

February 10, 1976

The Lutheran Ambassador



IN GOD'S WONDERLAND
Roger C. Huebner, D.D.S.

MEDITATION MOMENTS

DEMOCRATIC FREEDOM

How thankful we are for our democratic freedom, in which the people rule themselves. We have a rich heritage and have been wonderfully blessed with many more advantages and privileges than most nations.

Within this freedom we have the freedom of worship. We can believe in Christ and His Word without fear of prison or hindrance in our worship.

A democratic government is closely related to godliness. The Bible tells us that in heaven we, as Christian people, shall rule with Christ. We will have something to say about the governmental affairs of heaven, even though our Triune God will be the supreme authority. Truly, the democratic form of government is the most ideal and the closest thing to heavenly rule that can be had.

And yet there is a fear that we might lose this democratic freedom. In some areas of life we are less democratic and less free than we once were. Every now and then some law is suggested that would curb or take away some of our freedom of worship.

Many fear that the danger of losing our freedom and our democratic form of government could come about by poor government leadership. There is a fear that our leaders may sell us out to communism or some other evil

force. So strong is this fear that it has caused a great deal of suspicion of those in authority.

But the biggest threat to our democratic freedom is not poor leadership. It is our sins as a nation and as a people which threaten our freedom most of all. "The wages of sin is death" (Rom. 6:23). This is true of the individual who thinks lightly of sin, and of a nation which freely and openly tolerates all types of sin without any restraints. We as a people are not fit to rule ourselves if we live in and tolerate sin.

Who can deny that we as a nation are deep in sin? Once we had laws to control drinking and selling of alcoholic beverages; now there is little control. Once fornication and adultery were done in secret and frowned upon by the public. Now they are done openly and have become the accepted way of life for many. Once it was a disgrace to have a child out of wedlock, now it is no longer a shame. Today we do away with unwanted children by murdering them through abortion. Greed and striving for the material have taken precedence over that which has spiritual value. The Lord's Day has become a day of profiting and pleasure. Is such permissiveness and looseness of law any threat to our freedom? It certainly is!

Because of sin, God may turn His back upon us, remove His protecting hand, and leave us to reap what we have sown. Corrupt leadership could then take over.

As we study the history of God's people in the Old Testament, we see that a corrupt people and a corrupt government went hand in hand. A foreign heathen power enslaving the people was the end result.

What concern is there today, as we consider candidates in government, that they be Godly men? Often people vote for the leader who promises to favor them in some way. How often does a candidate use the Bible or the Word of God as his platform when seeking an office? In the Old Testament, the kings were classified as either being worshipers of the true God or idol worshipers. They were judged on this basis only.

Reports do come that there are a number of praying lawmakers in our government in Washington. Let us thank God for them. Let us pray that God may use them to lead us out of sin and into becoming a more God-fearing people. Our democratic freedom depends on it!

Truly, if we are a God-fearing people, God will help us to establish and maintain a God-fearing government (II Chron. 7:14).

Gerald F. Mundfrom

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the WORD BECAME flesh

The Doctrine of the Son of God as
Presented in the Augsburg
Confession—Art. III

by Rev. Francis W. Monseth
Minneapolis, Minnesota

At the front of our main seminary classroom at Medicine Lake is a large and beautiful plaque with the inscription, "The Word Became Flesh," taken from John 1:14. It is fitting that these words are so prominent since this is the very heart of the glorious Gospel that has been entrusted to us. This is our continuing cause for awe and wonder as we think of the love and power of God in sending His own dear Son to this earth for our eternal salvation. We praise God!

Our Augsburg Confession, to which we fully subscribe as Lutheran Christians, has this as the central theme in the formulation of Article III concerning the doctrine of the Son of God, "The Word Became Flesh." It is our purpose to note how this Article develops this truth.

I. His Incarnation. At the very center of the meaning of the statement—"The Word Became Flesh"—is the Incarnation. The Augsburg Confession depicts this in clear terms: "Also they (the Lutheran churches) teach, that the Word, that is, the Son of God, did take man's nature in the womb of the blessed Virgin Mary..."¹ The Reformers (Melancthon here) recognized that the Virgin Birth was a basic link in a right understanding of the Person of Christ. If one errs in this regard, he will have a gravely defective view of the identity and mission of Christ altogether. The Reformers are intent to identify themselves in this Article, as in the rest, with historic Christianity, in opposition to all who have erred in regard to this doctrine. Thank God for this clear testimony!

The Article before us stresses that the Virgin Birth and the complete



Rev. Francis W. Monseth

humanity of Christ are inseparably united. It was in the womb of the "blessed Virgin Mary" that Christ took on man's nature. The full deity of Christ and His full humanity are at once stated as objective biblical truth to which one must be unreservedly committed. What is all-important to the Reformers is that this is what the Bible teaches. The underlying recognition of the Reformers is that though these truths may baffle man's intellect when held simultaneously, they still are to be most surely believed. The teaching of the Word of God informs man's mind of what is to be believed, not the other way around.

We do not see the stress in this Article so much on the deity of Christ (though it is surely there!) as on His humanity. His full humanity is the fundamental requirement for the accomplishment of God's plan of saving mankind from sin. "Without the shedding of blood (Christ's blood), there is no remission" (Hebrews 9:22b).

II. His Inseparable Natures. A second consideration in our review of Article II is the emphasis placed on the inseparableness of the two natures of Christ—the divine and the human. Here we are noting the result of the foregoing discussion of His Incarnation. Christ, in his pre-incarnate form, had the divine nature only. As a result of the Incarnation, as accomplished in the Virgin Birth, He received an additional nature—the human. These two natures do not exist merely side-by-side in the Person of Christ but are inseparably "conjoined." It is inadequate for us to think of this in likeness to two boards being glued together since there is an interpenetration of the natures with each other that inextricably unites them. In the New Testament we see the inseparableness and the interpenetration of the two natures of Christ illustrated in the way the writers sometimes ascribe divine attributes to the human nature of Christ and, in other instances, ascribe human attributes to His divine nature. No attempt is made to explain this difficult conception for us in the New Testament or in Article III. It is simply stated as the clear teaching of God's Word.

It seems evident that in the background of this focus on the inseparableness of Christ's natures is the debate Luther had with Zwingli on the matter of the Real Presence of Christ in the Lord's Supper. Zwingli's objection to the Real Presence was based on his erroneous emphasis on the natures of Christ as practically separate entities. He could explain away the

clear word of Jesus, "This is My Body," as only symbolically true of the bread of the Supper owing to his separation of the humanity and divinity of Christ. Melancthon in this Article is declaring the truth of God's Word to be an inseparable union of the natures in the Person of Christ.

III. **His Intermediary Work.** Having established the Scriptural identity of the Person of Christ, the Augsburg Confession proceeds to set forth the work of Christ as the "God-man." Had the work been done by any other than the Person of Christ, it would be done in vain as far as God's acceptance of it as sufficient payment for man's sin is concerned. It was necessary that Christ accomplish the work of redemption.

What good news this Article brings as it teaches that all of Christ's work was accomplished for us—for all mankind. Article II had made clear that all mankind is guilty before God and now the blessed declaration is that Christ "truly suffered, was crucified, dead and buried, that he might reconcile the Father unto us."² Reconciliation of mankind unto the Father is at the very heart of the purpose of the Word becoming flesh. In opposition to the Roman Catholic teaching that Christ's suffering and death only atoned for original sin and guilt, Article III states that it was also for all actual sins of men. There is full salvation, full forgiveness through the suffering and death of Christ. Praise the Lord for this blessed truth!

IV. **His Impartation.** The fact of Christ's suffering and death, descent into Hell, resurrection, ascension to the right hand of the Father, reign and dominion over all creatures, are all viewed in their beneficent effect upon mankind. But the benefits are not derived by men automatically as if just by being part of the human race, one will unavoidably be saved. There is no "Universalism" taught in the Augsburg Confession. Christ died for the sins of all men but the only way one can enter into this gracious redemption is by personal faith in Christ. He saves and sanctifies "them that believe in Him," says Article III.³

How does Christ save and sanctify a person? The present article says that it is accomplished by Christ's

"sending the Holy Ghost into their hearts, to rule, comfort and quicken them, and defend them against the devil and the power of sin."⁴ Christ has imparted the Holy Spirit not only to bestow the benefit of forgiveness of sins but also to give strength and power to live the Christian life even in the face of the opposition of the devil. In Christ, the Article avers, we are more than conquerors through the bestowal of the Holy Spirit. It is by faith in Christ that the believer is in full possession of these resources. The Holy Spirit has been imparted by Christ for the salvation and the sanctification of all those who believe in Him.

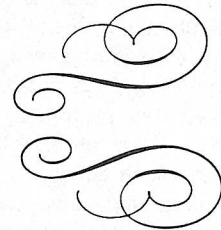
V. **His Imminent Return.** The last point that is mentioned by Melancthon in his concise coverage of the fundamental facts relating to the doctrine of Christ is His second coming. The first coming and its significance has been the major focus here by Melancthon rightly concluded that he could not wait until Article XVII to state the truth of Christ's return. It belongs in the total overview as presented here in Article III.

In consonance with the word of the angels as the disciples watched Jesus ascend out of sight into the clouds, Article III points out that it is "the same Christ" who is coming again. Not a system, not some ethereal being, not a ghost, but "this same Jesus"—the living, reigning One—is coming again. The coming again of Christ is said to be "open" in harmony with the word of Scripture that "every eye shall see Him" on that last day (Revelation 1:7). His coming again will not be for the salvation of the world but for judgment both of the living and the dead. The implication, though not stated, is that the coming again also signals the great reunion of Christ and His believing Church.

What a precious statement we have in the Augsburg Confession concerning the doctrine of the Son of God! What a blessed heritage we have as 20th century Christians in this early Reformation document. How thankful we should be for the emphasis on accepting the Bible's teaching on the Person of Christ, whether it squares with our reason or not. How glad we should be, too, for the focus on per-

sonal faith as the way of appropriating the benefits of Christ's atoning death. Truly, "the lines are fallen unto me (us) in pleasant places; yea, I (we) have a goodly heritage" (Psalm 16:6).

1. J. L. Neve. **Introduction to Lutheran Symbolics**, F. J. Heer Printing Co., Columbus, Ohio, 1917, p. 126.
2. Neve, p. 126.
3. *Ibid.*, p. 127.
4. *Ibid.*



PRAYER

The Sun and Moon in their course
were stayed
When Joshua once for victory prayed;
And Elisha's servant came to see
That hosts of God on the mountain
be,
When the Prophet prayed there long
ago.
And blindness struck the invading foe
And praying Daniel came up again
Without hurt from the lion's den.

11.

The God unto whom these men did
cry
Is still the Ruler of earth and sky.
To our finite minds it may be strange,
Yet, in answer to prayer God things
does change.
Knowledge and science are soaring
high,
For so it must be when the end is
nigh;
And great inventions to us are shown,
Yet no Power so great, as prayer, is
known.

Alma M. Nelson

MISSION TO THE MILITARY

by Rev. Timothy K. Skramstad
Minnewaukan, N. D.

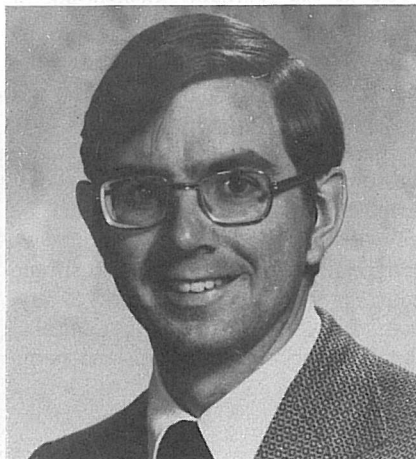
God leads each of us down different avenues of experience and growth. During the past summer, I was privileged to attend and graduate from the U.S. Army Chaplain's School at Ft. Wadsworth, Staten Island, New York City.

It is unfortunate that this article will not speak from the experiences of an active duty chaplain. However, there are some areas of concern which people in the AFLC should be made aware of concerning the spiritual welfare of our men and women in the military. While this article is primarily written from my experiences in the Army Chaplain's School, it will have corresponding significance to those interested in the Navy or Air Force.

One of the greatest blessings of the Chaplain's School was the opportunity to meet many fine evangelical men from other denominations, most of whom had never heard of the AFLC. Spiritual blessings are not always very meaningful to us, however, unless we have also witnessed the lack of God's grace. It was with great sadness that I became acquainted with a large number of men who were ordained clergy, yet did not understand the meaning of a personal relationship to Jesus Christ. This fact presented many opportunities for witnessing.

The nine weeks of training given to Army Reserve, National Guard, and active duty chaplains are filled with a broad spectrum of subjects. Military life poses unique problems which require the attention of well-trained specialists. Consider the burdens placed upon some of our congregations and pastors and magnify them a thousand times. It is then when one begins to envision a military congregation.

Many helpful courses were taught at the Chaplain's School, several of which are useful with only slight modification in a civilian parish. A



Rev. Timothy K. Skramstad

wide variety of counseling courses, such as marital, prison, hospital, and drug and alcohol were given. Classes also included subjects such as resource management, military law, history, racial harmony, military operations, religious education and worship.

Several people have asked me about the role of the chaplain. What really does he do? Some have falsely heard that chaplains are responsible for all of the social activities (particularly dances) on a base. First of all, the Chaplain is primarily a representative of God and his denomination in the military. In other words, an AFLC pastor entering the chaplaincy is obligated to follow the customs and practices of the AFLC. An AFLC Chaplain is thus free to use the liturgical services common to our congregations or the general Protestant service, preach as he feels led of the Lord, and minister to folks much like any other AFLC pastor would do.

A chaplain cannot be required to perform any action which would violate his conscience or the theology and practices of his denomination. The work of a chaplain involves every facet of ministry which a civilian

pastor performs, plus a few extra. The chaplain supervises a Sunday School, Vacation Bible School, midweek services, Sunday worship, visitation, a ladies aid, youth groups, confirmation classes, and the administration of baptism and the Lord's Supper.

The chaplain is also an officer and is thus required to handle much paperwork and abide by normal military courtesies and procedures. As an officer, the chaplain attempts to work as a member of a team, encouraging the morale of the men and women in his unit.

Finally, the chaplain is directly responsible for the spiritual welfare of all the men and women assigned to his unit plus their dependents. Depending upon the type and size of unit, this can often result in a ratio of one pastor to over a thousand parishioners. Although this large number of individuals are the direct responsibility of the chaplain, only a small proportion actually are involved in the work of the post chapel.

People in the military generally have the same problems as those in civilian life, with few exceptions. Military personnel are continually being transferred from one installation to another or even from one country to another. Many of us see families move in and out of our congregations, but seldom do we see a congregation change its entire membership roll within five years. The unsettling effect this constant moving has upon families is enormous. Friendships are established, only to be interrupted. Dependent children get used to one teacher, one group of friends, one Sunday School teacher, and suddenly another move must be made. Efforts have been made to correct some of these problems, but the nature of the military often demands certain sacrifices which few other occupations would require.

The problems which abound in a military setting actually defy description. The drug and alcohol problem, marital problems, race relations, the feminist movement, and a myriad of other issues are all faced in some degree by every AFLC pastor, yet the day to day intensity of these problems is very much a

part of military life.

This introduces some of the problems and opportunities of a military chaplain. The work can be overwhelming, yet the chaplain who has a burden for souls has the privilege to work on an individual basis with people who are desperately searching for a meaning to life. Civilians, such as those who read this article, may also become involved in this vital ministry.

The Military and You

What remains as our obligation as Christians to the men and women in uniform? The days of knitting warm woolen socks are long past, but much remains to be done.

As individuals from our congregations enlist in the Armed Forces, we can write letters to them and include such items as the church bulletin, a copy of *The Lutheran Ambassador*, and other helpful lit-

erature. Few things are as traumatic as being away from home and then being "forgotten" by family, friends and church.

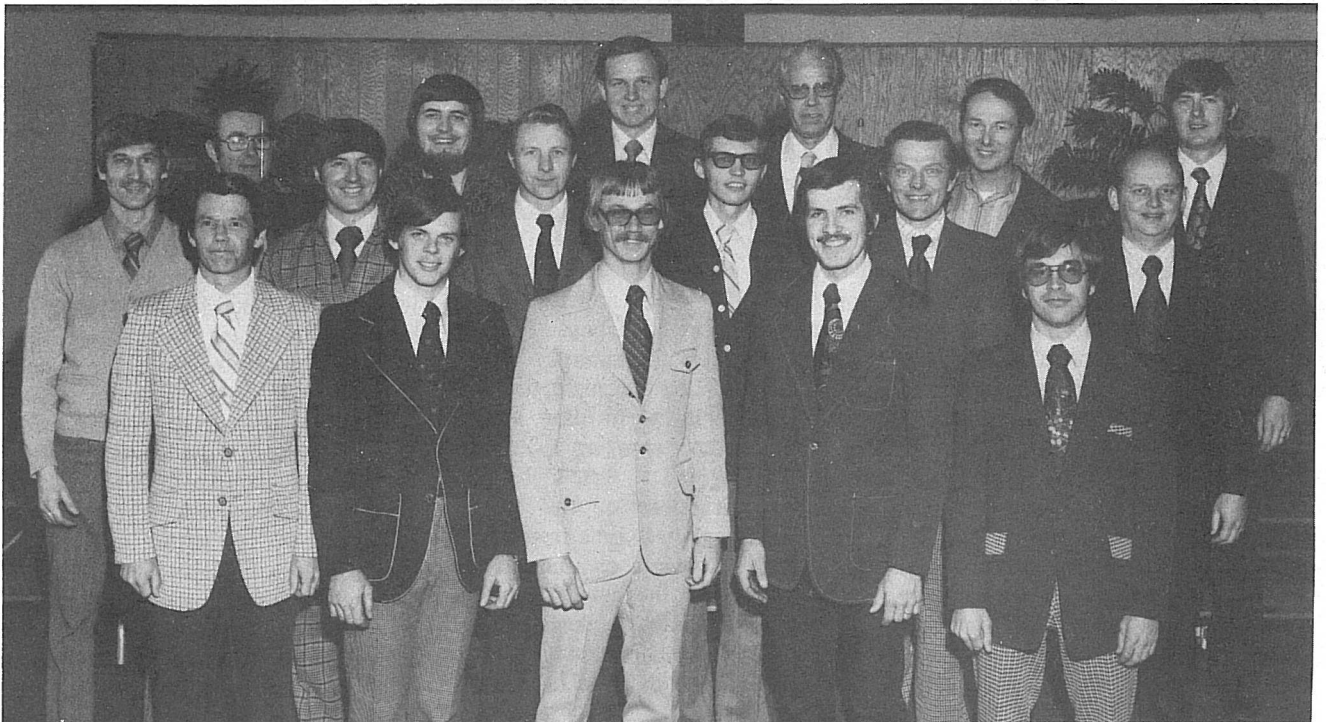
We can also inform people about two very fine fellowship organizations which exist on several military posts. The Christian Servicemen's Fellowship and the Officers' Christian Fellowship, which are both arms of the National Association of Evangelicals, help to meet the spiritual needs of servicemen around the world.

If your congregation is near a base or post, did you know that you are welcome to help in Christian outreach? Certain procedures must be followed to keep an open door for your congregation, but this is simple courtesy which would be given to anyone. By simply writing or calling the Base or Post Chaplain (no name necessary unless you know it), a Gospel team, youth group, choir, or other group will be welcomed to

have a concert or program. The posters announcing your event can even be posted for you and announced over the post news broadcasts or daily bulletins. Pastors, please find out if there is an evangelical chaplain on a post near you. He can give you many ideas how your church may help. By your willingness to help, you may be asked to assist in evangelistic meetings or in a Bible conference.

A small matter which is too easily overlooked is to invite servicemen to your home for a meal or even to stay for a weekend. This experience can make all the difference in the world and even be used by God to change lives.

Finally, the very least and the very most all of us should do is to remember our servicemen and chaplains in prayer. We can all pray for awakening in the military and for grace to be given to those men of God who continue to stand in positions of spiritual leadership in the military.



THE STUDENTS OF FREE LUTHERAN SEMINARY

Front row, left to right, Raymond Nelson, David Abel, Philip Rokke, Charles Kvanvig and Larry Haagenon; middle row, James Fugleberg, Jay Eberth, Marlyn Kruse, Marlin Olson, Thomas Peterson and John Koski; and, top row, Dean Casselton, Jerry Holmaas, Ralph Rokke, Mauritz Lundeen, Bill Moberg and Rodger Olson. Not pictured: Ted Kennedy.

God Gives Us Government



**Rev. Dale R. Battleson
Bradley, South Dakota**

Read Matthew 22:15-22 and Romans 13:1-7.

In these Scripture references, the Christian citizen is portrayed. Jesus makes it clear that man must live under two kingdoms, the kingdom of government and the kingdom of Christ's Church. Yes, government is of God. In the beginning, God gave Adam authority over all living things. God called Abraham to establish a great nation and ordained men to be kings and rulers in the ancient world. These Scripture references teach us something in understanding our role as men and women who live under two kingdoms which exist side by side.

First, ALL CITIZENS MUST RENDER TO CAESAR. Our civil government has a rightful claim upon us. God, who is above all, created man for His purposes and, therefore, men and things are subject to Him. In His perfect wisdom, God has ordained that some should rule and some should be ruled. In His wisdom He has made provision for government to bear the sword and enforce right in His name. In a sense, government rulers are God's ministers. To be sure, they themselves are not superior to others but are common mortals and sinful as all men are through Adam's fall. Nevertheless, God has appointed them to execute righteousness among men in His behalf. Servants of the State are responsible before Almighty God for the rightful performance of their offices. Joseph and Nehemiah were called of God to be governors and to lead their nation in the way of honesty and truth after other governors had corrupted politics and misused their political offices for selfish gain. Yes, we have to shamefully admit that there is fraud and evil in government.

Not all political leaders are like Joseph and Nehemiah, sensitive to God's guidance. There always has been and always will be corrupt government because man by nature is sinful and selfish. Adam's sin has penetrated into the very fibers of the systems of this world. God is not to blame for the misuse of political power.

As the Church is composed of sinful men, so is government. But the Christian citizen will "render unto Caesar the things that are Caesar's." He will love righteousness and will labor and pray to maintain good government. When Christians are required to do something contrary to God's Word, they will seek the guidance of the Holy Spirit and, if they must, say boldly with the Apostle Peter: "We must obey God rather than man." However, wherever conscience permits, we must obey our rulers for God's sake. The conflict between Church and State continues—the abortion issue, prayer in the public school classroom, the struggle to keep "In God We Trust" on our coins, the challenge to apply Christian principles in politics and business. Each one must decide for himself what he can obey in government. The Christian citizen will weigh these things carefully and prayerfully.

Second, CHRISTIANS MUST GIVE TO GOD WHAT BELONGS TO GOD. Before our duty to the State, God requires the commitment of our heart and worship. We cannot be Christian citizens without first being Christians. Our personal relationship to Jesus Christ must come before our duty to the State. You recall that God called Joseph and Nehemiah to civil servanthood only after they had yielded their hearts to God. Other men were ushered to Israel's throne against God's will

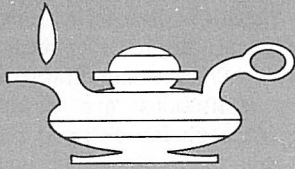
and their political failure in office is recorded for our warning. I believe the Christian statesman can better understand the tensions which exist between Church and State. Both of these institutions are ordained of God, although for different purposes.

During this Bicentennial year, we would do well to PRAY DAILY for the needs of our beloved country. We must pray that God would again bless and heal our land of its many wounds and scars from so many years of strife, sin and segregation. In most churches, the American flag and the Christian flag stand as constant reminders that Christians live under two kingdoms. Yes, we must "Give to God what belongs to God." And what belongs to God? Your soul belongs to God. Christ died on the cruel Cross to save you from your damning sins and to give you eternal life in His Name. God gave you talents and treasures to be used for the extension of His kingdom and to His honor and glory. We place our gifts on God's Altar, trusting and believing that they will be used to proclaim the Gospel at home and abroad.

In good faith, too, we pay our taxes (sometimes grudgingly), trusting that somehow government will better serve mankind. GOD GIVES US GOVERNMENT for our good, for our welfare on earth. Many times, as in the Old Testament and in other history, this government may fail God and fail man. Many times God has to intervene and place a man of His own choosing in "high places" to bring about reform and peace. Many times the wrong men with the wrong attitudes make wrong decisions which hurt many millions of other people. And this is precisely why the Christian citizen must be a "good citizen" and vote men into public office who are God-fearing. Christians can be a tremendous influence in government as were Joseph and Nehemiah. The right man under the blessings of God can lift a nation and do much good.

I would challenge you, dear reader, GIVE GOD YOUR HEART and give your heart to your country and to your fellowmen. In doing this, you

[Continued on page 15]



SCHOOL NEWS

FERRETINGS FROM THE AFLBS CAMPUS

A film, "He Restoresh My Soul," was shown at the January meeting of the Mission Club.

The Omega Gospel Team, with Pastor Monseth, visited South Dakota on Jan. 17-18. They took part in a winter retreat at Ne-So-Dak Bible Camp, Waubay, on Saturday and shared in services at Ortlely Lutheran Church, Ortlely, and Tabor Lutheran Church, Webster, on Sunday. The local pastors are Einar Unseth and Howard Kjos, respectively.

The Omega, accompanied by Pastor Huglen, visited Our Savior's Lutheran Church, Zumbrota, Minn., on the evening of Feb. 1.

Rev. Kenneth Moland and the Alpha Gospel Team made a trip to McVile, N. Dak., Grand Forks, N. Dak., and Maple Bay, Fertile, Minn., on the weekend of Jan. 31-Feb. 1.

Senior seminarian Mauritz (Pops) Lundeen conducted Joint Chapel on Jan. 28.

Several persons stayed at the dorms the weekend of Jan. 23-24 as they were attending the youth weekend of the LEM Mid-Winter Conference.

Kathy Livingood, Callaway, Minn., a former student who has been working at the White Earth Indian Mission near Mahanomen, Minn., recently visited the campus. She is engaged to another former student, Kim Erickson of Badger, Minn.

SECOND ALUMNI BASKETBALL TOURNAMENT SET

Plans have been made for our second annual alumni basketball tournament. The dates are March 19 and 20 and the place, Minneapolis. All alumni are encouraged to attend as

we are again looking forward to a good time.

Friday night games will begin at 9:15 at Plymouth Junior High with classes '66-'70 playing the class of '70-'71 on one court and the other game will match the class of '72-'73 against the team of '73-'74. The tourney will continue on Saturday morning, then including the present Bible School team.

After the tournament, at 7 o'clock on Saturday night, there will be a spaghetti supper for the faculty, alumni players and fans. Tim Jones will be the master of ceremonies at a fellowship time following the meal. Pastor Monseth will be sharing a meditation with us and Don Rodvold will provide "the spice." After the supper there will be a time of singing and sharing with the Bible School students.

For the convenience of the cooks, we need to know approximately how many will be coming for the tournament weekend, so would you please write to the following address and let us know who is coming. See you March 19.

AFLBS Alumni Tourney
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

—Dave Russum, Co-ordinator

BASKETBALL SCORES

Conquerors 61
Bethlehem Lutheran 36
Conquerors 88
Cross of Glory Lutheran No. 2 19
Conquerors 56
Calvary Lutheran 40
Conquerors 91
Northwestern College Junior Varsity
84

SPOKANE CHURCH INSTALLS PASTOR

On Monday evening, November 11, 1975, we had the honor of having our AFLC president, Rev. John P. Strand, in our midst for the special service at which our pastor, Karl G. Berg, was installed and our church, Olivet Lutheran, Spokane, Wash., was dedicated.

The service was opened by Mr. Herman Anderson, president of the congregation. The first hymn was "The Church's One Foundation," followed by devotions and prayer.

Pastor Strand chose to read Ephesians 4:11 for the installation greeting. His text for his sermon was Matthew 6:9-13 and he preached on the Lord's Prayer, giving a beautiful exposition of the prayer Jesus gave to His disciples then and now.

Pastor Berg thanked Pastor Strand for the message and the act of installation, remarking that he was first installed as a pastor 35 years ago. He set two goals for the people assembled: that we might know God and that we might glorify God.



Rev. Karl G. Berg, left, and Rev. John P. Strand.

For the dedication of our church (which for some reason had never taken place), we sang the hymn "A Mighty Fortress is our God." Also dedicated was the organ, in memory of Mrs. E. P. Dreyer, wife of Pastor Dreyer, given by loved ones and friends. The lighted cross atop the church was dedicated in honor of Mrs. Clara Adams by her ten children.

Lovely refreshments were served by the WMF members of Olivet.

Olivet Lutheran Church is located at 2803 North Lincoln in Spokane.

Mrs. S. R. Kurle
Correspondent

editorials

THE GRAND FORKS CONFERENCE

The Winter Bible Conference of the Association of Free Lutheran Congregations will be held in Trinity Lutheran Church, Grand Forks, N. Dak., Feb. 26-29. Harvey Carlson is the pastor of the church.

It was back in 1969 that the conference was last held there. In fact, this is the second congregation to repeat as host. The church in Dalton was the first to do so, last year. The first conference met in McVillage, N. Dak., in 1963. That makes this year's conference the 14th consecutive one.

Rev. David Molstre was the pastor of Trinity in 1969. Today he is the evangelist-youth worker in the AFLC. The late Rev. Fritjof B. Monseth was the Bible teacher at that conference, using I Thessalonians for his study. Mr. Clifford Johnson, Esko, Minn., was the evening speaker, using "The Conflict of the Ages" (Sin and Grace) as his overall theme.

There was some stormy weather on the Friday of that conference and, if we recall rightly, some fairly cold weather also, but the meetings were well attended. It's entirely possible that there will be the hint of spring in

the air when this gathering of Lutheran fellowship takes place in Grand Forks this year. Don't set your heart on it too much, but it could happen.

A fine program has been arranged. There will be good things for all who come. Whether you can be present or not, support the conference in much prayer that the windows of heaven may open with much blessing to the church and all who share in the conference.

See you in Grand Forks, God willing.

NOT EASY THEN EITHER

This is the month of Washington and Lincoln. Great monuments to these men vie with the Capitol and White House in Washington, D.C., for the tourist's attention. We recognize them as uncommon men in our nation's history.

We are reading some U.S. history these days (last year and this) to refresh our mind about the events which shaped our country. And what strikes the reader's mind is this, that the times of Washington and Lincoln were difficult times. Talk about problems; they had them. So in their times and others it has never been easy to find solutions to vexing situations.

Affairs with other nations bother us. There are domestic aggravations and cancers. Where is the way out? How can some things be resolved? But then we remember history and how there were men and women who rose to the challenge, who mobilized the thinking of enough people so that there was a right answer. And all of this under God's beneficent eye and through His enablement.

History tells us that the affairs of mankind run into all kinds of difficulties. But if there is still time, in God's plan of things, men will meet the challenge of the times, even though there will be many deep waters which must be passed through.

It is the Christian's place to exert the strength of Christian influence against the problems of our world today.

A CHANGE AND AN OMISSION

In the article "The Flight to Egypt" on page 5 of the Christmas *Ambassador*, Dec. 16, 1975, there is a word which should be changed so that the sentence will read correctly. The sentence, at the end of the fifth full paragraph in the middle column, should read, "By now I ought to know the face of a thirsty human."

Then, the article "The Angel" on page 9 of the Dec. 30 issue should be credited to the magazine *Kirchliches Monatsblatt*, from which Rev. Edward A. Johnson took it for translation. We had permission for the re-printing.

ANNUAL CONFERENCE DATES

The dates of the 1976 Annual Conference of the Association of Free Lutheran Congregations will be June 9-13. The location of the conference has not yet been determined.

STILL TIME TO JOIN BRAZIL TOUR

Due to an expression of interest in a 15-day tour to the Brazil mission field of the AFLC and a lack of interest in the 21-day tour, New Departure Tours has announced a shorter tour and enough persons have already signed up to make this one a reality. Would you like to go on this shorter tour,

Feb. 23 to Mar. 9? There is still time. We are informed that New Departure Tours can get your passport for you in four days and, under new regulations, no shots are now required to travel in South America. For most of you, this would be the trip of a lifetime, a great educational and spiritual blessing. So join the folks who are already signed up by writing today to

New Departure Tours, Inc.

3444 Girard Avenue South
Minneapolis, Minnesota 55408

The shorter itinerary now offered includes stops in Rio de Janeiro, Sao Paulo, Iguassu Falls, Asuncion and Brasilia, in addition to the longer stay at Campo Mourao and the mission field. Pastor John H. Abel will be the full-time tour guide for the trip.



**PRAYER AND PRAISE
 FROM BRAZIL**

PRAY

- for 1976 and the Lord's working here at our Bible School.
- that our churches will continue to grow in the Lord.
- that each one of us will not pass up the opportunities that come our way to witness.
- Priscilla Wold asks you to pray that the Lord give her a special ability with the language.
- for Senhor Benadito in Iretama, who accepted Christ during the evangelistic meetings there. He is a young man with a large family and an undiagnosed illness.
- for young people's camp, that the Lord will be preparing many to come and hear the Good News.
- for the Lord's guidance in leading three new students from northern Brazil to our Bible School.
- for all our new students who will be starting Bible School in March.
- for the Knapp's safe trip home in February for medical reasons.
- that the way is being prepared for the examinations and therapy for Carol, that the Lord will undertake in this matter.
- for Senhor Vincente, our lay leader in Santo Rei, who has sold all his land and will move to Rondonia. Pray that the Lord will be preparing

a ministry for him there.

- for a national worker for the Book Store.

PRAISE—

- the Lord for the old year and its trials that brought us closer to Him and the lessons learned. And for the joys through the year: new converts, spiritual growth in our members and answered prayers.
- the Lord for a new year, which will bring new opportunities, privileges and joys, and also new problems and responsibilities.

- the Lord for Priscilla Wold's finishing of language school and safe arrival at Campo Mourao to start her work here.
- the Lord for good D.V.B.S. and evangelistic services.
- the Lord for Natanael and Apercida, who have accepted a call to service in Umuarama. They are thrilled and enthusiastic about their work.
- the Lord for our student Aristides' parents, who are now open to the Gospel
- the Lord for baby Chester Joel's recent check-up and the doctor's assurance that he will not need an operation.
- the Lord for our Children's Camp and the many young ones who were there to hear the Word.
- the Lord we have an answer to our prayers, a location for our Book Store.

Many years ago I heard an impressive sermon by Campbell Morgan on the sovereignty of God. His concluding words stuck fast in my memory and I close with them: 'I can flee God and be broken or I can hide in God's heart and be healed. In either case, God reigns.'

T. A. Kantonen

WMF REMINDERS

February's project is the Praise Program. This project assists the Association of Free Lutheran Congregations in overall debt reduction as well as capital improvements on real estate held by the Association. God has been so good to us in giving us this property. Let us be good caretakers of it.

My Missionary For A Day is our project for March. This project supports Mrs. George Knapp, Mrs. Connely Dyrud and Mrs. John Abel in Brazil, and Mrs. Lawrence Dynneson and Mrs. Leonard Swanson in Arizona. PLEASE make it a special point to pray for these women specifically and their needs. Take time to write to them and encourage them.

Our Winter Bible Conference will be held February 26 to 29 at Trinity Lutheran Church in Grand Forks, North Dakota. We pray that you are already making plans to attend. The WMF Workshop will be held Friday, February 27th at 4:30. We would appreciate hearing from each WMF group as to the approximate number of women who will be attending this meeting.

—Mrs. Robert Dietsche

Desire Divinely Fulfilled

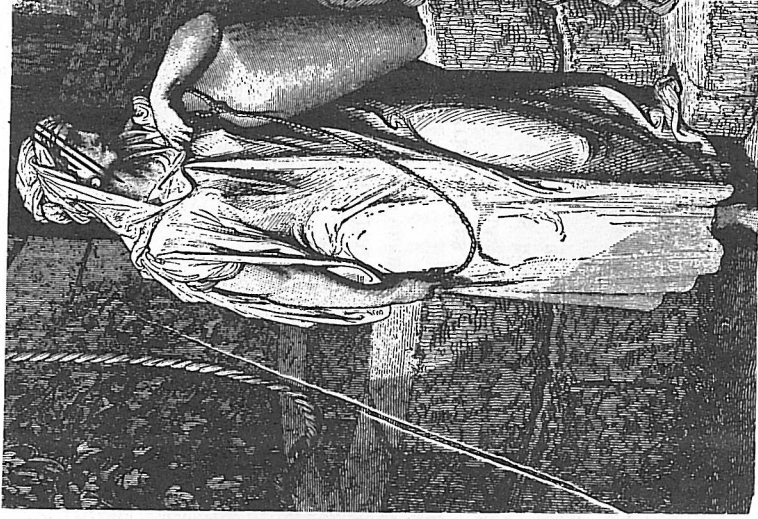
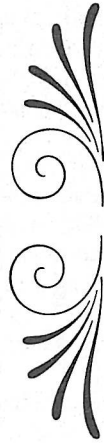
(Gen. 18:1-15; 21:1-7; Heb. 11:11-12)

Twenty-five long years after the departure from Haran, God gave Sarah the first son in the line of descendants which no man can number. We have seen they were not years of patient or perfect waiting. But "God is faithful." We wonder if Isaac's presence in their home reminded Sarah that "God's kindness is meant to lead you to repentance" (Rom. 2:4).

Sarah lived to be 127 years old. She who had long ago departed from her land in obedience to God's call arrived at that place where there would be no more sorrow, separation, or anxious waiting. Were she to speak to us today, perhaps from experience she would say—

Sit still, my daughter! Just sit calmly still!
Nor deem these days—these waiting days—as ill!
The One who loves thee best, who plans thy way,
Hath not forgotten thy great need today!
And, if He waits, 'tis sure He waits to prove
To thee, His tender child, His heart's deep love.
Sit still, my daughter! Just sit calmly still!
Thou longest much to know thy dear Lord's will!
While anxious thoughts would almost steal their way
Corrodingly within, because of His delay—
Persuade thyself in simple faith to rest
That He, who knows and loves, will do the best.

—J. Danson Smith



DMF Bible Study

March, 1976

PROFILES OF FAITH

SARAH

It would be advantageous to read Genesis 12-23 prior to working out this lesson. Follow Sarah in her departure from family, friends and comforts to the unknown land. Travel with her through years of testing and waiting. Try to imagine the fears and anxieties that must have been hers as she saw her husband go off to war, leaving her alone in a strange heathen land. Can we appreciate her restlessness as she waited year upon year with no sign of God fulfilling His promise? With sorrow we will see what unbelief and jealousy can lead even submissive Sarah to do. Perhaps only those who have passed through similar circumstances can fully appreciate the emotions that must have been hers as she held the long-promised child who, years later, would be brought to Mt. Moriah's sacrificial altar. We will study four phases of Sarah's life as she (1) departs to the unknown land, (2) detours from God's path, (3) becomes despondent, and (4) finally rejoices in the reality of promises fulfilled.

Departure

(Read Gen. 12:1-9; Heb. 11:8-10)

What command is given to Sarah's husband?
How complete is their severance to be?
Was their destination definitely known to them?
How would this uncertainty likely affect Sarai?
What questions and even fears must have been hers? But along with the definite command we find a divine promise. What was it? 12:2, 3
The command and promise had been given. The next step was up to the couple from Haran. What assurance must have been theirs in order to set forth for the unknown? 12:1

In **God's Unfolding Purpose**, S. de Dietrich writes, "When God speaks the first response must always be 'to leave.' 'Leaving' re-echoes from one end of the Bible to the other. 'No one who puts his hand to the plow and looks back is fit for the kingdom of God' (Lk. 9:62). This 'leaving' is what we are afraid of; this is why we do not listen very carefully to what God says to us. Abraham does not say whether he was afraid or not. He simply obeys. And the great adventure of the people of faith begins with him and will be completed only in eternity."

Discussion: Compare the call and departure of Sarah and Abraham with that of missionaries today. Compare the promises of 12:2, 3 with Matt. 19:29.

Detours

(Gen. 12:10-20; chapter 20)

Sarai and Abraham set forth in obedience to God's command. They came to the land to which they had been led and found it already was inhabited (Gen. 12:6). With the reassurance the land was eventually to belong to his descendants, Abraham built an altar and worshipped the Lord. Why did they not remain in the land which had been given them? Gen. 12:10 Do you think Sarah and Abraham should have left this promised land? Why?
What evidences of lack of faith on the part of the couple do you find in Gen. 12:10-16?
Even in our faithlessness, what does II Tim. 2:13 tell us about our Lord?
How did He reveal himself to be faithful in Gen. 12:17-20; 20:2-7?
How are the detours in Gen. 12 and

20 similar? Why does the latter one (perhaps about 20 years later) surprise us even more? Had Abraham lied? Gen. 20:12 What was his motive in making such a statement? 20:11 Are deceptive statements ever justifiable? Eph. 4:15
Lack of faith led Sarah and Abraham to this place, but God intervened because He knew there was faith. Note the chastisement given, 12:17-20; 20:8-10.

Despondency

(Gen. 16; Gen. 21:1-14)

Periods of depression are a temptation to all of us. If Satan can take away the joy in our salvation he has procured a good foothold. Sarah was discontent. She was anxious because God was slow in keeping His promises. Discontent bred jealousy which led to a meanness difficult to comprehend. Why was Sarah unhappy? 16:1a
What did this imply about God's promises? 12:7, 15:4
Sarah could not understand God's silence. A wise descendant of hers later gave what advice to the impatient? Prov. 3:5
Rather than wait upon the Lord, Sarah decided to rush the Lord. Read Gen. 16:1-4. How did her action bring additional grief to her disappointment? 16:4b Jealousy raged and hatred grew in a heart already bitterly resentful. Was her dealing with Hagar a just one? Why? 16:5, 6
Once again God intervened. 16:7-14. What was His message? 16:9

C. A. Fox has written, "Life's disappointments are veiled love's appointments." In His time and peculiar way, God fulfills His promises (I Kings 8:56). Fourteen years later God granted Sarah a son. What do these references indicate about her faith and attitude at that time? 18:9-15

Is it not frightening to see what anxious discontent and jealousy can lead a believer to do? What experiences can be ours if we wait upon God?

Ps. 27:14 Isaiah 26:3, 4

Ps. 37:34 Isaiah 40:31

"Though difficult to maintain because of our natural impatience and restlessness, waiting is the posture in which our Lord delights to find us. Our waiting is to bring us to a place of complete dependence upon Him" (C. B. Akenston).

Wonderful Experiences in the Work of God's Kingdom

CONTINUE IN PRAYER

Thomas and his wife Anna and their 14-year-old son had come from Aalesund, Norway, in the eighties. After a short stay in Minneapolis, they moved on to a little town in northwestern Minnesota. The town lay quite a number of miles from my charge (Fertile, Minn. Ed.). Thomas had bought ten acres of land near the village. Besides cultivating his little piece of land, he worked as a carpenter; this was really his living, as he was used to that trade from Norway.

Both Thomas and his wife were God-fearing people who had daily devotions in their home, and when they with sorrow noticed that their son Carl with his unsteady character was being influenced by worldly companions they frequently included his name in their prayers.

In the fourth year after their arrival in the village, Thomas fell sick with pneumonia. One evening shortly before his death, as the wife and son sat at his bed, he said to his son: "Carl, promise me two things. First, give your heart to God and keep away from evil companions. They will draw your mind away from God. Remember, nobody desires your welfare more than your father and mother. We have prayed to God during these years for you and the deep desire in our hearts is that you may meet us some day before the throne of God. My second request is this: as you know, we are poor people, so now you must promise me that you will take good care of your mother, who is not very strong. You must be her protector when I am gone. You know that next to God she has no one else to rely upon. Promise me, Carl, that you will take care of your mother."

Carl promised to do as his father had asked him.

After the father's death and burial, the little home seemed very empty

and mother and son now had nothing left but memories. The mother continued with her Bible and her times of prayer every morning and evening. Usually, however, she had to have her devotions alone, as Carl seemed to have no interest in them.

Meantime, the son began again to associate with evil companions and came under their harmful influence. It happened several times that his mother sat up until late at night and waited for Carl. It often happened that he came home intoxicated. This of course brought grief and anxiety to the mother's heart. She warned and admonished him to quit the dangerous company. Carl could not stand these admonitions and insisted that he was no longer a baby but that he was old enough to know what he was doing. Anyhow, he was tired of all this religious whine of religion. If she did not soon quit her admonitions, there was only one thing for him to do and that was for him to leave home and get away from this eternal wrangling.

But his mother, who realized the danger in which her son was putting himself, could not cease her warnings.

It was her custom to bring his coffee in to him every morning while he was still in bed. One morning when she went up to his room as usual, she found the bed vacant and as she looked around she noticed that his best clothes and suitcase were missing. On asking at the railway station, she was told that early that morning the young man had bought a ticket to some town in North Dakota. When she got home to her little cottage she fell in grief upon her knees and prayed for her heartless son.

Since she now was alone and had no one to provide for her, she began to take in washing to make a living. People were good to her and they brought her more washing than she could take care of, and in this way

she earned her daily bread.

Two years passed by since her son had left her and during all this time she had had no word from him. Then came the month of February, 1889. A terrible blizzard swept over a great part of Minnesota and North Dakota. More than 120 persons lost their lives. All trains were blockaded on account of the storm during a period of three days. In the afternoon of the fifth day, when the storm had abated, the owner of the home in which Carl had been living came in and threw a newspaper into the room where Carl and three of his companions were drinking and playing cards. When the cards were being dealt, Carl picked up the newspaper and glanced over it. Suddenly he turned pale and seemed highly agitated. The newspaper fell out of his hands and he cried, "Oh, my God!"

The others wanted to know what was the matter with him. In big, black type the headline told of the many people who had succumbed in the frightful storm and in the list of names of those who had perished appeared also the name of his mother. She had been to the village and delivered her washing and on the way home with her empty basket she had been overcome by the blizzard. She was found dead in the snow with her basket only a few feet from her cottage. The card-playing suddenly stopped. Carl walked about the room in despair and cried out again and again, "Oh God, oh God!"

He hurried away to the station to purchase a ticket for his mother's home, but was informed that the next train to the town would not leave before the following day. Carl acted as if he had lost his mind and refused to eat. He walked about with his hand on his forehead groaning: "Oh God, oh God, what sins I have committed against my mother!"

The next day he took the train to the village where his mother had lived. On arriving there he hurried off to his mother's cottage. Inside the rooms were vacant and cold. His mother's Bible lay on the table, but Mother was there no longer. On inquiring, he learned that people just then were at the cemetery a mile out of town, laying the dead body in the ground. He hastened away to the graveyard.

When nearly there he met some of the people on the way back. Others had not left the cemetery. When Carl got there, he inquired if they would not open the grave so that he might see his mother, but he got the answer that she had had grief and anxiety enough in her lifetime and now she was entitled to lie in peace in her grave. Carl threw himself upon the grave, kissed the earth and moaned: "Mother, oh Mother, is there for-

giveness for my sin from God and from you?"

He remained lying on the mound weeping while the snow fluttered down and covered the grave with a white blanket. Finally some of the people present had to remove him by main strength. One of them said to him: "Carl, my boy, there is no sin so great but that the blood of Christ can wash it away, if only you will turn to God."

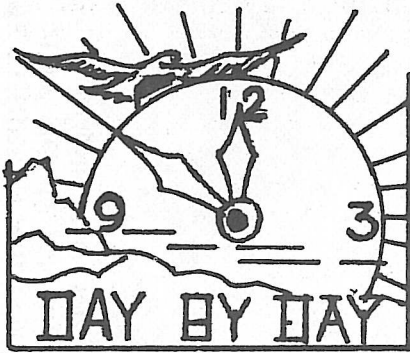
It was a very difficult matter for Carl to believe that his sins were forgiven. Through trying struggles in his own heart, he at last was assured of the grace of God and peace came to his soul. He was completely changed, but there was always a deep wound in his heart when he recalled his sinful attitude toward his mother. The prayers of his parents were heard even though this happened after they were both laid away in their graves.

—E. B. Slettedahl



JUNIOR CLASS, AFLBS, 1975-76

First row, left to right, Joyce Albu, Sheryll Myhrer, Nancy Korpi*, Renee Oscarson, Karen Livingood, Rita Ward, Vrenda Bengtson, Joyce Aasness, Rosalie Kopperud, Karen Rishovd, Janell Kneeland, Carol Fugleberg, Rhonda Hettervig and Susan Thompson; second row, Sue Thundercloud, Wanda Holmaas, Cheryl Milton, Martha Manthey, Becky Anderson, Terry Rudebusch, Martha Haugen, Eunice Rokke, Christine Gunderson, Deb Sundvold, Cathy Adrian, Joyce Lindgren, Juli Benson, Robbie Lenning and Donna Rost; third row, Clara Smith, Lorilee Davidson, Gracia Stenberg, Colleen Olson*, Dawn Lerud, Marilee Mortrud, Cindy Dragseth (Senior), Pam Gohrick, Carol Stulen, Christine Freeberg, Peggy Broten, Vickie Haugen, Becky Johnson, Faith Dean and Patty Friese; fourth row, Lyle Helland, Steve Kordahl, Wayne Walker, Dan Larson, Glen Hodnefield, Dorothy Seaman, Sherrilyn Remick, Miriam Johnson, Mike Estrem, Duane Strand, Dale Kjos and Gordon Grage; fifth row, Ted Hansen, Loren Julin, James Olson, Sylvan Herset*, Jim Hjelden, Doug Johnson, Dan Torkelson, Jeff Burmester, Dan Hackett, Rodney Johnson and Joel Rogenes; and, sixth row, Paul Kylo, Ivar Berge, Joel Rolf, Joel Dahl, David Siekmann, David Grothe, Cary Dietsche, Wendell Berg, David Forsberg*, Greg Johnson, Jon Rognlie and Odell Adrian. * *no longer in school.



by
Lars Stalsbroten

A RIGHT START

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and His disciples, to the marriage" (John 2:1-2).

Are you going to get married soon? Good! Then this word is for you. Then you will have a third day, your wedding day, and here is a greeting from your Savior. It is found in Luke 19:5: "Today I must abide at your house."

Did you notice what He said? It is "must" that I come and abide with you.

I am sure most of you young people are more or less occupied with serious thoughts as you enter this new relationship of marriage.

One of the questions which you consider most important is this: How can our family life and home become a really happy one?

Our text gives you a crystal clear answer. It is Christ's answer, the only right answer. He says, "Today I must abide at your house." Jesus wants to get into your home right from the very start.

Why do we have so many unhappy marriages, so many broken homes, so many divorces?

Because there is no room for Jesus, no family altar, no devotion, no prayer.

But in the home where there is devotion, where husband and wife kneel together, pray together, weep together, rejoice together, there they also stay together.

Marriage is a contract for life.

"What God hath joined together let no man put asunder."

Your wedding and home can be just as wonderful as that of the couple in Cana, if you invite Him to come and abide with you. It, too, can start with a miracle and continue with the glory of Jesus shining upon you.

WINTER BIBLE CONFERENCE SET FOR GRAND FORKS

The 15th annual Association Winter Bible Conference will be held at Trinity Lutheran Church, 3626 Chestnut Street, Grand Forks, North Dakota, Harvey Carlson, pastor, beginning at 8 p.m., February 26th, and continuing through Sunday afternoon, February 29.

The Bible teacher will be the Rev. Robert Lee, Valley City, North Dakota. The speakers for the evening services will be the Rev. David Molstre, McIntosh, Minnesota, and the Rev. Donald Greven, Sedan, Minnesota.

The morning sessions begin at 9:15 and the afternoon sessions at 2.

The Women's Missionary Federation will have a Workshop Session on February 27th at 4:30 p.m.

[Continued from page 7]

are obedient to our Lord's words: "Render therefore to Caesar the things that are Caesar's and to God the things that are God's." This is a great nation and it can be even greater if all of her citizens will surrender their hearts and lives to the living Lord Jesus Christ. Instead of always "tearing down" government by our criticisms and negative attitudes, let us "build up" government to be what God ordained it to be, by our prayers, positive attitudes, and active participation as we vote and work and uphold the U.S. Constitution. As former President John F. Kennedy stated: "Ask not what your country can do for you but what you can do for your country."

HOTEL-MOTEL LOCATIONS IN GRAND FORKS, N. DAK.

Persons attending the Winter Bible Conference, Feb. 26-29, are asked to make their own room reservations at one of the following places of lodging.

Ambassador Motel
2021 South Washington
Phone 772-3463

North Star Inn Motel*+
2100 South Washington
Phone 772-8151

Lucky Inn Hotel
1403 South Washington
Phone 772-3459

Royal Motor Court
1301 South Washington
Phone 775-8221

Holly Inn Motel
1111 South Washington
Phone 775-4679

Frontier Motel
618 South Washington
Phone 772-3405

Regal 8 Motel
Highway No. 2 West
Phone 775-0511

Northern Motel
425 Kittson Avenue
Phone 775-5373

Downtowner Motel
215 South Third
Phone 775-9041

Ryan Motor Hotel*
23 North Third
Phone 775-4221

Dacotah Motor Hotel*
106 North Third
Phone 775-5311

B & H Motel
1101 North Fifth
Phone 775-9712

Plainsman Motel
2201 Gateway Drive
Phone 775-8134

Westward Ho Motel*+
Highway 2 West
Phone 775-5341

Holiday Inn*
Highway 2 and Int. 29
Phone 772-7131

Ramada Inn Motel*+
1205 North 43rd
Phone 772-8126

Econ-O-Tel Motel
1000 North 42nd
Phone 775-0555

*Restaurant
+Pool

**HOLY LAND TOUR
AVAILABLE**

Rev. Kenneth A. Anderson, 500 Sylvview Drive, Pasadena, Md. 21122, will lead a 10-day tour to the Holy Land and Rome, leaving New York, Oct. 18. This is the second tour which Pastor Anderson will be leading.

If you are interested in joining this tour, contact him at his home.

Pastor Anderson served Lutheran Free Church parishes at LaPorte, Minn., Shell Lake, Wis., Fortuna, N. Dak., Ortonville, Minn., and Everest, Kans.

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