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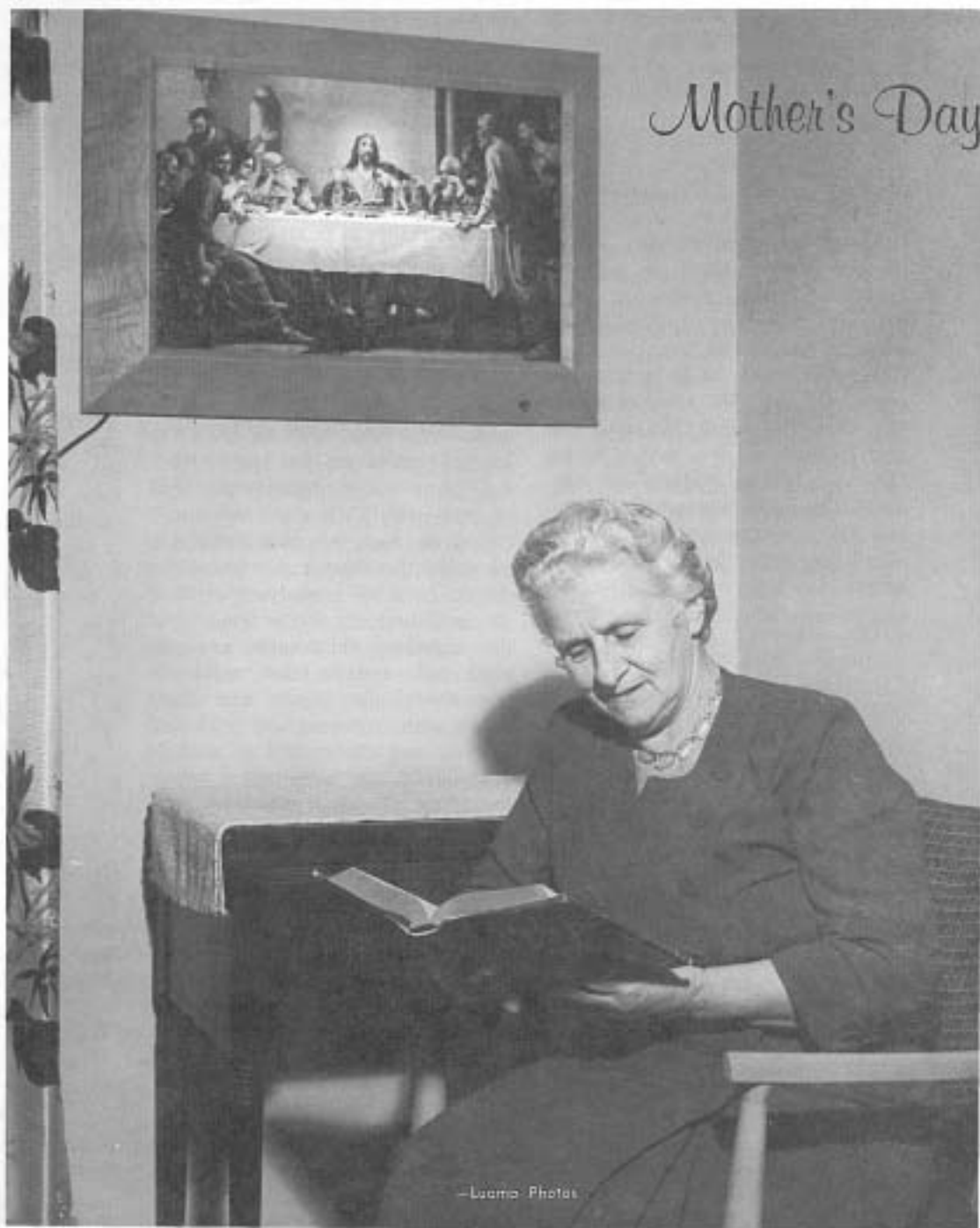
Vol. 5

May 2, 1967

No. 9

LUTHERAN

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According to the Word

"A MOTHER'S THRONE"

I Kings 2:19

A mother's throne is the throne of a queenly nature. "And the king rose up to meet her, and bowed himself unto her." King Solomon's action was the spontaneous tribute of the habit of long-continued obedience to the direct command of God to the Israelites regarding the filial respect and homage due to parents.

What is the most beautiful word in the English language? A college professor proposed this question to 20 different groups of students from an ungraded country school to the senior class in college. Each person was asked to write, without consulting anybody else, what he considered the most beautiful word, both as to sound and sense. Of the 600 who answered 450 wrote the word "Mother." The next largest vote was that of 82 for "Home." Maybe "Mom" is outmoded by many age groups, but it still gives a consensus of thought of what is right deep down in the heart!

The mother's throne is the throne of a wise and just authority. "Then she said, I ask one small petition of thee; deny me not. And the king said unto her, Ask on, my mother; for I will not deny thee." Authority and obedience are the two sides of the shield which safeguards the home. The father has duties in this respect which he cannot delegate to another. But the

mother also has solemn obligations of the same or similar nature. Sometimes the necessary reproof or punishment of a child may be put off "till Dad comes home"; but the mother who continually practices this is surrendering her responsibility and authority. She will eventually lose the control and respect of children, who, in spite of their rebellion, know that Mom has the right to require and enforce obedience.

If Mom exerts her authority, it cuts down on the tendency of "too many bosses." The story is told of an overworked farm wife who collapsed one hot day—and the nurse was called to "take over" temporarily. When she arrived she found six little bean pots in the oven. Amazed, she inquired. "Oh," said the farmer's wife, "you see, father won't have any molasses in his beans, and John likes 'em full of molasses; Frank vows he can't eat 'em with molasses, but has to have a little onion; Gideon wants lots of pork, and Tom won't eat pork, and little Alex—" But the nurse slammed the door and returned to the kitchen. The story goes that she smashed six little bean pots that day and substituted a mammoth pot—and at least while she was there, the family ate their beans with molasses and pork and onions—and there were no audible complaints! My mom had a homely saying, "If you can't eat what's put before you, you can go without!" Out of regard to Mom's labor, this is not unreasonable. Like-

ly the family is fond of Mom, but, somehow—gradually (and possibly unconsciously) they become selfish and demanding. And, because Mom wants to be loved, she fails to exercise her authority, which is her right and duty.

The mother's throne is the throne of a never-ceasing influence. "Bathsheba went unto King Solomon." In the confidence which brought Bathsheba to King Solomon, we find again the evidence of a mother's influence and personality. We have reason to rejoice that most children of the right kind of mothers are of one of two classes: either mother's wish is their command; or, while seemingly indifferent to her desires and authority, do not pass beyond the reach of her prayers and faithful example.

The mother's throne is the throne of a worthy recognition. "And the king sat down on his throne, and caused a throne to be set for the king's mother; and she sat on his right hand." Mothers have not always secured the recognition which is their just due, but the celebration of Mother's Day has helped.

May every day be Mother's Day this year! Let us reverence our mothers in the same manner as King Solomon honored and exalted his. Honoring her not only in our obedience, but also by following her Christian example. You are truly fortunate if your mother is a Christian; and mother knows how wonderful it is if her children also are Christians!

Hubert F. De Boer

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The Infilling Of The Holy Spirit

THE Holy Spirit occupies an important place and has a decisive part in our Christian faith and life. Without Him we can neither come to Christ nor believe in Him. Through the Gospel He comes to us, reveals Christ to us, works in us a saving faith and gives us power to live in the fellowship and service of Jesus Christ, our Lord and Master.

The Holy Spirit dwells in every believer. The moment we believe, we are "sealed with the Holy Spirit of promise, which is the earnest of our inheritance" (Eph. 1:13). "The Spirit himself beareth witness with our spirit that we are the children of God" (Rom. 8:16).

But all believers are not filled with the Holy Spirit. All have the indwelling of the Holy Spirit, but all do not have the fulness of the Spirit. In writing to the saints in the Ephesus congregation, Paul urges them to "be filled with the Holy Spirit" (Eph. 5:16). It is not only a privilege but a command to be filled with the Holy Spirit.

What does it mean to be Spirit-filled? Is not the Holy Spirit in every believing heart? Yes, the Spirit is not merely an influence that proceeds from the Father and the Son, as some falsely teach. He is a person, equal with the Father and the Son. We either have Him, or we do not have Him. But some believers have more of His power than others, because He is given more control in the heart and life. The indwelling Spirit does not have the same power over all believers. So many hinder and grieve the Spirit with their self-will in so many ways; not knowingly or intentionally, but rather because

they have not learned to see and guard against their inborn weaknesses. Selfishness, pride, doubt, and other inclinations of the flesh readily in unguarded moments hinder and limit the infilling of the Holy Spirit.

The believer must be willing, by the grace of God, to be emptied of self in order to be filled by the Spirit, who alone can teach, reprove, correct and guide us by the Word in our faith and conduct. Thus He helps us to overcome more and more the fruits of the flesh and to bear the fruits of the Spirit. This infilling of the Spirit is a gradual and life-long process, a growth in grace, a daily sanctification.

It is experienced again and again in answer to prayer, and especially in times of crisis and extraordinary testings. This baptism with the Holy Spirit, or infilling of the Holy Spirit, is not what some extreme sects so confusingly and falsely teach, that it is a single experience, once for all times, which gives the believer the gift of speaking in tongues and other strange and emotional manifestations. In the Book of Acts we read that the disciples repeatedly were "filled with the Holy Spirit" (Acts 2:4; 4:8 and 13:9 and 52). The believer does not receive more of the Spirit himself, but more of His power, as the hindrances of the self-life are removed by the Spirit in answer to prayer. This is the scriptural meaning of the infilling of the Holy Spirit.

Comparatively few believers are filled with the Holy Spirit. So many seem to claim Jesus as Savior, but are not willing to submit to Him as their Lord and Master and live a consecrated life separated from

the world and its ways. They are not willing to openly confess Christ and faithfully serve Him. They remain weak and timid and have not the courage to take an open stand for Christ. They are "babes in Christ" (I Cor. 3:1). And they live a dwarfed Christian life, never seem to grow up.

But all can be filled with the Holy Spirit. The Lord wants Spirit-filled followers in all walks of life. He cannot effectively use others than those who are willing to be Spirit-controlled and Spirit-led.

You ask, How may I be filled with the Holy Spirit? You must earnestly and in faith pray for this sanctifying blessing. You need not pray that the Holy Spirit shall come down from heaven. He is here. On the day of Pentecost He was given to the Church. He is in the Word and Sacrament, the means of grace given to the Church. Nor need you pray that the Holy Spirit shall come into your heart. He is there already, if you are a believer. But you must pray the Holy Spirit to help you to see what stands in the way, hindering Him from exerting His power in and through you.

As the Spirit through the Word reveals to you secret sins, you must willingly confess them and surrender your self-life in submission to the will of God, as the Spirit gives you power. You must daily feed upon the Word of God and frequently be a guest at the Lord's Supper to receive strength and wisdom to live a self-denying and truthful life in Christian service. Self-denial, the crucifixion of the flesh, will never in this life be a thing of the past, but of today, and every day to come. The pro-

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Edited by Mrs. David C. Hanson

TEACHERS' MEETINGS IN MONTANA

In the AFLC, as everywhere else, there is a great need for dedicated and trained Sunday school teachers who understand the students who are their responsibility and make an effort to teach interesting and effective Bible lessons. Quite a few of our congregations have been using a series of filmstrips "Successful Teaching" (Moody) in regularly scheduled teachers' meetings. The churches at Culbertson and Brockton, Montana, have just completed the series. Perhaps their response, written by Mrs. Knute Jore, will encourage others to try this method of training teachers.

We have just completed using the eight filmstrips that are available through the department of parish education in the AFLC in our Sunday school teachers' meetings and we have been richly blessed. Our Sunday school teachers from the country joined us in these meetings and some of them drove over thirty miles to be present.

The filmstrips gave a picture of what is expected of a good Sunday school teacher, and surely we all want to be the very best teachers possible. They showed us how to prepare and present our lessons to make them interesting to the pupils. If the children are not as attentive as they should be during the class

period, the filmstrips told us to look for these "Ds": Discomfort, Disturbance, Distraction, and Disinterest. We were given suggestions on how we could eliminate these problems.

They brought out the importance of using simple words so that the child will understand. How often we use words that are not common to children, for example: when Joseph took Mary and the baby Jesus to flee into Egypt. The young child is not familiar with the word *flee* so he thinks of a *flea* and gets the wrong interpretation.

The filmstrips also brought out the different teaching and learning processes. If we are not getting and holding the attention of our class, maybe we should use a different method of teaching or vary the methods. We were taught the importance of repetition, review, and application, and how the lesson can be applied to our own lives and to the lives of the children so we can make use of them in everyday living.

Children ask "How," "When," "Why," and "Where"; we teachers were reminded to keep this in mind as we study our lessons so we can be prepared to answer these questions.

Students vary in the way they learn. What seems easy for one will be difficult for another. We were told we should know various ways to help the child learn, so he will understand the lesson and retain it in his mind. God has entrusted these precious children to us for instruction, and surely we don't want to fail them.

After each filmstrip there are questions and answers and a discussion period. We teachers from Culbertson and Brockton have profited much by using the filmstrips; we would recommend them to others.

The closing part of the last filmstrip was beautiful. It showed a builder erecting a temple, using the very best material. The people saw and admired the beautiful temple and the fame of the builder would undoubtedly live on forever. The Sunday school teacher is building a greater temple in the lives of the children he teaches Sunday after Sunday. He also uses the very best material possible when he uses the Word of God and prayer. But this temple may not be noticed by man because it is the child's immortal soul. The teacher may not be given any reward here on earth, but his reward will be given to him by the Lord Jesus Christ. May God help us to be the best kind of teacher as we mold lives for eternity.

Mrs. Knute Jore
Culbertson, Montana

NORTHERN MINNESOTA DISTRICT LUTHER LEAGUE RALLY SET FOR THIEF RIVER

Mr. Verle Dean of the Redby Lutheran Indian Mission will speak at the Northern Minnesota District Luther League Convention at Our Savior's Lutheran Church in Thief

River Falls on Sunday, May 7. Sessions are at 2:30 and 7:30 p.m.

an Church, Everett, Wash., to accept a call to serve a congregation in Ishpeming, Mich., affiliated with the AFLC.

PERSONALITIES

Rev. Albert Hautamaki has resigned as pastor of Calvary Luther-

New address of Rev. Marius Haakenstad, Emeritus, is 506 Chip-pewa Ave., Thief River Falls, Minn.

1. The name of this association shall be "The Association of Free Lutheran Congregations."

2. Its aim shall be to work toward making Lutheran congregations free and living, so that, according to their calling and ability, they may work in spiritual freedom and autonomy for the cause of the kingdom of God at home and abroad through such agencies and institutions as the congregations themselves may designate.

3. It endeavors to realize this aim in particular by training men and women for Christian work in and for the congregations, by conducting larger and smaller conferences, by distributing suitable literature, by organizing committees and societies, by sending out evangelists, and by any other means which from time to time will be found necessary.

4. The AFLC consists of congregations which, in their constitutions, unreservedly subscribe to the ancient ecumenical symbols, Luther's Small Catechism, the Unaltered Augsburg Confession, Fundamental Principles and Rules for Work of the AFLC and report the same to the secretary of the Co-ordinating Committee.

5. The AFLC shall hold an Annual conference which usually opens the evening of the second Wednesday in June and which shall elect the necessary committees and officers and determine what church activities in particular it shall recommend to the congregations.

6. The right to vote in the Annual Conference of the AFLC shall be held by all ordained pastors and lay-pastors in regular standing in the AFLC and by all voting members of congregations affiliated with the AFLC. Individual Lutherans who are not members of a Lutheran congregation but are interested in supporting the work of the AFLC may be granted membership privileges by the Co-ordinating Committee after said committee has received and approved their credentials. Voting

RULES FOR WORK

members may be granted the right to vote in the Annual Conference providing they have at least two weeks previously signed and sent to the secretary of the Annual Conference the special blank provided for that purpose signifying that they approve the "Fundamental Principles" and "Rules for Work" of the AFLC and will work for the aims set forth in Paragraph 2 of the revised "Rules for Work."

7. The officers of the AFLC shall be a president, a vice-president, and a secretary, who shall be chosen from the membership of the AFLC and elected by the Annual Conference. Voting shall be by ballot.

a. The president shall be elected for a term of three years and shall devote all his time to the service of the AFLC. He shall preside at the Annual Conference and shall report to it on the work of the AFLC in general, on church dedications, installations, celebrations, etc. He shall be an advisory member of all Boards and Committees. He shall assist congregations and pastors by giving guidance and counsel when this is desired, and he shall also, as Ordainer, assist the congregations in ordaining young men with the proper and adequate training who have been duly called as pastors. His salary shall be determined by the Co-ordinating Committee

and shall be paid out of the AFLC General Fund.

b. The vice-president shall be elected for a term of one year and performs the duties of the president in the latter's absence.

c. The secretary shall be elected for a term of one year. He shall keep the minutes of the Annual Conference and is the custodian of the archives.

d. The term of office of the officers of the AFLC shall begin October 1, and shall expire September 30.

e. The executive officers after having served three (3) consecutive terms can be elected for additional terms only by a three-fourths majority vote.

8. The Annual Conference shall nominate members of the Co-ordinating Committee. This committee shall consist of seven (7) members; three (3) pastors and four (4) laymen chosen from the membership of the AFLC. The number of those whose terms expire shall determine the number to be nominated by the Annual Conference each year. No member can serve for more than two (2) consecutive terms.

9. Duties of the Co-ordinating Committee.

a. The Co-ordinating Committee shall seek to make known the Fundamental Principles and

Rules for Work of the AFLC and further the discussions of the same throughout the congregations, so that the task of the AFLC, in an ever increasing degree, may be more clearly understood and more generally put into practice.

b. It shall seek to have the congregations as fully and as generally represented at the Annual Conference of the AFLC as possible.

c. When desired, it shall assist congregations and pastors by giving counsel and guidance.

d. It shall compile parochial statistics and report thereon to the Annual Conference. It shall maintain the clergy and congregational rosters of the AFLC.

e. It shall have charge of the AFLC General Fund from which shall be paid the salaries of the president, secretary, transportation secretary, traveling expenses, and expenses incurred in connection with the Annual Conference.

f. It shall elect the editor of the church organ.

g. Any duty not assigned to any other committee shall be the responsibility of the Co-ordinating Committee.

10. The Annual Conference shall nominate members for the following boards and corporations of the AFLC: Co-ordinating Committee, Board of Trustees and Corporation of Free Lutheran Theological Seminary, Board and Corporation of Missions, Board of Publications and Parish Education, Youth Board, Stewardship Board, and Pension Board. The editor of the church organ shall also be nominated by the Annual Conference. No person shall be a member of two committees or boards which usually meet simultaneously.

11. Reports shall be given by the following at the Annual Conference of the AFLC: The President, the

Co-ordinating Committee, Board of Missions Schools, Board of Pensions, Board of Publications and Parish Education, Youth Board, Luther League Federation, special committees elected by the Annual Conference, and by such institutions and activities within the church as may be given permission to report to the Annual Conference.

12. The president and secretary shall constitute the Annual Conference Committee, whose duties shall be: To fix time and place of the Annual Conference in the event that the last Annual Conference did not do so, arrange the program for the Conference, prepare the calendar for the business sessions, and to make any other arrangements that are necessary for the conduct of the Conference. The Conference Committee shall announce the Annual Conference at least two (2) months previous to the date of the meeting. It shall publish the Annual Report of the AFLC.

13. The manuscript for the Annual Report shall be kept on file by the secretary at least two (2) years after the publication of the report. The president and secretary shall determine how much of the manuscript of the Annual Report shall be kept on permanent file.

14. By September first after the Annual Conference the secretary shall send notices to all concerned as to resolutions passed by the Annual Conference, election to committees, etc.

15. These Rules for Work may be amended in the following manner: A motion to make an amendment shall be presented in writing to an Annual Conference and shall be voted upon at the following Annual Conference. For the adoption of the motion a two-thirds majority of the ballots cast is required. All amendments must be in agreement with the Fundamental Principles, especially with Paragraphs 5 and 10.

16. These Rules for Work of the AFLC shall take precedence over

all other orders and decisions now in effect.

Prof. George Soberg
Dr. Iver Olson
Mr. David C. Hanson

The Rules for Work are to be presented to the Annual Conference in June. The paragraphs which were changed either by the last conference or by the revision committee since are listed below with an explanation of the change that has been made.

No. 6. Amended at the 1966 Conference. The amendment was the insertion of the second sentence dealing with individual memberships in the Association.

No. 7. Referred back to the committee for study. The committee then added letter "e" to the paragraph. This sub-paragraph states a limitation of terms for the constitutional officers of the Association where last year the committee recommended none.

No. 8. Amended at the 1966 Conference. The amendment consisted of dropping the words "and elect" in the first sentence and replacing "elected" with "nominated" in the third sentence. The reason for the change being that the conference can only nominate members to the Co-ordinating Committee, which is a corporation, not elect.

No. 9. No change by the committee. The question was raised at the last conference as to whether the Co-ordinating Committee should be increased to 30 members. The revision committee recommends that this not be done.

No. 10. Re-edited by the committee. The last sentence has been added.

11. Amended at the 1966 Conference. The amendment added the Luther League Federation to the list of church activities which are to report to the Annual Conference.

No. 14. Amended at the 1966 Conference. The change involves the notification, extending the time in which this must be done by the

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SCHOOL NEWS

INTRODUCING OUR SEMINARY SENIORS



Francis W. Monseth

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Ps. 27: 4).

Born to Christian parents in a Lutheran parsonage, I was taught early that Jesus loved me and died on the cross to save me from my sins. After evangelistic meetings when I was nine years old, I couldn't get to sleep because I felt I was such a sinner. I finally went down to talk to my father who was still in his office and I remember that I went back to bed with real peace in my heart.

Graduating from Oak Grove Lutheran High School, I spent a year

at LBI in Minneapolis. While there I received renewed assurance and joy in salvation and entering the Christian ministry became my desire. I attended Augsburg College and graduated from Valley City State in 1964.

I entered the AFLC seminary in 1964 and have served AFLC churches at Abercrombie, North Dakota; and Doran, Minnesota; during my seminary training. A year of study was taken at another seminary.

I'm so thankful to the Lord for my wife, Ellen, and together we want to serve Him in the AFLC wherever He leads us.

OTHER SHEEP HAVE I

This poem was inspired by three men at the seminary who left their vocation of farming to prepare for the Christian ministry.

He left the old job and came here
To learn to be a minister.
It wasn't easy. No, in fact
He had to leave his verdant tract
Of land. Security that comes
From marching to familiar dreams
Had lost appeal. The ruddy seams
That creased his muscled neck re-
vealed
Long days outdoors. There was no
shield

That kept the heat from burning red
Into his skin. He left instead
Of staying there. I wonder why?
Perhaps he knows that when men
die

They must face God. Thus, he still
sows,
But he's abandoned gold-green rows
For rows of weary saddened hearts;
He hopes to make them gladdened

hearts.

I'm sure he will. He has a place
Before a sheep fold. Look—the
lambs:

They know his voice—he takes
their hands

And folds them, Then he helps them
learn

To trust in God, to never spurn
God's plan for them. He loves his
flock.

He works for them around the
clock.

What good is there in hoeing corn
When you've a chance to cheer and
warm

Men with God's Word. Look, on
the slope

To hell, see teeming men? What
hope

Have they unless someone will say,
"God loves you, friend. Come trust!

For he
Empowers and guides, eternally."

Is his choice wise? Was he a fool
To drop the plow and take God's
tool?

Come, hear this farmer, watch him
give.

At last now, he's begun to live
And shepherd souls. His work will
last

Long after fields and time have
past.

Dale Stone
Middler

Free Lutheran Seminary

CONSIDER OUR LAND

Spreading acre by acre and mile
by mile across the heart of our
continent is the largest single ex-
panse of productive land on earth.

It is an awesome land, magnifi-
cent in the variety and richness
with which God endowed it.

It is the Lord's land, entrusted to
our care during our lifetime to help
us serve Him and His purposes for
our being.

As stewards, we have decided
that one-fourth of it should be man-
aged for all of us by our govern-
ment. The much larger part—three-
fourths—we have divided into mil-
lions of units in private ownership.

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Luther League Activities

Edited by Jane Thompson

John Molstre, a sophomore at Moorhead State College, is the fourth writer in a series of articles on schools of higher education for AFLC youth. John's home church is in Dalton, Minnesota.

If I were to explain to you what college life on a secular campus is like, probably I should start out by putting myself in your place and ask specific questions. My answers will hopefully give you an indication of what life is like at Moorhead State College, a secular campus.

First of all, what type of education is provided for a student at Moorhead State? When I first arrived at Moorhead, I felt that I had discovered quite a bit about what was going on around me. Since then, I have come to realize how little I did know, and how much there is to find out. Finding out can be a shocking process or it can be a pleasant one. The teachers do not care which process results, they simply teach. Religious subjects are almost non-existent but religion does come up, and quite often.

Secondly, what are the students like at MS? My first feeling toward

a question like this is one of inadequacy for I certainly do not know enough about the students at MS. As a Christian, I tend to associate only with Christians and not with others.

This is a problem I have been struggling with. I know that in order for me to be a witness, I must witness to those who are not saved, and if I cannot approach them, then how can I be effective?

In spite of this inadequacy, I do feel that I can tell you something about the kids at MS. They greet you with a smile and joke. They know where they are going and what they are doing, but they also do not seem to care too much about others or about religion. To them, caring about others means involvement, which they do not want, and religion is something which is interesting, but not for them. What do you say to people who do not care? Maybe it is just that they do not know the seriousness of their condition.

Thirdly, how does a Christian "manage" on a secular campus? I really cannot paint too dark a picture because actually college

has been a real challenge and blessing to me. The challenge lies in learning about the world and the people in it. The blessing has been in what I have learned, because I have been able to apply it to my life. The greatest challenge and blessing, however, has been in living for Christ.

A well-known song says to count your blessings, and when I do sit down and recall what He has done for me, I cannot thank Him enough. He has, first of all, given me wonderful Christian friends and a wonderful Christian organization, Inter-Varsity, through which I can fellowship with these friends.

Secondly, He has given me non-Christian friends, who have given me enjoyment and also a challenge.

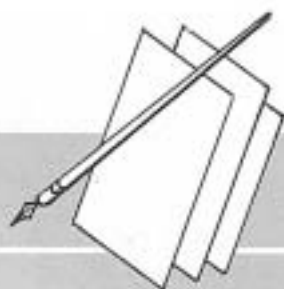
Finally, He has challenged and blessed me in a personal way, through His Word and through prayer. Without this personal guidance I would have given in to the world, but He is faithful, changing never.

In summation, I must acknowledge that I have indeed painted a very bright picture of life at Moorhead State. It has been this way for me, and it can be for anyone who puts his trust in Christ. But to say that all is well is ignorance, because the evil one is at work at MS. One needs only to listen to the conversations among students to realize the worldliness that pervades this institution. But we must not let this overcome us, because we have the great conqueror on our side—Jesus Christ. The challenge is before us... we must face the world, and face it knowing that we have the answers to its questions.

In closing, I will turn to my source of knowledge, the Bible, because it expresses as nothing else

[Continued on page 16]

Kalispell, Montana in 1967



EDITORIALS

BRAVO FOR SUNDAY CLOSINGS

It should be no surprise that *The Lutheran Ambassador* is in favor of the enactment and enforcement of Sunday closing laws.

Such a bill, an updating of a long-standing law, has just been passed by the Minnesota legislature and signed into law by the state's chief executive.

The law provides that a store may be open on Sunday if it has remained closed on Saturday. This guarantees non-discrimination against those who observe Saturday as their holy day.

One of the causes and effects of the moral deterioration of our country has been the growing carelessness with the use of the Lord's Day. We are told that in certain areas of the United States, particularly in some of the cities, it is not always easy to distinguish Sunday from any other day of the week. This can't be a good or healthy situation. We are in favor of the efforts to hinder Sunday commercialization.

It is true that Sunday closing laws infringe on individual freedom but we suppose that every law ever enacted does that and we wouldn't want to overthrow all law and order, would we?

The modern, technological, rushed, second-half of the twentieth century does raise some thorny problems as to the right use of the Lord's Day, but we do suggest this to the Christian conscience: be very strict with yourself in your Sunday observance and seek employment which will reserve the first day of the week for rest and worship. Be among those who defend the day as a day of rest and worship.

God gave His commandments for man's good, not to tyrannically restrict and confine. We are old-fashioned enough to believe that we abuse, disregard and discard God's laws at our own peril and to our own judgment. Let every Christian, then, be fully assured in his own mind that also in his attitude toward the Lord's Day he gives full honor to God.

Consideration should be given, too, to the witness one makes by his life. When a professing Christian decides something to be right for himself, he is influencing many other people at the same time. So great care must be taken that the action is one that he is glad to have copied.

We encourage the support of Sunday closing laws whether on state or local levels. Also, the banning of beer and liquor sales on Sunday and the upholding of such ordinances where they now exist.

RULES FOR WORK

Elsewhere in this edition of the *Ambassador* you will find a copy of the *Rules for Work* which will be presented to the Annual Conference in June for final adoption.

You will remember that the *Rules* were before the Conference last year also and proposed changes were given first reading then. Some amendments were made at that time and several items were turned back to the revision committee for further work.

The *Rules for Work* printed today contain the results of its additional work. We have indicated the changed parts.

An attorney has given a member of the committee the opinion that all changes presently embodied in the document can be finally adopted by the Annual Conference of 1967.

An item which generated considerable discussion at last year's conclave was not explicitly stated in the *Rules* then, the matter of the number of terms which a president may serve consecutively. You will recall that the revised *Rules* presented last year did not specify any limitation of terms and, by Paragraph 16, struck down the two-term limitation laid down by the Special Conference in Thief River Falls in 1962.

This year, the revision committee has re-edited Paragraph 7 so that it now includes a sub-paragraph (litera e) which states "The executive officers after having served three (3) consecutive terms can be elected for additional terms only by a three-fourths majority vote."

It had been our hope that readers would have used the pages of the *Ambassador* to carry on a discussion of this question during the year, but this failed to materialize. The conclusion to be drawn, then, is that this is not a burning issue in the church. But the fact remains that a decision must be made this year. Opinion at the last conference ranged roughly between the no-limitation idea which we have favored editorially, and still do, and a limitation of two or three terms.

The committee proposes somewhat of a compromise, a three-term limit with an option for more terms if a majority of three-fourths or more can be achieved. The strength of this solution lies in the fact that it would open the door to longer service for a popular president. The chief possible drawback is the question, what would happen if an incumbent, after three or more terms, polled 51 to 74% of the vote, especially the latter? Would that sort of thing be divisive in the fellowship?

Anyone interested in pursuing this question through a letter to the editor prior to the conference, will have the opportunity by writing *immediately*.

WHEN THE DAY OF PENTECOST HAD COME

Thus begins the account of a most amazing day in Christian and world history. Other great days had dawned: the day the sun first rose on the new creation, the day on which God's Son was born to the gentle Virgin, the day on which the young man Jesus was unceremoniously lifted up on the terrible cross, the day on which He walked out of the borrowed tomb, victorious and triumphant.

But here was another day without which all the others would lose a great deal of their significance. For here was a day which unleashed men and women who knew that Christ was risen. Having power, they could now go forth to influence the world for Christ. And they did.

On the 14th of May the anniversary of the Christian Pentecost will occur. We are to commemorate that outpouring of the Holy Spirit upon the waiting faithful.

Let us do more than remember a historical event. May we pray that the Holy Spirit may have an ever freer course within our lives to accomplish His work of making Jesus Christ pre-eminent.

HONOR FATHER AND MOTHER

Earlier we referred to the Third Commandment, "Remember the Sabbath day, to keep it holy." Here is another one, "Honor thy father and thy mother."

Interestingly, this is the first of the laws dealing with man's relationship to his fellowmen. Very likely this order is to have meaning for us. After all, it is with our parents that we first have to do.

God has ordained that we must have right attitudes toward these two people on whom we are at first so dependent and who through all of life have such a special relationship to us. We are to "honor" them and the word carries a raft of meaning—love, cherish, respect, obey.

Rules for Work

[Continued from page 6]

secretary from one month to the Sept. 1 deadline.

No. 15. Amended at the 1966 Conference. The last sentence has been changed from "All amendments must be in agreement with paragraphs 5 and 10 of *Fundamental Principles*" to the present statement.

No. 16. Amended at the 1966 Conference. The amendment consists of the deletion of the word "Revised" from the title of the document so that it is now known simply as *Rules for Work*.

The Editor

A Message for Pentecost

[Continued from page 3]

cess goes on as the Spirit more and more reveals the inborn evil inclinations and secret weaknesses. Sins revealed must be confessed, and wrongs done to your fellowmen must be acknowledged to them and confessed to God. As the Spirit is given more control in your heart, the love of Christ becomes more and more the ruling power in your life and service. This is what is meant by the infilling of the Holy Spirit.

Dear friend, are you being filled with the Holy Spirit? Do you feel

Again we say, as we did in discussing the other commandment, disregard for this divine command only brings trouble for the offender. One does not strike at God's representatives on earth without lashing out at God himself.

This year the second Sunday in May is not only Pentecost Day, but Mother's Day. We are to show special honor and love to our mothers. Blessed are all those who can unfeignedly bestow such honor now either to a living mother or to her memory.

Do not neglect to show this love. Do so gladly. There are annual "days" for this and that. Here is one that truly belongs—Mother's Day.

THE ANNUAL CONFERENCE

The fifth Annual Conference of the Association of Free Lutheran Congregations will convene on Wednesday evening, June 14, in Fargo, North Dakota, at Oak Grove Lutheran High School.

In preparation for that occasion, we hope to bring certain preparatory information to you in the next few issues of the *Ambassador*. It would be good if all delegates, as well as those who must remain at home, could be adequately informed in advance about what the issues to come before the conference are.

Congregations should take steps now, if they haven't already done so, to see that they are represented at the conference. Even though the conference is "free," that is, open to all voting members of the AFLC, it would be good if the congregations themselves "send" those who come. If this involves financial backing, so much the better, but at least let them come with some sort of official "blessing."

And let prayer be made for this important annual gathering in our fellowship. How can we expect to be doing the Lord's work if we do not pray for His guidance? But if much prayer is made for the conference in these next five weeks, we can truly believe that all things will work for the good of His kingdom.

the need of more power to overcome sin and to lead a happy and useful life? Seek it prayerfully in the Word and the Lord's Supper. It is God's gift to all His believing children in answer to prayer.

Gracious Spirit, Dove divine,
Let Thy light within me shine!
All my guilty fears remove,
Fill me with Thy heavenly love!

Life and peace to me impart,
Seal salvation on my heart;
Breathe Thyself into my breast,
Earnest of eternal rest!

C. K. Solberg

—Courtesy, Tract Mission

The Lutheran Ambassador

WOMEN for Christ

MOTHER

Is there a word in the English language so full of emotion as the word "Mother"? Stories, songs, poems, and articles have been written about her, and one cannot think of "Mother" without thinking also of "home." A mother's influence lasts a lifetime, be it good or bad. It is mother who tucks little ones in bed, soothes aches and pains, hears and teaches prayers.

I like to think of a family as a wheel. The mother is the "hub" or center of the home. The hub must be clean, shiny and spotless. The children are the spokes, with mother either drawing and binding together, or driving, scattering, and separating. The father is the rim or tire, holding the family firmly together. Uppermost in a mother's heart should be Proverbs 22:6, "Train up a child in the way he should go; and when he is old, he will not depart from it."

Next to the love of God, we find mother-love. Add a letter and we have *S-mother* love; subtract a letter and we have *other* love. A mother's love cannot be complete until she herself has first experienced the love of Christ in her own heart. Then we find mother-love plus. In a Christian home responsibilities increase, but the joys increase with them. This love not only affects the family wheel, but all who come into contact with it.

The days may be tiring and a mother may grow weary, but the

only reward a mother needs as she stands before her Lord and Savior at the end of time will be from Hebrews 2:13, "Behold, I and the children which God hath given me." Let us thank and praise the Lord for the influence of Christian mothers!

She could not paint, nor write,
nor rhyme

Her footprints on the sands of
time,

As some distinguished women do;
Just simple things of life she
knew—

Like tucking little folks in bed,
Or soothing someone's aching
head.

She was no singer, neither blessed
With any special loveliness
To win applause and passing fame;
No headlines ever blazed her
name.

But, oh, she was a shining light
To all her loved ones, day and
night!

Her home her kingdom, she its
queen;

Her reign was faithful, honest,
clean,

Impartial, loving, just, to each
And every one she sought to
teach.

Her name? Of course, there is no
other

In all the world so sweet—
just Mother!

May Allread Baker

Mrs. Irvin Hodnefield
Radcliffe, Iowa

NOTICES

WMF and AFLC Convention
Housing at Oak Grove Lutheran
High School, Fargo, N. Dak.

1. Convention sessions will also be held there June 14-18, 1967.
2. Housing available at \$2.00 for the first night and \$1.00 for each additional night.
3. Would each WMF society please bring cookies for the coffee breaks at the Convention.

WMF Convention Offerings at
Fargo, June 14 and 15, 1967

1. Wednesday morning and afternoon offerings for AFLC Bible School.
2. Mission Festival Service Thursday evening for the AFLC Seminary and Bible School Library Fund.

EASTERN NORTH DAKOTA WMF RALLY ANNOUNCED

The Women's Missionary Federation of the Eastern North Dakota District will hold its spring rally on Saturday, May 6, at Aadalen Lutheran Church, located one mile south of Fairdale, N. Dak., and five miles north of highway 17. The meeting will begin at 10:00 a.m.

The speaker will be Rev. Trygve Dahle of Fargo and the Bible study leader will be Mrs. Ernest Langness of McVile.

Mrs. Russell Duncan
Fargo, N. Dak.

STIKLESTAD CHURCH TO HOST WMF RALLY

The Women's Missionary Federation of the Central Minnesota District will hold its annual spring rally on May 9 at the Stiklestad Lutheran Church of rural Doran.

Sessions will begin at 10:30 a.m. and 1:30 p.m. Potluck dinner will be served.

Our guest speaker will be Rev. A. E. Nyhus of Fergus Falls. We will also have a Bible study and special numbers in song.

Mrs. Ted Aasness
Secretary

Information On Annual Conference Housing

Re: Housing for the Annual Conference (AFLC) at Oak Grove Lutheran High School, June 14-18, 1967.

At Oak Grove, we have 118 single beds available (two in a room), at \$2.00 per person for the first night and \$1.00 the following nights. This includes linen and towels.

Moments of Meditation Camp (Russell Duncan's), 80 beds available. Bring your own bedding, towels and pillows. \$1.00 per night per person. Breakfast available. 27 miles east of Fargo, on Highway 10. Room also for trailers.

Hotels: Because of two other conventions the same week, all hotels and motels are already reserved except the Bison, which accepts no reservations, and has rooms available without bath, \$3.75 for two, and with bath, \$4.75 to \$5.50 per night for two. There are some outlying motels available; some require a deposit, but one does not.

Private homes: There will be a number of private homes which will accept delegates at the same rate as Oak Grove, \$2.00 per person for the first night, \$1.00 thereafter, which includes linen and towels.

Meals will be served at Oak Grove dining hall (cafeteria style) at going prices. Breakfast, lunch and dinner.

Parking will be at a premium on the campus. No trailers will be permitted. However, there will be places to park trailers in the adjoining Oak Grove Park.

Single men who bring their own cots and bedding may stay at the parsonage, and also at the church (limited number). No charge.

A registration sheet with information and a place to check arrival date, the number of days you intend to stay, and other information is included in this *Ambassador*. This you may fill out and return to the Housing Committee.

A class of six men will be graduated from Free Lutheran Seminary on Friday evening, May 19, at an 8 o'clock service, at the AFLC headquarters, 3110 E. Medicine Lake Blvd., Minneapolis, Minn.

Dr. Iver Olson, acting dean of the school, will deliver the address. Music will be furnished by the Association Lutheran Bible School Choir.

The public is cordially invited to attend. A reception will be held for the members of the class and their families following the service.

FAMILY BIBLE CAMP DATES ANNOUNCED

The fifth annual Family Bible Camp will be held August 7-13 at Lake Geneva Bible Camp, Alexandria, Minn. Accommodations are available for all ages. Contact the dean, Rev. A. L. Hokonson, Faith, S. Dak., for further information.

ROOM RESERVATIONS FOR ANNUAL CONFERENCE

Names No. of Adults
Address Children under 12

Housing (please check several in order of preference)

- Oak Grove (\$2.00 first night, \$1.00 each additional. Linen and towels furnished.)
- Moments of Meditation Camp, Lake Park (\$1.00 per night. Furnish own bedding and towels. Breakfast available.)
- Motel
- Private home (unable to obtain hotel reservations)

Indicate dates for which you need the above housing: June 13-_____, 14-_____, 15-_____,
16-_____, 17-_____

Please check if you plan to take most of your meals at Oak Grove: yes _____, no _____

You will be notified by mail of your room placement. Mail the above form as soon as possible to:

Housing Committee
St. Paul's Lutheran Church
1603 North Fifth Street
Fargo, N. Dak. 58102

NEWS of the Churches



Trinity Lutheran Church, Grand Forks, N. Dak., has recently purchased a parsonage. The parsonage was purchased in January and the David Molstres moved in in February. An open house was held in March with the Trinity Ladies Aid serving. The parsonage is located on 1210 Chestnut Street, Grand Forks, N. Dak.

FARGO, N. DAK.

St. Paul's Lutheran, Fargo, just finished some very rich and profitable special meetings with Evangelist Joseph Erickson as guest speaker.

His messages were thoroughly Lutheran, Biblical, thought-provoking and heart-searching. His presentation was also positive and cheerful. The Christians were edified and the unsaved challenged to get right with God. We were all blessed. Our attendance was good as far as members are concerned, but visitors from outside the congregation were few. There are several reasons for that, there being many other special meetings in the surrounding AFLC churches, plus Lenten services, and then the choir from the Bible school also held sacred concerts in the area. The Bible School Choir gave their first concert on their tour at St. Paul's to a full house. We were all blessed by their songs and fellowship. The evening of their concert here was also the first day of our special meetings. Pastor Erickson gave a brief message during the interlude. Thank you. Come again.

—Corr.



The Bethel Lutheran Congregation, Grafton, N. Dak., will have a dedication service for her new church on May 21, at 2:00 p.m. Pastor Strand will bring the morning message at 10:30 and will conduct the dedication service in the afternoon. A week of special meetings will begin that evening with Rev. H. C. Molstre as evangelist. Everyone is welcome to come and share the blessings of this day with us. Mr. David Molstre is the student pastor of Bethel.

DEKALB CHURCH TO BE DEDICATED MAY 28

The Grace Lutheran Church of DeKalb, Ill., will have its dedication service on Sunday, May 28, at 2:30 p.m. The main speaker will be Rev. John P. Strand, president of the Association of Free Lutheran Congregations. Greetings will be

brought by Rev. Odin Erickson of Chicago and Rev. David Backstrom of Belvedere, Ill. Rev. Harold Schafer, Mission Director of the Association, is pastor of Grace Lutheran. All interested friends are invited to attend this church dedication at 1121 South First Street in DeKalb.



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

BIBLE CAMP IN BRAZIL

It was dark and looking like rain as we left Campo Mourao at 3 o'clock on a Monday morning for "Palavra Da Vida" or Word of Life Bible Camp. After we had picked up our campers who were going with us, we started off for Sao Paulo. Most of us were sleepy, but some who had never been out of Campo Mourao before were too excited to sleep.

We had gone only a short distance when we had a flat tire. We all got out and my father and an older boy changed the tire and soon we were on our way again, somewhat sleepier than ever. At breakfast time we stopped at a little restaurant and had our cafe' of "cafe' com leite" (coffee with milk) for our breakfast.

All went well on the trip. One time we traveled on ahead of Pastor Abel, not realizing that he had stopped for gas and was having a little car trouble. But we were once again reunited as we waited on the



edge of Sao Paulo. Twenty hours after leaving Campo Mourao we arrived at our destination, "Palavra Da Vida."

It seemed we had just gotten to sleep when we heard the breakfast bell tolling and waking us up. After our "cafe' com leite," we went to our Bible classes and the service. After this it was our "silent hour," which was used for prayer and meditation. Every morning was spent in praying and in studying, hearing and meditating on God's Word. The afternoons were for relaxing and swimming, horseback riding, basketball or reading. In the evening after supper, we had an evangelistic service. One evening we had a campfire with singing and testimonies. Many also gave their lives to Jesus at this time.

The day before we were to leave we took this picture of our campers from Campo Mourao. From left to right: David Abel, myself, three Brazilians—Luiz, Jeddo, and Cleide. Next is Jonathan Abel and another Brazilian, Milton. David, myself and Jonathan are attending the Brazilian high school here. Jeddo is the young man who feels called to be a pastor.

This was my first time at a Brazilian camp. Everyone was speaking Portuguese and at times I didn't know all they were talking about. There were a few American missionaries' children there and they could speak English. I met many teen-agers and had a nice fellowship the whole week. It was a real blessing and an opportunity to attend. I hope next year that

Consider Our Land

[Continued from page 7]

Three-fourths of our land! Here is an empire of the noblest proportions—nearly 1.5 billion acres, which fortify our present strength and stand surely as a testing ground of our future.

It is the land on which we must depend to produce more and still more food—for our own growing needs and to help those abroad who hunger.

It is the land where we can add to the supplies and quality of our water; and where most of our timber will be grown.

It is the land where most of our outdoor recreation needs can be met; and where most of our wild-life will be produced.

Three-fourths of our land! Here is where the owners are—the legion of men and women on whom we depend to accept the obligations of stewardship and work together as neighbors for the common good.

It is the land of a democracy, where we rely on the voluntary exercise of individual responsibility rather than regulation by government as the favored avenue to accomplishment.

It is the land of owners who have the reason, more than any others, to focus on each acre the skills and devotion that progress requires.

It is the land of still unmeasured values, deserving new and higher regard as a vital and irreplaceable treasure.

Consider our land. Consider it well.

Soil Stewardship Week—April 30—May 7, 1967

once again I'll be able to go.

Please remember us in prayer here in Campo Mourao. Thank you for all your letters and birthday cards that have been sent to me. I enjoy every one.

Very sincerely,
Terry Grothe

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

People are not ashamed to swear and curse. Nowadays even women take the name of God in vain and know full well that they are not committing a breach of "good etiquette." But to mention the name of God seriously and lovingly, of this they are ashamed. There are without a question not a few people who would rather be looked upon as scoundrels than to be known as living Christians.—O. Hallesby in *Why I Am A Christian* (Augsburg Publishing House, 1930).

For example, anyone who says that the Pope must now consult the feelings of the laity, as determined by Gallup Poll or similar means, before he can make a new formulation of doctrine, or that he is dependent for his decisions on a majority vote of the Bishops' Synod, is proposing a corruption, not a development, of the doctrines about the government of the Church.—Paul H. Hallett in *The Register* (Roman Catholic), April 23, 1967.

WISCONSIN SYNOD PUBLISHES STATEMENT OF ITS BELIEF

Milwaukee (LC)—In a position paper entitled "This We Believe," the 363,000-member Wisconsin Evangelical Lutheran Synod has affirmed its traditional adherence to the Bible as the "infallible authority and guide for everything we believe and do," and to the Lutheran Confessions as giving "expression to the true doctrine of the Scripture."

The statement, issued by the Synod's Commission on Doctrinal Matters, is the first such document ever published by the strongly conservative 117-year-old church body.

The Rev. Carl J. Lawrenz, president of the Wisconsin Lutheran Seminary at Mequon, Wis., and chairman of the commission, said "requests from outsiders" for a statement of the Synod's confessional position led to the preparation of the "brief comprehensive statement of Scriptural doctrine as taught in our midst."

These requests, he added, have become more numerous lately as "our public confessional actions and mission expansion" have helped to "focus attention upon our Synod as a Lutheran church body that is still very earnest about its confessional position."

As expected, the document strongly emphasizes accepting "Scripture on its own terms," asserting: "We believe that no authority may stand in judgment over Scripture. We reject any thought that allows for the possibility of factual error in Scripture."

MISSOURI SYNOD ISSUES GUIDELINES ON CIVIL DISOBEDIENCE

St. Louis, March 3—Christians may engage in acts of civil disobedience when they believe a law conflicts with a "clear precept of God," but they must then be willing to bear the consequences of their protest. The Lutheran Church—Missouri Synod Commission on Theology and Church Relations states in a report circulated among pastors, men teachers, and congregations of the synod.

The commission set this guide for Christians to use before they disobey a law which they consider to be in conflict with the higher law of God:

1. Be sure that all legal means of changing the law have been exhausted.
2. Consult with men of good conscience to test the validity of judgment.
3. Carry out the act of diso-

bedience in a nonviolent manner.

4. Direct the act against the specific law or practice which violates the conscience.

5. Exercise restraint in using civil disobedience because of the potential danger of lawlessness.

The commission also cautioned the Christian to "guard against identifying himself with groups and individuals who may be protesting the same law from apparently wrong motives and who may be seeking to capture a movement for their own improper ends."

Citing passages from both the Bible and the Lutheran Confessions, the commission listed these main points:

"God has instituted civil government as His minister to us for good, for the punishment of evil-doers, and for the praise of them that do well.

"Therefore, Christians should respect and obey civil authority and be actively engaged in promoting the common good.

"Since at times laws may be unjust or there may be an inadequate enforcement of just laws, Christians have the right and duty to work for the repeal of unjust laws and the proper enforcement of laws through due process of law. In the evident failure of due process, a Christian may in good conscience participate in public demonstrations designed to dramatize the injustice.

"This principle applies not only when one's own legal rights are infringed upon but also and especially when one joins others deprived of their legal rights.

"Ultimately, however, the rights of individuals and proper standards must be established by the government through legislative processes.

"Recognizing that the will of the Lord is a higher law than that of civil authority, Christians are to obey God, being willing, at the same time, to accept as a part of their crossbearing the punitive consequences of their action."

DR. FRY BACKS AUTOMATIC SOCIAL SECURITY COVERAGE

Washington—(LC)—The president of the Lutheran Church in America told the House Ways and Means Committee here that he and the LCA's Board of Pensions support automatic social security coverage for ministers.

Dr. Franklin Clark Fry of New York City, in a statement presented at the committee hearing on March 16, said:

"Providing Social Security for all ministerial service unless an individual minister elects to be exempt on grounds of conscientious objection to public or governmental insurance would place such coverage on a much more adequate and equitable basis than now prevails."

The 66-year-old churchman who has been head of a national Lutheran denomination for 22 years said that on the current voluntary basis, "about 75 percent of all min-

isters availed themselves of the opportunity of coverage."

And, he added, "that percentage needs some interpretation."

"It is somewhat misleading, because the proportion of those electing coverage has been about 95 percent among older ministers, but only about 60 percent for younger ones. As a result, over the long run, the proportion of ministers who are covered may well drop to only 50 percent."

Luther League

[Continued from page 8]

can, my purpose for being at Moorhead State. The passage is found in I Thessalonians 4:11-12, and please think about these words as you read them. "Study . . . that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

John Molstre

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