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LUTHERAN

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March Winds

-Credit Luoma Photos





According to the Word

"BUT WHAT IF . . . ?"
I Corinthians 15:17

The human mind is a beautifully constructed mechanism—so intricate that scientists tell us that we normally use only a fraction of its capacity. And yet, if we center our efforts to understand the Bible truth simply on the basis of "reason" . . . our Christian experiences will be geared only to the question "But what if . . . ?" Especially as concerns the miraculous facts of which "our faith" is made.

We hear many messages in this Easter season which cause us to joy and rejoice, because we know that our Savior lives! And this is as it should be—of all people we should be the most happy because "we serve a risen Savior, He's in our hearts today."

But has this thought ever tempted you? "But what if Christ didn't rise?" Immediately we are plunged into a blackness by that dark assumption. Truly this is the darkest road that anyone can travel in this life, and there are those who willingly travel this bleak way. Let us, by way of contrast, travel this way with the Apostle Paul, so that we may better appreciate the joyous Easter messages which we hear.

What is the first thing we find along this dismal road? "Our preaching is vain." Our English word "preaching" could better be translated here into "proclaiming," made to a crowd of assembled people. In the days before our modern news media there were "walking

newspapers," or heralds, who proclaimed the news. The Apostle Paul regarded himself as a herald of King Jesus Christ.

Think of this herald trudging the open highways of the world carrying the Gospel which told of a marvelous conquest of sin and the grave. Often faced with hostility, persecution, and suffering, even the menace of death; just to sound forth his proclamation. This herald went to Antioch, Ephesus, Philippi, Athens, Corinth—yet, according to this dark assumption, the Lord lies dead in the grave!

Let us walk a little further down that gloomy road. "If Christ hath not been raised . . . your faith is vain." The Apostle is writing to that little band of believers whose home is in Corinth. These folks had listened to the herald and had put their faith in his Lord. They rested their souls in Christ and had gone about Corinth rejoicing in their Savior's love. They faced anything and everything in their unshaken confidence in the risen Lord. And yet—and yet, "if Christ hath not been raised," their security was an idle dream.

And so it is with the faith of the Christian of today. "If Christ hath not been raised . . . ye are yet in your sins." Slaves who have heard their emancipation proclamation have learned that they were victims of a horrible hoax! But "if Christ hath not been raised," it is only a fanciful freedom; we are walking . . . pitiable victims of a col-

ossal delusion!

Still further down the darksome road we go. "If Christ hath not been raised," says the Apostle Paul, "then those who have fallen asleep in Christ Jesus have perished, after all." Yes, "if Christ hath not been raised, we believers are of all men most to be pitied." If Christ be dead, the universe is empty.

But we must also look at the Apostle when he returns from that black path, to the spring light of the resurrection. "But now is Christ risen from the dead!" Historic fact is against the dark assumption we have been pursuing. Spiritual experience, regenerated lives are against it. Every one of the chilling issues which we've mentioned is entirely reversed.

Our proclamation is not in vain! Our faith is not vain! It gives us vital connections with the living Lord. As believers, we are not in our sins; we are emancipated children of grace. Believers in Christ Jesus, you are the companions and brothers of the Lord. You have access to unlimited grace, strength, and fellowship because, as He lives, we can draw on Him and His grace day by day.

May the Lord who raised up Christ from the dead, so grant us joy in the assurance of our living Savior, that day by day we may grow more like Him.

May your Easter truly radiate the living Savior in spite of your human frailties.

Hubert F. DeBoer

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GOD WILLING

(The Editor's late father recounted this story from the 1930's in the *Kristelig Folkekalender of 1938*. The automobile was a Model A and the setting was south central Saskatchewan, north of Regina, provincial capital.)

You are not always so sure when you start out whether you shall be able to meet your appointments even for Easter services, and one week after Easter, at that.

I started out one Saturday afternoon for P—, about 60 miles away, where I was to conduct Easter services Sunday at 11 a.m. I had planned on getting there Saturday night. But when I had driven a few miles out of town, the Ford started to make a loud and strange noise and all of a sudden it stopped. I started it and drove up to a farmhouse belonging to one of my parishioners. The hired man was at home, and he knew something about Fords. "It needs oiling," he said, and so he put a good dose of oil and grease into it, and now it was going to run fine, he thought. And it really seemed a little better, as it ploughed through mud, ice, and snow for a few miles.

I had to back up one place where I had to leave the road on account of snow, and the car slid into a shallow ditch with one rear wheel. Stuck! I had forgotten my shovel at home, which I brought over to the garage purposely—and so I went over to a farmhouse to borrow a shovel and to get some help. I met a short man and his taller wife, who were trying to build a fire from damp wood. She was a bit cross and murmured that people ought not to be out on such roads. They had just now helped one out of the drifts over by the trees. I told her that I had my appointments to

meet tomorrow. I shoveled some snow away and got the car loose without any further assistance. But as I passed by their yard, a coupe was stuck by the trees. I do not know how long it stood there, for we went on, but the roads were anything but good.

When I had driven about ten miles further, the same old noise was heard again. It was a grinding sound, and the car stopped several times with short intervals. It was getting dark, too, and I reached for the light switch, but alas! this was torn off! I hailed a runabout car and got the information that there was a mechanic about two miles away. I could follow right after them to the place. But this was easier said than done, as the grinding sound was heard again, and the Ford got the bad habit of stopping. The runabout soon got out of sight and darkness reigned about me. I took the wrong road into the farm place and thus the Ford landed across a ditch. It was out of question to reach town, and especially without lights, so I quickly decided to stay overnight at the farmhouse.

It soon appeared that the "mechanic" there did not know much more about a Ford than most of us do, so nothing could be done. Upstairs in the room where I slept I noticed a Bible lying on a table. And it also seemed to have been used. In the morning after we had left the breakfast table, a young man in his twenties took his Bible and read a portion of Scripture, and while we all kneeled down, he offered up prayer, also for the ministers who were to preach the gospel today. It did my heart a lot of good to hear this. They were Nazarenes, I believe. This is something to think about for our Lutheran

people.

After the hour of devotion, Mr. Ruyan (so was his name) hooked my Ford behind his and pulled me into town, a distance of eight miles. The roads were icy and muddy in places, but we managed to get through without being stuck more than once or twice. A mechanic was summoned, who soon started to take diagnosis of the Ford by running it around a little. "Internal troubles. It will take till Monday noon at least to fix it." I phoned to N.N. that they must come to get me. Yes, they were coming right away.

I went over to Central to call P— over the long distance. "Yes, this is Mr. S—." I have had trouble with my Ford and cannot come today. "Too bad! The house is filled with people waiting for you," says Mr. S—. I shall try to be there tomorrow. The thought came to me that when you announce services it is always safe to add, *God willing*.

I enjoyed a good dinner at N—s (Casper and Mabel Norum, Simpson, Sask., children of pioneer LFC Pastor Carl S. Norum—Ed.) and conducted services in Nordal School at the scheduled time. I was very happy at being able to proclaim the gospel of the crucified and risen Savior to these friends also. I received a phone call from the garage that it would take most of the next day, too, to get the car ready. They had to send to Regina for repairs, etc. We then decided to hail the bus which runs close by the N—s home, and that went fine. I got off at P— and caught a ride with a neighbor out to Mr. S—s home. People gathered for services again the second time. And

[Continued on page 8]



I HAVE A QUESTION

Question: Can we say that the Augsburg Confession is a man-made confession?

Answer: We certainly can. But the complete answer is not so simple as all that.

The Bible is the source of our faith, but not a statement of our faith. Jesus Christ had been teaching His disciples for some time; then one day He turned to them with the question: "Who do you say that I am?" Peter answered, "You are the Christ, the Son of the living God" (Matt. 16: 15, 16). This answer was a confession, and a man-made one at that—though the Holy Spirit inspired him. In the Bible God tells us a story, gives laws and makes promises. Then it is as though He turns to us and says, "Now you tell the story in your own words." Every Christian should be able to give an account of the faith that is in him, and when he does, it is a confession. A confession is a human response to a divine declaration. The Apostles' Creed is a confession, though it is not found in those very words in the Bible; yet the statements it makes are taken from the Scriptures.

The Augsburg Confession is based on the Scriptures, but expressed in other words than the exact words of the Bible. It is a more complete summary of what the Bible teaches than the Apostles' Creed is. Even so, it does not exhaust the Scriptures, for the Bible contains more. Yet it is a consistent and rather comprehensive summary of what the Scriptures teach on the points that are treated, such as God, sin, justification, and so

forth. We adhere to it, not insofar as, but inasmuch as, it is a true statement of what the Bible teaches.

We may ask a person what he believes, and if he says that he believes what the Bible teaches, we may not be sure what he believes. There are so many man-made interpretations of the Bible. But if he proceeds to tell us that he believes that God has created us, that the Son died for us, and that the Holy Spirit convicts us of sin and drives us to Christ, we know more specifically what he believes. He could tell us more, and all of it would be a response from his own heart as to what he has learned from the Word of God.

Question: Would it not be more Scriptural to use the word "Bishop" in designating an officer of the church than the term "President"?

Answer: It would. The word "president" is a secular term. General Motors has a president, so also has a local dairy association. The term "bishop" is found in several places in the New Testament and refers to the general overseer of a church. In one instance it refers to Christ (I Pet. 2:25). But in this same verse Christ is also spoken of as Shepherd, and pastors are shepherds, too. So this should not bother us too much. Many churches use the term "bishop" to designate the chief officer of the church. This includes Lutheran churches, too, particularly in Europe. In America most Lutherans use "president."

There is, however, the question of usage to consider. It is possible

that "bishop" may have quite another connotation in America today than it had in other days and at other places. "Bishop" may cause us to think of a church official who has reached the topmost rung on the ladder of ecclesiastical advancement so that he is far removed from the common people. Americans are democratic and tend to frown upon extreme officialdom. Perhaps this may be the reason for the hesitation to use the term which in itself is so honorable.

If we were consistent in reverting to Biblical usages we should possibly have to call our missionaries "apostles," our church welfare workers "deacons" and their wives "deaconesses." Our theologians should be called "divines"—as the writer of Revelation is designated in the King James Bible, but a diviner is also a conjurer. The term "pastor" should not be used for an ordained clergyman whose sole occupation is to be treasurer for his synod or proofreader in the church's department of publication. Nor should it be used if he teaches in a Bible school; such a one has no pasture, only a corral. And so on.

Iver B. Olson

(Address all questions to Dr. Iver B. Olson, 3110 E. Medicine Lake Blvd., Minneapolis, Minnesota 55427.)

THREE CHURCHES VOTE AFFILIATION WITH THE AFLC

At annual meetings in January, the following congregations voted to affiliate with the Association of Free Lutheran Congregations:

Spruce Lutheran Church, Roseau, Minn.

Norland Lutheran Church, Salol, Minn.

Rose Lutheran Church, Roseau, Minn.

All three churches are of Lutheran Free Church background and were a part of the Roseau Lutheran parish.

The Lutheran Ambassador

THE LUTHERAN DOCTRINE OF BAPTISM

Matt. 28:18-20

by Pastor A. L. Hokonson
Faith, S. Dak.

Part I

WE often think and speak of our relationships with each other and with other people. We treasure these relationships. Yet the one relationship which we should cherish above all is too often disregarded. That is our relationship with our Father in Heaven.

God's relationship to us is that of LOVE. That love is aptly expressed in John 3:16 as a cumulative expression of God's affection for us, actively shown since the fall of Adam and Eve. It has found expression in the various covenants God made with the Patriarchs, especially with Abraham and renewed periodically with his descendants. It is amazing to see the deep plan of God unfolding for the salvation of mankind in the covenant relationships He instituted.

One of these is the rite of circumcision, culminating in the Christian doctrine of Baptism. As we look into God's Word, we find in its depths the paths and beauty of God's care for His own in using outward and visible means to convey His truths of spiritual and eternal values to the embodiment of His Church. Too often these outward means have been misinterpreted due to lack of knowledge of God's Word and an honest effort and desire to sift and be sifted by that wonderful Word. As we search and are searched by His Word, may the Holy Spirit be our Guide and Sanctifier to lead us into His eternal truths as He has promised.

To ascertain the real basis of Christian Baptism, we must then

look carefully into the background of God's covenant-relationship with His people, because Holy Baptism is a covenant relationship with God. The word "covenant" in the Hebrew means primarily "a cutting," referring to the custom of cutting or dividing animals in two and passing between the parts in ratifying an agreement (Gen. 15 and Jer. 34:18-19). It is also translated "testament." In its Biblical meaning, it is an agreement (covenant) between God and man, such as when God covenanted with Noah after the flood that a like judgment would not be repeated. The principal covenants are the covenant of works, God promising to save and bless men on condition of their perfect obedience (the Law), and the covenant of Grace, or God's promise to save men on condition of their believing in Christ and receiving Him as their Master and Savior. The first is called the Old Covenant or Old Testament and the second is called the New Covenant or New Testament.

When God makes a covenant with His people, it is for the definite purpose of furthering their enlightenment of Him and His love. He wants them to grow in their knowledge of Him. He always reveals Himself according to their capacity to receive (Mk. 4:24). So their knowledge of Him is dependent on their obedience to His voice and leading. This is still true today in the Christian Church because we have His Word in its fullest expression in Jesus Christ. So in preparation for His coming, He gave, among other covenants:

I. The Covenant of Circumcision.

We must never forget that sin separates from God. And that

separation had to be eliminated for man to be saved. Preparing for that eventual event, God made many preparations, one of them the rite of circumcision.

God's covenant with Abraham was augmented with a sign, the rite of circumcision, Genesis 17:10-14, of which verse 12 reads, "And he that is eight days old shall be circumcised among you, every man-child in your generations", etc., or as we read in Leviticus 12:3, "And in the eighth day the flesh of his foreskin shall be circumcised." All who desired to partake with Abraham in the security, hope, and happiness of having God as their God were to submit to circumcision (Gen. 17:13). Its spiritual interpretation is (1) Separation, Acts 11:2-3 and Acts 10:45; (2) Purity, Josh. 5:8, 9 and (3) Obedience, Gen. 17:23-27. This sign was to determine who were to be included in the covenant (Gen. 17:10). Thus this became the chief sacrament of the old covenant to represent to the eye the renunciation of the old life (Jer. 4:4), and the birth of a new life which we have by union with Jesus Christ, in the covenant of Baptism in the new dispensation.

The lesson of circumcision is therefore an old one, and this sign was given rather than any other that it might be recognized that human nature is unable to generate its own Savior and that original sin must be covered to come into fellowship with a Holy God, and that this cleansing is accomplished in infant baptism. The Lord was thus recognizing the principle of inborn sin (Ps. 51:5) in the spiritual implication of the rite (Gen. 17:14; Lev. 26:41; and Jn. 7:22-23).

So, from the earliest awakening

of inborn sin, the cleansing of human nature was to be bestowed upon the child. The Lord thus used a ceremony known to surrounding peoples for its wholesome effect and constituted it for Abraham and His seed. (Gen. 17:10: a symbol of an analogous fact; namely, the purification of sin at its fountainhead, the cleansing of the evil nature with which we all are born.) The Hebrews regarded it as a symbol of spiritual grace as is attested to in Leviticus 26:41, speaking of "an uncircumcised heart"; also in Deuteronomy 10:16, "Circumcise therefore the foreskin of your heart, and be no more stiff-necked"; also in Deuteronomy 30:6, "The Lord, thy God, will circumcise thy heart," etc., and in Jeremiah 4:4, "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah," etc.

That God, in selecting this ancient rite to be the sign of His covenant in the flesh of Abraham and his seed, had regard to the deep spiritual meaning of the rite is explicitly declared in Romans 4:11, which states, "And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe," etc.

Thus we clearly see that circumcision had reference not only to Israel as a nation, but also to the above spiritual truth. So Paul exclaims in Philippians 3:3, "We are the circumcision who worship by the spirit of God and glory in Christ Jesus and have no confidence in the flesh." And so also we see this cleansing has its fulfillment in infant baptism. For the Lord told Abraham that the act should take place on the eighth day after birth. The Egyptians circumcised their sons between the ages of six and ten years and the Mohammedans between the ages of twelve and fourteen. The fundamental idea of circumcision, then, was the thought of physical purification. Even medical authorities today advocate it because of the real hygienic value. However, God took it and gave it

a spiritual meaning, culminating in infant baptism in the new dispensation. The reason why the Lord signified the eighth day for the rite is especially pertinent and enlightening as we sense the spiritual and eternal significance of the rite. Specifying the eighth day shows God's infinite mercy. If delayed beyond infancy or early childhood, the operation could be dangerous. So in infant baptism, we enjoin this grace that they also may have spiritual life and really live, to be born anew (John 3:3-5).

Therefore, it seemed good to the Lord to carve in the flesh of His people an unmistakable reminder of that holy relationship into which they had entered. It was faithfully maintained among Abraham's descendants. Moses was not permitted to take up his work while his son was uncircumcised (Ex. 4:24-26). The Israelites were not permitted to enter the promised land until they had submitted to this rite. (Josh. 5:2-9, John 7:22-23). But why did the Lord select the eighth day? There is a symbolic significance. The eighth day, which is the first day of the week, is symbolic of the new creation in which all who believe shall be restored in redemption through Christ. This thought finds fullest expression in Christ's resurrection on the first day, or the day after the seventh day, which is the eighth day. We also note in the Mosaic dispensation, in the law of cleansing, the sacrifice was to be offered on the eighth day (Lev. 15:14 and 29). The priestly cleansing of the leper was on the eighth day (Lev. 14:10). The cleansing of the Nazarite was on the eighth day (Num. 6:10). And the feast for closing the Feast of Tabernacles was on the eighth day (Lev. 23:36). So we see that the eighth day of the old dispensation finds its fulfillment in the eighth day of the new, the first day of the week, which is Sunday. Thus the Lord reveals His deep plan to be fulfilled in the new dispensation.

To summarize: God enjoins Abraham to use circumcision on the eighth day after birth as the sign of

the covenant between them. This was a sign, evidence and assurance, both of the blessing and promise of God in the coming Messiah from the loins of Abraham, who was to be the Father of His people in pardon for their sins and cleansing, through this rite, and also of their obligation to believe in this Messiah and serve Him as new creatures, which is signified by their acceptance of this ordinance. Just as entrance to this covenant in the Old Testament was through the rite of circumcision on the eighth day, so in the New Testament the entrance into the Kingdom of Christ was to be through infant baptism. Though the words infant or adult are not specified, infants are especially referred to, to receive this blessing.

[To be continued]

LETTER TO THE EDITOR

It was with some misgivings and heavy hearts that we read the article by Howard A. Kuhnle in the February 7 issue of *The Lutheran Ambassador*, especially the latter part of the two following sentences: "In addition, the woman had been divorced twice and the man once. This alone was a big obstacle, although I have married people who have been divorced, as nearly all ministers have" (emphasis is the writer's).

Hope this will not have to be said about the pastors of our Association. Pastors must realize that there is somewhat of an encouragement to a man or woman to be united with a divorced person when pastors practice such marrying. Even that could be a reason for some professing Christian to toy with such an idea. It should be clear to all of us what God's will is in such a matter when we read Matt. 19:8, 9; Mark 10:2-12; and Luke 16:18.

Only our God knows how close we are to the Day of Jesus Christ. (Matt. 24:36-39).

Names Withheld (2)

Minnesota

(Editor's Note: See the editorial "The Divorce Question" on page 9.)



WOMEN *for Christ*

"What's Cooking Today?"

Mrs. Melvin Walla
Thief River Falls, Minn.

How often haven't the children come running into the kitchen with the above question to Mother! "Oh, something good," is the reply of most mothers. It seems there are always hungry mouths to feed. Sometimes we wonder as they grow a little older if there shouldn't be a limit once. And so we go on, eating, eating, eating. Why? Well, to live, of course, and sometimes it takes a heap of eating to live.

I am thinking today of the Christian mother and her children. If we must feed them so much to live physically, what about their spiritual lives? Our lives as mothers and Christians should be the sweet aroma of Christ poured forth in a way that our children would be hungry and ask, "What's for today from God's bread basket." They should be able to see in our lives the trust and confidence in the One we talk to them about. They should see that the Word is a very important part of our spiritual food, and prayer our spiritual refreshing, as well as the fellowship with other believers. Surely we want mothers who will feed their children well with the physical food, but are we so anxious to feed the heavenly manna or are we going to leave that to the Sunday school teacher and the pastor? Are the Bi-

ble and the devotional book a part of the setting at the breakfast table? Or are we in such a hurry we do not have time for them? Ought we not to organize our household in such a way that this is possible? Dietitians tell us that our breakfast is the best meal of the day and not one to be skipped. What about the feeding of the Word, ought not that be more important? Ought we not feed our souls at the beginning of the day in order to have protection against all the fiery darts of the evil one? How good, too, to be able to end the day with the Word and prayer as we lay our lives again before God and thank Him for all He has done for us. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

We have God's promise in His Word that if we "train up a child in the way he should go—when he is old he will not depart from it" (Prov. 22:6). How good to know that the promises of God hold even at a time when the forces of darkness are battling for the souls of our children as they grow up and go out into the world. Oh, might the aroma of our lives and the Christian home always be felt in their lives. How many have tried to run away from the ties of a Christian home and into a world of sin, which looks so alluring, only to find that a moth-

er's prayers are following them wherever they go.

I think today of all the women in our WMF. Many are busy feeding little faces and answering many "whys" and "what fors," but may we never become too busy to take time to feed them the living Word, and that it might have the sweet fragrance of Christ to draw them to Himself while they are tender and easily formed. May we as parents live for the things of eternity in order that our children may see us as mere clay in the Master's hands.

Mother, there is joy in knowing that you have been faithful in these things—not that any of us do all we should be doing—but to know that in these formative years our children have experienced individually a true commitment to Jesus and have a hunger and thirst for the things of God. Then as they grow older and go out into a world of wickedness, let us remember that the love of Christ hedges them about and follows them wherever they go, to break down the strongholds of Satan in their lives. The Lord is able to keep to the end those who follow Him and are led by His Spirit. God is faithful to His Word. Let us, too, claim that if we have wayward sons and daughters who once knew the goodness of God in their lives. The Lord is able to bring them back into the fold also.

Three new sets of "My Missionary for a Day" slides available to WMF Societies.

1. Write Miss Eula Mae Swenson, 1609 Third Street, Fargo, North Dakota 58102, for slides and script on all three missionary families.
2. Please ask for only one set of 20 slides at one time.
3. May, October and January are the special months, but may be used at other times as well.
4. Keep slides and script together and be prompt in returning to Miss Swenson.



SCHOOL NEWS

INTRODUCING OUR SEMINARY SENIORS

"For the Almighty one has done great things for me; and holy is His name" (Luke 1:49).

As I think of the transition in my life from railroad laborer to seminary senior I see that God planned and executed it all. Martin Luther, in the later days of his life, remarked: "God has led me like a blind horse." So also has He led me. Without the assurance that He was preparing the way and leading me along that way (as far as I am obedient), I certainly would not enter the ministry. But where I am weak He is strong and able.

One of the great things He has done for me occurred on Dec. 27, 1960, when I was united in marriage with Delores Erickson, formerly of Sioux City, Iowa, and a

graduate of the University of Minnesota College of Education. We moved to Duluth, Minn., where Delores taught school while I enrolled at the University there. I later transferred to St. Paul to study horticulture in preparation for the nursery business, which was my goal. Although I had no intention of entering the ministry God was preparing me with such basic courses as English, History, Philosophy, Psychology, Sociology and Speech.

When I had completed these and other basic requirements, God called me into the A.F.L.C. ministry.

Yes, when I look back I see on my part much sin and failure. But I can also see the hand of God at work, and this gives me confidence to go on with His guidance and your prayers. Howard Kjos

GOD WILLING

[Continued from page 3]

there were only two persons less than the previous day. My subject for the sermon was: "What Benefit Do We Have from the Resurrection of Christ?" according to Pontoppidan and Sverdrup.

The bus was an hour and a half late at P—, so it took me until midnight before I got back to N—s. The next morning C. and M. took me into town to see how the Ford was. It was now all ready. The greater part of the rear and the bearings had to be replaced. The repair bill was between \$25.00 and \$30.00, which is not such a large sum of money, of course; but when you have very little of it with you, and hardly any at home, it is different. I borrowed some, and got a little time on part of the bill after some deliberation. The garage-man had been "stung" a few times, so he did not trust most of them too well, he said.

A little ways from the farm home where I borrowed the shovel, I noticed the short man working hard to get his car out of the ditch. His "larger sized" wife was standing close by watching him. Now it was my turn to wonder why they were out on such bad roads.

After being stuck once in a snow-drift, I came home a bit tired and exhausted, but otherwise O.K.

As you will have noticed, I had all kinds of trouble on this trip. But I was glad and thanked God on my way home because I had not had any accident or was hurt in any way. And that I happened to tear off the light switch with the sleeve of my overcoat evidently was also God's providence, as I might have attempted to reach town that evening and might have ruined the Ford still more.

So, then, after all, I am very much grateful to God that I can serve Him in the home mission field and bring the "glad tidings of great joy" as well as His birth, suffering and resurrection to our people scattered around on these endless prairies and plains.

R. J. Huglen

ASSOCIATION LUTHERAN BIBLE SCHOOL COMPLETED CHOIR TOUR ITINERARY

March 14-22, 1967

March 14, 7:30 p.m.	St. Paul's Lutheran Church Fargo, North Dakota
March 15, 8:00 p.m.	Zoar Lutheran Church Hampden, North Dakota
March 16, 8:00 p.m.	New Luther Valley Luth. Church McVillie, North Dakota
March 17, 8:00 p.m.	Grace Lutheran Church Valley City, North Dakota
March 18, 8:00 p.m.	Our Savior's Lutheran Church Thief River Falls, Minnesota
March 19, 10:30 a.m.	Roseau Free Lutheran Church Roseau, Minnesota
2:00 p.m.	Bethania Lutheran Church Greenbush, Minnesota
8:00 p.m.	Westaker Lutheran Church Newfolden, Minnesota
March 20, 8:00 p.m.	Mt. Carmel Lutheran Church McIntosh, Minnesota
March 21, 8:00 p.m.	Maple Bay Lutheran Church Maple Bay, Minnesota
March 22, 8:00 p.m.	Zion Lutheran Church Dalton, Minnesota



EDITORIALS

THE DIVORCE QUESTION

The *Lutheran Ambassador* today carries a letter to the editor (see page 6) which deals with the divorce problem. It arises from the article "I Have Refused to Marry Some People" by Rev. Howard A. Kuhnle printed in our Feb. 7, 1967, issue.

What we write now is not going to be any "statement" on the question of divorce and its twin problem, remarriage. As some of you will remember, a committee has been charged to present a report on the question to the Association. This committee was authorized by the Conference of 1964 in Valley City. It was not ready to report in Minneapolis in 1965 and to our recollection the matter was not even mentioned last year at Thief River Falls, but we may be wrong.

It is our hope that the committee will be ready to report to the Fargo Conference in June or at least that we may know when we can expect to hear the results of its work.

Having said that, we will make several observations on the divorce-remarriage issue. First, Pastor Kuhnle, in his article, was speaking only for himself. There was no intention that he represented the feeling of any one of us or all of us. The article was printed to show how one man dealt with the problems he faced and to indicate that ministers do not perform all marriages that come their way, except for those unbelievable solicitors he mentioned.

Second, divorce is always, always a tragic event. And doubly so if children are involved. We are sure that no one who has not personally been a party to one can really appreciate what it means.

In the next place, it has been our practice not to perform marriages of divorced persons. This position sometimes requires a certain amount of intestinal fortitude, too, but if a principle is a principle you learn to live with it. We have the feeling that the clergy of the Association as a whole represent a very conservative position on the question of remarriage. But there are no doubt some who would consider per-

forming a wedding for the party they are assured was "least guilty" in a broken marriage. (Probably no pastor anywhere, except for those solicitors, would admit to remarrying a "guilty" party, unless there had been a conversion experience.) Nothing that we say, or that the committee will say, will probably change the conviction of someone who looks upon this question differently than we do. It is doubtful that one universal policy can be made obligatory on the pastors, much as we might like to have it so.

Then there is the matter of the divorced and/or remarried in our congregations and communities. Surely no one would propose that we turn our backs upon them even though for conscience' sake we could not have a part in their remarriage. They, too, need the Gospel and the ministry we can give them. They, too, must come to know the Lord's forgiveness and find a way to build a new life out of the ashes of ruin.

Finally, we must do everything we can to save marriage and the wholeness of the home. We must impress on our young people the need for great care in choosing a partner, one whom they can without reservation pledge themselves to "until death do us part." And what awesome words these also are: "What therefore God has joined together, let no man put asunder." No wonder we can't take them lightly.

BIBLE VERSIONS

While we are at it, it may not be out of the way to bring up the current status of another committee, that of the one on major Bible translations. Such a committee made a report to the Annual Conference of 1965.

The minutes of that conference state: "The report of the special committee on Bible Versions was read by Mr. Alvin Grothe. A motion was approved that this report be accepted for study."

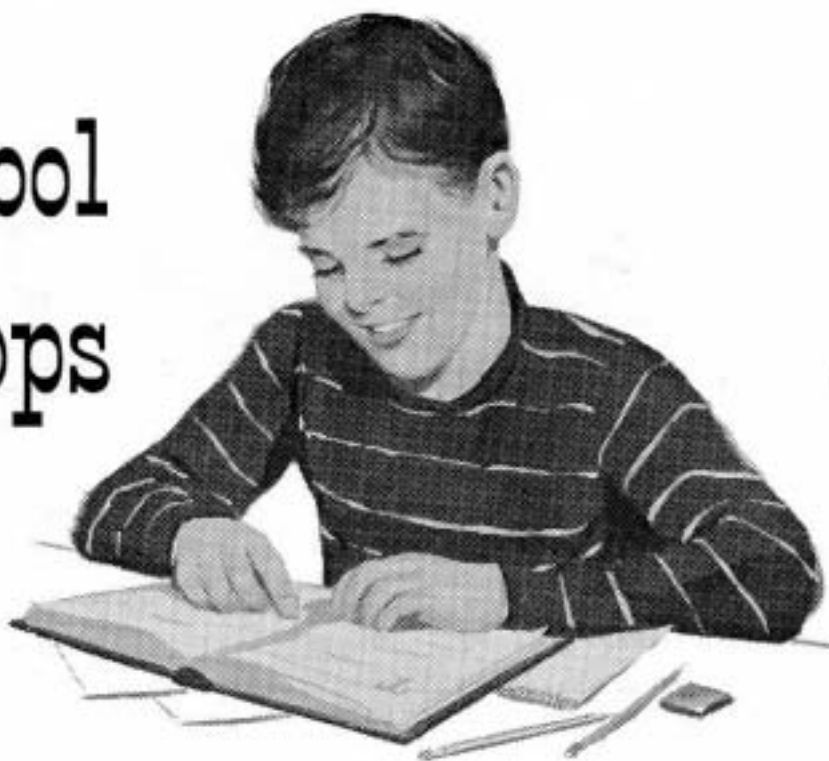
Some clarification is needed concerning the standing of this committee. The minutes do not say who is to study the report, although since the conference accepted it the congregations would seem to be meant. However, the impression lingers that the committee was to report again at the conference last June, but we have nothing to verify that conviction.

And if the matter is dropped here we are quite satisfied because as the situation exists, every person is free to use the translations he wishes and it is hard to imagine that any other course would be either right or available.

But for the sake of the record it would be good to have a ruling as to the present status of the special committee on Bible versions.

The report of the committee in 1965 is found on pages 43-45 of the Annual Report for that year.

Bible School Workshops



It's that time of year when your prayers and thoughts are concerned with Daily Vacation Bible School, so the Committee on Parish Education is hoping to be of some help by presenting two Bible school workshops. We will be meeting at Zoar Lutheran Church in Hatton, North Dakota, on Saturday, April 15, and at Bethania Lutheran Church in Greenbush, Minnesota, on Sunday, April 16. Both workshops will be in session from 1:30 p.m. to 4:30 p.m.

The afternoon will open with a worship service planned to correlate with one of the Bible school lessons. In the sessions that follow ideas will be offered for reaching more people through Bible school, and there will be teaching helps for every age group.

Bible school materials from Scripture Press, Gospel Light, Augsburg, and Concordia will be displayed as well as books and visual aids.

Coffee will be served at the close of the afternoon.

We think the afternoon would be worthwhile for pastors, superintendents, teachers, and all who are interested in Parish Education.

For those who live closer to Minneapolis we would like to suggest that you attend the Bible school workshop sponsored by the Evangelism Book Center on Saturday afternoon, April 29. It will be held at St. Paul's Lutheran Church on 17th and Portland South and will offer much the same program as the workshops at Hatton and Greenbush.

We're looking forward to serving you and ask that you please join us in praying for the workshops.

Wasn't that strange that he thanked God he had baptized just a few of perhaps hundreds that had been saved under his preaching there? Had not the Lord commanded His disciples to go into the whole world and make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost? (Matt. 28:19, 20) How could he thank God for not doing what he had been commissioned to do? Two reasons are mentioned:

1. (Vs. 15) He was glad and thankful that he had not baptized any more of them because they had made it a matter of dispute, argument, contention and division, instead of a matter of unity among the believers. "If you are going to make it an issue, who baptized you, then I wish I had not baptized any of you."

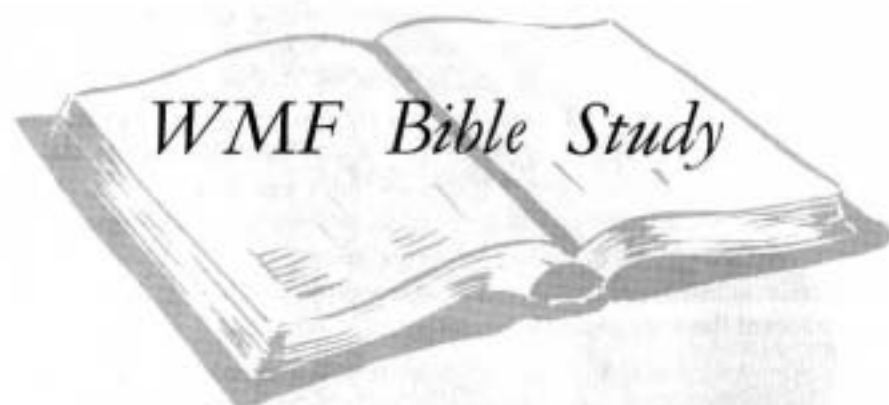
2. (Vs. 17) Christ had sent him especially to preach the Gospel and his assistants who were perhaps less qualified to preach the Gospel were used to perform the rite of baptism. It was not that he considered it less important that he neglected to do it. Far from it. Read Acts 18:8.

Paul's great ministry was to make Christ known, not with wisdom of words, lest the cross of Christ should be made of none effect. He did not depend upon mere human oratory or rhetoric, but on the power of the Holy Spirit to make Christ real so people would be taken up with Him and not with His messengers. How does this compare with preaching today?

Too often people leave a service captivated by the personality or the eloquence of the speaker and they fail to get the blessing of the message.

A story is told of two men who visited London during the days of Charles Spurgeon. In the morning they went to a church where a very prominent pastor spoke. As they left the service, one said, "My, what a marvelous preacher." However, in the evening they went to hear Spurgeon, and as they left the tabernacle they were heard to remark, "My, what a wonderful Christ that man preached!" In the morning they saw a man; in the evening they saw Christ. What a difference!

When you give your testimony or preach, do people see you, or do they see Christ?



APRIL

Lesson IV

Read I Corinthians 1:10-17.

After his general introduction, Paul commences his letter by exhorting the Corinthians to unity and brotherly love. For what does he reprove them? He had been informed about this condition in the church. He says in verse 11: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you."

Contentions. What is that?

This was a very serious matter. So he writes to them in a real challenging way: "I beseech you brethren, by the name of our Lord Jesus Christ." Through that wonderful name they had been saved by grace; in that name they had been enriched in all things. How many times is the apostle repeating this name in the first ten verses? He earnestly appeals to them, that they for the sake of Jesus Christ should be of one mind—the mind of Christ. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). This is of supreme importance, for if the fellowship is split up, then the testimony is weakened, and Christ's name is dishonored.

"I appeal to you brethren, by the name of our Lord Jesus Christ"; if you have any regard for this dear and worthy name by which you are called, be of one mind. If you agree about this one great important truth, that you are saved alone through the name of Jesus Christ, that should exclude and extinguish all feuds and divisions about minor things. You are one in Christ—knit together by faith and love in Him, so let no human names cause you to be divided. We are only instruments that the Lord used to bring you to the saving knowledge of the truth. So be perfectly joined together (like the members of our body), for you are members of the body of Christ.

Where do you find Scripture to verify this statement?

What do you think is the main cause of contentions, strife, arguing, wranglings and quarrels among the Christians today? (Prov. 13:10).
.....

Pride is an awful sin, deep-rooted and grounded in our fallen nature. God is against the proud, but He gives grace to the humble. Where do you find that? What is humility? One has given this definition: True humility is "unconscious self-forgetfulness." That's the best one I have seen yet. The self-forgetfulness that is conscious, is, of course, the most acute, intense and subtle form of pride.

Can you give me a real good description of a humble Christian? Maybe we should let Ludvig Hope answer. He says: "A humble Christian is one who readily admits and confesses his sins." God gives freely of His grace to a person like that.

Notice also what Paul says in Philippians 2:2, 3: "Fulfil ye my joy, that ye may be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." If that kind of spirit was prevalent among Christians, do you think there would be any quarreling or contention?

What were they quarreling about? (vs. 12).

This wrangling became so serious that it split up the Christian fellowship in Corinth into four different parties. What an awful tragedy! What a victory for Satan!

One said, I am of Paul. He is the most learned and spiritual teacher, and he is also the founder of our church. The other said, No, I like Apollos, he is the most eloquent and gifted speaker. The third one said, No, I think Cephas is the best; he is the apostle of circumcision; older and more experienced—he speaks with authority. The fourth was for Christ only, and they were perhaps more carnal than any of the others. They went to the other extreme. They despised the other groups who were taken up with Peter, Paul and Apollos, and yet these were true servants of the Lord by whom they were led to Christ. Therefore they should have esteemed them highly for His sake. "No," they contended, "we do not recognize any of you who are taken up with human names." They belonged to the "holier than thou" type. Have you ever encountered any from that crowd? They are the most conceited of all.

Some people say, I don't believe there is anything to Christianity. Why do the Christians split up into so many groups? Why can they never agree? They cannot see that this is not the fault of Christianity, but a clear evidence of the corruption and depravity of human nature. It shows how far pride will carry Christians in opposition to one another, even to the extent of setting Christ and His own apostles at variance, and making them rivals and competitors.

So Paul condemns the action of all of them by asking three striking questions: (1) Is Christ divided? (2) Was Paul crucified for you? (3) Were you baptized in the name of Paul?

No, a thousand times, no. There is but one Christ, and therefore all Christians should be of one heart and of one mind. Was Paul crucified for you? Was he your sacrifice and atonement? Did he ever pretend to be your savior? God forbid, he was only a servant for Jesus' sake (II Cor. 4:5).

Were they baptized in the name of Paul? Were they baptized to be his disciples? No, they were baptized into Jesus' name, to be His disciples. Christ alone is the head of the church, so do not try to make His name the head of a party, and do not make the names of His servants the heads of parties. "I thank God that I baptized none of you, but Crispus, Gaius, and the household of Stephanas" (I Cor. 16:15, 17). These were all Paul could remember he had baptized at Corinth.



Luther League Activities

Edited by Jane Thompson

Ken Moland is the first writer in a series of articles looking at the types of education available to AFLC youth. Maple Bay Lutheran is his home church.

A LOOK AT A CHURCH COLLEGE

Concordia College, Moorhead, Minnesota, is a four-year liberal arts college affiliated with the American Lutheran Church. Total enrollment is approximately 2,200 students. Cost for one school year comes to \$1800. The cost of tuition accounts for \$1100 of this. (1966-67 figures).

I am a sophomore at Concordia College. I am also a member of the AFLC and intend to enter the AFLC seminary at Medicine Lake upon graduation from Concordia.

I have been asked my opinion on the question, "What are the advantages and disadvantages of attending a 'church college'?" My knowledge and experience are limited. Since I have not attended either a state school or another church college, I can only speak of that which I have experienced, that is, Concordia College.

Concordia provides many oppor-

tunities for students to worship together. It might be interesting and informative to discuss some of these activities.

Chapel services are held daily Monday through Friday at 10:00 a.m. No classes are scheduled for this half hour. Student attendance is not required and on an average day one might find approximately thirty-five percent of the student body present. The services vary a great deal in content. A service usually consists of liturgy, a hymn, and a speaker. Some messages are devotional, some are intellectual, and some are just informative. Faculty members and area pastors are generally employed as speakers. The services are led by the campus pastor, who works full time on campus and is available at all times for counselling and consultation.

There are also dormitory devotions held one or two nights a week. They are conducted by the unit counselor and occasionally a guest speaker is introduced here also. These are short, informal meetings and their effectiveness is determined by how the counselor chooses to use the fifteen-minute

period.

Each Wednesday evening a vesper service, a co-educational devotional period, is conducted by the campus pastor. Student speakers are also called upon for this time of meditation, singing, and prayer. During the Lenten season, the time was devoted especially to prepare hearts for the Easter season.

Saturday evening from 6:00 to 7:00, a group of thirty to thirty-five students meet at Prayer-Fellowship for an hour of meditation before the evening's activities begin. This program is devotional in nature and is closed with group prayer. This fellowship group puts emphasis on such topics as personal evangelism, prayer, etc.

Opportunities for local mission work are provided by student groups which visit a nursing home or the Fargo Union Mission weekly. All work done on these levels is basically personal involvement. There is also a "big brother" program, which deals with problem children in the area, organized on campus.

One must have a minimum of thirteen credits in religion to graduate from Concordia. This amounts to about one-tenth of the total credits required for graduation. The courses vary in nature from Old Testament Survey for freshmen to a senior course which deals with the problems of the urban church. The latter course includes a week of study in the city of New York. The nature of the classes varies also in that some are taught from a historical point of view, some from a theological point of view, and a few are taught from a devotional point of view. Many questions are instigated by these courses—some are answered and some are not. Most

Kalispell, Montana in 1967

faculty members are willing to aid in problems brought to them personally by students.

Only occasionally are Sunday morning services held on campus. Students are encouraged to attend churches in the area. There are several within walking distance.

And so one can see, there is no lack of structures or forms for worship. But when one speaks of forms of religion, the verse from II Timothy comes to mind. This verse speaks of those who hold the form of religion but deny the power thereof. The activities mentioned above are not listed to impress anyone, for Christianity does not consist of forms and structures, but in the active power of God working in and through men's lives. I believe that power has a place on a college campus as well as anywhere. That power seems to be lacking here even as it is lacking in too many individual lives.

I have attempted to be quite objective in measuring this college so far. Now I must commit myself to some degree, at least. One must ask oneself the question, "Are these forms a distinct advantage?" I would submit that they may be to the advantage of a Christian in that they in some cases provide an opportunity for fellowship and hearing the Word of God. The religion classes may serve to strengthen one's faith through the challenges they set forth.

One's faith here, as elsewhere, must be one's own. It would be impossible to be carried by the faith of the campus, for there is no unifying or overwhelming spirit here on campus. Fellowship, for the most part, must be sought out in small groups and with individual Christians.

There are two important areas which lack emphasis on this campus. Personal evangelism and foreign missions appear not to receive as much time or effort as they should. These are two urgent fields in the life of the church and of the

church college. An area which receives due emphasis is that of social problems and the church's responsibility toward this problem.

Concordia is not a retreat. It is certainly not a monastery in any sense of the word. The idea of sending someone to school here with the belief that here they will find shelter from the world is absurd. A college campus of this nature is as much of a battlefield as one will find anywhere. Maybe it is more so. The tension between different views and opinions is as manifest as one might find it in the times of great church struggles. It is an atmosphere of questioning and sometimes doubt. It is far from a "continuing Bible Camp experience," as some expect when they come here.

The philosophy of education at this institution was stated something like this one day: Here we try to bury students with different views and ideas and we may throw him a shovel if it seems as though he doesn't have one, but he must dig his own way out. Then what he has will be his own, rather than what someone has told him. This view, which I have taken the liberty to paraphrase, was not given by a member of the religion department, but allow me to suggest that this is what, in essence, they might be trying to do. It is good to know what one believes and to believe it as an individual, for it is then that it becomes vital to us. Whether one is able to shovel his way out depends, of course, on the size of his shovel. Some people get buried too deep. Some shovels aren't large enough. And here lies the tragedy. It is in cases like these that we have to question this method of teaching.

I take this opportunity to ask you to pray for the youth of this nation. They, too, are on a battlefield, wherever they might be. Pray that they might grow in wisdom and in the knowledge of God.

Ken Moland
Fertile, Minn.

MAKING MOLEHILLS OF MOUNTAINS THROUGH PRAYER

My heart was weary one evening,
My mind was filled with distress;
'Til I thought of our loving Savior
And His merciful power to bless.

Then I thought of His words in the Bible,

How He feeds the little bird;
Would I, a child of His kingdom,
Be left with my prayer unheard?

Did you ever retire with a heavy heart,

And in the morning try again,
In search of an answer you had to find,
But you didn't know where or when?

Again I thought of these verses;
"Cast thy burden upon the Lord.
When thou walkest through fire
thou shalt not be burned."
Take hold of these truths from His Word.

"I create darkness, and I form the light;
I the Lord all these things do."
Then my troubled mountain a molehill became;
He'll do the same thing for you.

When you are weary and cannot find rest,
And your world is dark with despair;
Call upon Him, and He'll surely hear,
All troubles will vanish through prayer.

Ellen Nielsen
Sisseton, S. Dak

CORRECTION

Our church in Fosston, Minnesota, is Calvary Lutheran, not Faith Lutheran, as was erroneously reported in the February 21 issue of the *Ambassador* on page 14. Sorry.

The Lutheran Ambassador

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

Seek out one or two Christians to whom you can confidentially open your heart and with whom you can share everything. Pray God that you may find such Christian friends. You will soon learn how important it is for the weak, unstable new life within you to be permitted to live and to grow in fellowship with someone who has perhaps progressed a little further than you. To be permitted to exchange thoughts and discuss the experiences you have in that new life which you have in common, will not only mean spiritual enrichment to both of you, but will also be a help to you against temptation, especially when you are tempted to discouragement and despair.—O. Hallesby, *Why I Am a Christian* (Augsburg Publishing House, 1930).

We are not here concerned to dispute Dr. Elliott's assessment of the neoProtestant mood in the conciliar movement. We do wish to note, however, the remarkable instability and inconsistency of this ecumenical temperament. Eager for convergence with the Roman Catholic Church, these ecumenists remain utterly silent over the dogma of an infallible pope while they despise an inerrant Bible, even depicting this view as demonic.—Editor in *Christianity Today*, March 3, 1967.

Exploring space in order to launch deadly weapons against unfriendly nations, or to claim additional territory for ourselves would be antireligious, but seeking to learn the secrets of the universe is a natural expression of the blessed curiosity God has given all of us.—T. Otto Nall in *Together*, March, 1967.

BISHOP OTTO DIBELIUS DIES; RENOWNED LUTHERAN LEADER

Berlin, Germany (LC)—Bishop Otto Dibelius, known as one of the world's forthright and consistent defenders of Christian rights against totalitarian oppression, died at his home in West Berlin on January 31. He was 86 years old.

The renowned churchman had been ill for two weeks with erysipelas, an inflammation of the skin, which partly paralyzed his face.

Prior to his retirement as Bishop of the Evangelica Church of Berlin-Brandenburg in April 1966, he was the oldest officiating German Protestant bishop.

Because of a serious heart condition, Bishop Dibelius had not been active in the church since November 1965. He preached his last sermon as Bishop of Berlin on Easter Sunday last April in West Berlin's Kaiser Wilhelm Memorial Church.

SWEDISH TEACHERS FAVOR RELIGIOUS INSTRUCTION

Stockholm (LWF)—A resolution passed here by Sweden's Christian Teachers' Association put the 11,000-member organization on record as favoring continued religious instruction in all schools.

To counter arguments against religious instruction, the group cited a recent survey which indicated that an overwhelming majority of the population favors the practice.

The teachers made clear that the instruction should be objective and free from sectarian pressure.

HONG KONG AUTHORITIES BURN TONS OF NARCOTICS

Hong Kong (LWF)—Confiscation and destruction of five tons of narcotics by authorities here was hailed by a Lutheran official as a major advance in an accelerating

campaign against addiction.

The Rev. K. L. Stumpf, Lutheran World Federation senior representative in the colony, called attention to the recent burning of several bags of opium, heroin, and morphine in a new government incinerator.

With police and government officials watching the drugs vanish in 2,000-degree heat were Mr. Stumpf, who is education and publicity chairman for the Action Committee Against Narcotics, and other churchmen active in the anti-drug campaign.

The occasion, the LWF official stated, again pointed out that drug addiction "is one of the most serious social problems in the overcrowded refugee area of Hong Kong."

SISTER LILLIE MARIE NUMMEDAL

Sister Lillie Marie Nummedal, who died in February, was born in Kenyon, Minn. She had been a resident of Minneapolis, Minn., for 27 years. Most recently she had lived at Luther Hall, Ebenezer Home.

She was commissioned at the Lutheran Deaconess Home and Hospital, Minneapolis, in 1910 and served as a deaconess in a Lutheran orphanage in Washington and the Bethesda Home for the Aged, Willmar, Minn., before returning to Minneapolis in 1940 to reside at Lutheran Deaconess Home and Hospital.

Survivors include nine sisters, Mrs. Agnes Herheim, Mrs. Opal Moe and Sara Nummedal, Minneapolis, Mrs. Hannah Bender, Nevis, Minn., Mrs. Laura Asper, Canton, S. Dak., Mrs. Valborg Evanson, Santa Cruz, Calif., Mrs. Stella Bly, Taipei, Formosa, Mrs. Esther Lee, Menomonie, Wis., and Mrs. Elsie Gulseth, Hemet, Calif.

Burial was in Sunset Memorial Park cemetery, Minneapolis.

Blessed be her memory.

EASTERN NORTH DAKOTA DISTRICT BIBLE CONFERENCE

March 29-31

Portland, North Dakota

Rev. Hans J. Tollefson, Pastor

Text: Colossians 3:1-15

Wednesday, March 29

8:00 p.m. Evangelistic message by Pastor Trygve Dahle

Thursday, March 30

9:30 Devotions: Oscar Peterson

9:50 "Fate and Fortune by Association," Dr. Iver Olson

10:40 Coffee Break

11:10 Message by Pastor Tollefson

Noon dinner served at church

2:00 "The Ecumenical Movement," Pastor F. B. Monseth

2:50 Coffee Break

3:10 "Change Your Attire," Dr. Olson

4:15 District Business Meeting

5:30 Supper Hour

8:00 Speaker: Pastor Ernest Langness

Friday, March 31

9:30 Devotions

9:50 "Freed To Be Slaves," Dr. Olson

10:40 Coffee Break

11:10 Message by David Molstre

Meals will be served by the ladies of the parish and lodging will be provided as needed.

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