

**T
H
E**

Vol. 5

June 27, 1967

No. 13

LUTHERAN

**A
M
B
A
S
S
A
D
O
R**

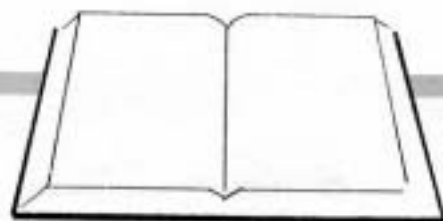
In this issue:

THE PRESIDENT'S MESSAGE TO THE CHURCH



Enoma Photos

I Plight Thee My Troth



FAMINE OF THE WORD OF GOD

Amos 8:11-13

"You don't miss the water till the well goes dry" is a quaint expression. A person seldom appreciates the ability to perform simple tasks of life till they are taken away. Just to be able to walk—so simple a process—is something to be envied if legless or crippled. Let's appreciate our privileges while we yet have them.

In Amos 8:11-13 we read some very challenging words: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst." Is that famine upon us now, or how far away is it?

Like political liberty and physical health, how long a person can exist in a famine depends on the stamina of the individual. Surely, we are living in some cold spiritual times today. And the prospect for the next generation is even more bleak!

It is very sad, indeed, to see how few adults have a testimony of living with Jesus! How few seem to know what Jesus was talking to Nicodemus about in John 3, when He said, "Ye must be born again." And really, this isn't the

saddest part; the adults have had an opportunity to accept or reject Christ—but what about the children of today? How can they possibly know what truth is? So-called Christianity runs the full gamut of beliefs today—from crass materialism to eternal security in being baptized and confirmed!

Is there a famine of the Word of God today? Is there a famine of the Word of God in your community? How about in your church? There are even preachers who are not preaching for the salvation of souls, but rather for the perpetuation of their synods and groups. And it's frustrating to see people who have a testimony for Jesus Christ satisfied to go along with this heresy without even a word of complaint! How can the world, how can the children growing up today, know truth from error?

If there's a famine of the Word of God today, just wait till Amos' prophecy becomes a reality! He says that then "they shall wander from sea to sea and from the north to the east; they shall run to and fro." Why? Because they will be looking for something which they cannot live without—but will not be able to find it! Now, it's so easy to treat the Gospel of Christ with a "take-it-or-leave-it" attitude—because the message isn't vital to them. But when "the well goes dry," there will be more of a realization of the loss—but the Word here says "they shall not find it."

You who know the truth in Jesus Christ, are you proclaiming the truth for the sake of the youth and the world? Many church people don't have any idea what's going

on in the rest of the religious community of the world, because those who "know" wish to have "peace at all costs," even if it is "cemetery peace."

God's Word hasn't been entrusted to us to lull us to sleep (either physically or spiritually). God's Word has been given to us to be a norm and a guide for living and dying, and preparing us for that prepared abode in eternity.

If the present trends of Christianity continue, verse 13 will literally take place before our eyes with the children now in the world. "In that day shall the fair virgins and the young men faint for thirst." We have already been told in verse 11 that the famine wouldn't be for lack of bread or water; there will be plenty of food for the body. But this kind of food, vital as it is, is never enough! "Man cannot live by bread alone," Jesus reminded Satan, "but by every word that proceedeth out of the mouth of God."

There needn't be the famine of God's Word; this is the result of falling away from the Lord. He desires to give us only the best, both in this life and in the next! But it is dependent upon us adhering to His standards. Even as He has promised His people, His blessing is directly dependent upon Him being in His rightful place: first in their hearts; first in their lives.

Dr. Billy Graham emphasizes a truth in the hearts of many Christians in urging us to storm the throne of grace that God shall revitalize His Church and send a great awakening in America, before the sins of our ways shall destroy us!

—Hubert F. De Boer

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

FREEDOM IS A TWO-EDGED SWORD



Arthur Gordon

Last summer on the Fourth of July I found myself in a group listening to a short patriotic address. The speaker talked about the meaning of Independence Day. He spoke of the men who signed the Declaration, their courage, their dedication. He reminded us of our heritage of freedom, how precious it is and how jealously we should guard it.

We applauded when he was through. But suddenly, as the applause died away, a voice spoke from the crowd: "Why don't you tell them the whole truth?"

Startled, we all looked around. The words had come from a young man in a tweed jacket with untidy hair and intense, angry eyes. He might have been a college student, a poet, a Peace Corps worker, almost anything.

"Why don't you tell them that freedom is the most dangerous gift anyone can receive?" he said. "Why don't you tell them that it's a two-edged sword that will destroy us unless we learn how to use it, and soon? Why don't you make them see that we face a greater challenge than our ancestors ever did? They only had to *fight* for freedom. We have to *live* with it!" He stared for a moment at our blank, uncomprehending faces. Then he shrugged his way through the crowd and was gone.

Now, almost a year later, I find

myself still thinking about that young man. I think he was a person seized by a swift and stunning insight, and he had the courage to shout it out. He was right: freedom is dangerous; it can be a two-edged blade. Look at this country today. All around us there seems to be a drastic decline in morals: cheating where once there was honesty, promiscuity where once there was decency, crime where once there was respect for law. Everywhere there seems to be a growing laxness, an indifference, a softness that terrifies people who think about it.

And what lies behind all this? Perhaps the angry young man was trying to tell us the truth. Perhaps we *do* have a blind and misguided concept of liberty. Perhaps we are using the freedom of choice gained for us by our forefathers to choose the wrong things.

Ever since our country won its independence, something in us has been deeply suspicious of authority. "Give us more freedom!" has been our constant cry. This was valid when it was directed against tyranny or oppression or exploitation, but we have pushed the concept far beyond that. The freedom we now claim has come to mean freedom from all unpleasantness: from hardship, from discipline, from the stern voice of duty, from the pain of self-sacrifice.

"Give us fewer rules, or more elastic ones!" This demand has

weakened our courts of justice and shaken the foundations of the church.

"Give us more leisure and less work!" This one sounds enlightened and alluring, but at the end of the road lie sterility and boredom.

"Give us the freedom to decide moral questions for ourselves!" This one ignores the fact that once morals become relative it is hard to justify any morality at all.

As a nation, in short, we have clamored for total freedom. Now we have just about got it, and we are facing a bleak and chilling truth: we have flung off one external restraint after another, but in the process we have not learned how to restrain ourselves.

It is this truth that causes, deep in our souls, the uneasiness we feel despite all our prosperity and power. It is the knowledge that we have abandoned our ancient certainties but have so far found nothing to replace them. It is the premonition that unless we learn to control ourselves this climate of ultra-freedom may be replaced by a climate of repression. It is the fear that if we do not learn to guard and preserve our own best values, some form of tyranny will surely attempt to take them from us. This is no idle fear. It took Babylon 1000 years, and Rome 500, to decline and fall, but we have no such comfortable margin. Time and

[Continued on page 10]



WOMEN *for Christ*

FAITH CAN GIVE OUR CHILDREN POWER

Joy Brampton

"At first I was really scared, Mommy, but then I remembered Jesus was with me and I stopped crying."

That was the reaction of our four-year-old daughter, Julie, who had just undergone the harrowing experience of being lost for several hours.

I'm sure I blushed. Only a short time before she had brought home a Sunday school paper which told the story of a lost child. That little heroine had just closed her eyes and prayed. Of course, God then guided her back to her mother. This had seemed rather incredible to me.

How, with real chagrin, I remembered my feeling about that story paper. I had been so certain that such pious mouthings (and such sanctimonious small fry) were too far from present-day reality. I had been afraid they would be scorned by young readers. Yet how quickly I was corrected. I saw that children—perhaps the youngest ones in particular—need real *faith* to have power.

We understand, we well-read modern mothers, that the deepest need in our children's lives is for love and the security it brings. How we enjoy cuddling them, and try-

ing to protect them from fears. Happily, we can supply their basic needs while they are small.

However, as soon as youngsters go out into the wider world of everyday living, the security of parents and home is rudely torn away. Somehow, then, they must find their own way through new situations. Somehow they must gain self-confidence.

We trust wise teachers and other kindly adults to help them attain this in time. But there still will be many uneasy moments for them. Perhaps they even may have really terrifying experiences, with father and mother far away, when they literally do not know what to expect next. They may become frightened at first, then panicky.

What could help them more, in any unfortunate situation, than the certainty that a loving heavenly Father is there with them, caring for them, no matter where they may be? This is the way to give them the strength, and thereby the power, to meet the situation.

My own mother believed this, and I always have been grateful for the strength her teaching gave me.

One time, when I was only ten, I found myself being swept out to sea in a riptide, really drowning. Yet my last conscious thought was that soon God would send someone to rescue me. Although I could

not swim, I did know how to float. As I remained calm enough to keep floating, even though waves broke over my face, in His infinite mercy God did send a rescuer.

Therefore, we never have felt that our children were too young to know the Lord, and from the date of Julie's being lost we strengthened our teaching that the Lord was their ever-present help and guardian.

Naturally we told them that He doesn't come down from heaven to take charge personally. But if they do not get too angry, or panicky, to listen, His voice will tell them what to do.

He will help them remember their address and phone number, or will guide them to the policeman or other helper they need.

They have learned the wonderful promises He has given us (such as "I am with thee and will keep thee in all places") and now have remarkable self-confidence and assurance.

When Julie was still under six, her beloved grandmother, who had lived with us, died. Julie's teachers watched sharply to see how she would react, for they were shocked at our telling the truth to such a little girl. They knew she had been praying nightly that Nana would be well again, and that so far she was serenely confident that the Lord always heard and answered her prayers.

Now came the test. Worldly-wise, psychologically minded adults were greatly interested.

"Yes, God did answer my prayers," this little witness told them. "Only He just didn't do it the way I thought He would. I said I wanted her to be all better, so He took her to heaven and now she is all well again."

"She's too religious," I was told. "It isn't natural for a child to be that calm." (Or did they mean sensible?)

"Of course it is," I disputed. "You think I should be one of those parents who tell children that grandpa

[Continued on page 10]

THE PRESIDENT'S REPORT

TO THE ANNUAL CONFERENCE OF THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS
JUNE 14-18, 1967, AT FARGO, NORTH DAKOTA

GRACE AND PEACE!

Four hundred and fifty years ago this year saw the beginning of the Protestant Reformation. The truth and power of the Gospel had become lost in the midst of the ceremony, corruption and organization of the church centered in Rome. People in spiritual need were not being led to Him Who alone is Life. The Word of God was hidden.

There are many similarities in our day with the days of the Reformation. Today, there is utter confusion in the field of theology. The pure Gospel is not being preached in many pulpits. People in spiritual distress are not being given God's Word because of what many believe and teach. Many know not what the Word of God is and where it is. Many questions and doubts are created but few answers are given.

While some of the most radical liberal theories are coming into disfavor, a generation of pastors with no clear-cut message are coming from many seminaries. Their ministry will for years destroy simple child-like faith. Many are so much a part of the world that even the world has little respect for them. For others of them, the ministry is a sophisticated way of life with little compassion to serve people with the Gospel.

Much of the organized church, meanwhile, tries valiantly to exert pressures on social and political life. Failing to equip people for life, the organized church tries to do by pressures and tactics what the individual Christians should do by being salt and light. Church leaders are often heard trying to give leadership in areas not in their calling to the embarrassment and hampering of those who have these responsibilities. The meaning of separation of church and state is forgotten.

In the beginning of the sixteenth century, Martin Luther was used of God to call the church back to God's Word. That call is desperately needed today. The Word of God must become the main Light of Life. The Bible must be set free from suggestive criticism and a scholarship that is not subservient to the Word in the first place. People must be given answers. There is a revolt against a church without standards, confessions, norms and foundation. There is a rebellion against a church which no longer can meaningfully say, "Thus says the Lord"!

The outward church is losing ground today and this may be good. If the candle is not burning brightly, it ought to be removed from the candlestick. No amount of outward programming or social action can retain or capture that which should be the true character of the church.

We are meeting in a very significant time in history. War is raging in the Near East and Viet Nam. The students of Scripture are watching with intense interest the developments centered about Israel. Many are asking if the stage is being set for the last act of history. It may be much later than we think!

Our nation is trying to find an answer to the Viet Nam involvement. Answers do not come easily. This is a time for sincere prayer for our political leaders. An earnest turning to God in repentance and faith is needed. This, too, is a time to express our loyalties to our land we love so well, in spite of her sins and mistakes.

Feelings of race differences are on the rise. There is a great need to understand the legitimate needs of large groups in our society who do not have some of our privileges. There must be the growth of the realization that some of these privileges must be earned and are not gifts. There must be ample evi-

dences that the opportunities to earn these privileges are at hand. Demagogues who would use the legitimate aspirations and needs of others to promote self-interest ought to be spurned.

We are a small church fellowship. This should not discourage us from thinking that our contributions toward remedying the social ills of the day are meaningful. As we as individuals prayerfully live lives of humble concern, we are salt and light. We must as Christian individuals use our influence for godliness, showing an understanding Christian compassion at all times.

For years we have given of our food products and clothing to relief agencies to help the needy. Some of these relief agencies are questioned today. It would be well if our people could have avenues through which some of these relief supplies could be channeled to those in need. It would seem good that there be a study of this.

BLESSINGS ON THE ASSOCIATION

God has wonderfully blessed the work of the Association, if men can judge. It seems apparent God desires to use us. Our God is able, if we are obedient to His will.

We are grateful for the opportunity to have this conference at Oak Grove. Many of us have warm ties with this institution. It is an ideal place for our conference.

This year saw our congregations again faithfully supporting our work. There was an 18 per cent increase of giving to our common endeavors over a year ago. We are grateful to each other and to our God. The giving to our endeavors in the year that closed January 31, 1967, was just a little less than \$120,000.00.

[Continued on page 14]

FIFTH ANNUAL FAMILY BIBLE CAMP

AUGUST 7-13

ACTIVITIES FOR EVERY MEMBER OF THE FAMILY



LAKE GENEVA BIBLE CAMP

Alexandria, Minnesota

SPIRITUAL GROWTH
 MUSIC
 BIBLE STUDY
 PRAYER
 RECREATION
 INSPIRATIONAL PREACHING
 CHRISTIAN FELLOWSHIP
 BOOK STORE

Speakers:
Herbert Franz
Iver Olson
Richard Snipstead
Jay Erickson
Arthur Olson



PRE-CAMP REGISTRATION

Mr. Mrs. Miss _____ Age _____
 Address _____ City _____ State _____
 If family, give children's names
 _____ Age _____
 _____ Age _____
 _____ Age _____
 _____ Age _____

John Arlen Johnson, Registrar
Sacred Heart, Minnesota 56285

Make checks payable to Association Family Camp
 Registration fee per family \$ 2.00
 Registration fee per person 1.00
Cost per week:
 Adult 18.00
 Teen-ager 13.00
 Child (2-12 years) 7.00
 (Under 2 years no charge)
 Special family rate 70.00

THE GLOWING MOMENTS OF OUR WEDDING SERVICE

Loulie Latimer Owens

This minister's wife planned her daughter's wedding to make it a church service of reverence and solemnity.

When Ollin and I were married twenty-five years ago, the soloist didn't sing "O Promise Me," or "Because," or "I Love You Truly." It wasn't because we didn't love each other either. We were groping for something we weren't sure how to define. When we tried to substitute for Lohengrin and Mendelssohn, our friends and advisors accused us of revolting against tradition just to be different. Eggheads weren't so well thought of twenty-five years ago; so we reinstated Lohengrin and Mendelssohn, and it was all very proper and legal and beautiful—but usual.

Ollin and I might have forgotten the questions we raised about our wedding plans if it hadn't been for the fact that Ollin is a minister. Every time a couple would come to discuss a church wedding, we would pull at it again. Gradually, what we had sought for ourselves crystallized into three clearly defined principles.

First, a church wedding ought to be a church service, characterized by the sacredness and solemnity of a worship service. It is more than a sentimental occasion. Second, it

deserves the personal, individual touch. This should be in keeping with good taste and simplicity, but it should be free, as much as possible, from stereotyped commercialism. Third, a church wedding should maintain the traditions people love and expect, as long as they do not violate the first two principles.

There's no point in being different just to be different. But there's still no excuse for allowing Emily Post to browbeat the occasion like a marine sergeant.

Our ideas haven't always been met with ecstatic appreciation. It has taken some coaxing to talk couples out of the horribly inappropriate number from "The Chocolate Soldier," and sometimes we've lost. Ollin has wrestled with photographers who mounted the pulpit during the ceremony and has done ceaseless (usually useless) battle with public kissing after the amen. No doubt we have done some good, and we have had some right dignified weddings. But many of our couples still regarded the service as a sentimental occasion—beautiful, but barely sacred. However, those who are easily discouraged don't stay in the ministry. We have persisted.

Somehow, during all these years, we overlooked the possibility that one day we would have the opportunity of putting all our ideas into practice in one church wed-

ding—our daughter's. Mary Greer and Glen alerted us a full year in advance that they intended tying the knot. Mary Greer had long been exposed to our perennial campaign and was more than glad to cooperate. (It was a good thing because this was our one chance, our only child!) Fortunately, the prospective bridegroom was a stout-hearted individualist who welcomed the adventure. The four of us went into partnership and started our plans months in advance.

Selected the Music

We took our time selecting the music. Our main problem was elimination, because we found a wealth of selections that are suitable. In recent times, no doubt in revolt against purely sentimental numbers, many couples have gone out for heavily classical Bach concerts. While we concede that this is an improvement, we made our selections on the basis of stronger religious associations. Here are the anthem and hymn tunes that our organist and pianist rendered in duo for forty-five minutes before the announced hour of the wedding.

The Heavens Are Telling—Haydn
All Hail the Power of Jesus' Name
—Shrubsole

All Hail the Power of Jesus' Name
—Ellor

How Lovely Is Thy Dwelling Place
—Brahms

Be Thou My Vision—Irish Melody
God of Grace and God of Glory—
Hughes

Purer in Heart—Fillmore

I Love Thee—Ingall

Panis Angelicus—Franck

Hymn to Joy—Beethoven

Walk in the Light—Greatorex's
Collection

Dear Lord and Father of Mankind
—Maker

Gloria from the "Twelfth Mass"—
Mozart

The Heavens Are Declaring—
Beethoven

We were grateful that our choir director, organist, and pianist were enthused with our ideas and helped

us from the beginning. We have a talented and well-disciplined choir. We asked the members to sing, and they did so gladly (though some were surprised). They wore their white robes without stoles and were seated behind the pulpit, with no bushes to hide them. I thought they were the most inspiring background we could have arranged. They sang "Jesu, Joy of Man's Desiring" by Bach, and "Sanctus" and "Benedictus," from "St. Cecelia Mass," by Gounod. Following the invocation, they sang the "Fourfold Amen" by Stainer and after the benediction, "The Lord Bless You and Keep You" by Lutkin.

After much deliberation, Mary Greer chose for the processional the Fourth Movement of Brahms' "First Symphony." It is stately, tuneful, and has a definitely slow-paced march rhythm. The recessional was an easy choice—Marcello's "Psalm XIX," a brilliant, lively voluntary. To guide the guests through the service, we distributed printed orders of service at the door. The back page listed the names of members of the wedding party.

Our family is well supplied with ministers. Ollin performed the ceremony; my father offered the two prayers; and my sister's husband, a third minister, escorted the bride. Instead of going out of the church with ushers, we wives went out with our own husbands. A number of guests expressed approval of this departure. I have always objected to husbands walking behind wives escorted by ushers. The husbands look so unnecessary!

The personal, individual touch was, in some ways, more difficult to achieve than in a religious service. So much has to be done at the last, when everyone is so busy. I can see why it is a temptation to call in the florist, the caterer, and the head of the bridal department and turn it over to them. But we didn't. We directed our own rehearsal, and we decorated the church ourselves—Ollin and I, Mary Greer and Glen, several church

friends, and anybody we could round up. It was a volunteer job.

It took determination to have something besides banks of palms, arches of candles, baskets of gladioli, and sheets all over the pulpit and aisle. The florist wept, but we looped a thick garland of cedar and ivy across the panel behind the choir and around the organ and piano paneling. We tied it with bows. In the center front hung clusters of white chrysanthemums, stuck in Styrofoam. There were only two candelabra, a pair of spirals. We attached hurricane lamps, holding candles, on the ends of the pews toward the center aisle and decorated them with magnolia and ivy. These lights, with the wall sconces and overhead spotlights, furnished all the light.

Balked at Corsages

We had to depend on the florist for bouquets for bride and bridesmaids, as well as rosebuds for the ushers and preachers, but we balked on corsages. Despite threats that nobody would understand, we omitted them. I personally don't care for corsages, but I also think they are unnecessary extravagances.

Another thing we omitted was the stacked and decorated wedding cake. There must have been a time when guest lists were short and everybody could gather around a cake while the couple cut it. But about all a cake serves for these days is a stage for bride and groom to pose for a picture. Afterwards it is left for the parents of the bride to eat. Because Ollin and I are trying to keep our figures, we left off the cake; and the baker reached for his smelling salts. He really needed them when we told him we weren't even buying block cakes from him. Three weeks in advance we baked and iced our own petit fours and stored them in our freezer. At the reception, Mary Greer didn't eat much of her wedding cake which she had helped to bake.

We held our reception at home. It was far more trouble than using

the church's social hall, but we wanted this to be a home and family event, as well as a church service. Let's admit that here we yielded to sentiment. The decorations had to have a homey, uncommercialized look, so three friends designed and arranged them.

We tried to avoid several customs that have come to be abused in current wedding practices. We refused to let anybody give the bride a shower. All of us, especially Mary Greer, feel that showers place pressure on guests to bring gifts. This idea amazed some people very much. What, they asked, could be done for the bride? Evidently our friends are ingenious, for we were kept happily busy going to luncheons, breakfasts, seated teas, brunches, receptions—but no showers.

The number-one complaint of wedding guests is standing in long lines, waiting for the pictures to be made before the reception can begin. We tackled this one head-on by a note on the order of service. It told the guests that the reception would begin as soon as they arrived, refreshments would be served first, and hosts and wedding party would join them as soon as possible. This procedure worked.

Hours of Planning

Obviously, our approach to a church wedding isn't the easiest, nor even the cheapest. It took hours of planning and list upon list. At one time I had a small notebook with a list on each page. Not until we pulled up to the church for the ceremony did I scratch the last item on the last list. We didn't even get by without a few hitches. I forgot to put candles in the sconces in the living room, where a lot of pictures were made; one of the ushers accidentally left town with his rented full-dress coat; somebody misdirected traffic in the house, and for a while we had a stampede. But these were minor; all that was important went through flawlessly.

[Continued on page 11]



THANK YOU, PASTOR DE BOER

With this issue Pastor Hubert F. De Boer, Fosston, Minn., completes his series of devotional articles under the heading "According to the Word." His writings, we are sure, have proved a real blessing to our readers. They have dealt with topics that are close to everyday life. If you think so, too, why not tell him so?

Pastor De Boer has written out of a busy parish ministry and we thank him for taking time out to provide this devotional food for thought.

Our next writer of "According to the Word" conducts quite a different type of ministry. He is Pastor G. H. Spletsoeser, and he is an administrator-chaplain for retirement homes. Presently he is moving from Pine River to Watertown, both in Minnesota.

Pastor Spletsoeser was among the first clergymen to join the new Association, and we welcome him to this assignment and pray God's blessing upon him in his new home and work and in this task for *The Lutheran Ambassador*.

BACCALAUREATE UNDER FIRE

There is some sniping going on against the traditional school-sponsored baccalaureate services for high school and state-supported college seniors. The objection seems to be based on the idea that the state, in this case, the non-sectarian school, has no right to sponsor a religious service.

Defenders of baccalaureate services declare that to eliminate the traditional form would be but another step in making our educational system anti-God or godless.

Now we have never felt strongly enough on the subject to take up the cudgel one way or another. But let us tell you something we have wondered about. We have heard baccalaureate sermons in which statements were made that we wouldn't have spoken in such a service or even in our own church. In other words, they were contrary to our system of beliefs. They represented the beliefs of some present, but not all.

Ordinarily the pastor who speaks at baccalaureate is careful to stay away from doctrinal issues and to

stand with several general doctrines quite generally held; and herein, too, lies a weakness of the whole service. Nevertheless, occasionally something is said which is contrary to the beliefs of some present.

Many times Lutherans, at least, engage in a unionism in the baccalaureate service in which they would never be a part normally.

In some communities there is such a solidarity and similarity of religious expression that the joint school-sponsored baccalaureate is a very natural and beautiful thing and few problems are apt to arise. In other situations, the wisest course might be to suspend them.

The alternative, you see, is to have the individual local congregations, or several together, conduct such services in the churches. In such a setting the church could do just as it pleased and there would be no fear of offending the sensibilities of another religious group whose outlook might actually be quite different.

No, we're not waging any campaign to eliminate the school-sponsored baccalaureate service. But we are saying that some things about it leave us a bit uncomfortable and its elimination wouldn't be a catastrophe by any means.

THE PRAISE PROGRAM

By the quirk of the calendar, this is not a conference report issue of *The Lutheran Ambassador* even though it contains the President's message and a reference to one conference decision (see page 13). Actually, the bulk of the material for this edition had to be in before the annual conference began.

But it has seemed necessary to get some word about the ingathering of funds for the dormitory at our Bible school before our readers at the very earliest opportunity, hence in this issue.

Elsewhere in this paper you will read about "One Grand Fellowship." Some of you will be able to join that list of one thousand dollar (or more) contributors. Others cannot consider it, much as they would like.

For those in the latter category, there is something that can be done—through the Praise Program in the Association budget. On page 10, you will notice that not much more than half of the amount has come in of that which might be expected for that item with one-third of the fiscal year gone.

That doesn't look good for a church which would erect a girls' dormitory. But now we know that this is to be done, by the opening of school in 1968, and that should increase our loyalty to the Praise Program.

See that your congregation supports this item fully, so that we can meet current debt obligations and have funds for this new building. Your gifts to the building program can go through this fund.

Give to the Praise Program.

Women for Christ

[Continued from page 4]

has just gone away for a while, or on a trip, even if she didn't say goodbye to them. Then how long will it be before the child finds out the truth anyway? It requires more lying, and sometime or other, a confession, and the child's confidence in the parents is undermined. Then what would there be to keep them from a frightening idea of death? How could they face up to it?"

"But death is so terrible," someone protested.

"Well, this child knows all about it. Even though she misses her Nana, she was able to thank the Lord for taking her away from an aged, sick body and letting her be happy and free from pain in heaven. That is a reality to her, and it gives her real power. If a small child can be entirely easy in her mind about death, she isn't likely to be very much afraid of anything else either. Certainly it is the truth that makes us free."

So, while we grownups are trying to find freedom from fears through spiritual or psychological endeavors, we don't have to wait until our children are grown to instill this in them. We can teach even the smallest ones to know that no matter what happens on earth, God is still there.

All youngsters need this spiritual strength, and thereby peace of mind.

What does that lead to? Real power.

We have seen our own girls remain calm while the others they play with may be scaring themselves with stories about atomic bombs, attacks by missiles, etc. We are able to smile, as we hear them saying, "Oh, well, God will take care of us. We aren't afraid at all, 'cause if we did die, we would just be in heaven and that's much better."

(Reprinted by permission from *Christian Life* magazine, June 1964.)

FREEDOM IS A TWO-EDGED SWORD

[Continued from page 3]

distance have diminished; the clock of history ticks faster.

So maybe on this Independence Day we should be thinking not so much about the freedom from tyranny that our ancestors won as about the chaos that freedom can bring to those who do not use it wisely. We should ponder the truth of the old saying, "A man's worst difficulties begin when he is able to do what he likes." We should face up to the fact that, in the proportion to which we dismiss our external restraints, each of us has a solemn moral obligation to restrain himself.

This can never be easy. But the time has come in our national life when we need to look straight at some of the ugly areas in our society—the divorce statistics, the crime statistics, the weakening of family ties, the swirling clouds of racial hatred, the sex explosion on our campuses, the grim persistence of alcoholism, the death toll on our highways—and ask ourselves to what extent these things stem from a distorted concept of freedom which leaves men free to be selfish, free to be lazy, free to be ignoble, free to be weak.

If personal freedom of choice is our goal and our ideal as a nation, then our first and fundamental choice must be not to abuse that freedom. This is what independence

really means: *self-discipline*. And this we would do well to remember when we see the flag we love blazing against the sky on Independence Day.

Reprinted with permission from the July 1966 Reader's Digest. Copyright 1966 by The Reader's Digest Assn., Inc. Condensed from *Woman's Day* (July 1966).

FOURTH LUTHERAN FREE CONFERENCE TO BE HELD IN JULY

The fourth Lutheran Free Conference in the present series will be held in Chicago, Illinois, July 18-20. Sessions will be held at Ramada Inn-O'Hare, 3939 N. Mannheim Rd., Schiller Park, Ill. 60176.

This year's topic for the conference will be a continuation of the discussions last year on the Holy Christian Church and True Ecumenicity. Program participants will include Dr. H. A. Preus, James P. Schaefer, James K. Blumhorst, Prof. Wilbert R. Gawrisch, Arthur Dahms and Vernon Harley.

The conference is "free"; that is, no individual attending represents his church body but acts only as an interested individual. No joint prayers are given in order that no conviction on joint worship will be violated.

Registration may be obtained by writing Lutheran Free Conference, 11844 N. Seminary Dr., 65W, Mequon, Wisconsin 53092. There is a registration fee of \$5.00.

Association of Free Lutheran Congregations TREASURER'S PROGRESS REPORT February 1, 1967, to May 31, 1967

	Fiscal Year Budget	Current Budget	Total Received
General Fund	\$39,980.00	\$13,326.66	\$ 7,486.39
Missions	41,000.00	13,666.66	14,236.23
Seminary & Bible School	29,000.00	9,666.66	9,138.61
Praise Program	30,000.00	10,000.00	5,625.63
TOTALS	\$139,980.00	\$46,659.98	\$36,486.86



NEWS

of the Churches

FERNDALE CHURCH VOTES TO BUILD NEW CHURCH

First Lutheran Church, Ferndale, Wash., Richard Snipstead, pastor, voted on May 22 to build a new church on a new site. The issue received a majority of over 95 per cent.

On June 6 a joint meeting was held between First Lutheran and Golgotha Churches for the purpose of discussing possible merger between the two congregations, both served by the same pastor.

Golgotha Church must be vacated in order to allow for industrial expansion in the community. Members of that church are also going to lose their homes in the project.

The industrial expansion is going to bring a great influx of people to the communities involved and there will be a great opportunity for the parish to be of service to the many who come.

GROUND BROKEN FOR NEW CHURCH AT McVILLE

Members of the New Luther Valley Lutheran Church of McVile, N. Dak., gathered after morning worship services on Sunday, May 28, for ground-breaking ceremonies at the site of their new church. Construction is to begin immediately

with completion expected before the end of the year. The one-story brick and frame structure will contain Sunday school rooms, kitchen and dining facilities, pastor's study and library in addition to the worship facilities. Curtis Construction Co. of Fargo, N. Dak., is the contractor.

—Vardon M. Quanbeck



Rev. Ernest J. Langness, pastor of New Luther Valley Lutheran Church, turns a shovel of sod in ground-breaking ceremonies.

WEDDING SERVICE

[Continued from page 8]

Was it worth it? What did we accomplish? In the telling of the story, I have reached this point several times and have written and rewritten. I can't seem to answer my

questions without appearing to brag, but here goes: We were deluged by the praises of our friends. They wrote us, visited us, and our telephone rang for days. Some reactions: "The most Christian wedding I ever attended," "I felt that I was in a worship service," "It was so unusual." The choir members identified themselves with the undertaking and expressed satisfaction with what they had helped to do. Many, many noted the innovations, especially not having to stand in line at the reception. We had dozens of requests for extra copies of the program by those who were there and those who couldn't come but heard about it. The words I valued most from a congregation were the comments of several young people who said they hoped to "have a wedding just like it someday."

During the weeks of preparation I overheard my father grumble: "I've been in the ministry fifty-five years, but I've never heard of plans like these." That was when we were coaxing him out of his ministerial garb and into a full-dress suit (so he could escort our mother and stand in the receiving line with the rest of the family). After the wedding he was heard to observe, "I believe there would be more permanent marriages if there could be more weddings like this."

On her wedding trip the bride wrote, "General [me], it was worth it. Glen and I agree that we will never get away from the glowing moments of our wedding service." Ah, that was it—"the glowing moments"! That was what Ollin and I were groping for and couldn't define.

And so, with brightest memories, we have arranged the pictures in a book and folded away the wedding dress.

From *Home Life*, copyright by the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee. Reprinted by permission.

SIN AND FORGIVENESS IN THE MODERN WORLD

Pastor Marius Haakenstad,
Thief River Falls, Minnesota

PART II

There are activities in the so-called Christian Church that seem legitimate and respectable; yet the poison is there, even though the symptoms are not too visible. The activity is work, not for God but for an organization. Men and women sit in expensive offices racking their brains to find new methods and devices to preach and teach the Gospel, imitating the gadgets and gimmicks used by worldly institutions. Tons and tons of brochures and other materials together with overemphasized materialistic stewardship tactics are used and sent out to promote building programs and organizing organization. In all this the true Gospel is covered up. The true Gospel is sin and the forgiveness of sin. There must be sin and repentance before there needs to be any forgiveness of sin.

Before the Reformation the Pope wanted to build a great cathedral, St. Peter, in Rome. To build this cathedral the Pope needed much money, so he sent out men to sell indulgences, that is, the forgiveness of sin. A man by name of Tetzel was sent to Germany. There was much sin in Germany at that time so Tetzel had good business; how-

ever, "it is true that, as Tholuck claimed, an indulgence salesman, should he turn up today, would be forced out of business. This may be one of the reasons why Tetzels of our time have had to develop better and more dignified methods of 'selling the Gospel.'"

If men and women would gather around the Word of God in consecrated Bible study and prayer and permit that Word by the Holy Spirit to do its work in the heart, instead of gathering around conference tables, stewardship, Sunday school, and committee meetings, etc., using their own ingenuity and sophisticated ideas, there would be no need of all these gadgets, gimmicks and methods. Let it be the pure, true and unadulterated Word of God. "Be still and know that I am God" (Ps. 46:10). "For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not" (Isa. 30:15).

The message of the Reformation, as I understand it, is sin and repentance and the forgiveness of sin. "Repent and believe in the Gospel" (Mark 1:15b, RSV). So began the preaching of our Lord. "Repent, and be baptized every one of you, in the name of Jesus Christ for the forgiveness of your sins" (Acts 2:30). So began the preach-

ing of the apostles at Pentecost. "Our Lord and Master Jesus Christ in saying 'Repent ye,' etc., meant the whole life of the faithful to be an act of repentance. With this first of the *Ninety-five Theses* began the Reformation. Every new epoch in the history of the Church, every great revival, began with the same call to repentance and faith in the Gospel."

"Then opened he their understanding, that they might understand the scriptures and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:45-47). "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life" (John 6:63). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

"It is most certainly true that the average man of our day no longer understands what sin and grace, judgment and justification

are. But how do we explain that this is also true of so many people who profess to be and seriously want to be Christian, and who go to church, listen to sermons, and receive the sacraments? Part of the answer is that the great process of secularization has transformed not only human souls but also the institutions of our social life. The institutions are stronger than the individual.

"It is true also of ecclesiastical institutions, from the local congregation to the biggest church body, from the office of a pastor or elder to the highest offices of church government. If a church body is in a state of disintegration and decay, the spiritual life of an individual Christian must suffer." This can be true, not only of individuals but also of smaller church bodies who see the folly of the false teaching that has crept into the larger churches; yet, the smaller churches follow and imitate the many practices of the larger churches such as Bible camp practices, films, gadgets, etc., that do not bring out the real facts of sin, but in a light, easy, and carnal way incite or stir the emotions into the acceptance of and commitment to Christ without really facing their sins. The foundation of their faith becomes a little emotionalism instead of the solid foundation of the apostles and the prophets, Christ Jesus being the chief cornerstone. Young people, as well as adults, want to see Jesus but are not willing to die unto themselves. They want Christ but also to enjoy the flesh. This story is told of a simple consecrated Christian man who was a janitor at a Christian college. He was asked, "How is the spiritual life at this college?" The man answered, "Oh, it is very shallow." Then they asked him the reason for it being so shallow. He answered, "It is too much sweet Jesus talk."

As an individual one can stand, but it takes courage to stand alone realizing that one is sinful and weak and needs the help, the forgiveness and grace every mo-

ment of his life. "Wherefore let him that thinketh he standeth take heed lest he fall." "Sin is the great reality in all human life, and the greatest sin is not to believe in Jesus. Righteousness is a divine reality, not a product of human thought. There is judgment going over the world, and there will be a final judgment of all men. Of

this the Holy Spirit will convince the proud, sick, dying modern world—and the modern world that lives in each of us."

(Permission to quote from the article "Sin and Forgiveness in the Modern World" by Dr. Hermann Sasse granted by *Christianity Today* to this writer.)

Extra! Extra! Extra!

CONVENTION-GOERS JOIN ONE GRAND FELLOWSHIP

When the matter came to a vote on Friday, June 16, the delegates to the Annual Conference of the Association voted 130-1 to authorize the building of a dormitory for girls at the Bible school in Minneapolis. Here was the go-ahead sign the Board of Trustees wanted and here was a mandate for the church.

The three-story building is to be ready for occupancy by the fall of 1968.

Prior to the conference the Stewardship Board had suggested the idea of "One Grand Fellowship," a society of people who would give at least \$1,000 to the construction of this much needed building. The idea had been tossed around earlier that if the dormitory is to be built as early as possible, larger gifts would have to be forthcoming. "One Grand Fellowship" was a response to that need.

But as the conference opened there was only one member. However, after the resounding vote to go forward, "One Grand Fellowship" became a reality. A thermometer-type graph was placed on the Oak Grove stage with \$5,000 shown. President Strand received a letter containing a thousand dollar check from a man in North Dakota during the convention. Gradually the total rose. By the time of the last service \$16,000 had been given or pledged, all in units of thousands.

A beginning like that indicates that a goal of \$50,000 in these larger gifts is not unreasonable. Already there is evidence that the people of the Association and interested friends are behind this project of building the dormitory. *But there is no time to lose.* The sooner we have \$75,000 in cash on hand, the sooner a loan for construction can be negotiated and bids can be let—and building can be started.

Are you one who has the capacity—and the faith—to join "One Grand Fellowship"? Will you help the "temperature" to rise from the point so hopefully reached in Fargo? Ask the Lord what He would have you do. (See the editorial "The Praise Program" on page 9.)

The President's Report

[Continued from page 5]

The Association received its first legacy this spring. Mrs. Ida Kolden, a faithful member of Calvary Lutheran Church, Everett, Washington, willed a total of \$13,000.00 to the Association. May God bless to us all the memories we have of her and may her action of love inspire many more to remember the Association when they make their wills. We are aware of others who have done as Mrs. Kolden did.

Many congregations have joined the Association recently. A significant development is taking place in Northern Michigan. It may be wise to organize a district to include congregations of Northern Michigan.

The Bible Camps of the Association continue their very important ministry. A beginning was made this past year in response to a resolution at last year's conference to coordinate some of the camp programs. A joint brochure was published, most of the expense being borne by the General Fund. If the Bible Camps desire this joint venture to continue, requests for it should be made. We must faithfully support our camps with our prayers and planning. In spite of our efforts, some conflicts exist. Our Luther League Convention will meet the week following our Family Bible Camp. This cannot but hurt the attendance at both conferences. This was unavoidable this year.

We are grateful to the Assemblies of God for the use of their camp facilities at Lake Geneva. We cannot, using the facilities of others, always get the dates we want. If negotiations for two years in advance or longer can be made, perhaps conflicts such as we have this year can be avoided.

PROMOTIONAL MATERIALS

Efforts are being made to supply good promotional materials to our congregations. We are grateful for the work of Mr. Norbert Limmer, a commercial artist who gives freely of his talents to the Association to

prepare various brochures. It has saved the Association much money and given us materials we can be proud of. He is a member of the Medicine Lake Lutheran Church of Minneapolis.

Again this year, the annual reports came very late. Care will be taken from now on that our printed materials will be delivered on time and in good copy. This will cost more, but it is worth it.

The new *Ministerial Acts* book is to be delivered soon. It will meet a need for such a book. It will maintain the non-liturgical emphasis we prize.

There is need of a short, concise booklet giving a brief history of the Association, her doctrinal position and her practice. We are sometimes misunderstood and we must inform the public of our position. We trust that such a booklet can be published this year.

OUR CONGREGATIONS

Our goal as an Association is a certain kind of congregation. We desire that congregations be free and living. The congregations are to know no authority over themselves but the Word and Spirit of God. The Word and Sacraments are to be used that the congregations know true spiritual life.

Spiritual life is a product of the Means of Grace. Spiritual life cannot be legislated nor brought to pass by constitutions or congregational decisions. Only the Word and the Sacraments can make a congregation holy. When other means are employed, there are splits and broken fellowship. Only the Word and Sacraments can make congregations free and living. Thank God we have the Means of Grace today.

There is always a need for the reawakening of Christian life in our congregations. The standards of Christian conduct are very low in many so-called congregations today. The spirit of permissiveness permeates much of society. There is often little concern for the spiritual needs of man. This dearth of concern should cause real concern.

A living congregation is to be

a witnessing congregation. Many of our people are not witnessing as they ought to. Some may have no personal experience with the Lord to bear witness of. The remedy for them is repentance and faith. There are many real Christians, however, who would witness if they knew how. A witnessing laity is absolutely essential if the task of proclaiming the Gospel is to be done. Last year, for our flip-chart presentation to our congregations, we gave thought to certain aspects of being living congregations. We have given some thought to discussing with our congregations this fall the duty of being witnesses. It would seem that a good study of witnessing could profitably be carried out in all our congregations. This could be used as a theme for the midweek Bible study services for some weeks. We believe in lay activity and we rob our laity of real joy by not training them in the Christian obligation to be witnesses for Christ.

We are an evangelistic-minded church. Special evangelistic services are held yearly or more often in many of our congregations. This is to be encouraged. It is not easy to secure evangelists that are real evangelists, according to the Word. We have in the Association several pastors with the gift of evangelism. They are overburdened by calls from congregations and their own parish duties. We thank God for them but must pray that God would provide for us a man, in God's own time, who can give himself full-time for evangelism in our fellowship. Such a man must also have the spiritual understanding of the Christian congregation.

Norwegian church history tells of the awakening in Norway in the nineteenth century. The roots of free and living congregations, as we understand them, are in this awakening. But in spite of this awakening, the congregations in Norway were not strengthened as they ought to have been. Somehow the preaching, while it wrought repentance and faith, did not promote the Christian congregations as it ought

to have done. The same thing is happening today. Great care must be exercised to secure evangelists who understand and are concerned for the congregations. If a congregation is not strengthened by the preaching of God's Word, something is wrong. An evangelist ought to give more than lip service to free and living congregations.

A great means of evangelism is radio. Some of our parishes are sponsoring radio programs. This is good as they not only introduce the congregations and the Association to the public, but the simple Gospel is proclaimed. Perhaps more parishes could make use of the radio as another means of witnessing and perhaps an Association broadcast could be prepared that could be shared with all radio outlets, using local introductions.

Radio work is hard and time consuming. To this point, our work has been haphazard. If there is call for it, someone should be secured for this responsibility. The programs would be so much more effective for Christ and His Kingdom. We are grateful to Pastor Herbert Franz, Cloquet, Minnesota, for making radio tapes available for our present outlets.

We note with joy that several congregations have built, or are building new churches. We are rapidly becoming a fellowship of congregations with new or remodeled churches. It is good to know that the giving to the common endeavors has not slackened in spite of local projects.

We have noted with satisfaction the many faithful workers in our congregations. Our lay people are taking a strong part in the congregations' programs. Our ladies groups are very active. Many of our men could learn much from them. While such concern on the part of the ladies is good, it is never good when the men shirk their privileges and the women more-or-less take over. The Word of God gives the basic responsibilities in the congregation to the men. Unless this is recognized and re-

spected, harm often comes to the congregations.

SHORTAGE OF PERSONNEL

Humanly speaking, our greatest need at the moment is more workers. We have several parishes without full-time pastors. We need more workers on our mission fields. We need more teachers of our schools. We need more help in administration and planning. What a tragedy that in this hour of opportunity, we have a shortage of laborers. We have many open doors: parishes that would want one of our pastors, if we had any to spare. We have congregations desiring to join our fellowship, if we only had pastors. We cannot send missionaries we do not have. We cannot supply pastors when our supply is exhausted. We cannot call teachers when none are available. But we have the remedy. It may seem slow to us, but it is God's remedy. "Pray ye the Lord of the harvest to send laborers into the vineyard." If we as individuals and congregations will humbly lay our needs before the Lord, we are sure He will supply.

We have many fine young people. Our Bible school made a good beginning. But if our Lord, in answer to prayer, should send us a host of young people to prepare for the ministry, we do not have the facilities to care for them.

We will be ordaining our first seminary class during this next year. We have an ordination service as the highlight of this convention. How we thank God for this. This points out the importance of our seminary. Will the graduates of our seminary really understand the concept of free and living congregations? We may say that very few of those active in the formation of the Association will be active five years from now. The number of students in our seminary totals over 50 per cent of our clergy roster. In five years, the Association will be in other hands. We rejoice in this. We must faithfully pray that these new recruits may

really understand and be trained to build and to serve free and living congregations.

A congregation has the right to call the pastor it desires. In a time of a shortage of pastors, congregations may be tempted to call men who are quite unfamiliar with the concept of free and living congregations. We have our own seminary which graduated its first class this spring. It would seem that any young man who wants to be considered a pastor on our clergy roster and recommended to our congregations be a graduate of our seminary. If our parishes are good enough for them to serve, our seminary ought to be worthy of their attendance. The thought that some can come into the Association by means of a back door, by serving one of our congregations, or coming into the Association with a congregation and be placed on our clergy roster, ought to be discouraged.

The Association has never had a full-time president. His duties have always been divided among several areas. Shortage of personnel has made this necessary. It is hoped that soon the president of the Association can devote all his time to his office. It is hoped that soon adequate help could be provided for our Luther League Federation. It is hoped that soon more inspiration could be provided in the field of stewardship. We pray that soon our schools will be adequately staffed with adequate facilities. We pray that our home mission program may be given more careful study and planning. We pray that soon all our parishes can be assured of having a pastor without too long a wait. We pray that more workers can soon be sent to our mission fields. Let us be faithful, that from our homes and congregations will come the workers needed.

Our conference this year can take final action on our *Rules for Work*. It is hoped that this can be done. Also a decision can be made as to the order at our conferences and the relationship between our Association and the Seminary. These are

5/06 W-1
STANLEY HOLMAAS
NEWSPOLDEN MINN 56738

important matters and we trust that there will be adequate time for their consideration.

A study of the living congregations was given in many districts, congregations and parishes of the Association. The belief and practice of the Association has also been shared in some places not of the Association.

THE FUTURE

The opportunities before the Association are tremendous. We also have some real obstacles. By human standards, we cannot but fail. But our God is able. With gratitude to our co-laborers and to our God, we close our report with Psalm 27:1-5.

Jehovah is my light and my salvation;

Whom shall I fear?

Jehovah is the strength of my life;

Of whom shall I be afraid?

When evildoers came upon me to eat up my flesh,

Even mine adversaries and my foes, they stumbled and fell,

Though a host should encamp against me,

My heart shall not fear:

Though war should rise against me, Even then will I be confident.

One thing have I asked of Jehovah, that will I seek after:

That I may dwell in the house of Jehovah all the days of my life,

To behold the beauty of Jehovah, And to inquire in his temple.

For in the day of trouble he will keep me secretly in his pavilion:

In the covert of his tabernacle will he hide me;

He will lift me up upon a rock.

Respectfully submitted,

Rev. John P. Strand

President, Association of Free Lutheran Congregations

Directory of the Association of Free Lutheran Congregations

OFFICERS

President

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

Vice-President

Rev. R. Snipstead
Ferndale, Wash.

Secretary

Rev. H. C. Molstre
Dalton, Minn.

Treasurer

Mr. Robert Bursheim
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

CO-ORDINATING COMMITTEE

Chairman

Rev. Julius Hermunslie
Spicer, Minn.

Secretary

Rev. Jay G. Erickson
Radcliffe, Ia.

ASSOCIATION SCHOOLS

Board of Trustees

President

Prof. George Soberg
6616 Portland Ave. S.
Minneapolis, Minn.

Secretary

Rev. Raynard Huglen
Roslyn, S. Dak.

Acting Dean of Free Lutheran Seminary

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

Acting Dean of the Bible School

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

WORLD AND HOME MISSIONS

Chairman

Mr. Robert Knutson
McVillie, N. Dak.

Secretary

Mr. Roy Mohagen
Grafton, N. Dak.

Director

Rev. Harold R. Schafer
112 West Milner Ave.
DeKalb, Ill.

PUBLICATIONS AND PARISH EDUCATION

Chairman

Rev. Raynard Huglen
Roslyn, S. Dak.

Secretary

Mrs. Vernon R. Nelson
1909 11th Ave. N.
Grand Forks, N. Dak.

Executive Secretary of Parish Education

Mrs. David C. Hanson
7632 Harriet Ave. S.
Minneapolis, Minn.

STEWARDSHIP

Chairman

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

Secretary

Rev. T. F. Dahle
1603 N. Fifth St.
Fargo, N. Dak.

YOUTH BOARD

Chairman

Rev. Jay G. Erickson
Radcliffe, Ia.

Secretary

Mr. Robert Lee
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

BOARD OF PENSIONS

President

Mr. Eldor Sorkness
Sand Creek, Wis.

Secretary

Rev. G. H. Spletstoesser
Pine River, Minn.

WOMEN'S MISSIONARY FEDERATION

President

Mrs. Herbert W. Presteng
Grafton, N. Dak.

Secretary

Mrs. H. C. Molstre
Dalton, Minn.

Treasurer

Mrs. Martin Konsterlie
Route 1
Willmar, Minn.

LUTHER LEAGUE FEDERATION

Acting President

Mr. Gary Skramstad
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

Secretary

Miss Kathy Ross
Cloquet, Minn.

Treasurer

Mr. Paul Haugen
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.