

**T  
H  
E**

Vol. 6

March 19, 1968

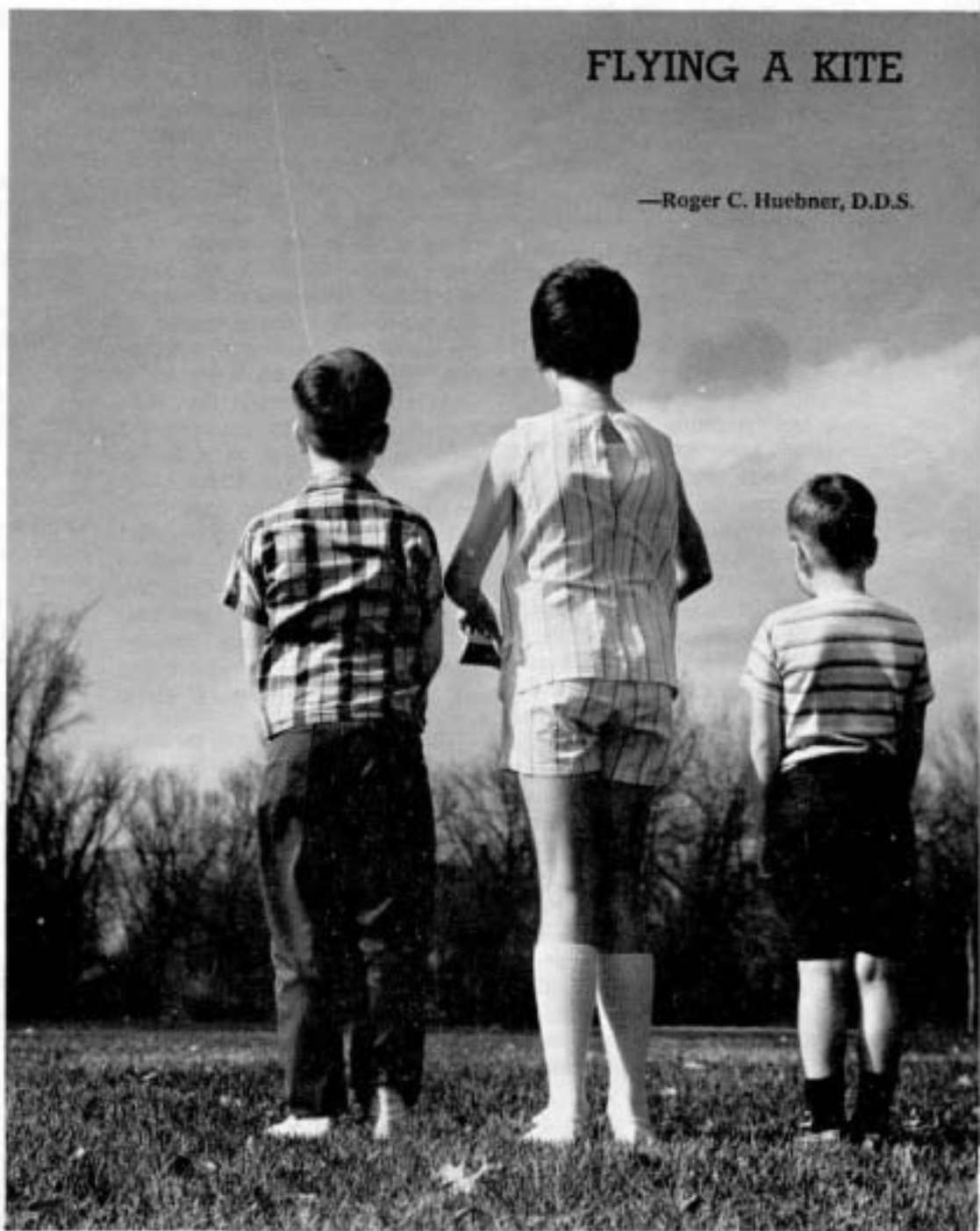
No. 6

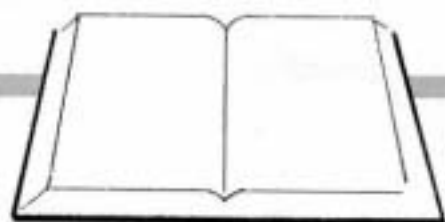
# *LUTHERAN*

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

FLYING A KITE

—Roger C. Huebner, D.D.S.





## According to the Word

### WE SHARE IN THE CROSS

II Cor. 5:19; Eph. 4:32

There is really only one great theme for this Lenten season as well as for our life when we think of our relationship to God. That theme is concerned with the meaning and importance of the cross of Jesus Christ, our Lord. This was the determination of the Apostle Paul as he says in I Corinthians 2:1: "For I determined not to know anything among you save Jesus Christ and him crucified."

But just as much as Paul and everyone else, you and I share in the guilt of the cross. You and I were and are guilty of nailing Jesus to the cross with our sins. The guilt against God is as great for us as it was for those who crucified Christ on that Good Friday. But this is exactly the announcement of the attractive glory of that holy cross. It means so exceedingly much to us because it was planted at the gathering place of the sins of the world. It reaches into the darkness of our hearts and does something grand and saving to those who accept the atoning work of Jesus Christ. Yes, Scripture declares that "him who knew no sin he made to be sin for us." That was humiliation indeed, when our Lord and Savior was willing to be

made sin for us. Yes, we were there, and we are there with our guilt.

But all the while He is willing to be sin for us—"that we might be the righteousness of God." "God was in Christ, reconciling the world [you and me] unto himself." We share in the redemptive act of God. An old medieval painting pictures Christ in His agonies and rather dimly in the background a figure which represents the heavenly Father. He is also on the cross. The picture is a crude symbol of the everlasting reality of redemption. The deepest truth we know concerning the cross is that it is the revelation of the wounded and suffering compassion of a loving heavenly Father. Yes, Christ came into our world to take upon Himself the consequences of sin that we otherwise would have had to bear ourselves. In Christ, God took to His own bosom the hurts that otherwise must destroy us and Himself died that we might live and go through the enemy to glory.

The cross of Christ has meaning for each one of us if we are alert to its challenge. It fits the needs of our lives as a key fits into a lock and it opens for us doors into the interior of our souls and into the heart of God's love that makes

it possible for us to enter into the Life that is the best.

We have heard about the meaning of the cross in its dimension of guilt and redemption. Now there is another important word in our spiritual vocabulary. It is forgiveness. Forgiveness includes the whole upreach of the souls of men, and what is more important the whole downreach of the grace of God. In the New Testament, the consensus of all the writers is that the full gift of forgiveness has been offered us as the great fruit of the cross of Christ. "While we were yet sinners," cried Paul, "Christ died for the ungodly." We share in the forgiveness offered through the cross. But remember that the forgiveness we know in Christ is only part of the full story. With the forgiveness of sins it is imperative upon us to go out and show a new spirit and attitude about forgiving others. The whole ethics of human life is contained in the word forgiveness.

"Teach us to love each other, Lord,  
As we are loved by Thee;  
None who are truly born of God  
Can live in enmity."

Yes, we share in the cross; let us share its message with those about us.

—Albert Hautamaki

---

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

# THE ARREST

Rev. David C. Molstre  
Grand Forks, North Dakota

Matthew 26:47-56

Christ had just come from the garden where He had prayed, "O my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt." As we think of Christ in the garden and His prayer to His heavenly Father, it is important to realize that it makes all the difference in what tone of voice a man says, "Not as I will, but as thou wilt." One may say "Thy will be done" because he has been battered into submission; he is giving admission of complete defeat. A person may say "Thy will be done" because he has been utterly frustrated and sees that his dream can never come true. Or a person can say "Thy will be done" out of perfect trust and love. That is how Jesus said His prayer in the garden. In Matthew 26:47-56 we read of Christ's arrest and betrayal and we note the different groups or kinds of men who were present at His arrest.

First there was the man who abandoned God. His name was Judas. Judas had entered into a league with Satan; Judas had sold his soul for money. I believe we have people like that today. When a man has put God out of his life and Satan has come into his life he is capable of doing things like Judas. We have only to look about us, read the newspapers and see what people can do when they have abandoned God. They have sold their souls for worldly pleasures, power, popularity, etc. The Bible tells us that Judas ran up to Jesus and kissed Him as a sign to the soldiers that this was the man they wanted. Kissing was the symbol of intimate affection, a wish of happiness and well-being, but Judas was playing the role of a

hypocrite (one who wears a mask), for his love for Christ was gone. As we see the actions of Judas it is important to remember that God does not look at the outward actions of man but He looks at the very intents of one's heart. All this acting by Judas was not necessary. Jesus was ready to die; He did not need the soldiers nor the kisses of Judas. He was willing, that we might live.

As we look at the crowd around Jesus we notice a second group of people who were blind to God. Picture two hundred soldiers, two hundred Temple police, the Sanhedrin, and many curious Jews coming up the hill to arrest Jesus. How foolish these people were to think they could take Jesus by force. Jesus said that if He wanted to He could command twelve legions of angels and they would come and defend Him. The reason these people were so foolish, especially the Sanhedrin (who should have known better), was because they were blind to God. The Jews were a privileged people. They had been given much revelation but they had so long chosen their own way and had for so long shut their ears to the Word. They had so long closed their eyes to His guidance that in the end when Christ came to this world to fulfill Old Testament Scripture they could not recognize Him. What a tragedy, what a warning to us today who also are a privileged people.

And then there was a third group in this crowd of people. They were the men who forgot God. The disciples had forgotten God for the moment. They had forgotten that Jesus came into this world for a purpose. The thought of the terrible situation they were in terrified the disciples and Peter tried to take things into his own hands. He thought he would be defending

Jesus by cutting off the ear of Malchus. Peter seemed to think the Christ was dependent on him. He forgot God for the moment. The other disciples were also terrified and later they all fled.

The disciples' actions are a lesson to us. Christ is saying to us that in the time of trial and persecution, do not forget God, do not become disorganized or terrified, do not take things into your own hands, but instead lean on God. All things are possible with God. "I will never leave thee, nor forsake thee, so that we may boldly say, the Lord is my helper, I will not fear what man can do to me" (Heb. 13:5b-6). I believe a great number of Christians find themselves in this group at one time or another in their life.

But there was one more at the arrest of Jesus. There was a man who remembered God. His name was Jesus. Only Jesus was in command of the situation. Notice that when the crowd came, Jesus met them with courage while His disciples stood behind Him. When Judas kissed Him, Jesus did not push him away but submitted to the shame. In John's Gospel we read that Jesus points Himself out as the one the soldiers were looking for and prevents any molesting of the disciples. When Peter cut off the ear of Malchus, Jesus took instant control and healed his ear. This is the kind of Savior we have. One who is always in complete control of every situation. One whose love was so great for us that it took Him to the cross. And then as the soldiers were about to take Him away, Jesus asked them, "Just what do you think you have done. Did you think you could capture me with all those clubs and men? Did you think you could out-smart me by hiring a traitor to find me?"

[Continued on page 4]

## Construction Bid for Dormitory Accepted

A bid of \$214,000 was accepted from the Dickey Company of Minneapolis, Minnesota, by the Coordinating Committee of the Association of Free Lutheran Congregations and the Board of Trustees of the Association Schools on Tues., Feb. 27, for the construction of the dormitory building at Association Lutheran Bible School.

Construction is to begin this month and completion has been assured by August 15. Actual work contracts will be sub-let by the Dickey Company.

The dormitory will have three floors with room for about 115 students and a house mother. It is intended as a dormitory for girls

but for the present some boys will be housed on the west wing of the first floor. In addition, the east wing of first floor will be used for classrooms until such a time as other facilities are made available. Thus, for the immediate future the building capacity for students will be about 100.

The accepted bid does not include any provision for any floor tiling except for stairwells, entry halls and bathrooms. Nor does it provide for any furnishings in the building. The cost of these items will bring the total cost up to approximately \$300,000.

This first building project on the 21-acre headquarters-schools com-

plex will be located northeast of the headquarters building.

A four-bedroom residence for the dean of the Bible School will be constructed this summer to the southwest of headquarters. A re-routing of the roadway on the grounds will be necessary in connection with this.

It was announced recently that the Rev. Richard Snipstead, Ferndale, Wash., has accepted the call to become the dean of the school, now in its second year. He will assume his duties on August 1.

The erection of the dormitory will be made possible through gifts and loans by members of the Association and other interested friends.



### **Tioga, North Dakota**

March 31 to April 5

Zion Lutheran Church, Tioga

Robert Lee and Dale Battleson,  
student pastors

Speaker: Missionary Alvin Grothe,  
Badger, Minn.

### **Sisseton and Roslyn, South Dakota**

April 1 and 2

Hope Lutheran Church, Sisseton

April 3 and 4

Saron Lutheran Church, Roslyn

Raynard Huglen, pastor

Speaker: Rev. Gerald Mundfrom  
Pukwana, S. Dak.

### **Chamberlain, South Dakota**

April 2 to 4

St. Olaf Lutheran Church, Cham-  
berlain

Gerald Mundfrom, pastor

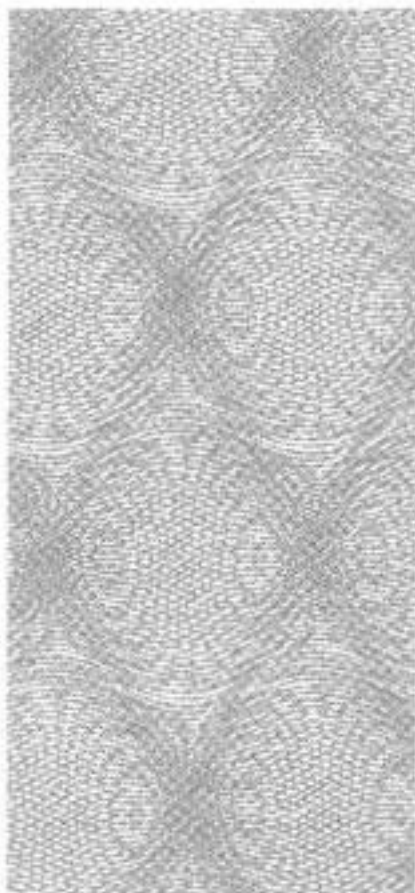
Speaker: Rev. Raynard Huglen,  
Roslyn, S. Dak.

### **The Arrest**

*[Continued from page 3]*

How foolish man is. The only reason Christ was betrayed and arrested successfully was because it was their hour and in order that the Scriptures could be fulfilled. Jesus had voluntarily put Himself into their hands.

Jesus had, you remember, prayed to God in Gethsemane, "Not my will, but thine be done," and this was God's will that Jesus be taken by these men. Judas abandoned God and he died without God. The Jews were blind to God and made fools of themselves. The disciples forgot God. They became frightened and took things into their own hands; they became cowards and ran away. But Jesus remembered God's will for Him. He knew He came to be a sacrifice; "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).



THE BUILDING NEEDED  
... WILL YOU HELP?

AN UNPRECEDENTED INVESTMENT OPPORTUNITY!  
IT PAYS UP TO SEVEN PERCENT INTEREST!



THE 1967-68 SCHOOL FAMILY



- IT IS AN INVESTMENT IN GOD'S ETERNAL KINGDOM!
- IT IS AN INVESTMENT IN OUR FINEST YOUTH!

## WILL YOU HELP BY INVESTING? SO THAT GOD'S KINGDOM CAN TAKE ANOTHER STEP FORWARD?

The Association of Free Lutheran Congregations, having \$100,000 on hand, is desirous of borrowing \$200,000 in order to build and equip a necessary classroom and dormitory building at the Bible School and Seminary campus at 3110 East Medicine Lake Blvd., Minneapolis, Minn.

The Association is turning to you for help, as well as giving you an opportunity to make a profitable and satisfying investment.

Loans in the multiples of \$500 are sought. Short-term loans, 6-month minimum, will draw 6% interest. Long-term loans, 5 years or longer, will draw 7% interest. While it is planned that the loans will be paid on demand, 90 days notice of withdrawal is requested for short-term loans of \$1,000 or more.

CLIP AND RETURN TODAY

PLEASE CHECK:

- I would like more information about the loan program. No obligation is implied by this request.
- I would like to invest in God's Kingdom by making a loan so that the needed building can be built.
- I will pray that the funds needed for the new building will be supplied, and I will give towards this project as God gives the opportunity.

Signed \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

DORMITORY LOAN PROGRAM  
ASSOCIATION OF FREE LUTHERAN CONGREGATIONS  
3110 EAST MEDICINE LAKE BLVD.  
MINNEAPOLIS, MINNESOTA 55417

## REV. G. A. ALMQUIST PASSES ON

Rev. Gilbert A. Almquist was born January 28, 1896, to Charles and Julia Almquist in Minneapolis, Minn. He spent his childhood in the humble surroundings of their small farm home on the south edge of Minneapolis. Because his father was crippled and unable to support the family, Gilbert left school when old enough to get a job, and began work full-time for the Minneapolis Journal.

His Christian mother sought to give her family strong Christian roots. He was baptized and confirmed in St. Luke's Lutheran Congregation in Minneapolis. Then followed a few years of spiritual search and discontent for him. He tried in various ways to find a meaningful and purposeful life. His efforts were met with frustration until one night in despair he knelt in the fresh snow that covered the city and remembered God's promise in Isaiah 1:18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." He prayed that Christ would rescue him from the darkness of his sin and make him white as the new fallen snow. God heard his prayer and he went his way rejoicing.

That decision soon led to other decisions. After serving his country in the armed services in England during World War I, he began attending Augsburg Academy in preparation for the Christian ministry. He married Elsie Judith Hemple in 1922. He was ordained into the ministry in 1924 and accepted a call to Pukwana, S. Dak.

Pastor Almquist served in the Lutheran ministry for 44 years in the following parishes: Pukwana, 1924-30; Olivet, Minneapolis, 1930-39; Green Lake at Spicer and Grace at Lake Lillian, Minn., 1939-46; Zion, Sand Creek and Running Valley, Colfax, Wis., 1946-54. From 1954 and on Pastor Almquist traveled as an evangelist in the Luther-

an Free Church, and served a number of different parishes on an interim basis; his last parish was Gausdal Lutheran Church near New London, Minn.

God prepared Pastor Almquist for personal evangelism. In his preaching and teaching his one concern was salvation of souls. His special gift was as a personal worker in leading souls to find peace with God. God blessed his ministry with the joy of seeing many souls gloriously saved. Although he served on various boards and committees of the Lutheran Free Church his heart was always in the parish ministry.

God fulfilled his expressed desire that he would remain active in the ministry to the very last. He was active in the parish ministry until November 1967 when he was hospitalized. Surgery in January of 1968 revealed the cancerous nature of his illness. His last weeks were spent in the full assurance that the end was imminent. He continued to proclaim God's grace in a powerful way to his family, as well as to others, to whom he was given the opportunity to witness. God called him into the Church Triumphant on the morning of Feb. 10, 1968, at the age of 72 years and 13 days.

He is survived by his beloved wife Elsie of Spicer, Minn.; one daughter, Mrs. Gerhard (Muriel) Huseby, Hawley, Minn.; and three sons, John of Willmar, Minn., James of Nome, Alaska, and Paul of Fargo, N. Dak. Also surviving are 10 grandchildren.

The funeral service took place at Calvary Lutheran Church, Willmar, Minn., with a very large number of relatives and friends present. Dr. Edward A. Hansen of Willmar, president of the Southwestern Minnesota District, ALC, officiated and Rev. Floyd Lien, pastor of Calvary, participating. Messages were given by Pastors Rudolph Larson and Julius Hermunslie, and John Almquist spoke for the family. Mr. Gus Uppman, Minneapolis, Minn., sang two

songs. The committal service was in Fort Snelling National Cemetery, Minneapolis, Minn., Pastors Julius Hermunslie and Oscar Weltzin officiating.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

Julius Hermunslie

## VALLEY CITY WILL HOST THE EASTERN N. DAK. LUTHER LEAGUE RALLY

The spring Eastern North Dakota District Luther League Rally will be held at Grace Lutheran Church, Valley City, on Sunday, March 24. It will open with a "Singspiration" at 2:30, at which service Ken Moland of Fargo will be the speaker. A business meeting will be held at 4:30. The evening session will begin at 6:30 with John Reith the speaker. Music will be furnished by the various churches of the District. Young people throughout the District are urged to come.

## CONCERNING CHURCH ATTENDANCE

by Charles M. Guthrie

Church membership is at an all-time high but the gains haven't kept abreast of population growth. And church attendance is down. This is of great concern to the clergy, to boards of trustees and to those church members who go to church.

Blame our affluent society. Blame television and the movies. Blame golf and fishing and easy access to places that were too far away when highways and cars were fewer.



# WOMEN for Christ

## ALL YOUR NEED

Mrs. Harold Schafer  
DeKalb, Illinois

Just a few months ago we observed a special day of Thanksgiving to our wonderful God for all the blessings He bestowed upon us during the past year. Then we celebrated the birth of our Savior which included the abundant giving and receiving of all sorts of gifts. Yet we still have many daily needs. God has graciously promised the supply of all your needs and my needs in Philippians 4:19: "But my God shall supply all your need according to His riches in glory by Christ Jesus."

Throughout the years of my Christian life this promise has been among my favorites. My greatest need was the salvation of my soul—the forgiveness of my sins. God met this need at the time of my conversion to Christ twenty-eight years ago this month. But even since then, my greatest and constant need has been the cleansing of my sins through confession of them to Christ and faith in His blood shed for that purpose (I John 1:7-9). This is your greatest need, too, and always will be man's uppermost need. He will grant you cleansing if you will claim it.

Another need is for wisdom and grace for daily living a life that is pleasing to the Provider of all our need. We are promised, "If any of you lack wisdom, let him

ask of God, who giveth to all men liberally" (James 1:5). We parents certainly need His wisdom in bringing up our children in the fear and admonition of the Lord. We mothers especially need to ask the Lord for wisdom to know how involved we should be in church and community affairs without neglecting our first God-given responsibility—that of training our children in the way they should go (Prov. 22:6). It is most important for the father to be the priest of the home and conduct daily family worship with his wife and children, but we mothers also must use our influence in teaching them God's Word and His way of life for them. In order to have definite and regular Bible studies with them, we often must put aside secondary things. God will give us wisdom to know which things are most important at any given time, but we must ASK HIM for this wisdom.

As we put Christ first in our daily choices, our children learn by *our example* what should have first place in their lives. If we read and study God's Word and spend time in prayer regularly in the privacy of our home and are faithful in our church services, our children will learn the importance of the same. I have observed parents, particularly mothers, take such an active part in community and church affairs that their growing children were neglected and, sad to say, the church and the Lord were left out of the lives of these

children as they grew older. Did those parents fail to ask God for wisdom as to their particular involvement in outside activities? Then there are also those who refuse to do their part in the Lord's work, using their children as an excuse. This is not God's plan either, so each one needs to ask God for wisdom to keep balanced in this area of his life.

Often God allows times of trouble to come along the pathway of His children. A special promise in this connection is Psalm 50:15: "Call upon me in the day of trouble; I will deliver thee, and thou shall glorify me." Hebrews 4:16 states, "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." God's part is to supply the grace and strength we need during each trial, whether it comes in the form of illness, oppression, misunderstanding, sorrow, and so on. Our part is asking ("Let him ask of God"—James 1:5), calling ("Call upon me"—Ps. 50:15), and coming to the throne of grace ("Come boldly"—Heb. 4:16). In other words, come to Him in faith and He will supply ALL your need.

Whatever your need is today, the Lord Jesus Christ, who is very God and the great "I AM," will fulfill it. When Jesus told the Jews that He was the "I AM" of the Old Testament (or Jehovah), they knew that He was the covenant God of their fathers, meaning that He is the Eternal One who is ever present to meet man's need. "I AM" is an unfinished sentence with no object. We are to complete it by filling in our particular need. "I AM whatever my children need" is really what Christ meant when He claimed to be the great "I Am." This fits in perfectly with the verse I began with: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Let Him be your "I AM" today.



# SCHOOL NEWS

## PRESENT HOUSING FOR ALBS

The present housing arrangements for Bible School students is scattered. There are fourteen girls in the main church building dorm. Seven other girls stay at the house which is also on the grounds. The boys have two cottages near the school, and some stay farther downtown. Two married students who also attend Bible School have housing nearby. But the need for a dorm is evident. The students are praying for that hope to be realized. Pastor Strand speaks about dormitory plans:

"Plans, as approved by the seminary board, call for the erection of a three-story combination dormitory-class room building. It will be of fire proof construction with brick exterior finish. There will be two classrooms and three offices in the building with housing for 100 students as well as houseparents. The classroom area can be made into dormitory rooms when needed. The building is of simple practical design with economy and utility uppermost in mind, yet still will be a beautiful building. The building is so planned that the girls can be housed on the second and third floors, and boys on the first. The classrooms are on first floor. There are also two laundry rooms in the building and a meditation room on each floor.

"A master campus plan has been adopted for the entire grounds. If the Association should so decide, there is room for a nursing home, two dormitories, a chapel, and a classroom-library-administration building. There is also space for married student housing and a recreation area. Adequate parking space is provided in the master plan.

"It is planned that the dormitory to be built this summer, construction to be started in March, is to be about 150 yards east of the present church structure. It will be so placed on the grounds as to have a good view of the lake and most of the campus area. Completion date set for the new dormitory is August 15, 1968."



The Boys' Cottage

Arley Hartsch, Bruce Kleppe and Yeddo Gattel live here.



Boys' Apartment

Living at the apartment are Louis Falk, Ralph Peterson and Joe Miller.





**ASSOCIATION LUTHERAN BIBLE  
SCHOOL CHOIR TOUR, 1968**

March 29—Webster, S. Dak.  
 March 30—Pukwana, S. Dak.  
 March 31—Midland, S. Dak., 11:00  
 a.m. and Faith, S. Dak., 8:00 p.m.  
 April 1—Culbertson, Mont.  
 April 2—Tioga, N. Dak.  
 April 3—Churchs Ferry, N. Dak.  
 April 4—Hampden, N. Dak.  
 April 5—Vang, N. Dak.  
 April 6—Grand Forks, N. Dak.  
 April 7—McVille, N. Dak., Valley  
 City, N. Dak., and Abercrombie,  
 N. Dak.



Association Lutheran Bible School Choir, under the direction of Mr. Donald Rodvald. The choir will be outfitted in new robes for the tour.



The Girls' Dormitory in the Headquarters Building (Basement)



The girls living at the dorm are: front row, left to right—Kris Kjas, Shari Kallunki, Lynda Hendrickson, Marlen Hoara, and Grace Berge. Back row—Carolyn Jensen, Paulette Pollestad, Eileen Eversvik, Diane Rasmussen, Orpha Flatten, Jay Hodik, Myrna Lehnonen. Missing: Marsha Waltby.



Boys' House



Girls' House



Occupants of this home are: front—Dennis O'Neil, and back row—Tim Skramstad, Steve Berg, Bruce Nikusen and Terry Olson.



Girls' house residents are: front row, left to right—Jean Presteng, and Anita Haugen. Back row—Nada Hanson, Janette Hava, Karen Kvistero, Pat Voiss and Maureen Hartsoch.

## A FAMILIAR FACE WILL BE MISSING AT THE NEXT CONFERENCE

John Pederson, a familiar face at annual conferences of the Lutheran Free Church and later of the Association of Free Lutheran Congregations, will be missed by many at the coming conference in June. He passed away last August 21.

Mr. Pederson was born in Norway on February 6, 1882. He had lived at Binford, N. Dak., for many years and was a member of Bethany Lutheran there. The Pederson home was always open for visiting speakers and guests. Mrs. Pederson survives him.

Mr. Pederson first attended an annual conference in 1913 and was regular in attendance since then.

## CONCERNING CONFERENCE INFORMATION

The Annual Conference of the Association will be held in June. In order that we might have an informed and prepared delegation of people from our churches present, the pages of *The Lutheran Ambassador* are open to Boards and agencies for the presentation of such material as will help to alert our people to the issues to be discussed at the conference.

Such material should be in the hands of the editor for inclusion in an April issue of the *Ambassador*, if at all possible. Please send what you would like published as soon as possible.

Presentation of personal views on any such pre-conference material printed here, or on any topic that may rightfully come before the conference, may be accomplished by means of Letters to the Editor and which will then be printed so that others may read. All letters must be signed, please.

The Editor

## PERSONALITIES

Rev. Karl G. Berg is managing the Hermiston Good Samaritan Center in Hermiston, Oregon. His address is 970 W. Juniper Ave., 97838.

## BOOK REVIEW

G. Everett Arden, *Four Northern Lights: Men Who Shaped Scandinavian Churches*. Minneapolis: Augsburg, 1964, 165 pp., \$3.75.

Perhaps the recent mergers have made Lutherans in America more conscious of their theological heritage from Scandinavia. G. Everett Arden encourages this interest in 165 pages of highly readable and fascinating material on four of the most prominent figures in Scandinavian religious history. His is probably the first book in English to treat all four under one cover.

The four are Hauge of Norway, Grundtvig of Denmark, Rosenius of Sweden, and Ruotsalainen of Finland. Dr. Arden, professor of church history at the new Lutheran School of Theology at Chicago, writes a thorough yet concise chapter on each figure as well as introductory and closing chapters which relate their contributions to the overall Scandinavian religious picture.

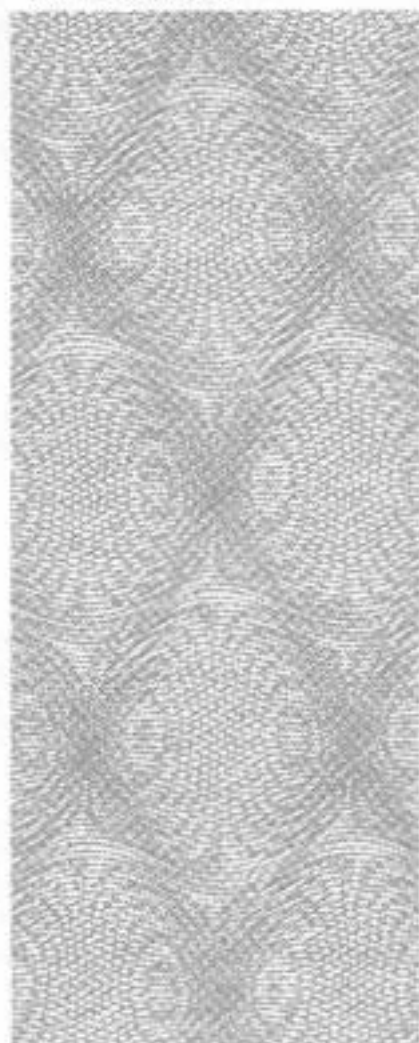
Common to all four is their emphasis on Christianity as a living religion "come alive with power, concern, enthusiasm, and high moral conduct" (p. 157). In this sense, Dr. Arden says, all four were genuinely pietistic. The author shows how each interpreted this basic theme in his distinct way. Ruotsalainen's stress was on the living God. With Hauge it was *den levende tro*, the living faith. Grundtvig emphasized the living word; Rosenius, Christianity's living hope. While addressing Christians of another century and culture, the four have survived because they were intensely involved in their times and knew their hearers as intimately as their doctrine.

An ardent advocate of Lutheran unity, Dr. Arden nevertheless seeks to retain those individual accents

and colorations which enhance the overall tapestry of American Lutheranism. "Even the smallest and numerically weakest groups of Lutherans are the heirs of a 'spiritual personality' which must not be swallowed up, submerged, destroyed, forgotten, or ignored for the sake of an over-all Lutheran conformity" (p. 15).

*Four Northern Lights* will make these men your warm personal friends and whet your appetite for more. This reviewer knows whereof he speaks. The chapter on Hauge recently led him to purchase Joseph M. Shaw's *Pulpit Under the Sky* (Augsburg, 1955) and embark on the fascinating adventure of getting to know the spiritual mentor of all Norwegian Lutherans.

—Pastor Edward A. Johnson  
St. Peter's Lutheran Church, LCA  
Hay Springs, Neb.





### TESTIMONY MEETINGS

It is interesting to note that the organization Alcoholic Anonymous is effectively using a manner of sharing which was much more common in Lutheran churches some years ago than it is today. We refer to the testimony meeting.

Alcoholics, in their fellowship meetings, are urged to share their failures and their victories with one another. It is seen as a means of encouragement. We understand that these sessions are meant to be very frank and are usually so. There is, then, a therapeutic value in baring one's soul, as we said, both as to defeat suffered and victory won, with friends who can sympathize.

Some years ago this type of meeting, the testimony meeting, was quite common in some branches of the Lutheran church. It still is in some places and the Association uses it much more frequently than some others. There are Lutheran groups which have never used the testimony meeting, to our knowledge.

Perhaps the experience of Alcoholics Anonymous should be an encouragement to those of us who use the testimony meeting to continue that practice and an incentive for other Lutherans to begin the use of such sessions. What is wrong with Christians sharing their defeats and victories with one another in a fellowship that really ought to be the most intimate of any on earth? ("Whoever does the will of God is my brother, and sister, and mother," Mark 3:35.)

Charles G. Finney, the early American evangelist, was fond of using the word "professor" for a Christian, one who professed the faith. That profession should be made in all of life's situations, to be sure, but it can certainly be set forth in the public or fellowship meeting, too.

But haven't there been abuses of the testimony meeting? Indeed there have and Alcoholics Anonymous probably knows something about that, too. In the Christian usage, sometimes pious words have been a cover-up for rank hypocrisy. This has caused some people to look askance at the whole idea. It isn't right, however, to make a blanket judgment just because there has been some misuse. The potential for good

is very great and we should continue the use of the testimony meeting for that reason.

### THE POPE WEPT

A few weeks ago Roman Catholic papers carried the news item that Pope Paul VI, in an audience with the general council of the Pontifical Commission for Latin America, wept as he discussed reports that he receives on the state of the church today. What particularly troubled the Pope were reports of lack of discipline and filial love among the people of the church.

Well might he weep because there is a great turmoil within the Roman Church at the present time. Technically it is called renewal, but actually it borders at times on anarchy. Priests are leaving the priesthood in alarming numbers and some predictions of future defections unless the rule of celibacy (that priests cannot marry) is lifted are unbelievable. Some attacks on the Church from within are surprising, to say the least. Five years ago they would not have happened.

The Pope is sitting atop an empire that at times appears ready to collapse. His is no longer an enviable position. He is pictured in the press as a man who is basically more conservative than liberal, but who, in his attempts to placate the more progressive elements in the church, while not alienating the traditionalists, comes out as a quite unpredictable man.

It used to be easy to say what the Roman Catholic Church is. Her doctrines were set and her anathemas clear. Today no one, not even the Pope himself, knows just what the church is. Technically, not a doctrine has changed since the commencement of the Second Vatican Council. Various church regulations have changed, but not doctrines. So if you go by the official body of law, the teachings remain the same. But as is the case among Lutherans, for instance, there are academic theologians and clergymen who teach and preach in a way that clearly seems to be contrary to the established body of doctrine. So one asks, what indeed is the church, and where is she to be found?

That some attitudes among some Roman Catholic priests and theologians seem to be more evangelical than in the past is evident, but how far this will really go, or come, is not at all clear. On the other hand, some Catholic leaders have moved away from traditional views, not toward conservative Protestant understandings, but toward very liberal positions, whether among Protestant or Catholics.

So there are winds of change, but frankly, the situation is very fluid or unsettled. It is amazing, and amusing, if it were not so serious, to see political and Protestant leaders paying court to Pope Paul at a time when a good many of his own people are judging him and his position quite harshly, and at a time when it is not known how well the whole Roman Catholic Church will hold together. It would be odd, wouldn't it, if these attentions from outside were the

redeeming action for saving the papacy as we have known it?

In all of the present turmoil we would feel a lot better if this was an age of spiritual warmth and power among Protestants, if this was an era of depth and solidity. But it isn't, and so while Rome flounders we flounder, too, and the trumpet gives an uncertain call.

We would do well to borrow the name of a movement in Germany for the preservation of the historical faith. The name is "No Other Gospel." The answer for America and the world is to be found in that position, in that stance. No other Gospel but that of the Jesus of the holy Scriptures—God incarnate, crucified for the world's sins, resurrected, coming again—and in whose Name alone is there salvation.

### A POSTSCRIPT ON MY TRAVEL SERIES

Recently a certain periodical carried a report by an individual of his visit to Paris, France. The writer declared that the French people do not like the American tourist.

This prompts me to express the following thought, something which I did not do clearly in the recent series "My Trip to Norway and Other European Countries." It is this, I did not experience one single instance of anti-American feeling in my six weeks in Europe. Oh, one place there were the scrawled words on a wall or fence, I forget in which country, "Yankees, get out of Viet Nam," but you don't have to leave the U.S. to find similar sentiments expressed.

Yes, I shall always remember the friendliness, the courtesy and the spirit of helpfulness I encountered time and again on the trip. The two English women aboard the train coming into Liverpool, the clerk in the North Station in Paris who went out of his way to give me assistance, the tourist host in Geneva who went far beyond what one would expect in helping me secure lodging for the night, these are among the people whom I shall always remember.

That a person could meet unpleasant attitudes toward Americans in touring Europe goes without saying, but I merely wish to point out that it is also possible to travel without encountering this. And once in a while one meets a clerk who is a bit grumpy, but again, these folk can be found here, too.

One other impression was not set forth in the above mentioned articles carried in the *Ambassador*. It was the opportunity to see the beauty of God's creation in other lands, and to see the vast ocean. As I did write before, the sea spoke to me of God's great love, vast and boundless. Then on land, the mountains of Switzerland and Norway, the wooded valleys of Belgium, the beautiful hills of northern England and eastern France spoke eloquently of the Creator's handiwork. In retrospect, too, I can truly say, "This is my Father's world."

Again, we do not have to leave home to see the wonder of creation, and in moving out our amazement is only increased, but such an experience is wholly worthwhile.

—Raynard Huglen

### MEMORIAL SERVICE FOR MRS. ALVIN GROTHE HELD AT FERNDALE

A memorial service for Mrs. Alvin Grothe who passed away on January 3 was held at a Sunday night Mission Society meeting at First Lutheran Church in Ferndale, Wash., on February 4.

The service was led by the president, Mrs. Egil Melseth. The opening hymn was "I'll Go Where You Want Me to Go." A second hymn was "Jesus Saves."

Devotions were given by Mr. Clarence Norgaard and he used the fifth chapter of II Corinthians as the Scripture reading.

A ladies chorus from the parish sang "Beautiful Words of Jesus."

Mrs. Alice Christianson read the obituary that had been carried in *The Lutheran Ambassador*.

The song "Follow Me," which had been sung at Mrs. Grothe's

funeral, was sung by the chorus.

Rev. Richard Snipstead, pastor of First Lutheran and former pastor of the Grothe family, preached the sermon. His text was Philippians 3:21. The message was a heart-searching call to each one to do what he can to take care of the need for workers in a field so ripe unto harvest.

The closing song was "I Gave My Life for Thee" and Pastor Snipstead offered the prayer.

The offering given at the service was sent to the Mission Board in memory of Mrs. Grothe.

—Corr.

### I WANT A VOICE

I want a voice so I can sing  
The wondrous hymns of Christ my King,  
Who died for me and for my sin  
That I may come to live with Him.

I want some eyes that I may read  
The stories of His wondrous deeds;  
He lived for me and died for me  
So all His goodness I might see.

I want the ears that I may hear  
The Gospel of my Savior dear.  
He lived a life so clean and right,  
That He may show us all the light.

I want to speak of His great love  
So everyone could meet above.  
I hope and pray this very day,  
That Christ would come to us and stay.

—Caren Johnson

(Caren was confirmed at Medicine Lake Lutheran Church last spring and is the daughter of Mr. and Mrs. Dean Johnson and the niece of Mr. and Mrs. Robert Bursheim.)

# Letters

## TO THE EDITOR

### WHAT THE BIBLE SAYS

I should like to comment on your editorial entitled "Unanimity Impossible" (*The Lutheran Ambassador*, Feb. 6, 1968, page 9).

I well realize that there are areas in the Bible in which devout Christians differ. Perhaps we can best express our feelings in these things in the words of the Samaritan woman at the well when she said, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things" (John 4:26). This woman had reference to Jesus' first coming. The Christian today is thinking and looking forward to Jesus' second coming.

Nevertheless, in our search for truth it is well that we observe what the Bible truly has to say on some of these issues on which we differ.

You mentioned a number of authorities (even authorities that are highly respected in Christian circles) that believe in or lean toward a longer period for creation than six 24-hour days. They also believe in a longer period than 4,000 years (or a little more) for the Old Testament.

Now I am not acquainted with these authorities (and their arguments may have merit), but I believe whatever argument they do give to substantiate their views should relate itself to what the Bible says on this subject (and maybe they do).

I am interested in knowing what these men (and anyone else who agrees with them) do with those portions of Scripture (which I pointed out in my Bible studies) and which I definitely believe do

support the 24-hour, 6-day-a-week creation period belief, and also the belief in a shorter span of time for the Old Testament.

It seems to me that we either believe the Bible, or we do not believe the Bible on these points. If we believe the Bible but also claim longer periods of time in the above mentioned periods of time, then we have to point out that the Bible says something else than what many (like myself) still believe the Bible says on these issues.

In my Bible studies I merely wish to draw my readers' attention to what the Bible does say on these issues, and the problem involved if we are to believe both the Bible and those who hold to these longer periods of time. (I refer you to my Old Testament Bible Studies—both those prepared for the W.M.F. and those advertised in the February 6, 1968, page 10 of *The Lutheran Ambassador*.)

In your editorial "Unanimity Impossible," you asked the question, "God could have created the sun, moon and stars in one 24-hour day, couldn't He?" The question as I see it in all of this is not, "Could He?" He might also have done it by evolution, if He had wanted to. But the question is, How *did* He do it? What does the Bible say as to how He did it? And isn't it serious to believe something contrary to Scripture?—if such should be the case. Such would be detrimental to one's faith. And it would be detrimental to one's faith, not because God couldn't do it some other way, but because we then doubt God's Word and His truth as the Bible reveals that truth. It is the

Word of God, the Bible (and every bit of the Bible), that gives us faith and ever strengthens our faith. Surely everything in God's Word is important, whether we can see it as important or not. Or why would God have put it in His Bible? Whatever we believe should have Scriptural backing, or the same will be detrimental to our faith.

You mentioned Bishop Ussher in your editorial. Were you implying that I let Bishop Ussher influence me as to the conclusions I came to? I did not mention Bishop Ussher in my studies. I have merely pointed to Scripture and tried to point out what the Bible says on this subject. I have worked out my own time line based entirely on Scripture reference. (Again I refer you to the appendix of my Old Testament Bible Study. These time lines were also sent to each Ladies Aid group of our Association.)

I do not agree with Dr. Carl F. H. Henry when he says that Scripture presents these things in a general and nontechnical way. God has not been that loose or careless in giving us His Word. At least not to the extent that the truth in these things would be something other than what the Bible actually says them to be.

I do recognize the fact that God has not given us all the facts now. It is as Paul says: "now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

Neither do I wish to judge anyone on his relationship to God (which is the most important thing) if he should disagree with me.

I do feel, however, that many people are not aware of what the Bible itself has to say on these issues. Many others have read only what men have written on this subject, and not what God Himself has said.

My purpose is not to argue with other authorities, but to point out what the Bible says on this issue. At the same time I wish to point up the problems involved if we are to believe in both the Bible and

evolution—including a belief in longer periods of time for the first week and also for the whole Old Testament period.

*In all of my argumentation I hide behind God's Word. I have no other defense.*

—Rev. Gerald F. Mundfrom  
Pukwana, S. Dak.

### **WALK IN THE LIGHT WHILE YE HAVE THE LIGHT, LEST DARKNESS COME UPON YOU**

To walk in the light is to witness of the light and to lay bare in the light of the WORD, the deeds of darkness. To keep silent is to allow the darkness to flourish and to permit its shadow to be cast over one's own soul. Jesus never fails; He is never defeated and He never retreats. But He loses ground because we don't stand.

Thus I feel compelled by my own conscience to make comments on an article, "Come, Let Us Worship," page 6, on the Luther League Activities page, February 6th issue of *The Lutheran Ambassador*.

The first question that came to me as I read this page was, what is this? Is it the editor's experience, or a confession from a Luther Leaguer, or is it purely imaginative? If the latter, Genesis 8:21 says, "Imagination from a man's heart is evil from his youth." Then again, what is the purpose in publishing it? Is it to be humor? Or is it to be a standard for a Luther League worship service? It becomes serious to us when we realize that the Word says, "For as he thinketh in his heart, so is he" (Prov. 23:7). Such a one is in need of help.

A worship service is to praise and thank God; to love and adore Him who is our Creator, Redeemer, and Sustainer. He so loved, that he gave His ONLY BEGOTTEN SON, that whosoever believeth in Him should not perish but have everlasting life.

The law says, "THOU SHALT LOVE THE LORD, THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY STRENGTH, AND

WITH ALL THY MIND; AND THY NEIGHBOR AS THYSELF" (Luke 10:27). This verse alone condemns every thought that went through the mind of this person in this article. The third commandment says, Remember the Sabbath Day to keep it holy. What does this mean? We should *fear and love God* so that we do not *despise His Word* and the *preaching of the same* but *deem it holy* and *gladly hear and learn it*.

Note the contrast in this article. It shows irreverence to God, disrespect to the reading of God's Word and to the pastor; and doubt in Jesus. Thus it demonstrates the working of Satan in a worship service. For he, when the Word is sown, plucks it away (Mark 4:15). And who is the accuser? Is it not the devil? In Acts 1:2 we read, "After that [His ascension] he [Jesus] through the Holy Spirit hath given commandment unto the apostles whom he hath chosen." If this minister was a chosen vessel of God, it was the voice of the Holy Spirit who spoke through him. Who are we to limit his speaking to an hour when in the New Testament the Lord's Day (Sunday) is as it says, "HIS" day. Is our dinner the uppermost at a worship service? Jesus refused to eat that day in Samaria. He said, "My meat is to do my Father's will."

How far we fall short! And who hasn't had the experience of coming to church unprepared and so one's mind wandered hither and thither. But are we proud of it? Are we not ashamed? When this happens, what does a Christian do? Does he not recognize the source, confess his state and say with Jesus, "Get thee behind me, Satan, for you mind the things of man and not the things of God"? David commanded his soul, "My soul, bless the Lord: and all that is within me, bless His holy name" (Ps. 103:1).

The soul pictured in this article received NOTHING. And he was a hindrance to the preaching of the Word that day; for he occupied a space merely to serve as an evil

spirit. On the other hand, how often it is said after a service, "It was so still and everyone was listening, so the preacher had such freedom to unfold the Word."

"GOD IS LIGHT, AND IN HIM IS NO DARKNESS AT ALL. IF WE SAY THAT WE HAVE FELLOWSHIP WITH HIM, AND WALK IN DARKNESS, WE LIE AND DO NOT THE TRUTH" (1 John 1:5b, 6).

—Mrs. O. K. Ose  
Thief River Falls, Minn.

*(Mrs. Ose is correct. The attitudes expressed by the day dreamer in church are wrong. But that is just the reason Luther League Activities Editor Jane Thompson wrote the article—to show that people don't always have the right thoughts in church—even young people.—Ed.)*

### **LETTER FROM VIET NAM**

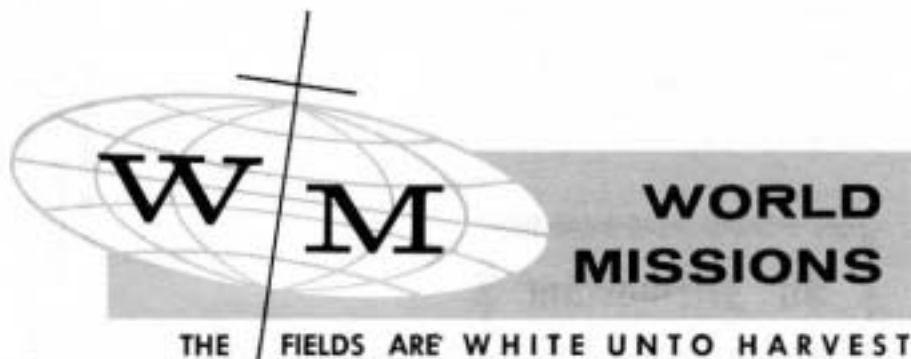
*(The following is part of a letter received by Mr. and Mrs. Bernhard Nelson, Portland, N. Dak., from their son Harold who is stationed with the U.S. Army in South Viet Nam. They wish to share this with us).*

Being stationed in Vung Tau has been a joy, a challenge, and a testing ground. The Lord sent me here for a purpose of witnessing for Him. It probably would have been much easier for me if I was stationed up by the DMZ (De-militarized Zone) for there the GI's know life could be short. Here, there is no feeling out of self to find the answer to life's fulfillment. There is no soul-searching for truth. Well, I can't say there isn't any, but compare it to what is talked about between mortar attacks in hostile areas. Do people have to have a fear placed within them before they stop to open doors or go through doors? Can't God's great love reach them at all?

In answer to my one question, God's love can, but it needs a praying army all over the world, that like the U.S. Army is on duty 24 hours a day.

Some things have become so real to me that I sometimes shud-

*(Continued on page 16)*



## MEET THE FAMILY

Mrs. Ruby Abel

### II

#### Our Brothers and Sisters in Christ in Brazil

Today I would like to introduce you to Mrs. Mira (Mi-rah). People here, you know, go by their first names. I'm thus called Dona Ruby or Mrs. Ruby. Dona Mira was brought up in an Adventist home, but one with little Gospel light in it, and at about 16 years of age she started on a downward road which led her into depths of sin and despair. Finally, at 30 years of age she was living with a gambler and she says that when she began attending our church she had for some time been thinking of killing herself and her little boy, as she felt life was miserable and hopeless for them.

A friend who was living in Campo Mourao and attended our church suggested she come to some Sunday night services, which she did a few times until her husband found out about it and forbade her to attend an evangelical church. About this time we had a week of special evangelism meetings and she managed to get to most of them by waiting until her husband went off to his gambling establishment and then getting ready herself and running off to church. During this week she invited Christ to be her Savior and found assurance of salvation in His Word.

Now a new creature in Christ

(II Cor. 5:17), she became convicted of many displeasing things in her life. The Holy Spirit began to teach her what He wanted for her life. For one thing, she had a terrible temper that she was accustomed to using on anyone. Now, instead of exploding, she made it a habit to go into her bedroom and pray. In her manner of dress and make-up, as she said, "I looked like a carnival going down the street." Also she was a chain-smoker and a weekly movie-goer, who lived with the loudest music blaring on the radio all day long. All of these things have lost their attraction for her. She broke with smoking immediately and movies lost their appeal. One of her neighbors said this to her, "Since you entered that religion you even look different." Mira is not afraid to tell others about the joy and peace she has in her life since she found Christ, or rather has been found by Him. Don't forget to pray for Dona Mira.

#### HERE BEHOLD ME, AS I CAST ME

Here behold me, as I cast me  
At Thy throne, O glorious King!  
Sorrows thronging, childlike long-  
ing,  
Son of Man, to Thee I bring.  
Let me find Thee,  
Let me find Thee!  
Me, a poor and worthless thing.

Look upon me, Lord, I pray Thee,  
Let Thy Spirit dwell in mine;  
Thou hast sought me, Thou hast

bought me,  
Only Thee to know I pine.  
Let me find Thee,  
Let me find Thee!  
Take my heart, and own me Thine.

Naught I ask for, naught I strive  
for,  
But Thy grace so rich and free;  
That Thou givest whom Thou  
lovest,  
And who truly cleave to Thee.  
Let me find Thee,  
Let me find Thee!  
He hath all things who hath Thee.

Earthly treasure, mirth and pleas-  
ure,  
Glorious name, or golden hoard,  
Are but weary, void and dreary,  
To the heart that longs for God.  
Let me find Thee,  
Let me find Thee!  
I am Thine, O mighty Lord!

J. Neander

(From The Lutheran Hymnary)

"And as Moses lifted up the ser-  
pent in the wilderness, so must the  
Son of man be lifted up, that who-  
ever believes in him may have  
eternal life."

John 3:14, 15

"For the word of the cross is  
folly to those who are perishing,  
but for us who are being saved it  
is the power of God."

I Corinthians 1:18

#### NOTICE

The following articles were left  
at the Kalispell convention last  
August: black swim trunks, pink  
bath towel, dark trousers with "S.  
Erickson" inside. Contact Pastor  
Karl Stendal, Three Mile Drive,  
Kalispell, Montana.

#### NOTICE

Ken Moland, Luther League  
treasurer, asks that all leagues and  
individuals send money and letters  
to him c/o St. Paul's Lutheran  
Church, 1603 N. 5th St., Fargo, N.  
Dak.

## Letter from Viet Nam

[Continued from page 13]

der to think of the power of God—greater than anything I can dream of. I'll never forget what the chaplain said a few days ago (I heard it at CLBS—California Lutheran Bible Institute, too)—“Don't forget whose side God is on. The devil is a fallen angel and God is greater than the whole realm.”

The reason for this last page is to ask your prayers, the prayers of Valley Free Church (Portland, N. Dak.), the Association, and the world that men everywhere may find the true gift of love for fellowmen. That not a few minutes be given to God in prayer, but that men and women everywhere pray unceasingly with joy and thanksgiving, believing and trusting God to fulfill all they ask. Pray as you cook, as you turn over the ground, as you ring up the cash register, as you sew, as you sow, and those few steps between classes.

May our Almighty Father bless and keep. Love, Harold

(How many will rise to the challenge so strikingly laid before us by one of our own servicemen in Viet Nam?—Ed.)

## In Memoriam

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

### MINNESOTA

#### Greenbush

Mrs. Thea Linder, 76, Feb. 12, Pauli Lutheran

Clarence Pederson, 72, Feb. 10, Pauli Lutheran

Marie Severson, 90, Jan. 8, Bethlehem Lutheran

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

Second-class postage  
paid at Minneapolis, Minn.

W-1  
STANLEY HOLMAAS  
NEWFOLDEN MN 56738

## 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 Hermunsli  
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  
McVie, 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  
Spicer, Minn.

### 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. R. M. Konsterlie  
Route 1  
Willmar, Minn.

### LUTHER LEAGUE FEDERATION

#### President

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

#### Secretary

Miss Peggy Soyring  
Cloquet, Minn.

#### Treasurer

Mr. Kenneth Moland  
Fertile, Minn.