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Vol. 7

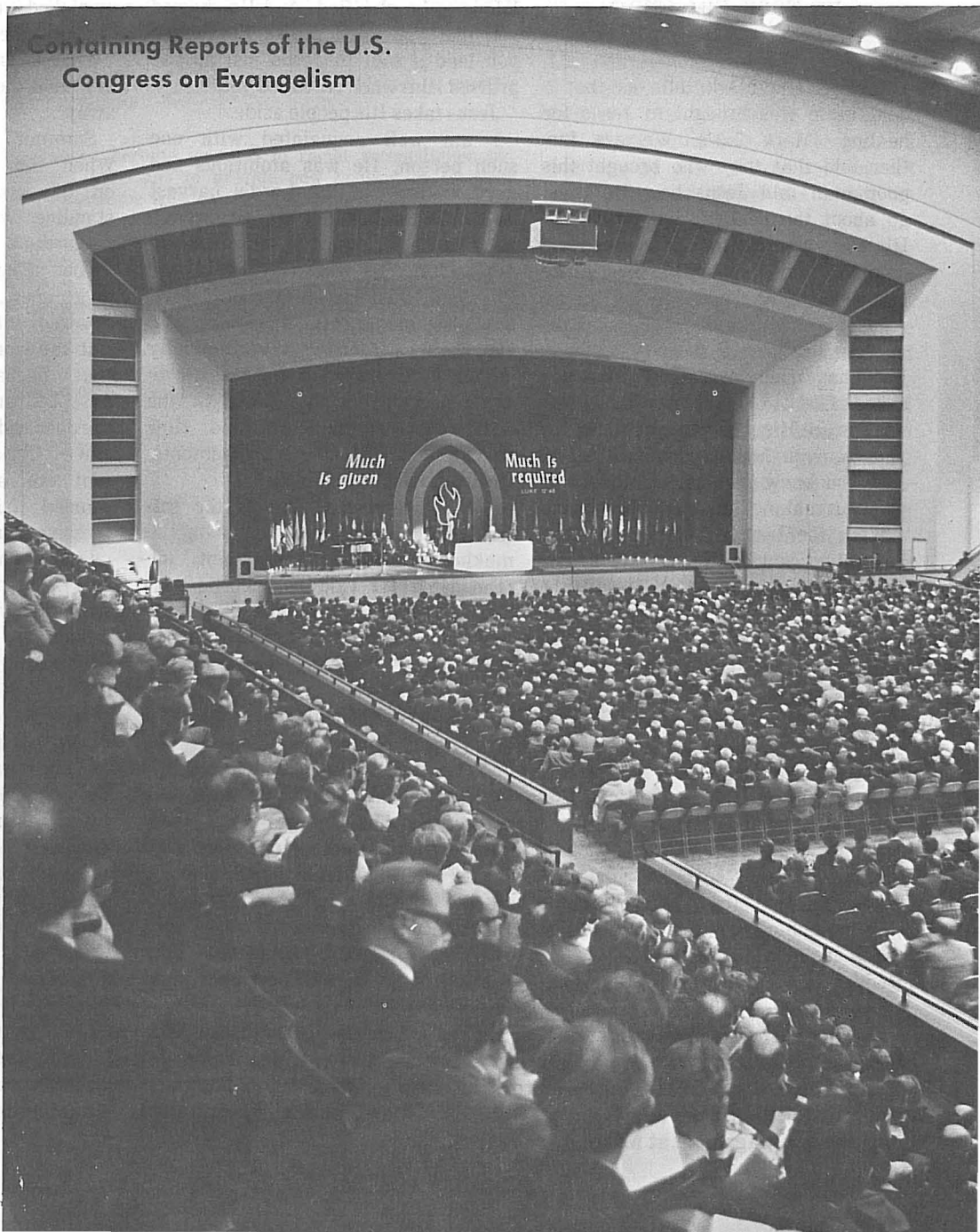
September 30, 1969

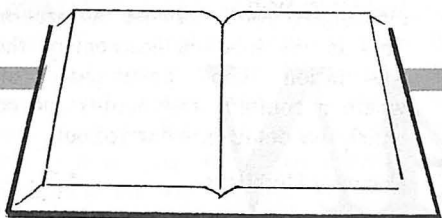
No. 19

# *LUTHERAN*

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Containing Reports of the U.S.  
Congress on Evangelism





## *According to the Word*

### HE TOOK HIM ASIDE

The Apostle Mark tells us that a deaf mute was brought to Jesus for healing (Mark 7:32). We are further told that they who brought this poor man told Jesus how He must go about the healing; but Jesus had His own way. He took the man aside from all the people and then made him well.

Jesus took him aside.

Are you one of those whom the Lord has taken aside? Perhaps you asked God to make you a better worker in His vineyard service, for you felt you had so much to learn. And you knew just how He ought to go about making the change in you!

Well, the Lord heard your prayer, but not as you had expected. Instead of making you a better speaker, a more effective soul-winner, a person with persuasive ways in winning the lost, the Savior took you aside, placing you on a sick bed; and there, flat on your back, you looked up.

Jesus took you aside that you might see Him only!

On that sick bed you learned that you had occupied too large a place in your plans as a Christian. Now the Lord, in His love for you, took you aside that He might show you that the hub of your plans and actions must be HIMSELF. HE is the Redeemer; HE is the all-wise One.

HE is to be glorified. And He showed you that you must praise Him when you lead a soul to Jesus just as you praised Him when He saved you!

Jesus takes His people aside.

I am well acquainted with one such person. He was ambitious and hard working in the Lord's harvest field. But the Lord let him go through fires of affliction a number of months. In His own way the Great Physician restored him completely, but also taught him to understand and work more sympathetically among tension-ridden people in today's society. "O the depth of the wisdom and knowledge of God! How unsearchable are His judgments, His ways past finding out!"

We are told that the oyster suffers much while the pearl is in the making. Should it then seem unreasonable for God to put His sons and daughters through afflictions that He might the better prepare them in a service which glorifies Him for His eternal mercy?

God takes His children aside for a purpose.

A missionary sat reading on the veranda of a hospital in India one afternoon when a high class Hindu woman came up the steps and asked for an interview with the missionary. As she rose to speak, a copy of Holman Hunt's picture of Christ standing outside the closed door fell out of her book. The Hindu wom-

an picked it up and looked at it.

"Tell me about this," she said. "What does it mean?" The missionary told her and the woman went away.

Summer passed and snow came. When the missionary went calling on this woman she saw the door standing wide open. Entering, the missionary, a trained nurse, said, "You should not have your front door open so. The mountains are covered with snow, and it is cold." But the woman answered, "I thought that perhaps your Jesus might pass by, and I wanted Him to find the door wide open."

We Christians are fortunate in that we are surrounded by like-minded friends. This is a great blessing, but can also be a great danger. We can so easily begin to lean on someone else's Christianity without meeting God directly, personally and alone. When that happens He must take us aside.

For we live in a society where many have searching hearts. Indeed, the door is open in the middle of their winter not only in India, but here in the U.S.A.

In training us for being His missionaries the Lord sometimes calls us aside; and there at His feet He shows us OUR sin and HIS grace, as He prepares us for the task.

Karl Stendal

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# THE U.S. CONGRESS ON EVANGELISM

**Raynard Huglen, Editor  
The Lutheran Ambassador**

The five official delegates to the U. S. Congress on Evangelism from the Association of Free Lutheran Congregations have all been asked to write their impressions and evaluation of the gathering held Sept. 8-13 in Minneapolis, Minnesota. Three of those reports are to be found elsewhere in this **Ambassador**.

This more lengthy report is being written before the other accounts are received. What you read, then, in these reports will vary somewhat, for each of us viewed the Congress and participated in it as individuals and no two people see any event, certainly not one of the magnitude of the Congress, in exactly the same way.

A number of excerpts of the printed texts of messages delivered at the Congress on Evangelism are scattered throughout this issue of **The Lutheran Ambassador**. To duplicate the messages here in their entirety, desirable though that would be, is



Archbishop Marcus L. Loane of Sydney, Australia (Anglican Church), who led the Bible Studies on Tuesday and Wednesday mornings.

impossible, but we trust that the passages will help to give an overall picture of the historic event.

## **An Ecumenical Gathering**

And the Congress was historical for never before had any church gathering in America brought representatives from so many churches together. Approximately 95 dif-



Mrs. Billy (Ruth) Graham, wife of the evangelist, who spoke to the women's luncheon in Minneapolis during the Congress on Evangelism.

ferent denominations were represented. The churches with most known persons present were the American Lutheran Church—325; United Methodist Church—290; Southern Baptist Convention—260; the Lutheran Church-Missouri Synod—225; and the Church of the Nazarene—190. These figures are approximate. Roughly 5,000 people were registered for the assembly. Originally it had been hoped that 8,000 people would come, the capacity for the Minneapolis Auditorium, where most of the activities were centered.

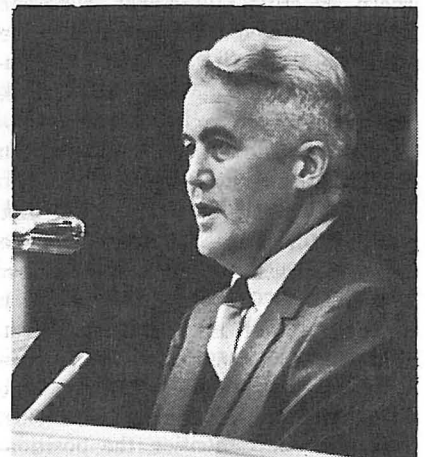
The bringing together of such a varied collection of denominational representatives was one of the fas-

cinating aspects of the Congress. This is the kind of ecumenism the Association can participate in, where a common task unites and no legislative details are carried out.

## **Congress Highlights**

When one hears so many evangelical Christian leaders speak in the space of a few days it is a bit difficult to pick the best. Really, one chooses those which meant most to him. That is what I am doing here and it should be borne in mind that press conferences kept me from some parts of the Congress and that I missed the Saturday program and did not hear Billy Graham in any main address.

My first choice goes to the message by Dr. Stephen Olford of Calvary Baptist Church in New York. The ovation he received as he closed was one of the most enthusiastic of the whole Congress. In his British accent, this African-born pastor spoke on "Revival in Our World." After tracing some of the maladies which affect our world today, Dr. Olford stated that there wasn't anything revival couldn't solve if we were prepared to pay the



Mayor Charles Stenvig of Minneapolis brought a greeting to the Congress on Tuesday morning.

price of revival. Revival could come, he said, if there is total obedience to the Word of God and to His commands. Then, studying the prayer life of Elijah, which was "fervent, frequent and focused," Dr. Olford saw the prophet's victory over the powers of darkness. His conviction that the Lord can still revive our nation brought the assembly to its feet as he closed. Dr. Olford has the gift of stirring an audience with a great desire for action.

As a second highlight I would mention the afternoon session I attended one day at Westminster Presbyterian Church. This was one of the many "Church-in-Action" sessions presented on three afternoons of the Congress. This one was attended by many and in it Rev. James Kennedy, himself a Presbyterian, from Ft. Lauderdale, Fla., told us how many laymen in his church have been mobilized as soul-winners. The key to their success, he said, has been a program of on-the-job training, one successful soul-winner training another. At present the congregation Mr. Kennedy serves has 298 men and women who can effectively deal with a receptive soul.

The keynote address by Dr. Oswald C. J. Hoffmann, chairman of the Congress, deserves mention in this list. Under the theme "Get With the Lord, And Go With Him," the speaker for the world-famous radio program "The Lutheran Hour" challenged the church of Jesus Christ to bring the Good News to people wherever they are. Describing the state of the world as being in a mess, Dr. Hoffmann declared that high-sounding talk, fancy programs, or organization will not make things better but that the world's only real hope is Christ. The Missouri Synod clergyman also stated that the Congress' purpose was not to fumigate the church but to invigorate it with new life. In commenting on the address afterward, Billy Graham said that the church could also stand to be fumigated.

Next, I shall mention the position paper delivered by Dr. Leighton Ford, associate evangelist of Dr. Graham and also his brother-in-law.

His presentation was notable in that it laid down a theme which was to recur again and again in the Congress, that Christians must live in society as Christ's men with a concern for both love and justice. And in a day of revolution, Dr. Ford asserted, the church must employ a revolutionary evangelism which goes where the people are. It was a highly articulate message.

And while no more articulate, even more amazing was the sermon preached by Negro evangelist Tom Skinner on Tuesday night. This 27-year-old former Harlem gang leader spoke with a polish and assurance befitting a person out of much more favorable circumstances. Discussing the "Black Revolution" Mr. Skinner called upon the Christian church to reflect the life of Jesus and thus live a life oblivious to public opinion. A third role of the church is to produce relationships thicker than that of brother and sister. Tom Skinner, author of **Black and Free**, stated that if a situation arose in which a white Christian were in danger of his life at the hands of blacks, he would have to take his stand with him as his brother in the faith. He asked that white Christians be willing to do the same for him if the situation was reversed.

#### And What Shall We Say?

And what shall we say of the other messages and position papers and Bible studies given at the Congress? The one on "The Church and the Journey Inward," by Dr. Paul Rees, whom one delegate likened to the late Adlai Stevenson in his mastery of the English language. The reminder by Dr. Richard Halvorson of Washington, D.C., and a native of Pingree, N. Dak., that the local congregation ought to be a forgiving, healing community. The call by Dr. Myron Augsburger, president of Eastern Mennonite College in Harrisonburg, Va., that the Church throw off the attacks of her left and right wings and get on with the task of disciplining all men.

Unfortunately, we can only allude to these and other messages and studies.



Senator Mark Hatfield of Oregon, who addressed the Congress on the topic "Evangelism and Coming World Peace."

#### Social Issues

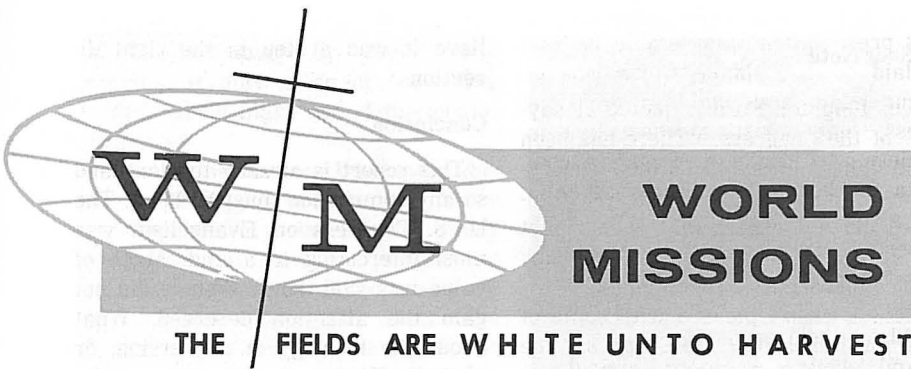
In anticipating the U.S. Congress on Evangelism, I wrote in the editorial "While on the Subject" (Sept. 17, 1968), that the Congress, being held in this day and age, would have to give some consideration to the matter of Christian social consciousness. This is just what was done and perhaps to a greater degree than most people had thought probable.

The greatest attention was paid to the race issue with poverty also drawing considerable mention. It was obvious that some Negro delegates, and they made up about one percent of the total registration, were anxious to get some kind of commitment of support from their evangelical and conservative brethren. They found a warm reception and expressed their thankfulness at the willingness of the Congress to hear their story and the indications of awareness of the need for acceptance of people as individuals regardless of their color.

The statement presented by the black delegates to the Congress members is being reprinted here so that you can read it. The Congress was not a deliberative body. It could pass no resolutions that would be binding on anyone. The statement does express wishes of Negro evangelicals who were at the Congress.

In a flurry of excitement after the Tuesday evening service, two American Indians commandeered the auditorium stage for the purpose of addressing the audience concerning

[Continued on page 6]



Those of you who would like to be on our mailing list please send your name and address to the Mission Correspondence Secretary:

Rev. Trygve Dahle  
Box 95  
Spicer, Minnesota, 56288

Joy in Christ,  
Rev. Connelly, Carolyn and  
Shannon Joy Dyrud

### FAREWELL LETTER

"I must work the work of Him that sent me, while it is day: the night cometh, when no man can work" (Jn. 9:4).

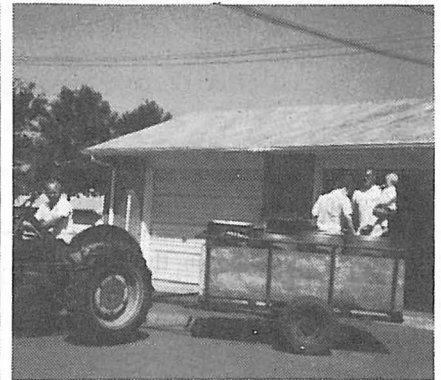
Christ was sent to the world for a great work and that was to save us from our sins and give the promise of eternal life to all who believe in Him.

All who have become His followers have a work to do "while it is day." Christ has called us to be faithful and work at the task He has given us.

God has called my wife and me to labor in Brazil. It is not easy to leave our homeland and loved ones, but God's calling is greater than our emotion and sentiment. So with eagerness we leave this country to arrive in a new land as Christ's ambassadors and workers.

We have all our barrels packed and they have left by ship. We are leaving the U.S.A. on September 3 and will arrive in Sao Paulo the next morning. There we will enter language school for at least nine months before moving to Campo Mourao and the mission school of the Association Lutheran Church.

We wish to thank you, the many co-laborers who have supported us in prayer and gifts. Also a special thanks to the churches who gave clothing for the Brazilians. Please continue your support, especially in prayer, knowing that "the prayers of a righteous man availeth much."



These pictures were taken as the Dyruds were packing barrels for shipment to Brazil. This was done at Medicine Lake a few weeks before they left for South America. The man on the tractor is Mr. Don Rodvold, director of the Bible School Choir.

### CHRIST IS OUR HOPE

Our world is on its way to a bad end. We are men, not mere animals, and we have to face the end. Glorious as the achievements of this century have been, they have not changed the basic tendency of our world to go downhill toward an inglorious end. The moonwalk, with all of its superb engineering, has not altered the world's destiny, in spite of all the optimistic statements it called forth at the time. Mankind is still estranged from God, men are still alienated from their fellows, and the world is still in a mess of its own making.

People don't like to hear this kind of talk. I don't like it myself. Most of us would prefer to be optimistic. At least, that direction points to some hope.

We are not saying that there is no hope. What we are saying is that the world's only real hope is Christ. This is not some idea of ours, giving us the opportunity to dominate others. We are in the same boat with everyone else.

What has happened is not our doing. It is His. God so loved the world that He gave His only Son. Either this happened when Christ came, or it did not. If it did—and we are persuaded with the Apostles that God's Word is true—we cannot stand around idly as if nothing has happened. Get with Christ, we say to the whole world and especially now to the United States. Get with Christ in the only way possible—with faith that He is the Son of God and Savior of the world. Get with Him!

—Dr. Oswald C. J. Hoffmann, Speaker on The Lutheran Hour  
St. Louis, Mo., and Congress Chairman  
Get With the Lord, And Go With Him

## CONGRESS ON EVANGELISM

(Continued from page 4)

the plight of their people. Although the confrontation was contrary to previous agreements made with the executive committee, under the kindly direction of Dr. Hoffman a good number of delegates remained to hear the young men out.

Concerning the social issues, there seemed to be a ready acceptance by the majority of the delegates that it is useless to talk about "being saved" unless that redeemed life shows the effect of Christ's life and love in every-day associations with all people. Thus it was that Billy Graham, in looking back upon the Congress, could say that many have been surprised that evangelicals and those conservative in theology could have such great social concerns.

### The Viet Nam War

The injection of the Viet Nam War into the Congress did not seem warranted, but it was brought there by Senator Mark Hatfield and Rev. Ralph Abernathy at least. No one of the assembly participants favors war as a means of settling disputes if there is any other alternative, but there are differences of opinion as to what America's responsibilities are in Southeast Asia. The views of Senator Hatfield and Mr. Abernathy were well known before they came to Minneapolis. They didn't need to use the Congress podium for their forum. Rev. Abernathy went a step further, to urge the admission of Red China to the United Nations.

I had the opportunity to be present at news conferences for both these men, separately. Mr. Hatfield, a Baptist layman, is an extremely attractive-looking man. His address to the Congress showed a definite knowledge of the Scriptures. Mr. Abernathy, in contrast, can in no way be described as handsome and yet his face is not one easily forgotten. Whatever one may think of his theology, and I came away from the news conference with a question about his understanding of evangelism, or of his present activities, he made a stirring address to the Congress in behalf of his people.

### A Sour Note

Dr. Leighton Ford is quoted as saying of the Congress, "There has been something here to offend everybody." Indeed, the Congress planners did not expect that every facet of it would please everybody. They welcomed negative reaction, too.

And I wasn't pleased with some of the music heard at the Congress. The two groups I heard, a folk group from Australia and a "rock" music combo from California produced a negative effect for some of us. While there may seem to be some results for the good from these presentations, the long-range effects of this copying of worldly forms will be the other way, is our prediction. The youth gathering on Friday night was the sort of thing not even to be considered a few years ago. I don't be-

lieve it was a step in the right direction.

### Conclusion

This report is already too long and so any summation must be brief. The U. S. Congress on Evangelism was most interesting to attend. Much of value was said. Some themes did not gain the attention deserved. What about the theology of conversion, or of sin itself?

The Congress was for individuals. What future benefits come from it will depend on what those of us who were there bring back to our congregations, to our churches, and on what we do as pastors and laymen.

Now I am interested in seeing what other editors and reporters have to say about that historic meeting in Minneapolis which I was fortunate to attend.

### LISTENING

Involved in this brave tackling of ourselves is the honesty of **listening**. God said to Ezekiel, "I will speak with you" (2:1, RSV). But even a speaking God is grieved and thwarted unless He can find a listening man. Sometimes God is obliged to say, "I have called and you refused to listen" (Proverbs 1:24, RSV).

There is, however, another form of listening for which the inward journey should condition us. It is the listening that we find it hard to do **with one another**. This is notoriously true of persons or groups that have no natural bond of congeniality or identity. So we have all manner of pesky annoyances that fall under the head of the **generation gap**, or the **race gap**, or the **capital-labor gap**, or the **rich nations-poor nations gap**. And the plague of it all is that for every sensitive, teachable soul who wants to listen there are ten who want to talk.

Again we are reminded of that blessed audacity that Ezekiel exhibited when he went down among the most wretched of the Judean exiles and sat in listening silence for seven days. He was learning what some of us have never learned: that good communications do not as a rule begin with **our** speeches to others but with our receptivity to what **they** have to say to us. We work at our oratorical powers until we are hoarse; we neglect our auditory powers until they atrophy.

Most people listen **selectively**. Some listen **negatively**. Too few listen **attentively**. We listen selectively when we tune in the stuff that confirms our prejudices, and we tune out the material that challenges or rebukes them. We listen negatively when our general predisposition is to find something wrong with almost everything that anyone tries to tell us. We listen attentively when we try to put ourselves in the other person's (or the other group's) place, not necessarily committed to agree but committed to be open, and prepared if need be to make new decisions in response.

—Dr. Paul Rees, Editor, *World Vision Magazine*  
Minneapolis, Minn.

The Church and the Inward Journey

### OUR TASK

Our task is to shatter man's complacency, destroy the comfort of his apathy, expose his limited securities, so that in either desperation or new understanding he will come to the Kingdom of Christ. Such discipling of men cannot be done in armchair comfort! We must go where the people are, be where the action, stimulate a new awareness that commitment to Jesus Christ is the most revolutionary experience a man can have.

Modern man, secular man, claims to be able to deal with a life without God. His is a stance of intellectual autonomy, and a claim that we have seen the end of the metaphysical, and a resolve to save man by man's own technical genius. If we would stimulate urgency on the matters of Christian faith, the character of our discipleship will need to do it in today's world. Persons caught in the despair of our times may recognize that faith is a real option when they see twentieth century exhibits of Christ's kind of men and women. We must give ourselves to the life of discipleship, no matter how costly, lest our world die without knowing that the Kingdom of Christ can actually be experienced.

—Dr. Myron Augsburg, President  
Eastern Mennonite College, Harrisonburg, Va.  
The Making of Disciples in a Secular World

### BLESSED THROUGH THE CONGRESS

Pastor Herbert L. Franz  
Delegate to the Evangelism  
Congress

It will be some years before anyone can truthfully say whether the recent U. S. Congress on Evangelism has accomplished the purposes for which it was intended. Anyone reading the Statement of Purpose for such a Congress would shout a hardy "Amen" to its purposes. However, anyone who attended the Congress would have to agree that not all who attended were joined to the Christ of the Cross in a real experience of salvation. One night as I left the Auditorium with a friend of mine, I overheard one delegate say to another, "I cannot stand that kind of preaching." The speaker for the evening had just delivered a Spirit-filled message on the need of being alive in Christ. There were personal Gospel advocates as well as the social gospel preachers. You always encounter both extremes when you join hands in a united effort such as this.

However, I must say that for myself, I was truly blessed. I enjoyed immensely the fellowship of the other brethren of like precious faith.

[continued on next page]

### THOU, WHOSE ALMIGHTY WORD

Thou, whose almighty Word,  
Chaos and darkness heard,  
And took their flight,  
Hear us, we humbly pray,  
And where the gospel day  
Sheds not its glorious ray,  
Let there by light!

Spirit of truth and love,  
Life-giving, holy Dove,  
Spread forth Thy flight!  
Move on the water's face  
Bearing the lamp of grace,  
And, in earth's darkest place  
Let there be light!

Holy and blessed Three,  
Glorious Trinity,  
Wisdom, love, might;  
Boundless as ocean's tide,  
Rolling in fullest pride,  
Thro' the world, far and wide,  
Let there be light!

J. Marriott  
(from *Concordia*, 1917)

### THE CHURCH AS COMMUNITY

The peril of being closed to one another in Christ is that one is closed as well to grace. Freedom is gone, formalism is substituted, and the Church presents a graceless, loveless, inhumane, non-accepting image to the world. Is it not tragedy in the first magnitude that one ecclesiastical tradition has institutionalized and depersonalized the confessional with faceless confessors, while another has ignored or abandoned it altogether? In either case the healing therapy of confession has been surrendered by default to the professional therapist, Alcoholics Anonymous, and other such groups.

To be perfectly frank, we ought to rethink critically our traditional attitudes toward evangelism. If we should lay aside momentarily our conventional views for the purpose of rediscovering what the New Testament says about evangelism, we would probably be surprised at the few references to the subject as such. We would find it treated, not as a task to be done, a department of church life (which we have made it)—not even as the primary role of the Church. Rather evangelism is something that is happening all the time when the Church is truly community, truly in fellowship, truly renewed and renewing.

"So the churches were strengthened in the faith, and they increased in numbers daily" (Acts 16:5, RSV).

And, incidentally, such a reappraisal might help to dissolve the destructive polarization between evangelism and social responsibility which is rending the Church.

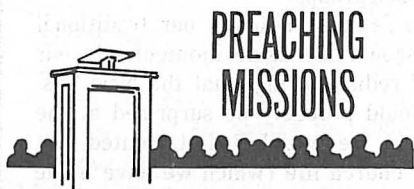
—Dr. Richard Halverson, Pastor, Fourth Presbyterian Church  
Washington, D.C.  
Evangelism and the Renewal of the Church

At such a gathering, you find many brethren who love the same Lord as you do and want to serve Him with all your heart. As an old saying goes, "Birds of a feather, flock together." I thought the morning papers presented each day were very well presented. The presentation of Dr. Leighton Ford was outstanding. The Bible studies each morning were also very inspiring. These men who presented the Bible Studies were men who seem to feel the heart of God.

The special music was something which left one breathless. I have never heard such an array of talent on one platform before in my 50 years of living. The testimonies of the professional athletes, Bill Glass and Bobby Richardson, were also very meaningful to those of us who love sports.

One of the main reasons for my saying that I was blessed at the Evangelism Congress was the workshops in the afternoon. There were some 46 workshops going on simultaneously from 2:30 until 4:30 each afternoon. Each delegate could select the workshop he wished to attend. I selected those workshops which would help me in my parish ministry as well as in my evangelistic work. I would say that all the workshops I attended were led by Spirit-filled men who would make good AFLC members. However, not all workshops were the same.

I went seeking a blessing and I did receive much from the Lord.



**Mc Intosh, Minn.**

Oct. 5-10

Mt. Carmel Lutheran Church

Orville T. Olson, Pastor

Speaker: Ev. Rodney Stueland,  
Renville, Minn.

**Webster, S. Dak.**

Oct. 19-23

Tabor Lutheran Church

Raynard Huglen, Pastor

Speaker: Rev. LuVerne L. Nelson  
Minneapolis, Minn.

**THE WORLD THAT IS**

Peace, however, is also frustrated by unjust social conditions. In the communities where we live, there are those who suffer from impoverishment, through no fault of their own, despite the prosperity of our land. Twenty-nine million Americans live in the conditions of poverty. And although those who are non-white comprise only 11% of our population, they comprise over 30% of the poor in our land. Millions of blacks and minorities have been the victims of racism, have been denied dignity and justice, and are overwhelmed with hopelessness and despair. These deprivations are the power adversaries of peace. We may attempt to enforce stability—or "law and order"—through the use of force, but we will never have peace in our land until we repent from this sin, correct such injustice, and fulfill these needs.

Communications have transformed our world into one neighborhood. Today more than ever before in history, our neighbor includes anyone who lives with us on this globe. Consider the condition of our world; but rather than looking at ourselves from a limited terrestrial perspective, let us remove ourselves from the confines of our earthly environment. Picture our planet from outside of ourselves—from outer space. Look back on this blue, beautiful sphere floating through space. And then consider that the inhabitants of that planet spend 15 times more money on creating weapons to destroy each other than on efforts to cooperate together for social and economic improvement. Yet, 10,000 of its citizens die each day because they do not have enough to eat. Two out of every three children suffer from malnutrition. Nevertheless, the average diet of the remaining portion of the globe contains about five times more protein than the average diet of the remaining portion. Eighty percent of that planet's wealth is controlled by only 20% of its inhabitants. The total wealth of those "developed" parts of this world is broken down to an average of \$2,107 for each inhabitant; yet, the total wealth of the remainder of the world equals only \$182 for each person.

—Senator Mark Hatfield, Oregon  
Evangelism and Coming World Peace

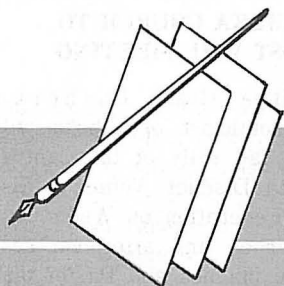
**TREASURER'S PROGRESS REPORT**

February 1, 1969 to August 31, 1969

	Proposed Yearly Budget	Current Budget	Total Received
General Fund	\$36,000.00	\$21,000.00	\$20,335.99
Seminary and Bible Sch.	51,175.00	29,852.08	15,429.87
Missions	72,800.00	42,466.67	24,442.78
Praise Program	30,000.00	17,500.00	9,311.22
	<u>\$189,975.00</u>	<u>\$110,818.75</u>	<u>\$69,519.86</u>

One Grand Fellowship — \$6,633.33  
Library — 50.00





# EDITORIALS

## MEMORIAL GIFTS

Earlier this year we printed a Letter to the Editor suggesting that a memorial corner be established in **The Lutheran Ambassador** where memorial gifts of money to Association causes could be listed and poems or Bible verses sent in by the donors could be printed. This procedure was seen as a way in which to bring in added income for the overall budget.

At a recent meeting of the Editorial Board the suggestion was discussed at some length and while the thought behind it is certainly appreciated, it was decided that it wasn't feasible.

But this is not meant in any way to discourage the practice of giving memorial gifts. When loved ones and friends pass away it is altogether good to remember them with a gift of money to some Christian cause, either local or beyond. In some cases the families distribute the funds themselves and perhaps in more situations the church treasurer handles this for them.

Some people like to remember a departed loved one later on, too, by contributing to God's work. It may be at the time of the deceased's birthday, the anniversary of death or some other occasion. It is a good practice.

Naturally, we like to encourage as many gifts as possible for Association work. Our people should give this serious consideration. Some day later on memorial folders for our common causes may be available in our churches for just this purpose. That will make it easier for both the giver and the treasurer and will also help to hold our common endeavors before the people.

A sincere thank-you to you who did respond or would have responded to this idea of special memorial gifts. We trust that you will still give them and do so by sending them to the treasurer in Minneapolis, or asking your local treasurer to send them in, even if they won't be acknowledged in these pages.

## MORE TIME NEEDED

Billy Graham is quoted as saying that he will need three to four months, possibly six, in order to properly evaluate the recent U. S. Congress on Evangelism, of which he was honorary chairman.

No doubt he speaks correctly in this and the rest of us must not think that we have it all figured out after only days. (This is being written three days after the close of the Congress.) There will be the need to think a while and to see what new movements in evangelism are forthcoming, whether any new impetus in winning the lost for Christ can be traced back to Minneapolis.

The Congress must be judged in retrospect to see whether any vital themes were neglected. For instance, the report that Dr. Harold Ockenga toned down his message on the last day to blunt the primacy of the question "Are you saved?" will have to be investigated and viewed in the light of the whole.

The Congress came through loud and clear with a ringing call to greater social consciousness among evangelicals. This was needed. This was good. But the trademark of evangelical Christians must not be minimized, concern that every person be rightly related to God through Jesus Christ.

Consider also this. Billy Graham said at the Congress that the nation needs a "new Puritanism." He spoke of the night club and burlesque now coming into our living rooms and he asked "how much has this robbed us of our spiritual power?" At the same time the Congress was treated to an evangelism employing the methods of the night club. How does all this fit together?

Yes, there will have to be a great deal of evaluation. Later on we will try to give you some of the reactions of other church publications, and even of the secular, to the Congress in the mill city. Out of all this, too, we will better be able to see the effect of the evangelism conference.

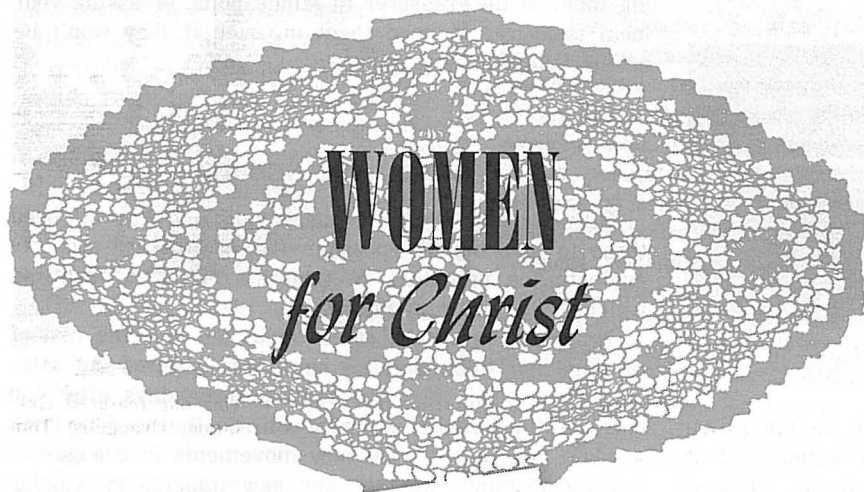
## NORTH CENTRAL DISTRICT LUTHER LEAGUE RALLY SET

Trinity Lutheran Church north of McIntosh, Minn., will be the scene of the North Central District Luther League rally on Nov. 1 and 2. Rev. Orville T. Olson is the pastor.

## WINGER CHURCH TO HOST WMF RALLY

The North Central Minnesota District Women's Missionary Federation Fall Rally will be held at Dovre Lutheran Church, Winger, Minn., Forrest Swenson, pastor, on

Friday, Oct. 10. Registration will be at 10:00 a.m. Miss Ona Broden will lead the morning Bible study and the afternoon speaker will be Miss Judith Wold, executive secretary of the WMF. The theme is "Take My Yoke."



### KIRKLAND CHURCH SITE OF WMF RALLY

The West Coast District Women's Missionary Federation spring rally was held at Our Redeemer Lutheran Church, Kirkland, Wash., on May 14.

Mrs. Corrine Klein, president of the Kirkland WMF welcomed the ladies by reading a few verses from Ephesians. Mrs. Marion Rieth, district president, gave the response. The opening hymn by the audience was "Amazing Grace."

Mrs. Barbara Bratten of Everett, Wash., read the Scripture and led in prayer. A ladies' trio from Kirkland sang "He Cares."

The Bible study was led by Mrs. Doris Persson of Astoria, Ore. She based the study on 2 Cor. 12:9, "All-sufficient grace of Christ." She closed the study by having the audience sing "My Grace is Sufficient for Thee."

The Kirkland Ladies' Chorus sang "Great is Thy Faithfulness."

In the business meeting it was decided to send \$100 to the Spokane church and \$100 to the Brazil mission from the Betty Berg Music Memorial Fund.

After a discussion on what we could do as individual ladies aids it was decided to donate money as individuals for a kitchen shower for the Abels who are returning from Brazil.

It was also suggested that a "pre-tend" grocery list be sent with the money.

The election of officers was held with Mrs. Harriet Erickson, Ferndale, Wash., elected Vice-president, and Mrs. Howard Johnson, Astoria, elected secretary.

There were 55 ladies in attendance.

Anna Marie Hanson, Ferndale, explained the WMF Cradle Roll project and Alice Bottem, Kirkland, the General Fund, so the women could become better acquainted with the various WMF projects.

Mrs. Rieth had charge of the installation service after which the pastors' wives sang "Grace Abounded More."

The offering amounted to \$90.00. Before the afternoon message, "From Greenland's Icy Mountains" was sung.

Verne Lavik of the World Mission Prayer League spoke on Rom. 10:1-15.

The prayer session was led by Lorraine Johnson of Ferndale. She asked different women to pray for the various phases of our mission work.

"Christ for the World We Sing" was sung by the audience after which Ethel Mattson, Ballard, Wash., prayed the closing prayer.

Mrs. Rieth closed the rally with the benediction.

### SEBEKA CHURCH TO HOST WMF MEETING

The Blue Grass Lutheran Church southeast of Sebekia will host the fall rally of the Central Minnesota District Women's Missionary Federation on Wed., Oct. 15. Forenoon and afternoon sessions are planned and Pastor and Mrs. John Abel will be the guest speakers.

Everyone is welcome.

### DO YOU KNOW?

by Mrs. John Klepp, Bagley, Minn.

Philippians 3:8: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

With the beginning of a new school year my thoughts go to our Association Free Lutheran Bible School in Minneapolis. I wonder how many parents realize the importance and value of our Bible School.

I never had the opportunity to attend a Bible School, but have had the privilege of sending a son and hearing the testimony of many other young people who have attended our Bible School. It is through this that I have become aware of the real blessings our Bible School brings to boys and girls when they spend time in the Word.

Do we as parents encourage our young people to attend Bible School or do we let them graduate from high school without ever showing concern that they have at least been approached on attending for a year? I feel that we need to emphasize the importance of a Bible School education to our youth. I'm sure that there are some people who have never heard of our Bible School who will plan their future education without considering spending a year or two of their lives studying God's precious Word.

Maybe we as adults are not aware of the true value of Bible School! I have had the opportunity to talk to many Bible School students and hear programs and testimonies by the choir and Gospel teams sent out from the School. I was amazed and blessed

so tremendously by their testimonies. If only more of our young people would make use of this opportunity.

One of the reasons I believe Bible School is important is because Satan is desperately trying to win young people for his team. The temptations facing our young people are so strong that many teenagers' lives are mixed up and confused as to what is right and what is wrong. There is such a temptation to follow the crowd and live like the world expects you to. At Bible School young people learn how to use Christian warfare in fighting the temptations of the devil. A personal commitment and faith in Jesus Christ is stressed to each individual attending the school.

I believe one of the greatest blessings of Bible School is the fellowship students can have with each other while attending. Through prayer and Bible study, the Holy Spirit can draw the students into a closer walk with Christ. The testimony of each other can uplift and encourage the students in any problem they might have.

I am thrilled at what I have seen of the work and fruits of our Bible School. It is my prayer that God will continue to send youth to our school who will become real witnesses in this day of increasing youth rebellions.

Another blessing of Bible School is the low tuition, and opportunities for work in the area. Students attend classes in the morning and most of them have jobs in the afternoon which enables them to pay for most of their expenses. With the new beautiful facilities it is no discomfort for any person who would like to attend.

Please read the verse again. Paul counted all things but loss that he might gain the excellency of the knowledge of Christ. If this is the goal of our young people, what could be a better place than our Bible School. God isn't asking too much of us when He asks for our prayers and financial support or one or two years of our lives getting to know more and more about Him through His Word.

May the Holy Spirit continue to guide and direct our AFLC Bible School.



One of the press conferences held during the Congress. This one featured Rev. Howard Jones, left, of the Billy Graham Evangelistic Association, Evangelist Tom Skinner, and Rev. Nelson Trout, an ALC pastor.

### CHRISTIAN CONVERSION

This Christian conversion is so revolutionary because it is so complete. When a man meets Jesus Christ, God begins to heal all his broken relationships, to put him right with God, and with himself and with his fellowman. Today, when our churches are being torn apart between the so-called "soul savers" at one pole and the so-called "social reformers" at the other, it's absolutely imperative that we keep in view the completeness of the Gospel and resist the temptation of both extremes.

When Abraham Vereide, founder of International Christian leadership, died last May someone described his vision in terms that should be true of the entire church: "For him, a scheme to reconstruct society which ignored the redemption of the individual was unthinkable; but a doctrine to save sinning men with no aim to transform them into crusaders against social sin was equally unthinkable."

Our evangelism must insist that conversion is a beginning, not an end. Too often converts keep looking back to what happened when they were converted, instead of what happened next. We have sometimes said too blithely, "The best way to change the world is to get men converted." That statement has an important kernel of truth, but it can be misleading. The new birth gives the potential for personality change, but the change does not take place automatically. Conversion must lead to Christian growth.

At this point we must be realistic in the expectations we have for social change that results from personal conversion. Let's be very wary of saying that the preaching of the Gospel will solve all of society's ills. In the first place there is no Biblical warrant for believing that will happen. And in the second place we know that there are "Bible belts" where the Gospel is preached and people are converted, but where there are built-in structures and attitudes of prejudice that change very slowly. That does not mean that people are not converted, but it does mean that the Holy Spirit has a great deal of work to do in all of our hearts and minds after conversion.

—Dr. Leighton Ford,

Associate Evangelist, Billy Graham Evangelistic Association,  
Charlotte, N. Car.

The Church and Evangelism in a Day of Revolution



## THERE IS STILL HOPE FOR AMERICA

**Dr. Iver Olson**  
Delegate to the  
Evangelism Congress

Assuming that adequate reports of this Congress have, or will have, come to the attention of the readers, we shall simply record a few reactions, negative and positive. This is in itself a herculean task within a week of the great conclave.

Some of the singing we did not appreciate, particularly the so-called folk singing. It didn't sound like the hymns, psalms and spiritual songs that Christians have sung since the early days of the Church. We also have our doubts that genuine folk singing was anything like this. The words resembled the Gospel only remotely, and the music appeared to be that of the rockings and rollings from the lower echelons of society.

There was at the Congress what appeared to us to be an unwholesome accent upon the wisdom, judgment and sagacity of youth. No person over thirty knows what the score is; wisdom was born after 1939. Small wonder that youth is rebellious, disturbed and frustrated. The best one can do for young people at any time is to follow the Scriptures and instill into their hearts a Christian respect for all authority, especially parental.

There was a recurring stress upon the justice and desirability of revolution. Christ was the first revolutionary. To be a Christian is to be engaged in some form of revolution. To disturb the *status quo* is doing a good work. Knock the church for her failures. And so on *ad nauseam*. To

[Continued on page 14]



Dr. Oswald Hoffmann, left, chairman of the U.S. Congress on Evangelism, and Dr. Billy Graham, honorary chairman, at a press conference in the Curits Hotel preceding the opening of the assembly.

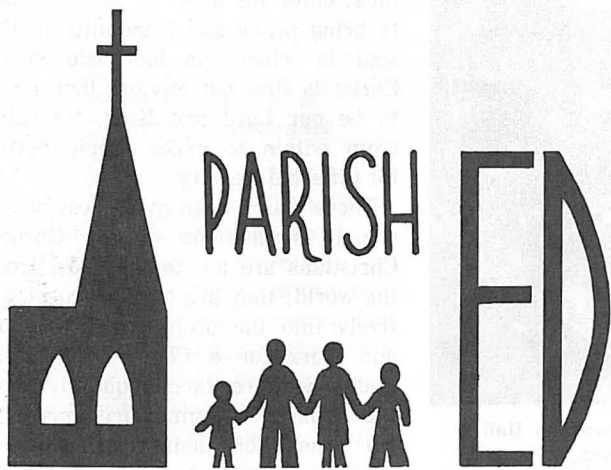
### LAYMEN AS EVANGELISTS

I am equally convinced that Christian leaders, especially ministers of the Gospel, are being called to become player-coaches or teaching-elders—to teach as Jesus taught the disciples—what it means to become a committed follower of Jesus Christ. The textbook is the Bible—the place of application is the world in which we live. Now I believe in evangelistic and prophetic preaching, and I sincerely attempt to do both; but, let us face the truth, except for a very few evangelists, such as Dr. Graham, the world out there—the unbeliever—is not interested enough to even come and hear what a preacher has to say. If we are to reach that world, it will be because committed laymen, who rub elbows with the uncommitted in the market place, take it upon themselves to be active witnesses for Jesus Christ.

The truly effective evangelists for our day will be increasingly laymen, who having been led to Christ and trained and taught through the Scriptures know what it means to be a witnessing disciple for Jesus Christ. And I know of few pastors willing to assume the privileged responsibility and pay the price of preparation and study to effectively teach the Scriptures.

I recently asked Dr. Harry Denman, Minister Evangelist in the Methodist Church, why most pastors were not teaching several classes in the Scriptures each week. Harry replied that it was because they did not know, or read the Scriptures, except in search of a text. Could this be true? Could this be true? Could we be so busy with the necessary housekeeping chores of being a Pastor-Administrator, that we fail to take time for the most necessary requirement of effective ministry—spending time with the Book and before our Lord in prayer? I'm afraid that Harry is more right than wrong!

—Dr. Ira Galloway, Fort Worth Texas  
United Methodist Church  
Peace—Not of This World



## CAN YOU BECOME TOO INVOLVED IN PARISH EDUCATION?

Mrs. Vernon R. Nelson

Thousands of American children have found their way to Sunday School this fall. Teachers have again taken up the study and proclamation of the Gospel message of salvation. We thank God that this can be done in a free America. We praise God for the men and women who have read and taken to heart Deut. 31:12-13: "Assemble the people, men, women and little ones, and the sojourner within your towns, that they may hear and learn to fear the Lord your God, and be careful to do all the words of this law, and that your children who have not known it, may hear and learn to fear the Lord your God, as long as you live in the land . . ."

Parents and responsible adults in every generation have been given this admonition from God. Gather together . . . for a purpose . . . to hear . . . learn . . . to fear the Lord.

Could it have been this admonition that stirred Robert Raikes in England in the year 1780? He had a burden for the children of the ghettos of England. He wanted them to learn to read and to write. He began with the Word of God! He was a man misunderstood in his time. A man charged with the violation of the Sabbath, because he formed and taught a "Sunday" school! But God moved the hearts of men like Fox and the Wesleys to help and by 1811 the Sunday school was firmly established in England.

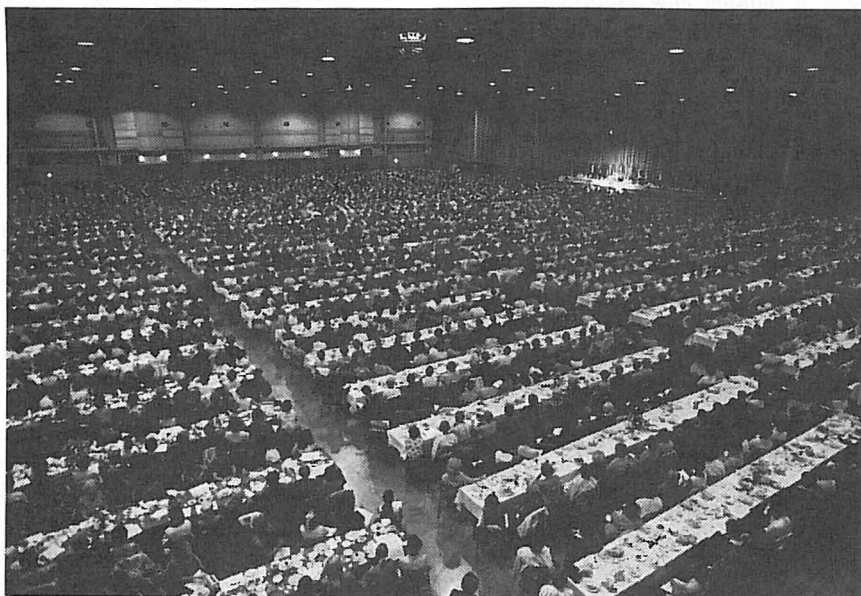
In frontier America, Christians realized that the average American child was neglected spiritually. Their pioneer parents used their new freedom from the old country and the state church as a license to neglect the spiritual education of their children. So in 1785 Sunday school came to America.

What began as a Sunday school movement prompted the formation of America's educational system. Most of the schools formed were centered about the Word Of God. But what of America's children in the fall of 1969? The religious influence through America's school system has been greatly curtailed in the last few years. The religious influence in the home is on the decline in America. The results of the decline from these two powerful factors have left many American children spiritually starved.

The Sunday School is a real and vital force in America today. According to Deut. 31:12-13, men, women, little ones and the itinerant (sojourner) in the community should assemble for a definite purpose. What is the purpose of Christian Education? So that people may HEAR about God. It is the responsibility of Parish or Christian Education to speak the message of the Lord Jesus Christ simply so that all can understand. It is not our business to promote social reform in the community. It is our business to communicate the Scripture clearly in our teaching. We are not interested in words with double meanings nor have we the time to waste on controversial doctrines and interpretations of the Scriptures. Our business is to teach men and women, boys and girls, friends and strangers to "fear the Lord . . . and be careful to do all the words of the law." We want to bring each person into a confrontation with Jesus Christ. To bring them into a personal faith in Him. We dare not and cannot say that everyone is saved because God is good and will not condemn. All men are not saved universally, all men are saved individually. One by one we come into the knowledge of our relationship with Jesus Christ. One by one we answer to the call of the Holy Spirit and one by one we are nurtured in our Baptistal covenant. Each one grows, marvelously and miraculously by God's moving power into a mature and living faith in Christ.

Are you involved in this marvel of God's hand? Granted, Parish Education is a good cause, but so many well-meaning people just haven't the time. Let's consider it this way. We really don't have the time for anything else! The children of our generation do not have any other life to live but this one, nor do they have any other day in which to find Christ. We cannot communicate the Gospel in any other generation but this one.

Years ago there were people who caught the need of their own time and did something about it. Read Acts 5:42. "And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ." Do you have any less time than they? Can we become too involved in Parish Education when our generation like the people of early America had neglected the spiritual education of their children?



4700 women attended the luncheon on Thursday noon in the Convention Hall.

[Continued from page 12]

this we would remark that no one has a right to raise who does not at the same time raise something which is sure to be better. Christian virtue through the centuries has rather been to bind up and to heal than to cut and tear. Christ was a revolutionary only in the sense that a grain of wheat is so; it falls into the ground and dies.

There was an increasing emphasis upon what we have chosen to call the cult of the novel. New ways and methods are beyond doubt better than the old. Horse and buggy forms are *passé* in the space age. The difficulty here is that there is much truth in the last sentence; the evil of it is that it becomes so easy to substitute method for substance. A sure-fire scheme for winning reluctant blacks into membership in white churches was presented at an afternoon session. The delegates were drilled diligently in the formula. A Wisconsin Synod pastor remarked after the exercise that it might be better if the Holy Spirit were allowed to work.

So much for the negative. The Congress was good withal, and the positive far outweighed its shortcomings.

We liked so much of the singing. The performance of every black per-

son who sang at the sessions was deservedly well received; and many black people sang. Among the whites were a former Miss America and another runner-up for that signal distinction. They sang several times. It seemed that heaven came down when they sang old and new Gospel songs. Both are devout Christians and devote much of their time to Gospel singing. Their's is winsome singing

which will draw toward Christ.

It was clearly enunciated at the Congress that man's primary need is for salvation. We dare not offer panaceas to the world short of peace with God. Souls must be saved. Christ must enter the heart of modern man to bring peace and tranquility to the soul in which sin has held sway. Christ is first our Savior; then he is to be our Lord and King. He rules from within to make people better for time and eternity.

There was a keen awareness of the social implications of the Gospel. Christians are not to withdraw from the world; they are to enter constructively into the problems of the day and work for a Christian solution. Today we are faced squarely with the evils of racism. Christians cannot renege on their responsibilities here; they must be in the forefront in the struggle for justice and equality.

It was heartening to hear and see so many concerned and conservative evangelicals at one place to help one another with advice and encouragement in the great business of bringing the Gospel to America's millions. There is still hope for America as long as such people are found in the land. We pray God's blessings upon their efforts.

#### NEEDED: A NEW INFILLING

The greatest need of the church around the world tonight is for a new infilling of the Holy Spirit. There can be no new life until the church itself is filled anew and afresh with the Holy Spirit.

...The thing we need to do tonight is to find out what conditions are suitable and pleasing for the moving and blowing of God's Spirit.

1. First, there must be unity.... The greatest revivals that I've ever been in have been in communities or areas where there was unity among the preachers and the people....

2. Then there must be humility and prayer....

3. There must be a desire....

I am thoroughly convinced that there are many good reasons why the church needs to be careful not to check the moving of the Holy Spirit today, more than at any other time since God created man. Every person who deals with people or who is in tune with what's happening in our world today, knows that this is an undisciplined spiritual age....

—Evangelist Ford Philpot, United Methodist Church,  
Lexington, Ky.

You Cannot Quarantine the Wind

## STATEMENT FROM THE BLACK DELEGATES OF U.S. CONGRESS ON EVANGELISM

IN LIGHT OF THE CRISIS IN OUR NATION AND THE WORLD, LET US AS BLACK AND WHITE CHRISTIANS JOIN TOGETHER IN THE SPIRIT OF LOVE AND UNITY AND GIVE OURSELVES TO THE PREACHING OF THE GOSPEL TO FINISH THE UNFINISHED TASK OF EVANGELISM AND WORLD-WIDE MISSIONS BEFORE THE RETURN OF JESUS CHRIST

1. That the church confess in word and action to the sins committed against black people. The church, since it has been traditionally persecuted, should be able to identify with other minorities and work toward implementation of needed reforms in our society.
2. That the church commit itself to a war against prejudice and discrimination by each member demonstrating by personal action in special activities and in their daily affairs that they are not biased against minority peoples.
3. That the church make necessary efforts to establish and maintain a positive image and rapport in the black community.
4. We recommend that congregations become involved in racial reconciliation by:  
a) developing and implementing programs to provide new housing in suburban areas which will allow black citizens the freedom of choice and mobility to travel, to move to, and live near jobs and schools; b) developing cultural programs which stimulate pride by blacks in their community and that white congregations educate themselves in the rich heritage of black Americans by securing information through the Christian Education Department of the National Negro Association of Evangelicals; c) involving themselves personally and financially in assisting in minority self-help projects, letting black people take leadership in such endeavors; d) aiding individuals in finding better alternatives to the present welfare system and practices, even to the point of guaranteed income; e) practicing an "equal opportunity employer" attitude when filling pulpits.
5. That Christians practice the principle of "equal opportunity owner" in the sale and rental of properties and that white Christians stop fleeing from communities when blacks move in.
6. That each Christian employer review his hiring practices with a view of removing unnecessary barriers to the employment of minority groups.
7. That Christian employers and skilled tradesmen involve themselves in job training in the inner city.
8. That the church provide remedial education, training and monies to minority youth to allow them to attend Christian colleges, high schools and seminaries.
9. That denominational leaders make deliberate efforts to elect and employ persons of minority groups in all echelons in the church-related agencies such as mission boards, colleges, publishing houses and other related agencies.
10. That publishers of magazines, books and curriculum materials address themselves to the needs of blacks by: a) hiring blacks as writers for your publications; b) including illustrations of blacks and other minorities in literature in substantial proportion in order to erase the image of Christianity being a "white man's religion"; c) by employing blacks in responsible positions in order to influence the content of materials.
11. That churches support evangelistic activities which are designed to reach black people.

CONTACT THE NATIONAL NEGRO ASSOCIATION  
OF EVANGELICALS, P.O. BOX 32, N.Y., N.Y. 10035

## THE DEFINITION OF EVANGELISM

Pastor John P. Strand  
Delegate to the  
Evangelism Congress

The Association of Free Lutheran Congregations is vitally interested in evangelism. Accordingly, we looked forward with anticipation to the U. S. Congress on Evangelism, and many of our members attended at least some of the sessions. The Congress brought to Minneapolis many of our nation's leading evangelists and evangelicals. This was for many of us our first and perhaps only chance to see and hear several of them. Not all who attended were "conservatives," but the Congress was attended and promoted by folks of wide diversity of interests and convictions. This resulted in a program not always pleasing to us, and, as was stated several times, "we all saw and heard things that made us angry."

Evangelism does not mean the same to all people. The Congress would have been strengthened if a more narrow definition of evangelism would have been enunciated and pursued. Evangelism is not, as we see it, only telling the Good News of Jesus Christ as the only Savior, and Hope for this and all generations. Evangelism is what our Fundamental Principles call "quickenning preaching of the Word of God," which results in folks coming to a conviction of sin, a repentance over their sin, and a surrender to Jesus Christ.

Some speakers at the Congress put such an emphasis on social responsibility and pacificism for our day, that it appeared that for them this was evangelism. That a Christian has tremendous responsibilities for social concerns cannot be denied. That many churches and individuals have not been obedient to God in this area cannot be denied. However, the main task of the church is to preach God's Word. God's Word, when rightly taught, drives the individual to shoulder his responsibility, personally, toward his fellow man's total needs. Unfortunately, I fear, many left the Congress more

aware of social sins, than mankind's alienation from God because of sin, the basic sin being the rejection of Jesus Christ.

The Congress sought to introduce us to various means of evangelism, with an emphasis on many of what is called newer approaches. Various groups seeking to reach particularly the younger generation were heard. Their emphasis was on what is called newer music forms and beats, with words, when you could hear them, having such a "soft sell" that unless you were particularly alert to what was coming, you just would not get the "message." The "message" did not lead to the conviction of sin, but was more emotionally entertaining for some than anything else. We fear that many of these so-called new approaches are not new, and are not evangelism. There is a limit to what kind of skins

you can put the wine of the Gospel in. Some skins will only hold partial truths or partial goals. The modern generation is sharp enough to understand the Scriptural truths in what they may call old verbiage. Some are defending unbelief by claiming that they cannot understand the simple Gospel simply spoken.

Many blessings will come from this Congress. Tremendous truths were enunciated in striking manners. God has many great evangelists and theologians today who are true to the Truth, and our Lord's command to evangelize the world. We must recognize this, rejoice in it, and extend a right of Christian fellowship. Certainly this is the kind of unity we believe in.

The message of the Congress will be shared with our pastors at the Pastors' Conference, January 13-15, 1970.

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