr. Nickelsburg was business manager of the American Lutheran Publicity Bureau, an independent agency related to the Lutheran Church—Missouri Synod, and served in the same capacity for its monthly periodical, the "American Lutheran."

Although officially the business manager of the ALPB, "Nicky," as he was known to a wide circle of intimates, devoted the major part of his long career to the cause of bringing the Lutheran Church and its message to the attention of the American public through the daily press.

After his retirement, he continued to serve on the board of directors of the ALPB, to which he was named in 1915, and was also editor of the American Lutheran's news section until the magazine suspended publication last year and was replaced by the present "Lutheran Forum."

Aided by three other Lutheran laymen, Mr. Nickelsburg for many years spearheaded a campaign to "Keep Christ in Christmas," urging business houses and community groups to remember the real purpose and spirit of Christmas. He developed the idea and coined the phrase which so aptly describes it before anyone else started to think about it seriously.

On his 90th birthday in 1964, the American Lutheran paid tribute to him in an editorial and a special article which described him as "Mr. Lutheran Publicity" because of his successful efforts to utilize the

mass media "in the work of spreading the Gospel."

He was also presented with the first "Christus Vivit" medal, an award established by Concordia Seminary at St. Louis to honor members of the Missouri Synod who have performed a singular type of service for the benefit of the church, and whose services have been marked by personal consecration over many years.

Mr. Nickelsburg married the former Lillian Fwald in 1898. Both his wife and their son, Julius Albert, died some years ago. He is survived by a daughter, Mrs. Rudolph Bade of Kansas City, with whom he made his home.

Funeral services were scheduled at St. Mark's Lutheran Church in Yonkers, N. Y., on May 20.

(Ed. note: Mr. Nickelsburg sent us some of his publicity material in the early days of our publication.)

THREE GERMAN FREE CHURCHES SUPPORT "NO OTHER GOSPEL"

Bethel, Germany (LWF)—A pastoral letter supporting the "No Other Gospel" movement and attacking the "dangerous claims" of modern theology was issued here by the leaders of three Evangelical Lutheran Free Churches.

The letter contended that modern theology claims to be the "final form in which the Gospel should be preached today." The sole norm, it said, should not be "what contemporary people find conceivable" but "the full truth of God . . . which can be preached, even today."

Signing the letter were leaders of the Evangelical Lutheran (Old Lutheran) Church, the Evangelical Lutheran Free Church and the Independent Evangelical Lutheran Church. Together the three bodies have about 65,000 members.

Meanwhile, in a memorandum to the West German Conference of the

United Evangelical Lutheran Church of Germany (VELKD), the "No Other Gospel" movement declared that the current theological controversy is not "a struggle between rigid traditionalism and scientific progress" but is "a struggle between two kinds of faith, two theologies."

The memorandum was in response to an article published last September by Bishop Heinrich Meyer of Lubeck in which he asked when the "No Other Gospel" movement would "stop branding all historical research as heresy" and abandon "an unhistorical fundamentalism."

Stillwater Camp

[Continued from page 8]

camp and 48 hours after camp, providing travelling is homeward.

Evening speaker and part-time teacher will be Pastor Harry Molstre of Dalton, Minn.

For further information contact Pastor Karl Stendal, Three Mile Drive, Kalispell, Mont. 59901.

—Pastor Karl Stendal

SOLACE

My heart is bowed down with sorrow

As I'm left alone today;
It wasn't my will, but my Father's
That my loved one was taken away.

But it was also my Father's will
That there were happy days;
So filled with those dear memories
I'm able to smile through my tears.

"Though every rose its thorns contains
And each journey has an end;
There is yet no broken heart
Our Father cannot mend.

There is never a burden so heavy;
There is never a day so long;
That if we'll look up instead of down,
He'll still fill our hearts with song.

So, although the clouds are heavy;
And blue skies I cannot see;
I know the sun will shine again,
And my Father cares for me.

Miss Ellen Nielsen
Sisseton, S. Dak.

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