

October 21, 1975

The Lutheran Ambassador



Autumn in Bavaria
Roger C. Hübner, D. D. S.

MEDITATION MOMENTS

ASK FOR THE OLD PATHS

The paths among the trees in the Garden of Eden are lost to men of the seed of Adam, and the guard with flaming sword bids no return by any natural way. However, the very need of God's creation cries for the return to the image of God.

A path of promise leads back to God and life in Him. Genesis 3:15: "And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel."

A path of freedom through the doorway sprinkled with the blood of a lamb. A path through the sea and the wilderness by the mighty acts of God.

A path of God's revealed will and obedience in the same is revealed to Israel and to the stranger to walk in the fear and love of God. Deuteronomy 10:12 ff: "And now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul."

See a path through the Jordan unto the breaking down of strongholds; led by Joshua, a type of our conquering Savior.

Ask to believe and know the promises of God fulfilled in paths that follow like a scarlet thread across the pages of Holy Writ. The old path leads

straight to Calvary; the way of the cross leads home.

Jesus walked the path of loving trust in His Father and the way of obedience even to the shedding of His own blood, rather than of an animal.

This may bring us to the path of repentance and faith. Faith in the only begotten Son of God as our Redeemer and Lord.

Many things of antiquity might well be forgotten. It is true many new ways of growing crops have been developed, many new methods of manufacturing items have come forth. Often the consumer asks, "What's new?" But in the Christian religion the old foundations still stand. New lengths and depths were indeed added in Christ. Jeremiah looked back with lingering affection; St. Paul, who had seen the higher truth in Christ, had his eyes forward, and advised us to forget the things which are behind. A greater than Paul has told us that every wise man will bring out of his treasury things new and old. It was well to believe in Christ when He came as the Son of God from all eternity. It was a great step in the right direction upon the old path in which devoted believers in God were looking and asking. Aged Anna and Simeon stepped up and praised God and had rest in their souls as they looked upon Jesus.

Folks have gone astray upon many paths old and new. There are ways

that seem right for those seeking fantastic avenues for the expression of the self-life: in pleasure, wealth, lust, and even novelty in religion. These, however, lose their way and must "Ask for the old paths."

Ignorance of the Word and the path brought over the world "dark Ages." Martin Luther, under great conviction of sin, sought desperately for a way out to peace and assurance of sins forgiven. He found rest in asking for a way which must be in the Bible. It was there very plainly, "The old path," though hidden in ignorance and tradition. "The just shall live by faith." The way of faith, as Hebrews 11 says the men of old had. Repentance and a humble spirit like David in Psalm 51. "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" "Ask for the old paths." Jesus is the way, all the way through. "Jesus Christ is the same yesterday and today, yes and forever" (Hebrews 13:8).

"Thus says the Lord, Stand by the ways and see and ask for the ancient (old) paths, where the good way is, and walk in it; and you shall find rest for your souls.

"... They said, 'we will ... walk in it' (Jeremiah 6:16).

—Lawrence C. Dynneson

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THE REFORMATION — AN EXTRAORDINARY HAPPENING

By Pastor Einar Unseth
Ortley, S. Dak.

While serving as a missionary in Japan, I was surprised to discover that the Japanese students were well aware of the Reformation. They had studied about it in their History courses. Hearing this, I was impressed with the fact that the Reformation is definitely considered to be an extremely important historical happening even to the heathen and secular world.

In recent years I have been equally surprised to find a seeming minimizing and de-emphasizing of the meaning of the Reformation. Thus we do well to consider the Reformation during this month when we celebrate the four hundred and fifty-eighth birthday of it. What was the Reformation? What brought it about? And is it still of importance for us today in this Twentieth Century?

First of all, what was the Reformation? The word Reformation comes from reform, which means "to change into a new and improved form or condition; to improve by change of form, removal of faults or abuses." This is precisely what the great Reformation of the 16th century proved to be. By the removal of faults or abuses, the church was changed into what God intended it to be. True, the Reformation is oftentimes defined as "a religious movement of the 1500's which resulted in the establishment of Protestantism." However, the Reformation was actually a return to the Bible. This leads us to a second question concerning the Reformation, namely, "What brought it about?"

Since the word "reform" means to change, or to remove faults or abuses, there obviously must have been some very serious faults or abuses in the church of that day that needed to be

corrected. Surely Martin Luther, the man of such great brilliance and integrity, would never have been willing to undergo all the anguish he did unless he was convinced that a real change was essential.

I have read that as Luther drew near to the door which was about to admit him into the presence of his judges (the Diet of Worms), he met a valiant knight named George of Freundsberg. Four years later this knight led his German soldiers against the French army and in great measure decided the captivity of the King of France. When this old general saw Luther pass, he tapped him on the shoulder, and shaking his head, said kindly, "Poor monk, poor monk! thou art now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee."

What was it that caused Luther to make such a noble stand? Church historians tell us that it was the corruption of the church of that day that moved Luther to consecrate all his powers to changing it.

Theodore Huggenvik, in his book **An Outline of Church History**, states, "That a reformation was needed is now universally acknowledged. We need not here rely upon the testimony of the investigator who comes along several hundred years after the event and makes his conclusions; we have the testimonies, in this case, of the church itself. The Reformation Councils of the fifteenth century certainly realized the need of a radical change, at least in head and members. Every new organization in the monastic

world was a tacit admittance that the disciplinary measures were breaking down. Not a few before Martin Luther called attention to the main evil in the church: false doctrines growing out of the papal system; the immoral lives of many of the clergy, which were most pronounced in Rome itself; the heavy taxation imposed upon the people for the support of the church; the tremendous wealth of the upper clergy and of the monasteries—all these cried out for reform." Huggenvik adds, "But Luther's own aim was to point out the false teaching and practices in the church and then to invoke the aid of the pope to bring the church back to apostolic purity." Thus it was the need for reviving and purifying the church that brought about the Reformation.

This leads us to another question, namely, **How was the Reformation carried out?** It was through Luther's experiencing of justification by faith. Many interesting events contributed to the spiritual development of Luther. His parents were German peasants who were religious, honest, legalistic, and very strict. In one of his schools he came into contact with Brothers of Common Life. These men were interested in religious revival—in revival of personal piety. Here Luther came into contact with the Bible for perhaps the first time. After having graduated from the University at Erfurt, he decided to enter the monastery.

This decision had come about through an interesting experience. Upon his returning from a trip to Rome, lightning struck so close to him that it threw him from his horse. So frightened was he that he cried, "Help, St. Anna, and I'll become a

monk." This is said to be the turning point in his life. This was Luther's "Damascus road" experience. Two other events that brought about this turning point for Luther were the sudden death of a friend, and an epidemic sweeping over Germany, killing two of his brothers. It is indeed a marvelous thing how God can transform tragedies into triumphs. This is precisely what He did in Luther's case, too.

At the monastery Luther carried out a life of rigid discipline. He repeated the Lord's Prayer over one hundred times a day. Later he stated, "If any man could be saved by his monasticism, I could." Nevertheless, he failed to find peace with God. His vital concern was, "How can I as an individual be sure of the forgiveness of sins?" He tried to win peace by what he did, but, of course, he failed. God had to permit him to see his helplessness in order that he would become willing to receive God's help.

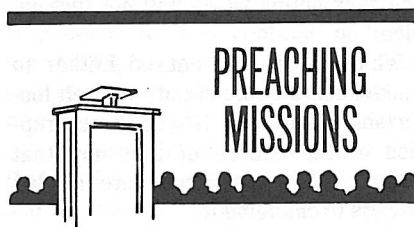
Then a marvelous change took place. One day, as he was meditating, he was thinking upon the verse, "The just shall live by faith." He concluded that what is meant here is the forgiving righteousness of God by which He in His mercy makes us just. Of that experience Luther said, "Then it seemed to me as if I were born anew and that I had entered into the open gates of Paradise. The whole Bible suddenly took on a new aspect for me." Luther had finally experienced peace with God. He now was convinced that man is not saved by works, but by faith in the finished work of Jesus Christ.

It was because he saw the futility of so-called good works that he came to fight against the church's practices. Especially did he oppose the sale of indulgences, through which the purchaser was supposed to receive pardon for his sins. This led to Luther issuing his Ninety-five Theses against indulgences, and nailing them to the church door in Wittenberg on October 31, 1517. Huggenvik says, "This act is usually classed as the beginning of the Reformation, not because Luther was conscious of starting any reformation by this act, but because of the consequences it came to have."

Little did Luther realize the impact those nails would have upon the world as they were used to attach those Ninety-five Theses to the door of that church that day. But the spirit of those Theses resulted in the reforming of the church. Once more the Scripture became accepted as the only authority in the church. Once more, salvation by faith in Christ alone, became the emphasis of the church. When Luther died in 1546, the greater part of Germany and Austria had become evangelical. Since Luther's death, the Reformation has become known and experienced over the entire world.

This year also it is still appropriate to give thanks to God for the Reformation—an extraordinary happening that took place 458 years ago, but to which we are deeply indebted yet today. Perhaps God is calling the church of today to return to the spirit and the principles of the Reformation.

(Ed. note: See article on Pastor Unseth on page 13.)



Grafton, N. Dak.
Bethel Lutheran Church
Dennis Gray, pastor
Nov. 2-6
Rev. Philip Haugen, Fargo, N. Dak.,
speaker

Culbertson, Mont.
Bethel Lutheran Church
Verle Dean, lay pastor
Nov. 9-13
Rev. Dennis Gray, Grafton, N. Dak.,
speaker

OUR EVANGELIST'S SCHEDULE

Rev. David C. Molstre, Association evangelist, announces these forthcoming series of meetings. Uphold this evangelism mission in prayer each day.

Nov. 2-6—Our Redeemer Lutheran Church, Kirkland, Wash., Robert Rieth, pastor.

Nov. 9-13—Triumph Lutheran Church, Ferndale, Wash., Richard Snipstead, pastor.

Nov. 19-23—Green Lake Lutheran Church, Spicer, Minn., Trygve F. Dahle, interim pastor.

Pastor Molstre has just concluded a series of meetings at Medicine Lake Lutheran Church, Minneapolis, Minn., and will be in Ny Stavanger Lutheran Church, Buxton, N. Dak., when many of you read this. Look for local announcements about all services scheduled.

O LORD, BIND ME TO THEE

Ever closer bind me,
O Lord, unto Thy heart.
Tie the love knot tighter
Lest it should chance to part
And my drifting soul should go
Where the fatal waters flow—
O Lord, bind me to Thee

Chartless is the ocean
And unknown is the sea.
Flesh become a frail bark
Where sin-borne winds blow free.
Thou dost know the far-off shore
Thou canst calm the waves' wild
roar—
O Lord, bind me to Thee.

Marlene Moline
Lansing, Iowa

We cannot be interested in Jesus without being interested in the people who are seated on the waysides of life, out of its central stream.

E. Stanley Jones

event, which will be held September 24-26, 1976.

ALUMNI SHADE BIBLE SCHOOL 6-0 IN OVERTIME FOOTBALL GAME

For the second time in as many years the AFLBS homecoming touch football game has ended in a 6-0 score. But there was a little difference in the script. This year the alumni won and the game was in the last minute of an 18-minute overtime period when John Presteng took a pass from Jim Peterson behind the line of scrimmage and raced 14 yards into the end zone.

The game winning play had been set up moments earlier when Don Berge had intercepted a pass by his brother Ivar on the Bible School 15-yard line. Thereupon followed an incomplete pass, a Peterson loss to the 17, a completed pass to Dave Johnson to the 14, and the pass to John Presteng for the score.

Presteng was the alumni quarterback for the first half, while Peterson and Rev. Andy Anderson shared the signal-calling chores in the second half. Ivar Berge went the whole way behind center for AFLBS, although Paul Kylo threw several passes from a halfback position.

The Bible School came close to a touchdown in the fourth quarter. Taking over on their own 39 as the third quarter ended, the Conquerors were at the one-yard line on third down, but two passes fell incomplete and the alumni had withstood the threat.

A unique feature of the game was the fact that the four Berge brothers of Binford, N. Dak., played in the game, Ivar and Arne for the Bible School, and Don and Kermit for the Alums.

Rev. Kenneth Moland and Don Rodvold officiated the game which was played on a sun-splashed field. Randy Nelson was yardage marker.

Now it is back to the drawing boards for the Bible School coach and the Alumni masterminds as they try to open up offenses which have produced one touchdown each in two homecoming games.



HOMECOMING STAGED AT AFLBS

A good number of alumni and former students attended the ninth annual Homecoming at AFLBS, Sept. 26-28. They came from as far away as Washington State and as close as the campus of the school.

Activities began with an informal service on Friday night at the church, led by Pastor Francis Monseth of the homecoming committee. Several former students shared some of their experiences since Bible School days: Linda Haabak, John Kjos, Gene Finstrom, Marlow Rygg, Marge Benson and Mary Rolf. Mary and Marge also sang a duet.

On Saturday morning Rev. Kenneth Moland led a Bible study for alumni and present students. This was followed by a prayer service in which the former students broke up into their individual class groups. The alumni society annual meeting closed the morning schedule and is reported in a separate article.

The choir of the 1969-70 school year held a reunion after the noon lunch and rehearsed for some selections which they sang at the banquet that evening.

Highlight of the afternoon was the football game, won this year by the

Alumni, 6-0, in overtime.

The banquet was held in the ballroom of the IDS building in downtown Minneapolis. A five-course ham dinner was served to approximately 215 persons. Jerry Holmaas was master of ceremonies. Rev. John P. Strand, AFLC president and first dean of the Bible School, spoke, basing his talk on the purposes of the School as set forth in the catalog. He also reminisced about early days at AFLBS in 1966-67.

A singspiration and popcorn party was held in the recreation room of the boys' dorm later that evening. Jim Fugleberg led the singing.

Many homecoming guests attended the worship service at Medicine Lake Church Sunday morning, while others attended other AFLC churches in the Twin Cities. At Medicine Lake, the church's pastor, Rev. J. G. Erickson, who is also a member of the School's Board of Trustees, preached the sermon.

Closing event of the 1975 homecoming was an open house in the dormitories Sunday afternoon. Refreshments were served in the "rec" room.

Next year the homecoming will be the tenth one and it is expected that special recognition will be given to that fact then. The largest homecoming turnout ever is anticipated for that

AFLBS ALUMNI RE-ELECT FOUR OFFICERS, CHOOSE JOHN KJOS AS CHAPLAIN

Steve Lee was re-elected president, Kermit Berge, vice-president, Shirley Solheim, secretary, and John Schlenk, treasurer, at the annual meeting of the AFLBS Alumni Society on Sept. 27 in Minneapolis. John Kjos was named chaplain, replacing Don Berge, who declined re-election. It was voted that all terms hereafter be for two years.

The Alumni re-affirmed the policy that homecoming be held each year on the last weekend in September.

Mrs. Jim Philpot (Marion Nelson) was chosen to receive alumni news which can be used in **The Lutheran Ambassador** and the Bible School **Newsletter**. News items may be sent to her at 3110 East Medicine Lake Boulevard.

A constitution will be presented for approval next year. Linda Haabak is to write the draft and the executive committee will study it before presentation to the Society next September.

Named to the alumni retreat committee for 1976 were John and Anne Presteng and John and Cindy Schlenk, with Shirley Solheim and Lois Hautamaki as advisors. As vice-president, Kermit Berge will consult with the School faculty on arrangements for the 1976 homecoming.

It was announced that Allen Herset, Kila, Mont., and Becky Johnson, Mentor Minn., are the recipients of the Alumni Scholarships. Both are presently at AFLBS.

Social Committee

Phil Schumacher, Minneapolis, Minn., chairman; Deb Nelson, Valley City, N. Dak., secretary; Lori Hamann, Kalispell, Mont.; Lou Valdez, San Antonio, Tex.; Peggy Broten, Roseau, Minn.; Sherrilyn Remick, Tacoma, Wash.; and Dave Rudebusch, Ortle, S. Dak.

Youth Rally Committee

Nancy Zwart, Hopkins, Minn.; Linda Butterfield, Sauk Rapids, Minn.; Suzi Draeger, Medford, Wis.; Vickie Bjorgaard, Newfolden, Minn.;

Reuben Quanbeck, McVille, N. Dak.; and Lou Valdez, San Antonio, Tex.

SUMMER OUTREACH BY GOSPEL TEAMS

Three teams from the Bible School participated in outreach programs this past summer. One, the Choral Club team, has already been reported on in an earlier edition.

Team Two was on the road for two weeks in June, visiting Emmanuel in Kenyon, Minn., St. Paul's in Fargo, N. Dak., Zoar in Hatton, N. Dak., Our Savior's in Thief River Falls, Minn., Trinity in Grand Forks, N. Dak., and Grace in Valley City, N. Dak. They also spent two days at Galilee Bible Camp at Lake Bronson, Minn.

Kaye Pederson, Janet Wall, Debbie Wire, Arne Berge and Bob Nelson made up this team which was supervised by Jerry Holmaas, now in the Seminary.

Team Three, led by Emery Flaten, included Paul Haagenson, Reuben Quanbeck, Becky Haugen, Wanda Milton, and Ruth Solheim. This team sang seventeen programs in six states: Rosedale in Minneapolis; Trinity and Hickory Grove, Boscobel, Wis.; Grace, DeKalb, Ill.; Stavanger, Garden City, Ia.; Satersdal, Chester, Ia.; Trinity parish, Lyle, Minn.; Concordia, Concord, Nebr.; First, Allen, Nebr.; Pukwana, Pukwana, S. Dak.; Our Saviour's, Waubay, S. Dak.; St. John's, Bradley, S. Dak.; Tabor, Webster, S. Dak.; United, McLeod, N. Dak.; Green Lake, Spicer, Minn.; and, finally, Medicine Lake, Minneapolis.

Interestingly, five of the above churches are American Lutheran and two are Lutheran Church in America congregations. It's extremely gratifying that so many will be so outgoing and gracious in having us in their homes and churches.

But we are most grateful for the hospitality of our AFLC pastors and congregations, who so eagerly and warmly receive us, take such good care of us and send us on our way with the riches of their shared faith and fellowship. We never fail to be awed and humbled and nearly overwhelmed by their kindness.

D. R.

PERSONALITIES

New address of **Rev. Eugene Enderlein** is 404 Kendall Avenue South, Thief River Falls, Minn. 56701. He began his work in the Our Savior's-Reiner Lutheran Parish on Monday. He formerly lived at Minnewauken, N. Dak.

Rev. Ragene Hodnefield is now living at 8411 N. W. Lakeshore Ave., Vancouver, Wash., 98665. This is a change from the address reported previously.

Rev. and Mrs. Hans J. Tollefson are living at 3318 Franklin Avenue, Astoria, Ore. 97103. They served on a temporary basis at Ferndale, Wash., until the end of the summer.

Letters TO THE EDITOR

WHY NO MENTION OF SPOKANE?

We are rather disappointed here at Olivet Free Lutheran in Spokane, since we have not been mentioned in the **Ambassador** as to having a new pastor here also. We read of everywhere else where such changes take place. But never Spokane, it seems.

We perhaps falsely assumed that such announcements are made by the Home Mission Board, since we are a home mission congregation to a certain extent. At any rate, we would like to announce in the **Ambassador** that Pastor Karl G. Berg has taken up the work here at Olivet Lutheran in Spokane, Wash., arriving here on July 31. His first services were conducted on Aug. 3, followed by a welcome dinner. At present he uses the church address which is N. 2803 Lincoln at Grace, until he has a permanent home. At present he resides in an

apartment nearby. Pastor Berg has a wife Helen and a child 11 years old, Elyene. Due to the severe illness of Mrs. Berg's mother in Oregon, Mrs. Berg and daughter still live in Salem, Ore., at this time.

We pray God's continued blessings upon Pastor Berg and his family and upon Olivet congregation. And may God's richest blessing continue to fall on our AFLC. Those are our prayers.

Mrs. S. K. Kurle
Secretary, pro tem
Spokane, Wash.

(Ed. Note: As reader Kurle and members of Olivet Lutheran will have noticed by now, mention was made in the previous *Ambassador* that Pastor Berg is now in Spokane serving the church there. But unfortunately, there are times when we get such news in round about ways, if at all. Sometimes everybody thinks that somebody else has informed us of some event, when in reality no one has. Try to keep us informed.)

PRAYER VIGIL WAS A BLESSING

I am writing to express our appreciation for the Prayer Vigil which was held in churches throughout our AFLC on August 1. We are grateful to the officers of the Women's Missionary Federation for presenting the suggestion for the vigil and for publishing that wonderfully complete and well thought out list of prayer topics in the *Ambassador*. How encouraging it is to know that the people of our churches are concerned and praying about all these areas of need.

In our parish the members were invited to sign a list indicating their choice of an hour for prayer. All 24 hours were chosen, and several of the hours had two names listed. We all prayed in our homes because of the inconveniences and distances involved in designating one particular church for it.

Since no one had chosen the hour from 1 to 2 a.m., I signed for that. With my Bible and the list of prayer topics at hand, I spent a blessed time in the stillness with God. How quickly the hour passed! I was impressed with the truth of this statement from the *Ambassador* article: "There is

enough to pray about for not only one hour, but for 24 hours for each one of us."

Surely, all who had a part in this special time of prayer were encouraged by the knowledge that as we pray together God is doing and will do great things for us for His glory. We hope that before long we may have another prayer vigil in the AFLC.

Mrs. Ingvald Rokke
Strandquist, Minn.

Wonderful Experiences in the Work of God's Kingdom

A TESTIMONY IN THE NIGHT

In the city of Two Harbors one Sunday evening after the close of services in the church, two of my deacons accompanied me to my lodgings. Our way led us through the business part of the town. As we came to a street corner two ladies were standing on the corner opposite. It was easy to see what kind of women they were and also what their business was. After a blessed meeting in the church I felt a desire in my heart to give a testimony also to these two. I therefore said to my two companions, "Let us cross over and speak to them."

We crossed the street to the corner where the women stood, and discovered that the younger, who seemed to be about 20 years of age, was Norwegian. The other, who looked to be older, was Swedish. After I had found out their nationality, I inquired whether they had been to church since

they were out so late. When they understood what kind of people we were the younger girl gave a flippant answer and with an indecent gesture ran away from us. The Swedish girl remained standing. To my questions she gave nothing but frivolous answers.

I said to her among other things that she was not as happy as she pretended to be and that if she listened to the voice of conscience, she would realize that I told her the truth. I also said that if her mother now tonight saw that I talked about God to her child she would thank me for it. With this remark about her mother, the leery expression in her face disappeared, and with a change in her voice she said, "Don't speak to me about my mother."

"Ah, so you don't want to hear about your mother? A person may get a long way in sin, but a child never forgets his mother."

"No, I don't want you to talk about my mother, because where she is I shall never go. She is gone home to Jesus. There I shall never go, because I am a fallen sinner."

The tears rushed to her eyes and she continued:

"You have torn open an old wound in my heart. In my mind I have seen my mother in the little cottage at home in Sweden, bent on her knees with folded hands over her Bible praying for me."

I said that although her mother was dead, her prayers are still before God for her this night. Then, too, I reminded her about the woman at the well, Sychar, whom Jesus saved and changed from a fallen sinner to a servant of the Lord and also that Jesus is the same today in His power and willingness to save and to change. The conversation ended by her promising to give God her heart, to quit her sinful life and come to church.

On the following Tuesday she was in church and at the afternoon meeting she was on her knees among those who engaged in prayer. She had given her heart to God and now lived as a happy Christian woman. As the way of the two thieves separated at the cross, so the ways of these two women separated that night on the street corner in Two Harbors.

—E. B. Slettedahl

ALMA M. NELSON

One of the quiet but staunch believers and a prayer warrior of the Association of Free Lutheran Congregations passed away August 21. She was Alma M. Nelson of 4301 11th Avenue South, Minneapolis, Minn.

She was born August 26, 1882, to Mr. and Mrs. Christian Nelson of Litchfield, Minn. She attended the Danish Lutheran High School in Litchfield. She graduated from Lutheran Deaconess Hospital Nursing School during the time that her sister, Sister Lena Nelson, was superintendent of the hospital. She practised her profession until health and the economic depression kept her from her work. Alma worked at the Deaconess in other capacities until her retirement to care for her family.

Alma was an avid reader of the Bible and a supporter of missions with her tithe.

She was confirmed at rural Arndahl Lutheran Church of Grove City, Minn. She was a member of St. Luke's Lutheran Church until about 1963, then she joined Faith Lutheran Church, AFLC.

Since November, 1972, she was in a nursing home, spending her last days at Cosmos (Minn.) Nursing Home, where her only surviving kin, Joseph H. Nelson, resides.

Alma Nelson was buried at Arndahl cemetery with a memorial service being held at Cosmos Nursing Home, August 23. A memorial service was also held on August 31 at Faith Lutheran Church of Minneapolis.

Ella Rekedahl

A TRIBUTE TO A GRAND LITTLE LADY, ALMA N. NELSON

Many delightful hours were spent in conversation with the little lady of Danish descent. She truly loved the Lord Jesus. I remember the time she had been in an auto accident and injured her leg. She couldn't kneel to pray. She asked me if God would hear her prayer from the rocking chair she usually sat in. I assured her that God would hear. She always prayed on her knees, she said.

She loved to talk in her native Danish, plus German and Spanish, which

she had taught herself. She was an apt student and devout reader of God's Word. Her Bible was full of little clippings of interest. She spent much time in meditation on the good things of God.

Alma kept a diary which revealed her thoughts and the nature of the life she lived. Her life was a life of service to others, with no thought for self. She worked as a nurse and after caring for her own people in sickness, returned as a volunteer at Deaconess Hospital once a week. Sometimes she would walk the distance from her home to the hospital.

Alma was a brave little lady, living alone in her home without fear. When some boys snatched her purse one time, she chased them, all to no avail.

Alma loved to share with others. In the months we took meals to her, she would insist that we sit down and eat with her. When someone was in need, Alma was the first to show up with food and care. Each year she shared her lilacs with the patients at Hennepin County General Hospital.

Often when we conversed, she would tell of her early years and of her father and his conversion, how he went around telling his old worldly friends of the new life in Christ. Alma was so thankful for her home and the Christian upbringing she had received.

She had a great desire to go on the mission field, but due to poor health was unable to go. So she gave generously of her means to the work of missions.

Those of you who knew her remember her delightful sense of humor, the funny little stories she would tell. One that comes to mind is the time she enrolled in Methodist Hospital when her sister was head of Lutheran Deaconess. When Sister Lena learned of it, she came and got Alma and enrolled her at the Deaconess. Otherwise it would be a disgrace to Sister Lena.

Yes, she was a grand little lady. The Lord used her and I also felt the power of her prayers. In her mouth was no guile, only praise and thanksgiving. May we all be able to have the same said of us. We can if we live as close to the Lord as Alma.

Rev. Philip Featherstone
Former pastor at Faith Lutheran

AUTUMN

The leaves are softly fluttering down,
In colors of yellow, red, and brown.
The sun is still warm, and skies are blue,
But 'round us we see the Autumn's hue.
The notes of the birds—a hushed goodbye,
On strong little wings they will southward fly.
While we watch the summer sunset's glow,
Its mellow shadow o'er the landscape throw,
And, with bated breath, "Goodbye," we say
To the summer's sweet, long sunny day.

Alma M. Nelson, 1882-1975

MRS. JOHN DE BOER

Mrs. John DeBoer, wife of Pastor John DeBoer, passed away on May 31 while obtaining medical care at St. Mary's Hospital, Rochester, Minn. Funeral services for her were held at Emmanuel Lutheran Church, Kenyon, Minn., on June 3, with Rev. Kenneth D. Moland officiating. Interment was in the church cemetery.

Nina Anderson was born on July 23, 1897, in Goodhue County, Minnesota. She married Bennie Ingwald, who died in August, 1923. On May 25, 1945, she was united in marriage to John DeBoer. He was later ordained as a pastor of the Lutheran Free Church. The couple served parishes in Shelton, Wash.; Portland, Ore.; Escanaba, Mich.; and Chamberlain, S. Dak., before moving to Wanamingo from Villard, Minn., in retirement, approximately two years ago.

Surviving her are her husband; one son, Bernard Ingwald, Minneapolis, Minn.; one stepson, Rev. Hubert F. DeBoer, Thief River Falls, Minn.; and one stepdaughter, Mrs. Wesley Shull, Anacortes, Wash.; and two sisters, Mrs. Ida Beaty, Owatonna, Minn., and Mrs. Agnes Brekke, Ridgeway, Ia.

Blessed be her memory.
(Ed. Note: We regret this delay in reporting the passing of Mrs. DeBoer. I remember her from the days of the South Dakota District of the LFC, from 1959 and on, in Chamberlain and at Bible Camp. She was a gracious Christian lady of the parsonage.)

captivating the eye. One would like to arrest those visions forever, but they are only ones to enjoy for brief moments. Pictures taken do poor justice to the real thing.

Each season has its own charm. Those of us who live in the Midwest appreciate the "theater of seasons." Arguments may be ventured for the beauty of a spring day, or a summer day or one in winter, but much can also be said of the glory of a warm autumn day. Winter has not yet come and for the moment we will revel in a left-over remnant of warmth from the summer. It is a pleasant time to finish up some chores that need attending.

For all things bright and beautiful and good we give Thee thanks, O Lord.

HEROES OF THE FAITH

It is natural at this time of the year to think of Martin Luther. He was born in the month of November. The Reformation he spearheaded is generally dated from Oct. 31, 1517. Yes, this is the time of Luther.

God help us never to forget what he accomplished. He was God's instrument, God's man for the hour. Blessed with a brilliant mind, he shared with the world his discovery that a man is justified before God by faith alone, not by his own works and merits. It is a truth which seems self-evident today, but wasn't so in Luther's time.

Nor are we to forget how Luther translated the Bible into the language of the people. No longer was it to be in the province of only a learned few, but something which the common man, if he could read, might take up for himself and ponder under the Spirit's direction.

But at this time when the Norwegian-American Sesquicentennial has been observed, it is also proper to take note of a man who lived in Norway long ago and who had a great influence on the Norwegian immigrants in America. We are thinking of Hans Nielsen Hauge.

An untrained farm boy, God used him to bring revival to his country. Not a few of those who left the home country to settle in the United States had Hauge's experience and spirit. In the Association of Free Lutheran Congregations, we are heirs of that tradition and always want to be so. Other congregations of Scandinavian background desire the same. But unfortunate are those churches which do not emphasize the importance of the individual's relationship to God through Jesus Christ, and do not challenge one another through preaching and teaching to be concerned about this.

While we are thinking of more recent "heroes of the faith," let us mention Carl O. Rosenius of Sweden, too. His book, **A Faithful Guide to Peace With God**, strongly sets forth the same truth that Luther and Hauge knew, that man is not saved by his own works but the work of Jesus. Only when that is realized and laid hold upon, says Rosenius, does peace with God come.

Only three heroes of the faith have been mentioned here. There are so many others. Men and women who have been light beyond the ordinary to people of their own time and succeeding generations.

editorials

GOD'S HANDIWORK

Again this fall we have been treated to a grand display of autumn colors on the trees here in the Upper Midwest. Science has an explanation for the color changes before the leaves drop away for the winter, but for us there is a greater reason behind it all. The Master Painter, God, has been at work.

While the silver maple next to the church seems unaffected yet by the approach of winter, and the same can be said of some other trees, across the lake (Medicine Lake) there is a panorama of color. Not long ago this writer took a walk on the Mission Farms property near here. The place is filled with nostalgic memories from the church youth conventions and other gatherings of long ago. And then there were the brilliant hues of the maples

SALVATION AND SERVICE

"Come unto Me!" thus saith the
Savior,
That He might save us all from sin
And set us free now and forever;
Through Him alone we hope to win.
Accept His saving, keeping grace
To keep you safe from sinful ways.

"Come, follow Me!" thus saith our
Master,
That we may never go astray;
Without Him we must meet disaster,
His will and word we must obey.
Come, follow Him where He doth lead,
And willingly His warnings heed!

"Go, Work Today!" our Lord com-
mandeth,
"The fields are wide, the workers
few."

And faithful service He demandeth,
Today He tells us what to do.
He calleth now, do not delay,
Serve Him in love while it is day!

"Well Done, Thou Good and Faith-
ful Servant!"

Some day our Savior-King will say
To those who served with spirit fer-
vent

And persevered till end of day.
Then serve Him, who did first serve
thee,

He will reward eternally!

C. K. Solberg



NORTHERN MICHIGAN WOMEN MEET AT ISHPEMING

The fall meeting of the Northern Michigan District Women's Missionary Federation was held at Hope Lutheran Church, Ishpeming, Rev. E. J. Langness, pastor, on Sept. 20. Registration began at 9 o'clock. The meeting was opened an hour later by president Helen Woimanen and a welcome was given by the local WMF president, Mrs. Richard Schauland. The theme for the day was "God's Riches at Christ's Expense."

Solos were sung by Cynthia Perander and Mrs. Peronto conducted a very interesting Bible study. An offering was taken for the Church Extension Fund.

In the business meeting the by-laws of the organization were read for the second time. Shirley Kiranen, Ontonagon, was re-elected vice-president and Donna Adams of Chassell was elected secretary. It was announced that the spring meeting will be held at Our Savior Lutheran Church, Bessemer, Mich.

Lunch was served at noon and the afternoon session was opened by Mrs. Adams, who read Scripture and offered prayer. Pastor Kenneth Pentti of Bessemer spoke on the gifts God has given to women. He said that the most honored woman of history is

Mary the mother of Jesus and that women should pray for true subjection to God's will.

Pastor Wallace Jackson of Eben Jct., conducted the installation of the new officers. A love offering was taken. Favorite hymns were sung throughout the day. Forty-four persons attended the convention. Refreshments were served before the members left for their homes.

—Corr.

WMF REMINDERS

Cradle Roll/Junior Missions is our project for November. This project subsidizes our Brazil Book Store. Let us as women in the WMF unite in prayer that this book store will be in operation again very soon. One-half of Judith Wold's salary is also paid through this project. We have not made our goal in this project for several years. Will we make it this year? This responsibility rests directly on the women in the local WMF groups. Will you do your part?

Our project for December is the General Fund. This project covers a wide area such as expenses involved in sending out the WMF newsletter, postage, traveling expenses by officers, a small salary to the treasurer, services of professional printers, Ambassador subsidy, guest speakers at conventions and it also subsidizes any of the designated projects that fail to reach their individual goals. This fund is very low and needs your generous support.

Mrs. Robert Dietsche, president

IT TAKES BACKING BY THE WORD OF GOD . . .

14. What other Scripture comes to mind when we think of the Word as a sword? (v. 17) _____
15. When does the Word become a sword in the hand of a Christian? _____
16. When would a Christian be apt to need to wield the Sword of the Word as she seeks to "stand firm" against the deceitfulness of Satan? _____

AND FINALLY IT TAKES PRAYER WITHOUT CEASING . . .

17. Paul expressly mentions two areas in which prayer is especially needed: (vv. 18, 19) a. _____ b. _____
18. How do these two requests tie in which the idea of standing firm against Satan, armed for battle? _____

It takes prayer always, in every posture, to live lives of obedience to the Word. It takes prayer when we feel like praying, and especially when we do not. It takes PRAYER so that we can stand against Satan and against the world and against our own deceitful hearts. It takes prayer to just plain LIVE TOGETHER IN LOVE and submission and obedience.

19. IN ROMANS 13:14 we have a word which fits in with our thinking of the armor of God. That word is: "_____"

Can you see that "putting on" Jesus Christ is another way of saying, "put on the Armor of God"? He is, after all, everything we need. He is the Truth; He is our Righteousness; He is our Peace; He is Faithfulness and Salvation; He is the Word of God Incarnate.

So let us pray for one another, and admonish one another, to put on the Lord Jesus Christ and stand against Satan's wiles in our homes, in our families, in our communities. And let us commit ourselves to PRAYER. Especially let us pray for one another as the saints of God, and for the preaching of the Word around the world.

—Mrs. Esther Farrier

(This is the final Bible Study for 1975. Local WMF's are urged to make some special Christmas emphasis at their December meetings.)

WMF Bible Study



GOD IS FOR WOMEN . . . GOD IS FOR YOU

Lesson XI

November, 1975

GOD IS FOR YOU—HE GIVES TOOLS AND STRENGTH FOR LIVING

Ephesians 6

Memorize Eph. 6:12

Paul, here in Ephesians, has brought us from the Heavens in Christ to living in love and in light to being filled with God Himself. Now he gets down to the nitty gritty of Christian living.

Wives, submit unto your husbands as the Church submits to Christ;

Husbands, love your wives as Christ loves the Church;

Children, obey your parents, thus receiving the promised blessing of God;

Fathers, discipline and instruct your children as God disciplines and instructs;

Slaves, obey your masters and render service as unto the Lord; Masters, rule your servants as those who know that all men are slaves of Christ.

And, finally, be strong in the Lord.
EVERY ADMONITION IS ALMOST GUARANTEED TO DO NOTHING TO BUILD UP THE EGO!

Whatever station in life God has seen fit for me, that station requires that self be put down, if the Word is to be obeyed.

And so everyday living, and everyday submission to the will of God, rests squarely on the base that looks peculiarly like the grave of self. And now the command is: Put on the armor of God.

1. **ARMOR IS FOR COMBAT SERVICE.** What combat is it that we are to be engaged in? _____

2. Who or what is our main enemy in this conflict? _____

3. What is the nature of our part in this conflict? _____

4. When does a Christian have the greatest success in "standing firm" _____ (v. 11)

against Satan? _____

5. Does this give a clue as to what we can do, practically, when we feel

that Satan is trying to oppress or distress us? _____
THE WORD IS—CHRISTIAN, STAND FAST IN THE LORD, AND IN HIS STRENGTH (v. 10) And it takes strength, the strength of God Himself, to live the life of submission. It takes strength to obey and to love the unlovely. It takes strength to obey the overbearing, to instruct the non-listener. But God supplies strength and He supplies protection as we take our stand against Satan while counting self to be dead.

God gives the armor of a soldier in battle—for living together!
AND IT TAKES TRUTH . . .

6. What does truth have to do with "girding the loins"? (v. 14) _____

We might use some expression like "rolling up the sleeves," or "getting ready for action." Yet God here in Ephesians tells us to get ready for the **action** of standing firm.

7. How will "girding the loins" or "hitching up the skirts" with truth make it possible for one to stand firm against Satan? _____

IT TAKES RIGHT LIVING . . .

8. Why is righteousness portrayed as a breast plate? (v. 14) _____

IT TAKES PEACE . . .

9. The first thing to come to mind when feet are mentioned is: _____

(see Luke 6:45)

So what God is saying here, through Paul, is that Peace (peace with God, peace of God) shall be the covering, the protection as the Christian "walks" through everyday life.

10. Explain how walking in peace could be a part of the armor that will make a Christian strong in standing against Satan. _____

IT TAKES FAITH . . .

11. What are "the flaming missiles of the evil one"? (v. 16) _____

12. How does a strong faith become a shield against those flaming missiles? _____

AND KNOWLEDGE OF SALVATION . . .

13. It takes **EXPERIENCED** salvation to be the helmet in this armor. The helmet, of course, protects the mind. In what way would sure knowledge of salvation in Christ "protect" the thinking of the one who was standing

firm? (v. 17) _____

NEWS

of the Churches

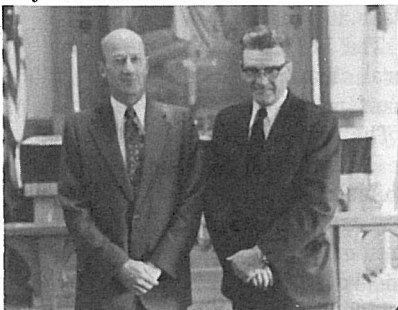


REV. EINAR UNSETH INSTALLED

Rev. Einar Unseth was installed as pastor of Ortley Lutheran Church, Ortley, S. Dak. on Sept. 7, with Rev. John P. Strand, president of the Association of Free Lutheran Congregations, officiating. A potluck dinner was served following the service.

Ortley Lutheran Church is the first congregation which Pastor Unseth has served in the AFLC. He and his family formerly lived in Lyle, Minn., where he served an American Lutheran Church parish. Prior to that he and his wife were missionaries in Japan from 1954-63 and served a parish at Woodland, Mich.

Mrs. Unseth is the former Luella Duncomb of Lime Springs, Ia., and the couple has six sons, Nathan, Peter, Andrew, Reuben, Benjamin and Joseph, the latter four of whom are yet at home.



Rev. Einar Unseth, left, and Rev. John P. Strand

A native of Westby, Wis., Einar Unseth served in the occupation army in Japan. Then he enrolled at Augsburg College, Minneapolis, Minn., receiving his degree from that school. His seminary training was taken at Luther Theological Seminary in St. Paul, Minn.

ANNUAL REPORTS FOR SALE

The 1975 Annual Report of the Association of Free Lutheran Congregations is now available and may be purchased at \$2.00 per copy by ordering from the church offices at 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441.

PASTOR INSTALLED AT BEMIDJI

Ray S. Persson was installed as pastor of Bethany Lutheran Church of Bemidji, Minn., on Sept. 7th.

Pastor Sheldon Stockdale, former pastor intern of the church, led in Scripture and Charles Kvanvig, another student pastor, led in prayer. Jim Fugleberg, former choir director of Bethany, rendered a vocal number. The message was given by Pastor Stephen Odegaard of Winger, Minn. Mrs. Bergit Goodman, member of the congregation, sang "The King Is Coming." In the absence of Pastor John Strand, the installation service was conducted by Pastor Orville Olson of McIntosh, assisted by other pastors of the District: S.E. Odegaard, W. Beaman and B. Dalager. Greetings were read and a quartette consisting of Pastor and Mrs. Persson and their daughter and son-in-law, Bill and Pauline Moberg, sang "Bless the Lord, O My Soul."

After the service, the Mission Circle served a delicious meal to a large number of friends from the District, Minneapolis, former churches of the Perssons—International Falls and

Loman, Minn., and a large number from surrounding areas. Open house was held at the newly remodeled parsonage.

—Corr.

REV. MELLGREN INSTALLED AS PASTOR AT ABERCROMBIE-DORAN

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jeremiah 3:15).

In September of 1972, a first year seminary student, Dale Mellgren, accepted the call to serve Bethany of Abercrombie, N. Dak., and Stiklestad of Doran, Minnesota.

It was with thankful hearts that on August 24th members of the congregations attended the installation services for Pastor Dale Mellgren at Bethany and Stiklestad.

Pastor Dennis Gray of Grafton, N. Dak., officiated at the installation service. The text was John 1:6-8. He pointed out that pastors are human, too, and we, as members of the congregations, are to uphold the pastor



Rev. Dale Mellgren, left, is greeted by Rev. Dennis Gray following his installation as pastor.

and his family in prayer daily before the throne of grace.

The Bethany choir, under the direction of Norma Myhre, sang "I Want My Life to Tell for Jesus." A duet, "I'd Rather Have Jesus," was sung by Norma Myhre and Glenn Thieling.

[Continued on page 14]

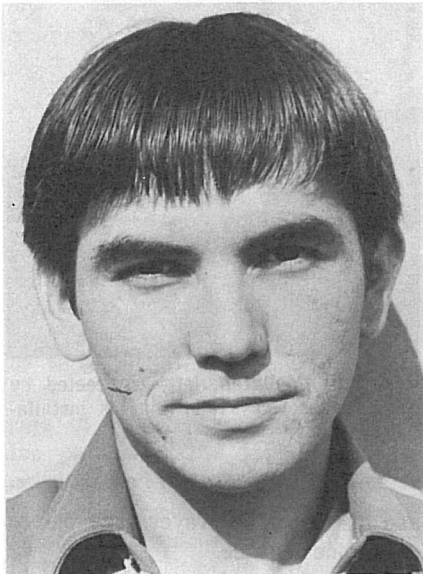


W M **WORLD MISSIONS**

THE FIELDS ARE WHITE UNTO HARVEST

JOSE DA SILVA
Joseph da Silva

About seven years ago my life was completely hopeless, without happiness. I did not give the Lord permission or the opportunity to reign in my life and, unhappily, I closed my ears and my eyes to the Word of God every moment of every day. I did not want to hear about Jesus Christ.



Jose da Silva

I am now 19 years old. I lived in the world, practising the things of the world, until I was 12 years old and it was at that point in my life that Jesus became my personal Savior.

Before I received Jesus Christ as personal Savior, I was doing some of the worst things in the sinful world, including robbery, gambling, and other horrible things. If I had not made a pact with God, I would still be, in this present time, a big thief, gambler and drug addict, but Jesus Christ had much mercy at that particular time in my life and I left the things of the world and all its lusts and enticements and now I am on the path to heaven with happiness because I have overcome Satan and all his power by the blood of Jesus Christ. Today I feel happy because Jesus Christ has become my personal Savior and I have the confidence that without a shadow of a doubt He will continue on with me, taking away all my unhappiness and giving me the understanding of what reality really is. But after I received Jesus Christ, He led me to the Bible School to study His Holy Word and to proclaim to others who do not know Jesus Christ as personal Savior (the same as I did not know). For this reason, Jesus Christ has put in my heart a concern to reach others by my message and testimony. And this He wants me to do because He has put in my heart and my life this thirst and hunger to preach His Gospel of salvation, which is the good news.

I would like to share a little about my family. I am happy to say they are all Christians in Christ Jesus. It is because of my father that I was

converted and left the world and all the pleasures of sin. Also, because of my father, my brothers have received Christ as their personal Savior.

I am in the Bible School because of the love of God within me. I prayed to God and He heard my prayers and He brought me to the Bible Institute to study His Word. I need your prayers. Please pray for me. Thank you.

(Jose is a second year student at the Bible Institute and plans to become a pastor. We ask you to remember him that he will continue in the Lord's calling in order to win many for the Lord.)

[Continued from page 13]

On Sunday evening, Sept. 7th, a reception was held at Bethany for Pastor and Mrs. Mellgren, Alison and Janelle.

Paul Nash served as master of ceremonies. James Wold led in devotions, reading Psalm 1 and Psalm 33:1-12. Kenneth Nash spoke in behalf of the congregation. Pastor Philip Haugen of St. Paul's in Fargo shared humorous anecdotes from seminary days.

The Luther League choir sang several numbers: "Father, I Adore You"; "God Is So Wonderful" and "The Windows of Heaven."

Paul Nash said that a key to the ministry is found in Is. 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Gifts and cards were presented to the Mellgrens from those in attendance.

Pastor Mellgren expressed thanks for the fellowship in Christ, using Philippians 1:2-6.

A fellowship lunch was served following the program.

—Corr.



CHURCH-WORLD NEWS

PERSECUTION FOR CHRIST EXISTS

We have the sure information that Wang-Min-Dao, the renowned Chinese evangelist, arrested 25 years ago is still alive in Red China in the prison Ta-Tung-Fu. His wife is in a slave labor camp, almost blind, and though she is already old and handicapped, she has to wind threads. The total expense for the food of a prisoner is \$12.00 U.S. a month.

From a Christian lady whose name we have to withhold in order not to bring more torments upon her, we were told that a knife was given to her by the Red police and she was told, "You are too bad to live, cut your throat." She answered that she can't do such a thing. Then they forced her hand so that with her hand she had to cut her throat quite deeply. It bled profusely. Afterwards they cut her hair in such a manner that the cross was shown on her head. She was not allowed to wear a cap or anything to veil her hair so that children on the street pelted her. She could not go on a tram because people would push her out. Whosoever did not show harshness toward her was in danger of being treated harshly himself.

A woman thief came out of prison to the family of a Christian lady who is jailed. We have to withhold this name, too. The thief had been converted in jail through the witness of this Christian lady. She said that she witnessed not only through words but much more by the fact that in slave labors she took always the hardest part so as to make it easier for the other ones. The thief told the family, "I saw Jesus in your daughter." The last words of another Christian before dying (he had 25 years of prison behind him) were, "I am of more value than many sparrows." Many Christians are in the slave labor camp of

Shin-Kai-Lou near the North Korean border.

One of the Christians, whose name again we have to withhold so as not to bring hardships upon his family who would be interrogated so as to find out how the news arrived to us, died in prison. He worked at dynamiting some rocks which had to be blown up, and the explosion happened before it should have. A short time before being killed, he wrote a letter to his family in which he said, "Bring up our children on the narrow way." The censor had allowed the letter to pass believing that he meant by "the narrow way" the way of Mao tse-tung.

Christian prisoners who are released have been terrorized so much that they don't tell even their own families the things through which they have passed.

In Czechoslovakia ordination of new priests and pastors is allowed, but the ordination ceremonies are very much of a show case. We can give as examples the town of Bratislava where there exists the only Catholic seminary of Slovakia. There 12 to 15 priests are ordained every year, but they are usually aged over 50 so that they have a very short time for work. At 65 they have to retire. The same situation exists with the Protestant pastors. Young men can't be ordained.

The moment the pastor or priest show himself to be active, that he is beloved or is attractive for youth, his license to preach is withdrawn.

JESUS TO THE COMMUNIST WORLD

Rev. Richard Wurmbrand

UNITED METHODIST 105 YEARS OLD

Is E. L. Peak, age 105, the oldest living United Methodist? His fellow

members at Calhoun (KY.) Church think so. He is described as in good health generally, a bit hard of hearing, and frail, but living alone. (*Newscope*, Oct. 3, 1975) (Ed. note: It would be interesting to learn of Association members who have reached the 100-year mark.)

PROBLEMS ARE DOCTRINAL CTCR REMINDS MO. SYNOD

St. Louis—(LC)—The Commission on Theology and Church Relations of the Lutheran Church-Missouri Synod has reminded the church body that doctrinal disagreement is the fundamental problem facing the Synod today and that those who consider leaving the LCMS should do so only after making every effort to study the doctrinal issues.

In a statement adopted at its Sept. 22-23 meeting here, the CTCR noted that questions concerning correct procedure and interpretation of the Synod's Constitution and Bylaws seem to have taken precedence in the synodical controversy, especially regarding such matters as the certification of Seminex graduates, the duties of district presidents and the activities of Evangelical Lutherans in Mission.

"Perhaps this is inevitable when brethren who disagree desire to minister to each other according to mutually accepted rules and regulations and in keeping with Christian love," the commission stated, commending such concern for good order and charity.

"The Commission on Theology and Church Relations reminds the Synod, however, that doctrinal disagreement is the fundamental problem facing our church body and that other matters which also have theological dimen-

sions will be resolved only when doctrinal agreement once again exists among us," the statement continued.

The commission's statement said that those who disagree with the Synod in the controversy also agree that the doctrinal differences are deep and critical. It refers to an assertion of Dr. John H. Tietjen, former president of Concordia Seminary, St. Louis, that the theology of those who conducted the 1971 investigation of the theology of the seminary was "... an incipient distortion of the Biblical Gospel of our Lord and Savior Jesus Christ."

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