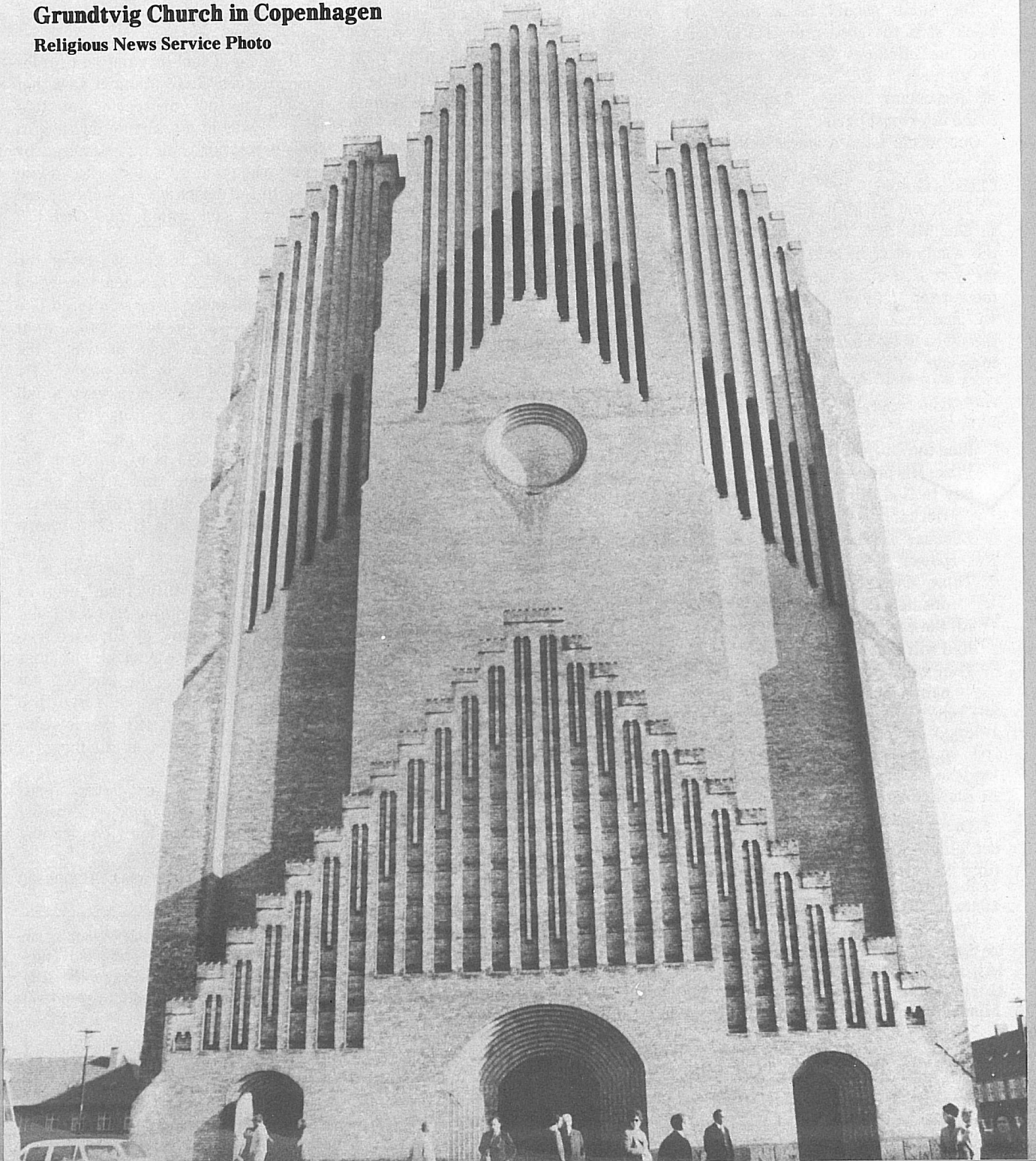


September 23, 1975

The Lutheran Ambassador

Grundtvig Church in Copenhagen
Religious News Service Photo



MEDITATION MOMENTS

A DELIGHTFUL LORD Malachi 3:8-12

The Bible should be a universal Book. It is the good promises of God and the blessings of God extending to all people and nations, beginning at Jerusalem, Judaea, Samaria and to the uttermost parts.

God would have a world delightful, purely and adequately supplied with Christ's Gospel.

This text in Malachi urges giving to God His due, that God may open the windows of heaven "and pour out for you a blessing until there is no more need" (v. 10). A delightful land we shall not be until the famine of the Word of God has everywhere come to an end.

"Shout joyfully to God, all the earth;
Sing the glory of His name;
Make His praise glorious.
Say to God, How awesome are Thy works!
Because of the greatness of Thy power
Thine enemies will give feigned obedience to Thee.
All the earth will worship Thee,
And will sing praises to Thee;
They will sing praises to Thy name!
Come and see the works of God,
Who is awesome in His deeds toward the sons of men."
(Psalm 66:1-5)

The truth is that many folks are not giving their part of cash, goods, time or talent. First of all, it is the

Lord's in the first place; even ourselves, so, wherein have we robbed God? God has never given up His right to the things material. Everything a man gets, God snips out of it to remind man that he did not get it by his own skill and wit. God gave it to him and man is not the proprietor but the steward. And the principle laid down is this, that a man has to settle between himself and his God what the proportion ought to be which he should give to God. A tithe may be a generous maximum for the poor and mere minimum for the rich. Unless the one of little means cultivates the habit of giving systematically, he will not give much when he should be rich.

In these times the whole earth is being drawn more and more into a great community. Many areas lack the Gospel truth; also there are real material needs as well as anxious fears of the high cost of things that may indeed be clipped short. It has no doubt been noted that the bread basket in one area has been soaked out, the meat basket in other areas dried out. In many cases, men's hopes have flown out the window. But, God is waiting at His windows of heaven ready to pour out blessings one cannot contain, that the whole earth might be "a delightful land."

It has never been intended for the tithe to be exacted by force, though it was often withheld. The giving should be a part of our worship, a part of our praise. At one Bible Camp, the audience began to clap their hands

each time an offering was mentioned, glad to give and rejoice.

How can a soul or a nation prosper when it robs God? Malachi saw that Israel was not prospering at that time; it was in moral ruin and a spiritual desolation. She was despised by men and cursed by God. It is an awful thing to fall beneath God's curse; and yet every soul which robs God has this curse upon him.

History tells us that wherever the axe of Richard the Lionhearted swung the stoutest armor was splintered like matchwood and the bravest men went down. God is a "man of war," the "Lord of Hosts" is His name. "He taketh up the isles as a very small thing." His strong arm can make the choicest defenses a ruined heap. To withhold from God is to rob God. Sin is sin in the Bible, and if it is sin in the Word of God it is sin anywhere. To withhold what is His is to throw it out the window.

However, we would give and be a part of "the delightful land" even as Palestine is blossoming like a garden. The Lord is standing by His open windows to let forth abundant blessings wherever He can. "He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?" (Romans 8:32, NAS).

God's promises are true. Jesus came and His blessings accompany His salvation, even unto conforming one to the image of Christ.

Lawrence C. Dynneson

The **Lutheran Ambassador** is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 13, Number 16

The Norwegian-American Sesquicentennial

by Dr. Iver B. Olson,
Minneapolis, Minnesota

It was on July 4, 1825, that the first organized emigration from Norway to America began. On that date a small sloop named "Restaurationen" slid out from the pier at Stavanger, Norway, bound for the new world. On board were 52 people, young and old—including the crew. The passengers were at least in part Quakers who, during the Napoleonic War, had been picked up by British warships enforcing the blockade against Norway; the charge was that they had been fishing beyond the legal limits set by England. These unfortunate ones languished in British prisons until the war was over. Quakers in England had been kind to these prisoners, providing additional supplies of food to them and caring for them when they were ill. The result was that these men had been won to the Quaker faith.

When they were repatriated after the war was over, they did not feel fully at home in the Lutheran Church. Some even felt ill at ease among their Norwegian relatives. It was these who decided they would migrate to America to find a home among people of the same faith. They proceeded methodically to dispose of their properties, purchase a ship for the trip across the ocean, and to make all necessary plans for their great undertaking. They selected as their leader a man, Cleng Peerson, who had some knowledge of the English language and who had been in America before. Though not sharing the Quaker faith, he was sympathetic toward these early emigrants.

As they turned their holdings into cash, they also procured items they might need when they reached their new homes, or which they might sell with profit in America. Among other things were steel bars which were

placed in the very bottom of the hold in their ship. Undoubtedly this provided the ballast to balance the ship and give them a safe journey over the ocean. On their voyage they stopped in England for about a week to dispose of some of their wares and to load barrels of drinking water for the rest of their trip. They arrived in New York on October 9; there were now 53 persons on board. None had died during the trip, but a girl had been born en route—who lived to a ripe old age in America. October 9 has now been designated as Leif Ericson Day—though no one knows the date of his arrival in the year 1000.

They disposed of their freight in New York and sold the ship as well. It appears that their profit was considerably less than they had hoped for. Cleng Peerson led them to Orleans County in New York; there they made their first settlement. Apparently there was less land available there than they had wished, and possibly less valuable than they deemed necessary. Ten years later Cleng Peerson led them to Illinois where they established the Fox River settlement; there they remained.

It is now 150 years since this first group of Norwegians stepped ashore in America; hence the term Sesquicentennial. Plans for the observance of the 150th anniversary began as early as 1970 here in America. It was then thought that the observance should begin in Stavanger on July 4 of this year, and brought to a completion on October 9 here in America. As it has turned out, however, the festivities began earlier and will continue later than those dates. The people in Norway could not omit this event in their May 17th celebrations; they began even earlier. The same

was true for their cousins in America; the writer hereof was present at a Sesquicentennial observance in Minneapolis in February of this year.

Yet the observance in Stavanger on July 4 was a gala affair. A replica of "Restaurationen" actually pulled out from the harbor there that day to repeat the eventful voyage. King Olav of Norway was present, as were dignitaries from both Norway and America. The Augsburg College Choir was there, as well as the High School Band from Burnsville, Minnesota.

Now our turn has come. There will be festivities in Brooklyn on October 9. Then the entourage moves westward to Chicago, Minneapolis, the Dakotas, Seattle, San Francisco and Alaska.

The Primate of the Church of Norway, Kaare Støylen, will preach in Central Lutheran Church in Minneapolis on Sunday evening, October 5. The following Sunday, King Olav of Norway will attend Norwegian Worship Services in the Norwegian Lutheran Memorial Church at 11:00. In deference to the members of this Church, admission to this service is by invitation only. But at 3 o'clock that afternoon the King will be present at the Salute to Heritage, a mass meeting in the City Auditorium. This is open to the public, though tickets should be secured in advance. Thor Heyerdahl, of *Kon-tiki* and *Ra* fame, will give a lecture at that time. The previous evening, October 11, there will be a Festival Concert in new Orchestra Hall, with Eva Knardahl as the guest artist, open to the public, and by ticket. The King is scheduled to be there, too. The high point of the week will be the Royal Banquet at Leamington Hotel on Monday evening, October 13; about a thousand

Wonderful Experiences in the Work of God's Kingdom

can be seated at this banquet. Local news media will keep you informed of the events; this holds for the festivities that will take place out West, too.

It is heartening to know that the Church of Norwegian extraction here in America has had a prominent part in making the arrangements. Sesquicentennial services have been held in local congregations all summer, and will be held through the fall months. At these a part of the service has been in the Norwegian language, and in many instances the entire service has been in Norwegian.

God bless the Sesquicentennial. Let us not forget our forebears, and least of all the greatest treasure they have passed on to us—the Word of God.

TEN GUIDELINES FOR LIVING FOR JESUS

1. Read the Bible daily—I Pet. 2:2. 95% of all difficulties as a Christian can be traced to a lack of Bible study.
2. Learn the secret of prayer—Ps. 66:18, Matt. 21:22, Jn. 14:14. A prayerless Christian is a powerless Christian.
3. Rely constantly on the Holy Spirit. He is in you. I Jn. 4:4.
4. Attend church regularly—Heb. 10:25. There is no such thing as a solitary religion. You don't go to church to hear a sermon, you go to worship God.
5. Be a witnessing Christian—II Cor. 5:20, Matt. 10:32. A witnessing Christian is less likely to be a backsliding Christian.
6. Let love rule in your life—I Jn. 4:7-10.
7. Be an obedient Christian. Don't wait until tomorrow to respond. Confess disobedience immediately.
8. Learn to meet temptation—Ps. 119:11.
9. Be a wholesome Christian. Be a life beautiful for Christ: clean body, pure mind, modest in dress.
10. Live above your circumstances. God made you what you are and can use you. Accept those things that cannot be changed. Remember that God gave you the family that you are in.

—The Parish Newsletter,
Bagley, Minn.

DO NOTHING AGAINST YOUR CONSCIENCE

John was a fine unmarried working man, 30 years of age. He was not a member of any congregation, but went to church occasionally. He had a sister who was a hired girl and who came to church every Sunday. John thought a great deal of his sister and when she sickened and died he was deeply grieved. The day after his sister's death he came to me and requested me to officiate at her funeral. During the conversation, I found opportunity to talk with him about the necessity of giving God his heart. John wept and admitted that turning to God was the only right thing. He told me that he had felt strong impulses of the Spirit of God in his heart but that it was no easy matter to get away from his friends, who exerted a great influence over him. I then said that if he was in earnest and gave himself completely to God, he would receive the power to resist not only the enticements of his friends but all other temptations as well.

John, thereupon, expressed the wish that I should remember him in my prayers, which I also promised to do.

But I said, "Why can we not pray here together and now?"

John replied that he had not the courage to pray together with others but hoped that he might do so later on. As I have never believed in forcing anyone to pray, I put no pressure on him. Nevertheless, he fell on his knees with me as I prayed to God for his salvation.

At his sister's funeral he was deeply moved and the following Sunday he was in church.

On Saturday afternoon, four weeks later, I met him in town. We stopped and talked a while and as we were about to part, I said, "Well, John, you are coming to church tomorrow, are you not?" John did not think he could come tomorrow, "Why not, will you be out of town?" I asked him.

"Well, no, that is not it exactly."

"Then why can you not come to church? Tell me, John."

"I don't like to tell you," answered

John, "but since the pastor wants to know the reason, I will be honest and tell you: I am going to a dance tonight."

"Are you really going to a dance tonight? Then I understand very well why you do not feel inclined to come to church tomorrow, because dancing and church-going belong in two different atmospheres. But anyhow, John, my friend, you come to church because I understand the Spirit of God is working in your heart. Can you really, with a good conscience, do a thing against which the Holy Spirit bears testimony?"

"No, really, I feel that it is not right to do anything against my conscience but this time I must go anyhow."

"My dear friend, tell me honestly why you must go," I continued.

"I happened to have promised to go with a young lady. I am sorry, but since I have promised, it would not be right for me to break my promise to her. I do not want her to say that I have lied to her."

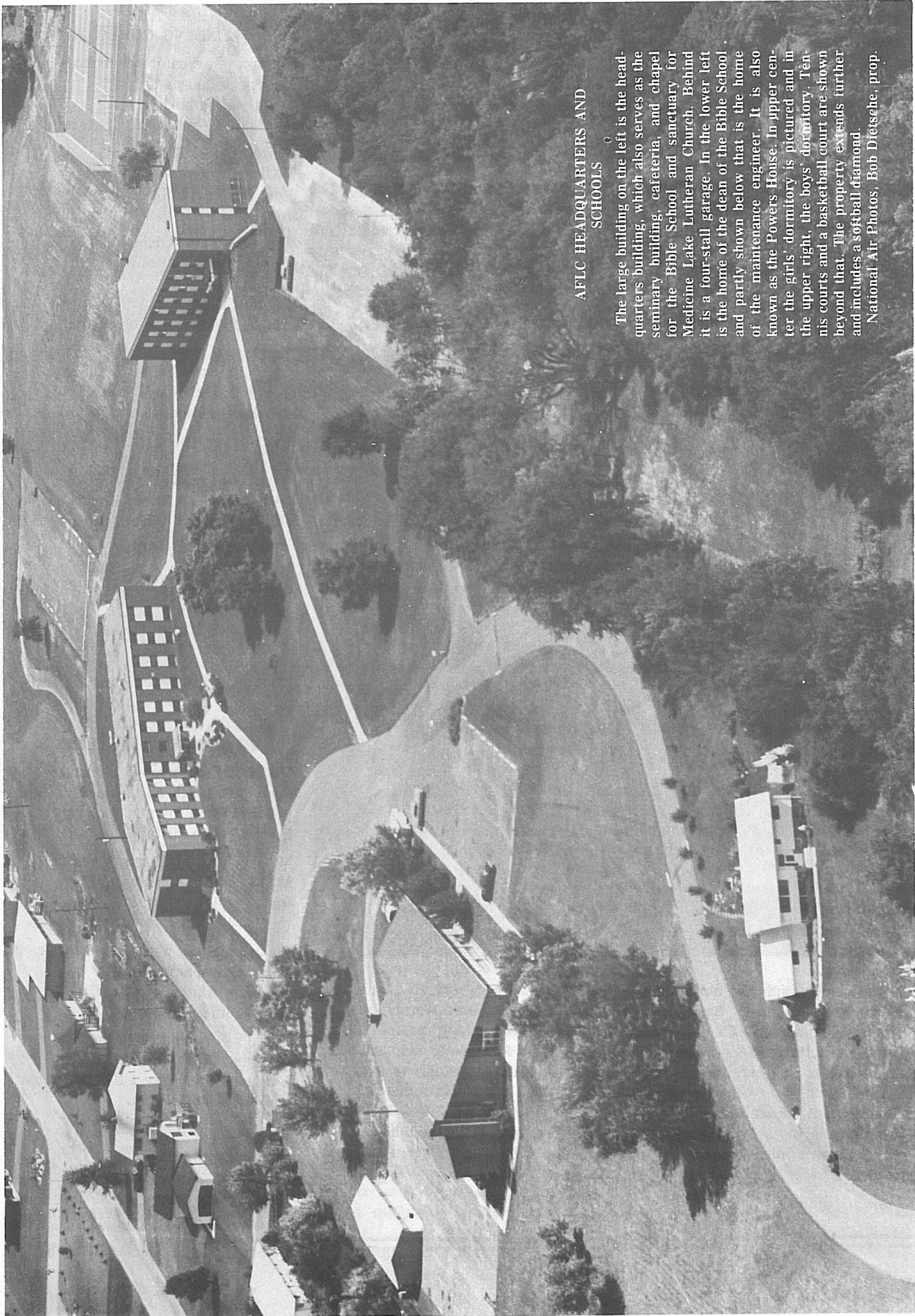
"I am the last one to ask you to break a promise," I replied, "But in this case I do not see anything wrong in breaking a promise to the devil, because he is back of it all. He has lied so often to you that in case you should lie to him you are only giving the devil his due. Tell the young lady who was to have gone with you that your conscience reminds you that it would be a sin for you to go to the dance. Possibly that may bring her to look upon the matter in a different light."

"No, Pastor, I cannot do that. But this I will promise you: that it will be the last time that I go to a dance."

And in this John spoke the truth, because on the following Monday morning while at work under one of the great ore docks, a huge bolt fell from the dock, striking John in the head, with the result that he died instantly. It was an ordeal for me to speak at my friend's funeral.

Dear reader, today the door to God's grace is open. We do not know what will happen tomorrow.

—E. B. Slettedahl



AFLC HEADQUARTERS AND SCHOOLS

The large building on the left is the headquarters building, which also serves as the seminary building, cafeteria, and chapel for the Bible School and sanctuary for Medicine Lake Lutheran Church. Behind it is a four-stall garage. In the lower left is the home of the dean of the Bible School and partly shown below that is the home of the maintenance engineer. It is also known as the Powers House. In upper center the girls' dormitory is pictured and in the upper right, the boys' dormitory. Tennis courts and a basketball court are shown beyond that. The property extends further and includes a softball diamond.

National Air Photos, Bob Dietsche, prop.



NEWS

of the Churches

NEW MEMBERS AT BADGER CREEK



Ten adults and two children were received as members of the Badger Creek Lutheran Church, Badger, Minnesota, at the 11:00 a.m. worship service on Sunday, June 15, 1975. The congregation is served by lay pastor Gustav Nordvall. Pictured in the photo from left to right, front row: Mr. and Mrs. Chester Rude, Mr. and Mrs. Dwight Lange, Brian and Christopher; and back row: Mr. and Mrs. George Wellen, Mr. and Mrs. Albert Kammen and Mr. and Mrs. Emil Vacura.

Following the service a fellowship dinner was served in their honor. The congregation is much enriched having these fine people added to its membership.

G. N.

CLEANING CUPBOARDS

Today while cleaning cupboards
With neat, housewifely art,
I suddenly decided:
To clean the cupboards of my heart. . .

I threw out CRITICISM
To the trashpile—to the fire!
I put in APPRECIATION
And worthwhile thought to inspire.

I threw out CONDEMNATION
Which says, "You're wrong; I'm
right."

I put in CONSIDERATION
For all folks, brown, black and white.

Yes, out, too, went COMPLAINING,
Grumbling about trivial things;
I put in SMILES AND LAUGHTER
To ease the tension each day brings.

Friends, let's all clean out our
cupboards,
With help from God above;
Throw out PRIDE and HATRED, too;
Put in HUMILITY and LOVE.

God wants spiritual fruit, not religious nuts.

A sharp tongue is no indication of a keen mind.

—Dalton (Minn.) Parish Newsletter

HE MAKETH NO MISTAKE

My Father's way may twist and turn,
My heart may throb and ache,
But in my soul I'm glad I know
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Though night be dark and it may seem
That day will never break,
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see,
My eyesight far too dim,
But come what may, I'll simply trust
And leave it all to Him.

For by and by the mist will lift,
And plain it all He'll make.
Through all the way; though dark to
me,

He made not one mistake.

Author Unknown

—New Hope Center Beacon

Postscript to the Lord's Day

by Rev. Gerald F. Mundfrom, Grafton, N. Dak.

In two previous articles I considered the Lord's Day from a layman's point of view. But how about the Christian pastor? How is he to observe and prepare for the Lord's day.

Sunday is hardly a day of rest for the pastor. He usually works harder on the Lord's Day than on any other day of the week. And this is in order, not because he is a pastor, but because of the type of work he is doing.

It is God's will that we rest and refrain from profiteering on the Lord's Day, but He does not will that we cease in Christian warfare on His Day. Every way we can promote or build up God's Kingdom (no matter what day of the week it is) is always in order. We know the Devil takes no vacation. It is unwise for the Christian soldier to relax in his efforts to win the world for Christ until the battle is completely won. To so relax would be giving advantage to the Devil, the world, and our own flesh.

Now Sunday, or the day God has designated as a day of rest, is the best day of the week for Christian warfare or the advancing of God's Kingdom. God's Kingdom goes forward by teaching and proclaiming God's Word. And man needs to be at rest or unoccupied in order to have his attention focused on the things of God so he can be taught the Word of God. Such can never be, to the same degree, while he is at work.

Therefore, it is in order that we engage in the Christian warfare by teaching and proclaiming the Word of God to man on the Lord's Day, while his mind and body are at rest. And, therefore, it becomes necessary for the Christian pastor, who has been called in a full-time way, to work his hardest by teaching and preaching on the Lord's Day, and when others are resting from their work. This is in accordance with God's total plan.

How, then, is the Christian pastor to observe the Lord's Day?

First of all, he needs to prepare for that day even as a soldier needs to prepare for battle. Or to think of it in still another way, the pastor's job is to feed the hungry souls on the Lord's Day as they come to church or come to him.

In order to feed the hungry souls, the conscientious pastor sees the need of spending ample time in his study breaking and preparing the bread of life (the Word of God) so that he might have soul-nourishing food to feed to those who come. The Holy Spirit has an active part in this.

The Holy Spirit helps the pastor to understand the Word of God he is to preach. He helps those who hear the Word of God preached understand what they hear and to realize that it is truth. The Holy Spirit also helps the pastor to make clear, to find the right words needed, in order to make the Word of God which is preached understandable.

The lazy pastor relies on the Holy Spirit to help him after he gets into the pulpit. He gives little thought to preparing beforehand. The wise and conscientious pastor knows that the Holy Spirit can help him best when he labors in his study preparing spiritual food for his people.

A pastor is to prepare spiritual food for his people as a wife or mother prepares food for her family. Some wives are lazy and only feed their family on quick lunches, or leftovers which do not take much effort to prepare. The family soon loses its appetite for such food—especially when it becomes a continuous diet. The people of a congregation soon lose their appetite for the message that comes from the pulpit if it is poorly prepared, and if not freshly prepared. Such is not very soul-nourishing and does not develop mature Christians.

A pastor who speaks from the pulpit, representing God, should speak from his heart and not just from the top of his head. He does well when he carefully thinks through what he is going to say beforehand, carefully choosing the words with which he is going to speak.

What right do we as pastors have to expect our laity to get up early on Sunday morning and come to church to hear the Word of God preached, if we have not properly prepared and do not have good, nourishing soul food to give to them? Sunday is the one day of the week on which many of our laity could sleep late, if they did

not go to church. We must make it worth their effort. If we do not make it worthwhile by giving them good solid food for their souls in a language they can understand, they will soon lose interest in coming. Many have already lost that interest.

We need to feed them in such a way that they can again face the world the following week with all of its sin and temptation. We need to hold up Jesus to them in such a way that they will be inspired to live for Him, be dedicated to Him, ever being a witness for Him. Their time in church must be to them what a recharge would be to a battery. Woe unto us if we fail in giving them this recharge.

Now there are many things that demand the pastor's time, and often it is very difficult for a pastor to give his full attention and the time that is needed to prayerfully concentrated Bible study and sermon preparation. This is one of the mountains that stand in the way of a pastor properly feeding his flock.

But here, too (as with the lay person who cannot get to church), the pastor needs to ask himself if he really wants more time for hard work in his office, or does he like it as it is? Is he glad for the ironclad excuse he has for not giving more time to study?

If this is how the pastor likes it deep in his heart, he will never become a better preacher. His sheep will ever be poorly fed. His preaching will scatter more than it will gather. He will never become released from his enslavement.

However, if the pastor does see sermon preparation (during the week) as the first and most vital task in his ministry, he can pray and work with God to move this mountain out of the way. If God will move mountains for the laity, He will also move mountains for the pastor.

In Acts, chapter 6, the apostles of Jesus faced the same problem. They solved the problem by appointing seven men to meet the demands put upon them. The apostles then had time for prayer and study. If these disciples, who had walked with Jesus for three years, needed to have ample time for such prayerful study in order to give out spiritual food, you and I as pastors, called to do the same thing, need to do likewise. We are nothing but hirelings, if we fail in this. If we do

not prepare the spiritual food, the flock does not eat or grow as they should.

We talk about revival and wonder why God does not send it. God works through His Word. I sincerely believe that the first and basic requirement for a revival to take place in any congregation is for the pastor to give out rich spiritual food, well prepared, on Sunday.

What does a pastor do when he is not prepared? There are a number of temptations that face him at such a time.

He may rely heavily on liturgy. Liturgy needs little preparation. Or he may quote or read many Bible passages from various places in the Bible. This, too, takes little preparation. This may seem good. Surely it is the Word of God, he tells himself. But our task is to **break the bread of life**. We are to explain it, elaborate upon it, illustrate it, and say this in the language and words of those who are listening. Scripture quoted at random from all over the Bible often confuses and does not edify. Something more is needed than just the quoting of Scripture. It needs to be explained in simple words so that even the children can understand it.

Other pastors use big words, or make profound statements, but never elaborate or explain those statements. Such only impress the people with their intellect, but they do not feed the flock. Our preaching must be simple and not complicated. But this does not mean that it is to be shallow. To be simple is to make the great, profound truths of the Bible understandable so that even the uneducated can grasp them. It takes work to do this, work in the study.

Some pastors develop a certain lingo or pulpit song which they slip into in order to take up time when they run out of something to say. Sometimes this "song" is a plea to get right with God or to repent of sin. Such a song can become very wearisome to the Christian, when it is all he hears. Neither does it convert the non-Christian when overdone.

Another escape for the poorly prepared pastor is to continuously scold his people. This, too, becomes like a song which he has composed and continuously sings. It may be that he is

frustrated because his people show little signs of spiritual growth. He is trying to scold them into growing, but he has given them nothing to grow on. He sees the fault to be in them, and not in himself. After a while some members get very sick of this and stop coming to church.

Let our spirit be a spirit of reasoning with our people and not of scolding. We, too, are sinners and no better than the people to whom we preach. Together with our people, let us look to Jesus for forgiveness and salvation.

In our preaching, we need to hold up Jesus as He is pictured for us in the Word of God for all to see. If we hold Him up so that He can be seen as He really is, such will thrill our people and they will look forward to coming back to church again. This will also cause them to speak of Jesus as we have presented Him, wherever they can find a listening ear. May God help us to hold Jesus up in this way.

On the other hand, if our preaching is not nourishing to our people, how can we expect them to enthusiastically invite others to come to church?

May God help us to preach His Word in an encouraging, enlightening way; ever giving hope to the sinner, putting a song in his heart, and a witness for Christ on his lips.

PASTOR T. K. SKRAMSTAD'S PLANS CHANGED

Rev. Timothy Skramstad, 1975 graduate of Free Lutheran Seminary, and who was ordained on June 22, completed the Army Basic Chaplain's Officers' Course, September 5, at Fort Wadsworth, Staten Island, New York.

Due to financial cutbacks within the Army, and processing problems, Pastor Skramstad will not be entering active duty as a chaplain as previously planned. He and his wife are currently living with his parents and he is now available for a call to a parish. Their address is 474 SW. 6th St., Valley City, N. Dak. 58072. Telephone 701-845-0954.



SEMINARY SUMMER SHORT COURSE

Pictured above are the men who attended the third annual Summer Short Course of Free Lutheran Seminary, July 28—August 8. They are, left to right, front row, Victor W. Parsons, Jim Hoialmen, Walter Beaman, Theodore Man-aen and Wayne Hjermstad; middle row, Kenneth G. Williams, Adrian Hamann, John Horn, Palmer Tverdahl and Verle Dean; and, top row, James Gerdeen, Philip S. Featherstone, Elwood Skarpness, Emerson J. Anderson and Rodney Stueland. Not pictured, Jay Eberth.

Failing such an opportunity, Mr. Robb said that a new independent seminary should be founded. The report closed with his assertion, "We will no longer turn over our converts to the liberals to educate and rob them of their Biblical faith."

What success Good News will have in implementing such desires is hard to say. Few of us may be close observers of United Methodism. But the general charge which Mr. Robb makes about his own denomination may well be true of others and every Christian church body ought to examine where it is theologically and where it is tending.

Is the Bible handled as the Word of God, powerful because it is Spirit-inspired? Do faculty and students bow before it as they study it, because it is God's written Word to mankind? Do teachers and students believe that it is the purpose of Scripture to "strangely warm" the heart as John Wesley experienced on Aldersgate in London and to open blinded spiritual eyes as Martin Luther discovered when the truth of justification by faith alone became living truth to him through a passage in the Book of Romans? Do seminaries have as their goal the objective of sending forth men to preach, teach and live the Gospel so that lost sinners may be saved and those justified, but still sinners, may be built up in the precious faith? Questions, questions, but ones which church bodies and boards of trustees must face squarely and if a drifting is detected, to turn back to the faith of the fathers, to the Word.

Certainly seminaries must be places where faculty and students do a lot of earnest thinking, all that they are capable of doing. Surely the Scriptures are to be studied carefully and those whom the seminaries send out are to be aware of the thinking of earnest scholars. But all of this should be done under a holy reverence for the Bible, not in the sense of judging the Scriptures but being judged by them.

In our own seminary, we have confidence that the faculty has such a reverence for the Word. There is no robbing of Biblical faith, to use the terminology of Edmund Robb.

Not only is our seminary committed to the authority of Scripture in every sense, but it seeks to send out men with a truly pastoral heart. Not only trained well scholastically, but willing to work and to go out to people in their homes and when they are in hospitals and rest homes.

The pastoral heart speaks also of a lack of authoritarianism and rather the having of a spirit of cooperation in working with the people one serves. "Not as domineering over those in your charge but being examples to the flock" (1 Peter 5:3). Certainly it doesn't mean a willingness to be over-run by others, but at the same time not wanting others to be one's victims either.

A sound Biblical education and the stress on the true pastoral heart, these are two of the chief objectives of our theological seminary and ought to be of any such school.

Pray for theological education. Don't let old landmarks be removed. Pay attention to what your seminary, our seminary are doing.

editorials

SEMINARY RESPONSIBILITIES

Newscope, a weekly news bulletin of the United Methodist Church, recently carried a report from a convocation of the "unofficial evangelical movement" in the Church, **Good News**. There the second vice-president of the movement, Edmund Robb, called his denomination "sick."

He pointed to falling church membership and "weak ministerial leadership." He laid the blame for the weakness of the Church on "sick seminaries." He accused the seminaries of forsaking the historic Wesleyan Biblicism, not even presenting it as an option. Mr. Robb urged that two of the Church's seminaries which may be closed be turned over to an evangelical board of directors. Under such leadership, he predicted, there would be a complete changeover and these schools would prosper.

FUNDAMENTAL PRINCIPLES

(GUIDING PRINCIPLES OF THE LUTHERAN FREE CHURCH)

1. According to the Word of God, the congregation is the right form of the Kingdom of God on earth.
2. The congregation consists of believers who, by using the means of grace and the spiritual gifts as directed by the Word of God, seek salvation and eternal blessedness for themselves and for their fellow men.
3. According to the New Testament, the congregation needs an external organization with membership roll, election of officers, stated times and places for its gatherings, and other similar provisions.
4. Members of the organized congregation are not, in every instance believers, and such members often derive false hope from their external connection with the congregation. It is therefore the sacred obligation of the congregation to purify itself by the quickening preaching of the Word of God, by earnest admonition and exhortation, and by expelling the openly sinful and perverse.
5. The congregation directs its own affairs, subject to the authority of the Word and the Spirit of God, and acknowledges no other ecclesiastical authority or government above itself.
6. A free congregation esteems and cherishes all the spiritual gifts which the Lord gives for its edification, and seeks to stimulate and encourage their use.
7. A free congregation gladly accepts the mutual assistance which the congregations can give one another in the work for the advancement of the Kingdom of God.
8. Such assistance consists partly in the mutual sharing of spiritual gifts among congregations through conferences, exchange visits, lay activities, etc., whereby congregations are mutually edified, and partly in the voluntary and Spirit-prompted cooperation of congregations for the accomplishing of such tasks as exceed the ability of the individual congregation.
9. Among such tasks may be mentioned specifically the training of pastors, distribution of Bibles and other Christian literature, home missions, foreign missions, Jewish missions, deaconess homes, children's homes, and other works of mercy.
10. Free congregations have no right to demand that other congregations shall submit to their opinion, will, judgment, or decision; therefore, domination by a majority of congregations over a minority is to be rejected.
11. Agencies found desirable for conducting the joint activities of congregations, such as conferences, committees, officers, etc., cannot in a Lutheran Free Church, impose any obligations or restrictions, exert any compulsions, or lay any burden upon the individual congregation, but have the right only to make recommendations to, and requests of, congregations and individuals.
12. Every free congregation, as well as every individual believer, is constrained by the Spirit of God and by the privileges of Christian love to do good and to work for the salvation of souls and the quickening of spiritual life, as far as its abilities and power permit. Such free spiritual activity is limited neither by parish nor by synodical bounds.

COMMENTS ON THE FUNDAMENTAL PRINCIPLES

The following are quotes from the book, *The Years of Our Church*, published by the Lutheran Free Church Publishing Company in 1942 and written by Clarence J. Carlsen. The quotes are taken from the chapter titled, "Doctrines and Principles" and are concerned mainly with the Fundamental Principles now used by our Association of Free Lutheran Congregations.

Principle No. 1: "It will be noted by this principle the Bible is accepted as authority also in matters pertaining to the way a church should be organized."

"The first principle accepts the congregation, the local church, as the divinely instituted form of the kingdom of God." "Our emphasis upon the local congregation stems from the fact that in practical Christian living the universal church manifests itself in the local congregation. This we believe is clearly indicated in the New Testament writings where, according to scholars, the word 'church' refers in the majority of instances to the local congregation."

"This principle implies that synods or other organized groups of congregations are not divinely instituted in the same sense that the congregation is, and are therefore secondary to congregations." "When such denominational bodies serve the congregation there can be no objection to them. But they may never be permitted to displace the congregation or deprive them of their sovereignty or liberty."

"This principle implies further that organizations within a congregation or societies made up of people belonging to a number of congregations are also secondary in importance to the congregation itself and should not in any way usurp the place of the congregation or adversely affect it."

Principle No. 2: "... the congregation does not simply consist of the people who live in a certain prescribed geographical area ..."

"Nor does the congregation consist,

without further qualification, of those whose names are on the membership rolls of the congregation. A Christian congregation is a body of believers in Christ. Only those who live in true fellowship with Christ are real members of the body of Christ."

"... the great objective of the Christian congregation is salvation from sin and eternal blessedness for all men."

"We believe that God's grace (Word and Sacraments) and Spirit come to us through certain means. We are not of those who think that God's Spirit comes to men by other means or no means at all."

"We also believe that God has given His people spiritual endowments or gifts by which to serve Him in and through His Church." (spiritual talents given by the Spirit)

Principle No. 3: "This principle was very evidently written with those people in mind who in the name of freedom would abolish the outward organization of the congregation."

"The leaders at Augsburg fought for freedom from ecclesiastical tyranny, but not for freedom from the teachings and examples set forth in the Word of God."

"... pointing out that organizational forms do not produce spiritual life and cannot take the place of such life; but they also recognized clearly that in this world life must have forms, and that this applies also to the life of the Christian congregation."

Principle No. 4: "This principle reiterates the point that only true believers are true members of the Christian Church." "This does not mean ... that a congregation is not a congregation when it has a number of nominal members in its midst." "... (the Word of God) makes it clear ... that congregations were not to be content with this state of affairs; they were to seek to win the unbelieving church members to the new life in God."

"The fourth principle also indicates

the ways in which this is to be done. It mentions first "quickening preaching" of the Word of God. By this is meant live or vital preaching, preaching which seeks to awaken the listener to spiritual life. Such preaching must proclaim that sin condemns and that we are saved by grace through faith in Jesus Christ. The principle next mentions admonition and exhortation. And, finally, in the case of the openly ungodly and perverse, the principle states that expulsion should be resorted to in order to rid the congregation of offense."

Principle No. 5: "... Professor Sverdrup wrote: So absolute is this authority that a congregation is no longer a congregation when it tears itself loose from it. And only so far is a congregation a true congregation as it subjects itself to this authority."

Principle No. 6: "This principle refers in particular to the Christian activity of lay people." "The Christian congregation is looked upon as a fellowship of Christian people in which all believers have a task to do in the work of the kingdom of God, according to the gift which the Holy Spirit has given each one of them. The pastor is their voluntarily chosen leader; he is not their substitute."

Principles No. 7, 8, 9: ... these last three paragraphs stress the importance and the necessity of inter-congregational unity and fellowship. The goal must always be congregational liberty coupled with congregational interdependence and unity."

Principle No. 10: Principle No. 11: "These paragraphs reiterate the provision that a majority of congregations or cooperating groups of any kind can only make recommendations to the congregations and cannot legislate for them."

Principle No. 12: "In this principle the liberty of the individual Christian is set forth." "The fact that people belong to other congregations does not excuse the Christian from having their spiritual welfare at heart. However, the sincere and conscientious Christian in exercising this right will be careful not to proselytize nor otherwise violate Christian pastoral and congregational ethics."

Outlined by Pastor Dennis Gray
Pastor of Bethel Lutheran Church
Grafton, North Dakota

Women For Christ

DIRECTION IN THE NIGHT SEASONS

by Mrs. Lois Oscarson
Wahpeton, N. Dak.

Psalm 16:11: "Thou wilt make known to me the path of life; in thy presence is fullness of joy; in thy right hand there are pleasures forever" (NASB).

In magazine advertisements we sometimes see Before and After pictures. May I share with you a mental Before and After picture of myself?

For many years I've been fighting a battle with depression. Until the death of my husband, I was so ashamed of this illness called "depression" that I didn't even dare use the word with friends or relatives. They knew I had a constant battle with headaches but what I didn't want them to know was that the doctor called them "depression headaches." How could someone who professes to know Jesus as Savior experience depression? During these headaches, I would pray, "God, take them away" or "Please, dear God, at least give me a socially acceptable illness."

When my husband died suddenly and unexpectedly of an apparent heart attack, I hit "rock bottom," as one evangelist had expressed it. Then, I prayed the prayer, "God, you have to take over. I can't do it on my own." And from that very instant, God did take over. I still have problems; I still have headaches, but God's Word says, "My grace is sufficient for you, for power is perfected

in weakness" (II Cor. 12:9).

Now, when a severe headache comes on and I have to go to bed, instead of arguing and pleading with God, I'm able to say, "God, thank you for this headache because now my thoughts can be more fully directed to You." Doesn't God say in Scripture "...always giving thanks for ALL THINGS in the name of our Lord Jesus Christ" (Eph. 5:20)?

It was during one recent, sleepless night, due to a headache, that the thought came to me, Why don't I buy a tape recorder and tape some of the songs and the sermon at the Sunday morning worship service... then I could share it with those who are shut-in and unable to go to church.

Several days later, Pastor Dale Mellgren called and said, "I have two things to ask of you." He named the first request. Then I interrupted and asked him what he thought of the idea of my purchasing a tape recorder to tape part of the Sunday morning worship service. It was then he said, "I just received a tape recorder as a gift and I already have one. I was going to ask you if you would be willing to be responsible for taping special music and messages to be used for the shut-ins." So God provided the tape recorder for me and, for Pastor Mellgren, He found one willing to operate a tape recorder.

I taped parts of the worship service the following Sunday. On the following Monday, I went to the rest home to share this tape with a member of

our church. Normally, it is hard to find a quiet or empty place to visit and to share the Word of God. But as I got up to second floor, it seemed that many residents were being moved in wheel chairs down to the west wing. My friend wasn't in her room. Then an aide suggested I look in the east wing. Here she was ALONE in the sun parlor on the east side. God had provided a quiet spot! The first song taped was "What a Friend We Have in Jesus." She started singing along and I joined in just as though we were seated in church at Bethany on a Sunday morning.

Most every home seems to have a tape recorder these days. Will you be willing to share your church service with shut-ins from your church? Following the playing of the tape, it is so easy to ask their permission to read a few verses and to pray a prayer asking God's special care for that shut-in.

God will bless you with JOY INEXPRESSIBLE (I Pet. 2:8) as you see how the hearts of these precious saints are touched as they feel they are worshiping along with you again right in their home church.

Yes, God used my headache one sleepless night to bring joy to some precious souls who are shut-in.

"Thy words were found and I ate them, and thy words became for me a joy and the delight of my heart; for I have been called by thy name, O Lord God of hosts" (Jer. 15:16).

WEST LAKE CHURCH TO BE SITE OF WMF CONVENTION

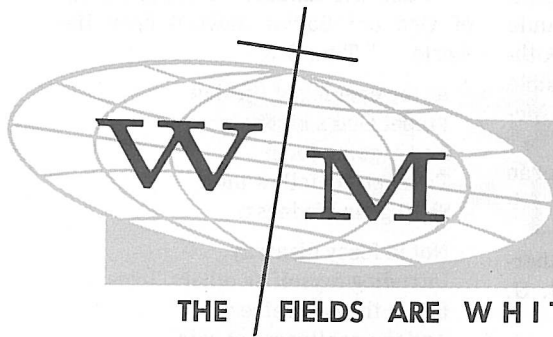
The fall Women's Missionary Federation rally of the Southwest Central Minnesota District will convene at West Lake Lutheran Church, Sunburg, Minn., on Tuesday, October 7. Registration will be at 9:30 a.m.

Rev. Ronald Hoehne, Calvary Lutheran, Fergus Falls, Minn., will have the Bible study at the morning session which begins at 10 a.m.

The noon meal will be served by the ladies of the host church. The afternoon session will open at 1:45 with Mrs. John Abel, missionary to Brazil, as our speaker.

Visitors are welcome.

Irene G. Torgerson, Sec.



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

THE STUDENT WORKING FUND IN BRAZIL

by Connely J. Dyrud

What is the "student working fund"? Many people have been asking this question and there are many AFLC members who don't even know of its existence. But we are also thankful to those who are giving faithfully to it.

The student working fund is a fund set up by the foreign mission board for the students who attend our AFLC Bible school and seminary in Brazil. Most, if not all of the young men and women who come to study at the Bible school, come from very poor families. Usually these families are big and parents have a very hard time to feed and clothe all. Therefore, if one leaves home to study, he or she leaves with just the clothes on his or her back and maybe one change. These young students are given work immediately when they come here. But it can only be part-time, as they study in the afternoons at the Bible school and at night in the public schools.

The young men are given janitorial work—cutting the lawn, painting and upkeep on the buildings, planting and caring for a vegetable garden, tractor work in the fields, as we plant and harvest our own rice. Plus all kinds of odd jobs.

The girls clean and wax the buildings, help cook, wash dishes, help in the office with preparations of Sunday school and Bible school materials, etc.

This labor does help us as we do not have to hire janitors, painters, gardeners and other professionals with families who require much more money. But the main reason is to give these students work.

Now the main problem is: where do the funds come from to pay this working staff? There is nothing in the mission budget to pay for them. This is the reason why we have a "student working fund in Brazil," to help these young men and women work so they can study God's Word and give them



Aroldo splitting rails.



Pedro cutting grass.



Artur on the tractor.



Aristides watering the garden.



Jose painting lime on a tree to control the insects that kill the trees.



Einaldo painting one of the buildings on campus.

a future in whatever profession God has called them.

Therefore, we ask you as Sunday schools to pray about these needs and may God richly bless you as He leads and guides you.

The pictures show the students at work. This work is paid for out of the "Student Working Fund."

(Ed. note: The Student Working Fund is promoted by the Sunday Schools of the AFLC. Contributions should be made through your Sunday School.)

PRAYER AND PRAISE FROM BRAZIL

Praise the Lord:

for many new converts in our churches.

for a good student body who are putting themselves into their studies and helping to evangelize on weekends.

for good health among the missionaries.

for the new growth of plants and flowers to help make a more beautiful Brazil.

that work is going well to complete the Knapps' home.

for a growing garden to help feed the students.

for safety on the bad roads as the missionaries travel from church to church.

Pray:

for Terezinha, a new convert at Central Church.

for the Martins whose father-in-law died and the husband is truly seeking the Lord.

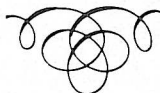
for the new converts at Lar Parana and Santo Rei.

for Vincente, the national leader at Santo Rei, that the Lord would lead him in his plans to stay or leave.

that the Lord will raise up a national leader in the Umuarama Church.

for a new kitchen for the school, as it is much needed.

for more workers in Brazil, as there is much to be done.



OUR EVANGELIST'S SCHEDULE

Pastor David C. Molstre, AFLC evangelist, announces this schedule of meetings through November. Other series of meetings may be possible during this time. Contact him at McIntosh, Minnesota 56556.

Sept. 28-Oct. 2 — Roseau Lutheran Church, Roseau, Minn., Jerome Nikunen, pastor.

Oct. 11-19 — Medicine Lake Lutheran Church, Minneapolis, Minn., J. G. Erickson, pastor.

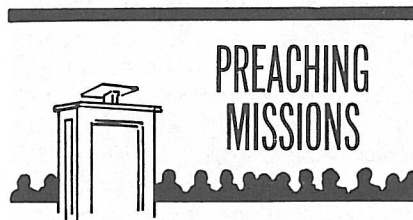
Oct. 26-31 — Ny Stavanger Lutheran Church, Buxton, N. Dak., Rodney Stueland, lay pastor.

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

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

Nov. 19-23 — Green Lake Lutheran Church, Spicer, Minn.

Remember to support these services in your prayers. Pray that God will mightily bless the ministry of Pastor Molstre in these and other communities. In addition to the preaching services, he will also be working with the leagues of the congregations involved.



Vang, N. Dak.

Aspelund Lutheran Church

Dennis Gray, pastor

October 5-9

Rev. Stephen Odegaard, Winger,
Minn., speaker

KINDNESS

"When the kindness and generosity of God our Savior dawned upon the world. . ." Titus 3:3.

At the opening of the day
I meet God's kindness;
And I, going forth
To meet my fellow men
Shall go in kindness.

Not in fussy disarray,
Intruding myself on others' lives,
But in the naturalness
And the gentleness of rain,
I, having met the kindness of God,
Shall be kind.

Dora M. Monson
Crookston, Minn.

(Continued from page 16)

ELIMite theology and practice. Extremist Martin L. Kretzmann proudly and boldly spewed his false theology into the lifeline of the Missouri Synod, always defended by his extremist ELIMite friends. Dr. Paul Zimmerman is an extremist at River Forest, who believes in extremist creations and doctrines.

No, President Preus, there is no ground in the middle for you. Saying so will not make it so. The Synod is extremist. The conservative majority is extremist. ELIMites all are extremists. Only freaks can claim the middle—whatever that might be.

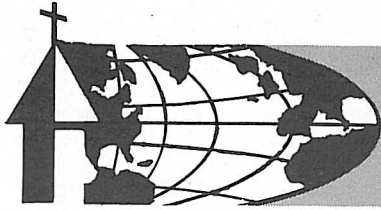
President Preus, the editor of *Christian News* salutes you as an extremist in the best biblical sense. Don't try to back off that position, only to join the freaks of never-never land. Proudly wear the label of extremist for God.

One thing more, no more claiming the middle for yourself and trying to push the conservative majority into "extremist" classification! OK?

Your extremist friend,

Herman Otten

(Editor, *Christian News*,
Sept. 8, 1975)



CHURCH-WORLD NEWS

DR. PREUS SAYS HE'S MOVING INTO MIDDLE OF LCMS DISPUTE

St. Louis—Speaking against extremes in the church that hinder its mission, President J. A. O. Preus has asked all members to act with patience and pastoral concern in attempting to resolve the doctrinal controversy within The Lutheran Church-Missouri Synod.

In a letter to all pastors and congregational leaders, Dr. Preus expresses his feelings on the major decisions of the recent synodical convention and lists six steps which he believes could help in bringing the church together.

In sharing his feelings concerning past events and his hopes for the future, Dr. Preus says,

To put it bluntly, I find myself moving more into the middle because of words and deeds by both extremes that I simply do not like. The one extreme appears to be overconcerned with punitive and vindictive actions, rather than the mission of the church. The other extreme seems to speak only of split, again, to the detriment of our mission.

Can there be a more balanced approach to the problems that face us? Can those in the middle, sound in theology yet pastoral and patient, serve as stabilizing element to minister to both extremes in love and concern? Is it not possible to make our decisions on the basis of what is both God-pleasing and also beneficial for the congregations of the Synod in carrying out their common task? Can our energies be directed into the positive programs of our church?

In no way does this intend to say that we can forget or cover up the problems facing us, but rather that we work together patiently, evangelically and fraternally toward their solutions.

Immediate steps to be taken include: appointment of a committee to meet with the Seminex faculty; plans for mini-convocations throughout the church to continue dialogue and build a better climate; prompt placement of 1974 and 1975 graduates of Seminex into the LCMS ministry if at all possible; and meetings of synodical representatives with district leaders to establish and build cooperation.

ELIM PRESIDENT DISCOUNTS PREUS' MOVE TO MIDDLE

"With all our heart, we wish you had chosen a pastoral, 'middle' role a long time ago," writes Pastor Samuel Roth in an open response to Lutheran Church-Missouri Synod President Jacob Preus.

In his response to an August 26 presidential letter from Dr. Preus, Pastor Roth states that the letter represents a "consistent pattern" evidenced during the six years of the Preus presidency.

"First you employ every bit of power that you possess as President of the Synod (and the total amount is staggering) to crush your opposition. Then, having accomplished your objective, you call for patience on the part of all," he writes.

The Rev. Mr. Roth is President of Evangelical Lutherans in Mission (ELIM), the "moderate" confessional movement in the Synod, and pastor of Zion Lutheran Church in Ferguson, Mo.

When Dr. Preus should have adopted a "middle" ground, Pastor Roth suggests, he became "an aggressive attacker against everyone" whom he decided was disloyal to the Scriptures and the Synod's tradition.

"You charged into battle defining the opposition on your own terms," ELIM's president writes, adding that Preus did nothing to restrain those

who "even went beyond you in their zeal for battle."

He states that Dr. Preus missed an excellent opportunity to "undo tragic wrongs" and to exercise pastoral leadership immediately before the Synod's July convention, when the Rev. Dr. John Tietjen was declared innocent of the false doctrine charges that led to his removal as president of Concordia Seminary, St. Louis.

Instead of turning the synodical controversy around at that "priceless moment," Dr. Preus used the power of his office to enact harsh resolutions against those who had identified with Dr. Tietjen's stand, the "moderate" leader writes.

"The great group of people whom you call 'sound in theology yet pastoral and patient' would have risen as one to join with you in correcting what had been done wrong. And I am sure that the people of ELIM would have been the first on their feet to follow you and called you blessed!" states the ELIM spokesman.

Because of Dr. Preus' convention efforts to "crush" Seminex, even his supporters won't believe his announced move to the center, writes Pastor Roth, referring to the seminary formed following the dismissal of the more than 40 Concordia Seminary professors who had protested the Tietjen ouster.

He also suggests that these faculty members may be unwilling to meet with a committee selected by Dr. Preus to determine their theological orthodoxy, because it will operate on the presumption that the professors are to be considered "guilty until proven innocent." Dr. Preus had announced the imminent appointment of such a committee in his presidential letter.

Pastor Roth also strongly disputed the assertion in Dr. Preus' letter that ELIM is encouraging a split in the Synod.

"Our recent Assembly made it clear again that no one wants to leave the Synod," he writes.

Rather, he states, ELIM is facilitating the "clustering" of congregations, because many congregations and individuals "have been given no choice if they are to act in good conscience."

Pastor Roth concludes his open response by stating that he hopes he has not done an injustice to President Preus. If the Synod president has had a change of heart since the July convention, he suggests, it should be made evident in actions and not just in words.

PRESIDENT PREUS, THERE IS NO MIDDLE GROUND FOR YOU

(from An Open Letter)

... Mr. Gus Melde is the extremist president of the LLL as he works to permeate the life of the LLL with the infallible Bible. Staff members of the extreme Board for Parish Education inflicted the disease of the new theology on the Missouri Synod through the extremist Mission-Life. Extremist Walter A. Maier of the Springfield Seminary refuses to compromise with

(Continued on page 14)

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