

February 22, 1977

The Lutheran Ambassador



THE FRESHET: SIGN OF SPRINGTIME
Roger C. Huebner, D.D.S.

MEDITATION MOMENTS

MY GLORY?— THE CROSS!

We are beginning another lenten season. Lent has different meanings to different people. Basically it is a time when attention is turned to the sufferings and death of Jesus. To some it has only an outward meaning, but to others it has a real spiritual meaning. This goes beyond mere outward observance. It goes beyond the few weeks of Lent. Let's stop and consider what meaning Lent has for each of us.

The Cross is very central to our faith. Without the cross, there is no real forgiveness of sins. It is very important to every believer because of what was accomplished by it.

The Cross has power to save. The message of the Cross proclaimed brings about salvation. In I Corinthians 1:18, Paul writes, "For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God." This passage tells us two important truths about the Cross. First, it says that the preaching or proclamation of the Cross is foolishness to some. It is foolishness to those who are perishing. They do not want to hear about it.

Secondly, it tells us that the message of the Cross has power to save. It is the power of God to those who are saved. To one that has not experienced this salvation through the

Cross, it may seem as foolishness. It is not a popular message, yet the Cross is the only way to have God's salvation.

The Cross represents death. There had to be death for each person's sin in order for forgiveness to be possible. Jesus humbled himself "and became obedient unto death, even the death of the cross" (Philippians 2:8).

Perhaps some do not want to hear of the Cross because it involves death for us as well. We must be "crucified" in order to find that which Christ gives. Paul says, in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." To be crucified means to die. That means we have to die to all of self and selfish desires. There are too many who want to have forgiveness and life but do not want to die to all of self or be crucified. Life can only come as we die. It is Christ, then, who lives in us when we die.

The Cross was very essential to the Apostle Paul. In Galatians 6:14, we read: "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Here we find that the Apostle

Paul did not glory only in the Cross. He was only looking to the cross of Christ and what it meant personally to him. We likewise, have nothing to glory in, only what Jesus has done for us on the Cross. Through the Cross we are crucified to the world and it to us. Here is where we understand the Cross as being foolishness to those who perish.

We find that the hymnwriter agrees with Paul. The hymn is "When I Survey the Wondrous Cross." It goes, "When I survey the wondrous cross on which the Prince of Glory died, my richest gain I count but loss, and pour contempt on all my pride. Were the whole realm of nature mine, that were a present far too small; love so amazing, so divine, demands my soul, my life, my all."

In this hymn we find that as we look at the Cross and see what Jesus has done in dying for us, we are willing to give up all for him. All our pride goes and we submit to Jesus. It also tells us that Jesus loved us and gave himself for us and that this love demands our all be given to Him. **It demands my soul, my life, my all.**

In conclusion, we must ask the questions, What does the Cross mean to you? What is your response to its message?

—M. J. Haara

The **Lutheran Ambassador** is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$4.00 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 15, Number 4

The Road to Calvary

by Lay Pastor Emerson Anderson,
Cleveland, Ohio

This is the time of the year when many in the Church consider in a special way the Passion of our Lord. There is a short, but pertinent passage of Scripture which says in words which all can understand, "And after they had mocked Him, they... led Him away to crucify Him." Let us consider, for our benefit and blessing, that "way." Let us consider the road which leads to the Cross.

FIRST, the road to the Cross is a long road. It is long from the point of view of time, for it extends back into eternity. The Scriptures teach us that Christ was the Lamb of God from the foundation of the world. The Cross was not an instrument devised after the creation of man, but was in God's heart before He ever brought forth anything that was made. Here we learn that the road to the Cross is the oldest of all roads. It is the product of God's omniscience and love. God knew the sinner's need before he ever fell into sin and He loved him enough to provide forgiveness for him.

In addition, the road to the Cross is a long road from the point of view of distance. Here we do not mean long in physical terms, but we refer to the depths to which Christ stooped in order to save sinners. The hymnwriter wrote about this when he penned, "Out of the ivory palaces into a world of woe, only His great eternal love made my Savior go." We learn this truth from Scripture, in Philippians 2, where it is written: "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." The



Mr. Emerson Anderson

road to the Cross is longer than any road made by man. It extends all the way from heaven to a hill outside Jerusalem. Put in other words, we may say, "For you, the Son of God became incarnate, being conceived in the womb of a woman and being born into the world via a natural, human birth. For you, He suffered at the hand of sinners and was nailed to the Cross. For you, He died a real death as your substitute." He had to do none of these things, but He did them for you and for your salvation. What a long road it is that leads to the Cross!

SECOND, the road that leads to the Cross is a shameful road. We know that Jesus suffered the shame of men's mockery. Our text tells us that. But He suffered much more. He suffered the shame before God of walking the road that was fit only for sinners. That road led to the place of the sinners' judgment. The Bible says we all have sinned, and it also teaches us that the wages of those sins is death. The Cross on which Jesus died is your Cross. It is your place of condemnation and judgment. Therefore, the shame of the road to the Cross is your shame and yet Jesus trod it for you. No wonder Jesus told the women who were weeping for Him not to do so, but to weep for themselves and for their children. What a wonder, the power of our darkness. Sinners led forth the only man Who

ever lived without sin and they ignorantly and self-righteously led Him up the road of their own shame. The Scriptures say that sinners "esteemed Him stricken, smitten of God" (Isaiah 53:4). What love, that Christ should continue to love unto death those who so treated Him!

THIRD, the road that leads to the Cross is the road of invitation. God invites us to come to Calvary to see the great exhibition of His mercy toward His enemies. The Bible says that we were reconciled to God "when we were enemies" (Romans 5:10). It is the mercy of God revealed at Calvary which is the "call of the Gospel" and melts the sinner's heart of stone. It is the mercy of God manifested at Calvary that transforms the enemy of God into a "lover of God." It is the mercy of God shown at Calvary which makes the Christian a joyful servant of the Lord. Everywhere in the Scripture we find God inviting people to come and behold His mercy. In Isaiah 1, God calls to Israel, "Come now, let us reason together... though your sins be as scarlet, they shall be as white as snow." In the New Testament God sets up a Cross outside the city of David and invites all men of every age and of every nation to come and see. The hymnwriter has captured this thought when he writes, "Come to Calvary's holy mountain, sinners, ruined by the fall; here a pure and healing fountain flows to you, to me, to all; in a full perpetual tide, opened when our Savior died. Come in poverty and meanness, come defiled without, within; from infection and uncleanness, from the leprosy of sin, wash your robes and make them white; you shall walk with God in light."

LAST, the road to Calvary leads to glory. The Scriptures say that because Jesus humbled Himself and became obedient unto death, God has highly exalted Him. We know the

story well. Even though His body was taken from the Cross and carefully placed in a tomb, and even though the tomb was closed and sealed, and even though a Roman guard was set before the tomb, that tomb could not hold Him. "The third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead." There is a wonderful Easter hymn which says, "Death cannot keep his prey—Jesus my Saviour! He tore the bars away—Jesus my Lord! Up from the grave He arose, with a mighty triumph o'er His foes; He arose a Victor from the dark domain, and He lives forever with His saints to reign. He arose! He arose! Hallelujah! Christ arose!"

The road to the Cross was laid down by God for sinners like you and me. The Scriptures teach that it is

Christ's purpose to lead many sons to glory. It is a long road leading from heaven and back to heaven. It was a road of shame for Jesus but it is a road which leads to glory for all who will follow Him.

What do you think of the Cross? What does that road mean to you? Without it, Easter is meaningless. God invites, yes, even calls to sinners from Calvary. It is the only possible place where He may deal with you in mercy. And that is what you need. If you miss Calvary, you miss everything. Ponder that road and all it means. As you sincerely consider, you will hear a voice calling you. That will be the voice of God. You will also experience a power drawing you to the Cross. That will be the power of God working through the Gospel Call.

When you arrive at the foot of the Cross you will find yourself in the company of people like the great

apostle Paul, who can only say, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Then you will find that the Cross is the power in your life which will deliver you from the penalty and power of your sin. Then, and only then, will you be prepared to celebrate Easter, and every day of your life. Then, too, you will be prepared to celebrate throughout eternity.

WHAT CAN THE WORLD OFFER TO COMPARE TO THE WEALTH OF THE CROSS? WHY NOT MAKE THE JOURNEY UP THE ROAD WHICH JESUS TROD FOR YOU SO MANY YEARS AGO? WHY NOT MAKE YOUR WAY TO CALVARY AND THEN YOU WILL BE ABLE TO REALLY CELEBRATE EASTER. WE WISH ALL OUR READERS A BLESSED EASTER.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS
3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

BUDGET RECEIPTS
(Final)

	<u>Total Budget</u>	<u>Received during January</u>	<u>Total Received</u>	<u>(-) Short (+) Over</u>	<u>% of Budget Received</u>
General Fund	\$ 82,600.00	\$10,036.96	\$ 64,156.03	\$-18,443.97	77.67%
Schools	128,249.00	22,522.35	100,110.31	-28,138.69	78
Home Missions	78,875.00	9,319.67	59,900.31	-18,974.69	75.94
Foreign Missions	82,800.00	18,024.26	82,851.26	+ 51.26	100.
Praise Fund	30,000.00	2,576.92	27,621.53	- 2,378.47	92
TOTAL	\$402,524.00	\$62,480.16	\$334,639.44	\$-67,884.56	83 %
1975-1976	\$304,090.00	\$76,194.09	\$314,182.71	\$+10,092.71	103.3 %

Fisher of Men

by Beverly Wagstaff

Lars Stalsbroten leans forward in his overstuffed chair to confide what he's going to do now. "Going to the coast—deep-sea fishing," he says, a smile creasing his face. After 60 years of reeling in stray souls for the Lord, Lutheran evangelist Lars Stalsbroten is retiring and he isn't fazed a bit by the prospect of a tug of war with a big chinook salmon.

"That's nothing. I can pull up a 25-pounder," chortles the nearly 90 Norwegian-born minister who still has a trace of a Scandinavian accent.

Of course, it's questionable whether he'll cast many lines off a chartered boat before emerging from "retirement" once again. "He's retired five times," smiles Stalsbroten's wife Esther, a native of North Dakota. "Most people don't think he ever really will."

Stalsbroten last retired three-and-a-half years ago, after six years as pastor of Spencer Creek Lutheran Church, a white-washed chapel in the Rainbow Valley, built by Norwegian settlers in 1912. Last summer he stepped back in to lead the flock for three months while the church awaited the arrival of a new preacher. The Stalsbroten forewent their deep-sea fishing trips to call on more than 100 new neighbors who've moved into this rapidly expanding community. Now Stalsbroten is again trying to call it quits. He delivered his "final" sermon last Sunday (August, 1976).

"I'm glad, too—it's been kinda tough," admits the seasoned Christian soldier. He'll be spending most of his time up in "The Crow's Nest," the Stalsbroten's cozy hytte (chalet).

It's a rustic homestead that hugs the side of a fir-covered hill overlooking pastureland around Spencer Creek Church. Though he's still full of energy, the old evangelist isn't quite as chipper as he was in his 70s and early 80s, when he built a long stone wall that buttresses a



Pastor Lars Stalsbroten

hill that hangs over a steeply rising driveway.

"Exercise is what keeps you young," maintains Stalsbroten. As an octogenarian he also put up the trim, white picket fence that skirts the kitchen garden and lashed together a rough, Norwegian-style deer fence to keep the forest creatures from getting into a bigger garden that occupies so many of his free hours. Harvesting corn, beans, carrots, broccoli, nuts and fruit makes for a pretty strenuous "hobby."

But the rewards are great. Stalsbroten stays young, the larder continues to overflow with fresh greens and the air around the Crow's Nest is always filled with a sweet fragrance—a unique combination of pine scent and ripening plums or strawberries, whatever's in season.

It's an idyllic retreat removed from a fast-paced world, and Stalsbroten hopes to spend the more reflective moments of the coming years writing. His themes will be the ones that have dominated his life's work which is logical since the evangelist is one of those rare people who after nine decades feels awfully good about everything he's done.

"If I had a thousand lives, I wouldn't change a thing," he says emotionally. "To preach the Gospel and see how lives are completely changed—it's the most fascinating thing anybody can do.

"People are hungry for the real message. Even the most worldly of them get great satisfaction from it."

It's all right for churches to get involved in social work—counseling and rehabilitating addicts and criminals—but Stalsbroten's passionate feeling is that the church mustn't lose sight of its primary mission to teach "not the philosophy of man but the word of God in all its wonderful simplicity."

The preacher is fond of telling the New Testament parable of the lost sheep, wherein a shepherd left 99 safely-pastured sheep to search for one that had strayed. The Stalsbroten's have spent their lives acting as spiritual shepherds, tracking down lost souls while evangelizing throughout Canada, America and Norway.

Stalsbroten himself started traveling early—in 1905 at the age of 16 he left the family in Eggedal, Norway, and headed for the New World, which he'd heard was a wide-open land of opportunity. The teenager soon realized that success didn't come without hard work—he toiled on the Soo railroad line in North Dakota while learning English. "I went from first to eighth grade in one year," he proudly recalls.

Later the future minister picked up a business degree and went to work for a bank—until it dawned on him that he should devote his life to spreading the Gospel. His boss upbraided Stalsbroten for entering a seminary, admonishing, "You'll have no income and you're a family man, Lars."

"But I answered that the Lord would take care of me—and you know, I've never missed a meal," Stals-

broten says, laughing.

The ex-banker went on to rear two children while preaching at Lutheran churches on both sides of the Atlantic. He was even able to convert his parents and six brothers and sisters who remained in Eggedal. It wasn't that easy—Stalsbroten's father resisted until he was 83.

"And my oldest brother, Ole, a sheriff, would get red in the face and leave the room when I said grace. He claimed if you talked to the Lord once a year that was plenty," remembers Stalsbroten. "But we prayed for him for 20 years and finally he was saved."

Today Stalsbroten is concerned about the wavering strength of the Bible in an increasingly materialistic world. He seems puzzled that there are so few revivals these days, and likes to remember his eight years pastoring in New York's Brooklyn, during the 20s. A continuous five-year revival there swelling the Sunday School enrollment from 80 to 1,000.

"I've been asking many pastors what's happened and no one has the answer. I think perhaps we just haven't been preaching the real truth. And of course the Devil is working overtime because he knows time is short. It's later than we think."

Maybe that's why Stalsbroten has kept working long past the normal career span.

Yet, his brand of Gospel remains a conservative one—when his Lutheran Free Church merged with the American Lutheran Church (ALC), Stalsbroten dropped out to

join the new Association of Free Lutheran Churches. He's disturbed that the ALC decided to join the World Council of Churches, an organization far too liberal for his taste. . . .

Not that Stalsbroten doesn't believe different churches should cooperate—as long as they are mindful of Jesus Christ's proclamation that "I am the only way." Strong words—and their power still grips the elderly minister. He closes his eyes and his voice trembles as he speaks of the eventual unification of Christendom.

"The denominations are just scaffolds around the single building which is the church of Jesus Christ. We stand on them as we build, but when the church is completed and taken home to glory all the scaffolds will fall away."

His sincerity is undeniable. "There's nothing phoney about Lars," is Esther's assessment.

"I just believe one should witness for the Gospel and live a consistent Christian life," says Stalsbroten simply. "That is how you will touch society."

—From an article in **Eugene Register-Guard**, Eugene, Oregon

For after all is said and done, the acid test which ultimately determines whether one is a real bearer of a genuine Cross or not depends upon what the man does with the Cross and also upon what the Cross does with the man.

Edward L. Keller

ON CALVARY

God's mercy is clearest,
Our Savior is dearest
And Heaven is nearest
On Calvary.

Man's ways are the wrongest,
God's love is the strongest,
His patience is longest
On Calvary.

God's curse is the keenest,
Man's sin is the meanest,
Believers are cleanest
On Calvary.

God's Heaven is bluest,
And friendship is truest,
But true friends are fewest
On Calvary.

Our sojourn seems fleetest,
Our trials are sweetest,
Our triumphs, completest
On Calvary.

Our crosses are lightest,
Our future is brightest,
Our garments are whitest
On Calvary.

C. K. Solberg



GOING WEST IN '77

AFLC Luther League Federation Convention

July 12-17

Our Redeemer Lutheran Church, Kirkland, Washington

NEWS of the Churches

AADALEN OBSERVES 90TH ANNIVERSARY

The 1976 Bicentennial year of the nation was especially significant to the members of Aadalen Lutheran Church, rural Fairdale, North Dakota, as it also marked the 90th anniversary of that congregation. Emphasis to the historical events was given at the church's annual fall Norwegian worship service at which Pastor Melvin Vettrus of East Grand Forks, Minn., preached the sermon. Special music was provided by Rev. and Mrs. Vettrus and by Luther Frette of Grand Forks, N. Dak. Congratulatory messages were read that had been received from Governor Arthur Link and Senators (Quentin) Burdick and (Milton) Young, commending the congregation for its historical role as one of the country churches which have had such an impact on the spiritual life of the nation.

Roy Mohagen of Grafton, N. Dak., lay pastor of the congregation, read a brief history of Aadalen Lutheran Congregation, whose constitution was approved in July, 1886. The name AADALEN was suggested by pioneer Henrik Ohnstad as a tribute to the beloved Aadalen district in Norway from which so many of the early settlers had come. Worship services were first conducted in the homesteads. Marie Flugkevam was the first child to be baptized; Mr. and Mrs. Johan Mathiason were the first couple to be married; and Thorvald Rundhaug, Edvart Tessem, Ellen Flom, Elling Ohnstad and Karoline Ohnstad were the first confirmands in the class of 1887. Since that time, about 200 young people have been con-



The chancel of Aadalen Church firmed in Aadalen. The church building was constructed in 1903.

Pastors serving the congregation through the years have included: Rev. Gunulf Omland, Rev. Peter Nykreim, Rev. Martin Iverson, Rev. J. O. Arevik, Rev. Ludvig Pedersen, Rev. Nordberg, Rev. P. O. Laurhammer (30 years), Rev. George Larson, Rev. Arthur Bervig, Rev. Leland Underbakke, Rev. Steenberg, Rev. Gerald Mundfrom and Roy Mohagen.

PASTOR INSTALLED, NEW MEMBERS RECEIVED AT GRAFTON CHURCH

Installation services for Pastor Rodger Olson were held at Bethel Lutheran Church, Grafton, N. Dak., on Sunday, Oct. 24, 1976. Pastor John P. Strand, president of the Association of Free Lutheran Congregations, officiated and brought the message. Mrs. John Presteng favored us with a violin solo and Steve Ahles sang Psalm One.

At noon the congregation and many friends enjoyed a ham dinner and Christian fellowship.

The congregation received ten new members into its fellowship on Sunday, Dec. 12. They are Mr. and Mrs. David Boscano, Scott and Tammy; Mrs. Sherry Haveman and Timothy; and Mr. and Mrs. Tom Swensen, Jason and Jeremy. Mrs. John Presteng had transferred her membership to our church earlier in the year. We now have 115 members in our congregation and many friends who join us for worship.

—Mrs. R. McMartin

EMANUEL SEIDEL

Emanuel J. Seidel, 52, member of Badger Creek Lutheran Church, Badger, Minn., passed away on Dec. 28, 1976, at Tucson, Ariz. Funeral services were conducted in Tucson on Dec. 31 and interment took place in Tucson Memorial Park—South Lawn.

Rev. Lawrence Dynneson, Nogales, Ariz., officiated. Special music was provided by Mrs. Gerald Mundfrom and Mrs. Dynneson. Pall bearers were Iver Iverson, W. Leland Hotvedt, Leonard Swanson, Rev. Gerald Mundfrom, Floyd V. Erickson and Ted Rye.

He is survived by his wife, Elva Grothe Seidel, and other relatives and friends.

Blessed be his memory.

HAVE YOU WEPT?

Jesus wept over Jerusalem,

And He also weeps today
Over those who still reject Him
And go on in their own way.

Have you ever wept over sinners?

Have you thought what it may mean?
Have you tried to point them to Jesus,
Who alone can make us clean?

Have you wept over your own sins?

Have you learned to see and know—
There is only One who can help you,
And make you white as snow?

When God forgives He also forgets—
Weeping may tarry for the night,
But He is able to make all well,
And joy will come with the morning
light.

Laura Norum
Amery, Wis.

The Best of Halesby

THE SINFULNESS OF MAN

"For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God" (I Corinthians 1:18).

God has spoken many times and in many ways to us in the prophets. "At the end of these days," He has spoken to us in His Son. And a mighty speech it is, both in word and in deed.

However, the cross is beyond all comparison His mightiest speech.

The cross of Calvary is the center of history and of the world.

It is the most terrible and the most glorious place on earth.

There God unveils the two mightiest and most mysterious realities in the universe: sin and grace.

No man knows what sin is until he has stood at the cross of Christ.

And because most people will not pause at the cross, they have such a thoughtless and frivolous view of sin.

What does the cross tell us about the sinfulness of man?

It tells us that man is at enmity with God. It tells us that man is not merely evil, but that he is so evil that he will not tolerate the good. Our race put to death the Only Good One that ever lived. Not by accident, but deliberately, by a well-planned judicial murder.

And the most religious people of that generation did it.

The cross of Christ tells us further that sin is so terrible that not even our almighty and all-loving God can forgive it without atonement.

However, He does not require this satisfaction of others. He becomes man Himself, to suffer and to die for His enemies.

Dear children of God, let us take note of the appalling seriousness of sin! Let the pleas of Jesus and His cries of distress pierce us to the very bone and marrow, that the sufferings of Jesus may impart to us that fear and trembling with respect to sin which will preserve us from misusing the grace of God.

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OFFICERS NAMED AT GREEN LAKE LUTHERAN

Among officers chosen for Green Lake Lutheran Church, Spicer, Minn., at the recent annual meeting of the congregation were Stanley Block, president; Dean Kloster, vice-president; Bertha Hegreberg, secretary; and Anita Stulen, stewardship secretary. The congregation is served by Rev. Dennis Gray.

ELECTIONS HELD AT MEDICINE LAKE LUTHERAN CHURCH

Wayne Pederson was elected president of Medicine Lake Lutheran Church, Minneapolis, Minn., at the annual meeting of the congregation held on January 20. John Wire is the new vice-president and Luisa Sikkink is the new secretary. Richard Heidmann continues as treasurer. Jay G. Erickson is pastor of Medicine Lake Lutheran.

DALTON PARISH NOTES YOUTH EVENTS TO COME

The February Newsletter of the Dalton, Minn., parish lists these two events in coming months for youth on a local level. On April 1-3 there will be a Confirmation Retreat at Faith Haven lodge at Battle Lake, Minn. The Southwest Central District youth Bible Camp will be conducted at Faith Haven, July 17-22. Also noted are the Luther League Federation Convention in Washington in July and the Family Bible Camp at Lake Bronson, Minn., in August. The latter two are Association-wide events. Ragene Hodnefield is the pastor of the Dalton parish.



We can get along without Luther himself so long as his work remains, just as we can get along without even remembering who invented the steam engine, so long as we have the engine. But we cannot forget Jesus Christ and remain Christians.

T. A. Kantonen

editorials

BUDGET RECEIPTS

As we write this, we have just today seen the final report for the Association's fiscal year, 1976-77. The final report on the budget receipts. You will find it on page 4 of this *Ambassador*.

It is hard to be encouraged by this final tally for the year. It was quite evident we wouldn't reach the goal of \$402,524, but to fall almost \$68,000 short is more of a shortfall than even the most pessimistic anticipated. The total received last year (\$334,639.44) did not even measure up to the \$356,349 recommended by the Budget Analysis Committee to the 1975 Annual Conference, which Conference then proceeded to set the inflated goal of \$402,524.

The bright spots are the increase in total receipts over the previous by almost \$20,500, that Foreign Missions met its goal in full and that Praise Program did not fall short more than \$2,378.47. But for the General Fund, Schools and Home Missions, the news wasn't good.

Unless those three last agencies just weren't taking the projected goals seriously and operated much more conservatively, it looks as though they will really begin to feel an economic pinch. And this at a time when both Schools and Home Missions should be talking about expansion.

Time will tell what the results of this current shortfall will be. Pastor John Strand, Association president, will have shared his evaluation of all this at the Winter Bible Conference in Willmar, Minn., by the time this appears in print.

Again, it is easy to see the importance of the annual conference in Fargo next June when a long hard look must be taken at what the Association's opportunities are in God's work and what size program we can reasonably expect our people to support.

DISTURBING TURN OF EVENTS

Two items torn from the daily press: a letter to the editor protesting obscene language on TV and in daily

newspapers and a news item about a ruling in Minnesota by a state examiner that landlords cannot refuse to rent apartments to unmarried male-female couples. Both are signs of the times in which we live.

As to the obscenity on the airwaves and in the press, anyone who is listening, looking or reading knows that things aren't what they were even ten years ago; they are worse. It is now quite permissible to take the name of the Lord in vain on TV. Suggestiveness and vulgarisms are the backbone of some TV programs. Even lighter comedy is giving in to the pressures to "get with it."

The printed page has become more crass and crude, too. Twice we have written to papers or individuals to protest profane language in print. In the one case there were apparently others who did the same and there has been a definite decrease in the amount of profanity used in the certain column in question. Fortunately, it is still possible to exert some influence against irreverence, but the forces favorable to it are strong.

Then the ruling about rental to unmarried couples strikes hard at individual freedom. Must an owner of rentable property act against his conscience and make his property available to two people living in sin? It seems one thing to deny right to someone for something over which he has no control and withholding service for a life-style which goes directly contrary to one's convictions of what is right and wrong.

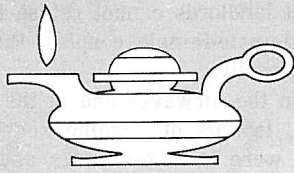
Surely the Constitution of our country was never intended to force us into situations where conscience must be violated. It is to be hoped that the ruling of the examiner will be struck down by appeals to higher courts. And wherever there is opportunity to exert political pressure to resist impingement upon one's moral sensibilities, let us exercise that right and duty.

JOURNEY OF SORROWS

Tomorrow, Ash Wednesday, the Christian Church begins that long journey of sorrows in memory of the suffering and death of Jesus Christ for mankind. It is a time in which we contemplate in a specific way the sins of man and the love of God, symbolized for us today in the crossbeams of Calvary.

Yes, it is a time of somberness. We must believe that our sins joined those of others to bring the sinless Christ to the Via Dolorosa (Way of Sorrows) and the place of the skull. We are silenced by the knowledge that evil did its worst to God's best.

But we observe Lent not as people who do not know the outcome, but as people who know that Christ has the ultimate victory. Therefore, while we feel the shame of Peter's denial and sense in some small way the dereliction of Jesus as He cried out, "My God, my God, why hast Thou forsaken Me?", we know, too, how the story comes out. We know that Jesus rose and that He lives. We do not sorrow as those who have no hope, but rejoice in the victory of Christ over the forces of evil. Because He lives, we, too, live and shall live beyond death. And that promise is for all who throw themselves upon God's mercy and claim for themselves the merits of Jesus.



SCHOOL NEWS

ETCHINGS FROM AFLBS

Mrs. Dean (Anita) Casselton, Oslo, Minn., Victor Young, Lyle, Minn., and Doug Johnson, Sacred Heart, Minn., were the speakers at student chapel on Mon., Feb. 14. Special music was provided by Joel Rogenes, Buxton, N. Dak., and Brenda and Cindy Forth, N. Tonawanda, N.Y.

The winter sports day did not turn out as well as hoped. Jan. 29 was too cold for outdoor activity, for one thing. Three comedy films were shown in the evening, but sound problems in the projection took away some of the enjoyment. The Mission Club sold kool-aid and popcorn.

An hour-long season of prayer opened the day for many students on Tues., Feb. 8, beginning day of the Mission Conference. It began at 6:45 a.m. and those taking part gave up their breakfasts for the day.

Pastor and Mrs. Moland hosted open houses for students on both Jan. 30 and Feb. 6, Sundays.

Faculty and staff members had dinner at the Tally Ho Restaurant on West Broadway on Friday evening,

Jan. 28, in honor of the 25th wedding anniversary of Pastor and Mrs. Albert Hautamaki. The gathering was belated but enjoyed by all nonetheless.

The members of the Gospel Team which will travel next summer have been chosen. They are Karen Kjos, Faith, S. Dak., Sue Grothe, Astoria, Ore., Joanne Hanson, Ferndale, Wash., Tad Spading, Kirkland, Wash., Rachel Mundfrom, Nogales, Ariz., and Erling Langness, Ishpeming, Mich. An itinerary has not been worked out, but the Team will be on the West Coast at the time of the Luther League Federation convention in July.

The Concert Choir will be touring in Wisconsin, Upper Michigan and northern Minnesota, April 10-21. The Choral Club will travel in Minnesota, South Dakota and North Dakota in its tour, Mar. 30-Apr. 7. The Chapel Singers will make a couple weekend tours this spring. All are directed by Mr. Don Rodvold.

The Junior-Senior banquet will be held on Friday, May 13, instead of

May 14 as first announced. It will be held at the Curtis Hotel in Minneapolis. The banquet is for present members of the school family and personally invited guests.

Dr Iver Olson will be teaching a class in Norwegian during the spring quarter of this year, which begins on Feb. 28. It is primarily for members of the Concert Choir, as the Choir will be making a trip to Norway next summer.

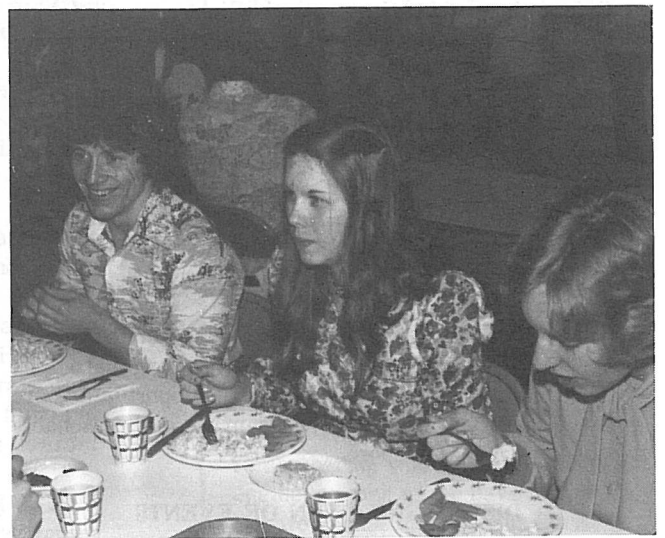
The Roomates Game was played at the school Valentine's Day party on Feb. 14. Based on TV programs of a similar nature, sets of roommates were quizzed separately about each other and the answers compared. Refreshments were served.

BASKETBALL SCORES

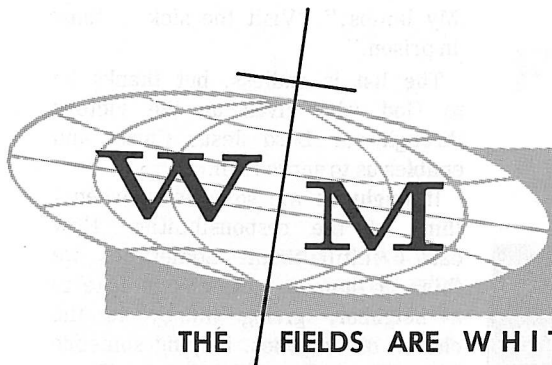
- Conquerors 59
- Gethsemane Lutheran 105
- Conquerors 105
- Christ Evangelical Lutheran 38
- Conquerors 54
- Cross of Glory Lutheran 67



Martha Manthey, left, assistant dean of women, and Mary Rolf, dean of women



Nick Boyovich, Kirkland, Wash., left, Dawn Lerud, Thief River Falls, Minn., and Pam Gohrick, Federal Way, Wash.



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

I HEARD MY FIRST BIBLE VERSE

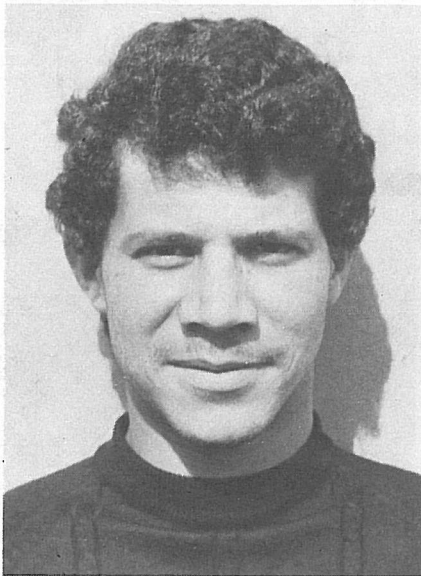
I praise the Lord that I have been redeemed from darkness into light, from the filth of sin to the solid rock that is Christ.

I was lost, without life, without future, without hope, lost in the world of illusions. I was a slave to the vices of cigarettes and alcohol. I felt the bitterness of sin and vice, which were all my life. I was desperately looking for peace in my soul, but all was in vain. I was blind, without religion, with nothing. The religion of my family was Roman Catholicism, but that gave me no help; it all was an illusion.

My mother was separated from my father because of his drinking and he gave no financial help to the family. I was rebellious because of the disgrace of not having a father in the house but could find no solution. Finally, I also entered the same path of smoking and drinking.

My mother gave me all I needed to study in school, but I cared not for this and spent my time fighting with the teachers and students alike. Behold, the day came when I was no longer living with my mother, but passed from one relative to another, aunts, uncles, cousins, etc.

One day as I passed my mother's house, having already decided to go to another State to work with a friend, she showed me a letter from my father's brother. It was inviting my sister to come and live with them to learn sewing. My sister wanted to go, but not unless I went with her. I thought for a while and decided to go. After three days we were on our way. It was an interesting trip, visiting relatives in São Paulo. After three



days and three nights we arrived at my uncle's home in Iretama, Paraná.

Here things were different, an entirely different environment, where peace reigned. My aunt and uncle were, and are, believers in Christ!

My aunt talked to me about the Gospel. This was the first time I had ever heard a Bible verse. I was plenty doubtful, but after much prayer on the part of my aunt and uncle, and hearing the Gospel, I became a Christian. My whole life changed; I was transformed into a new man.

The life for a new Christian is not easy. It seems you go from the frying pan into the fire. Satan is out to do battle to regain his lost disciple. At times I almost fell, but God is stronger than Satan and was always waiting with outstretched hand.

I was still not real strong in the faith, having been converted for only four months, when Pastor John Abel invited me to youth camp. I got permission from my boss and so I went.

That was a good place, among Christian youth, singing choruses, listening to the messages of the conference speaker, taking part with the various camp teams, it was all great.

At camp I received the invitation to study at the Bible Institute, so I left my work and went with the plan to study for two years. These years were passed with some difficulty, but I found that this was my plan and not God's. Then I prayed that God would show me what His plan for my life was. I found the answer in that the doors of the Seminary were open for me to study, while the doors for secular work were closed.

So every day as I pray that God will use me in His harvest field, I am confident and hopeful, wanting His will to be done in my life, Proverbs 16:1.

Idebrando Alves Teixeira



This picture was taken when the John Abel family was leaving Cleveland, O., on their way back to Brazil. Pictured, left to right, are Lay Pastor Emerson Anderson, Martha Manthey, his fiancée, Pastor Abel, Mrs. Abel, Nathanael and Priscilla Abel.



Caiaphas is the person who wants the Sermon on the Mount, and not the Cross on Mount Calvary.

Oscar A. Anderson

Women For Christ

(The following is the talk given by Mrs. Benjamin Coltvedt at the meeting for pastors' and seminarians' wives during the recent AFLC pastoral conference in Minneapolis. It will be presented in two installments.)

THE PARSONAGE—A GLASS HOUSE

As I think about the parsonage, I like to say "we" since I lived in one for 39 years and I am well aware of the problems, criticisms, joys, sorrows and blessings within its walls. I was aware that it was a glass house before I entered one, people looking in, but doesn't every Christian live in a glass house? I recall a pastor saying, "I wouldn't live in that community. Everyone can see just what you are doing." Shouldn't we all live anywhere, anytime so that all may see that we are Christians? We are responsible for our words and actions. We have a choice.

There is a type of parable which says, "Your actions speak so loudly I can't hear what you say." And yet we can counter, "Your actions are so beautiful they speak for themselves." I think we all agree that as Christians we become an example to believers, to all people.

However, no matter how we try,



Mrs. Benjamin Coltvedt

we will not, we cannot reach perfection. How glorious, then, to be reminded that the crucified One has removed our guilt and sin, our imperfections from us as far as the east is from the west, cast them into the depth of the sea and will remember them no more. As His children we possess His Spirit. Through Baptism we became a part of His kingdom and have the right to all its riches—we are heirs, joint heirs with Christ, adopted as sons and daughters.

But as heirs we have tremendous responsibilities: "Walk by the Spirit;" "Let your light shine;" "Love your enemies;" "Pray without ceasing;" "Lay up for yourselves treasures in heaven;" "Confess me before men;" "Feed My sheep;" "Feed

My lambs;" "Visit the sick... those in prison."

The list is endless, but thanks be to God who gives us the victory through our Lord Jesus Christ and enables us to serve Him.

It frightens me sometimes when I think of the responsibilities. How can I fulfill them? Sometimes we think of them as: bringing a cake to a neighbor, giving money to the church or charities, helping someone in need, visiting the unlovely. These are the branches, the leaves, the buds, the flowers. The fruits of the Spirit mentioned in Galatians 5 are the roots, that which lies deep down within us and motivates our actions: love, joy, peace, kindness, goodness, patience, humility, faithfulness, self-control.

How do these fruits of the Spirit grow and develop within us? I'm sure you have often heard that "Experience is the best teacher." God uses experiences, mountain-top experiences that He in His love and mercy has planned and prepared for us. Not all are pleasant. There may be illness, grief, pain, but they cause us to grow. "He helps us in all our troubles, so that we are able to help those who have all kinds of troubles, using the same help that we ourselves have received from God" (II Cor. 1:4). Only as I yield to Him can I live a Spirit-filled life and these fruits of the Spirit will be evidenced in my life. Let Him take over and He will accomplish this.

Living in a glass house isn't that frightening after all, is it? We are not there alone. "Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven" (Matt. 5:16).

Within our glass house there is a home. I much prefer the term "homemaker" to "housewife." I have never been married to a house! As wives we do make the home. "Homes are built on the foundation of wisdom and understanding. Where there is knowledge, the rooms are furnished with valuable, beautiful things" (Prov. 24:3).

Our home is a haven for our husband and children. I remember when my children came home from school

and I wasn't in evidence, the first words were, "Where's Mom?" Just to know was satisfaction. However, they expected me to be there. My husband wasn't that verbal, but I know he checked.

Remember, he is not only your husband, he is your pastor, and as your pastor he is also human, vulnerable and subject to error. With my husband as my pastor, I felt my role was to "hold up the prophet's hands."

Oftentimes your husband, as your pastor, is weighed down with problems, other people's problems, and you are really the only one to whom he can go to share them. Never, never betray his confidence. As it says in Proverbs 11:13, "No one who gossips can be trusted with a secret, but you can put confidence in someone who is trustworthy." If he discovers once that you have been untrustworthy, you have lost part of him.

To your husband, according to God's Word, you are his helpmate. You two are one. As two children of God there is much you can share together, pray about together and resolve together.

Gossip! I have been burned enough times to know it just isn't for a Christian. I'll let the Word speak. "Gossip is so tasty, how we love to swallow it" (Prov. 18:8). "If you want to stay out of trouble, be careful what you say" (Prov. 21:23). Scripture also speaks of nagging. I don't know about you, but I haven't been beyond it. "A nagging wife is like water going drip, drip, drip!" (Prov. 19:13). "Better to live out in the desert than with a nagging, complaining wife" (Prov. 21:19).

How about it? Is it the wife's role to criticize? Not all men are sticklers on grammatical construction. They may well make errors, we all do, but don't criticize or correct. Rather praise and uphold. Show your interest, but do not probe. There may be a glaring error, but if you mention it, do it in love.

I am reminded of a pastor and his wife who were driving from one service to another. The wife said, "I think you mispronounced a word in the sermon today. You said 'abdomen,' and I think it should be 'abdo-

men.'" He accepted the correction and when he reached this portion in his next sermon, he paused, then said, "stomach."

At every opportunity show your love—it may be just a touch, a look, but make him aware that you are with him all the way. Not as an echo; you are his helpmate, a person in your own right, and as such there is much that you can contribute to his ministry. But, always remember, he is the pastor.

I am going to share something very intimate from my own life. I never reviewed my husband's sermons unless he asked me to do so. His sermons were as fresh to me as they were to the congregation. And I never thought they were too long. As I analyze it, I feel we were so close in kindred spirit that what he was saying was heart-to-heart even though much of it was new to me, yet completely acceptable.

All of this is quite negative and we're not to be negative in our day, but turn the page and live positively!

I am not much interested in women's lib! I was, and am liberated. I had, and have personal fulfillment. I had, and have now more things I want to do than there are hours in a day.

To be bored is beyond my comprehension. People all about us are crying for attention, spiritually as well as physically. Our response need not result in dollars and cents. Jesus says, "You can be sure that whoever gives even a drink of cold water to one of the least of these My followers, because he is my follower, will certainly receive a reward."

(To be continued)

(Most of the quotations from the Bible are from **The Good News Bible**.)

ROSE AID HAD CRADLE ROLL PROGRAM LAST FALL

The Ladies Aid of Rose Lutheran Church, Roseau, Minn., held a special cradle roll program at its November 17 meeting, honoring the children on the cradle roll and their mothers.

Those who were enrolled in 1976 and who were present for the meeting are pictured here with their mothers:



Jeremy John Erickson, left, and his mother, Mrs. Selvin Erickson, Jr.; Tamara Lynn Fugleberg and her mother, Mrs. Thomas Fugleberg; and Todd Torger Erickson and his mother, Mrs. William Erickson. Others enrolled in 1976 were Misty Renae Gislason, Erick Andrew Johnson and Tanya Louise Seydel.

The Bible verses, John 1:1-5, Psalm 91:11, and Matthew 21:16, were the main basis for the program presented by Mrs. Clarence Erickson, cradle roll secretary. John identifies Christ as the Light of the world. The words Life, Light and Word refer to Jesus Christ, she said. In Psalm 91:11, we read that God will give His angels charge to guard us in all our ways. Our responsibility as parents is to give our young children a firm foundation through teaching them that Christ is our Light and Life, through Christian love and growth.

Devotions were given by Mrs. Neil Nikunen. The Leonard Goos children sang "This Little Light of Mine" and "Children of the Heavenly Father," being accompanied by Mrs. Hilbert Pfiefer at the piano.

A message to the parents, an explanation of the purpose of the cradle roll, a flannelgraph lesson on John 3:16, a Thanksgiving story, and a poem, "Little Hands in the Pew," were given by Mrs. Clarence Erickson. The audience joined in singing "Jesus Loves Even Me" and "Thank You, Lord."

Members of the cradle roll who were present were presented with a little gift from the Ladies Aid.

Rev. Jerome Nikunen is pastor of the congregation.

A MINISTER'S MUSINGS



MY BEST FRIEND

"Why, of course, he's my best friend!" A five year old boy was asked if he remembered a certain boy who had lived near him. Almost indignantly he made the above reply. He was right, for how can a person forget a good friend? Although we all need

friends there are many people who lack friends. Older people in nursing homes often share with me their awful loneliness. They have dozens of other people around them, but yet they are lonely. Even young people experience loneliness. A man who occupies a prominent position of leadership in a large church body commented to me, "Even as a student, I seldom had any real close friends."

Our best friends are the people who are faithful to us regardless of circumstances. The Bible says, "A friend loves at all times." Friends show a genuine concern for us in our needs. A cousin of my wife is a missionary in Africa. Sometime ago she was hospitalized there. While receiving a blood transfusion she opened her eyes as she heard a soft-spoken inquiry in Swahili, "May

I pray with you?" Different color skin becomes unnoticed when that person befriends us and shows interest in our welfare.

Jesus Christ is the best Friend we can have. His enemies critically described Him as "a friend of tax collectors and sinners." Unknowingly, they were paying Him the highest possible compliment. For He, the perfect One, loves us who are anything but perfect. His matchless love fills Him with a burning desire to forgive us and save us. Once we have received Him as our Savior, He then becomes our eternal friend. Moreover, He binds His children together in a spirit of close friendship. If someone asked you if you know Jesus, could you reply, "Why, of course, He's my best Friend"?

—Einar Unseth

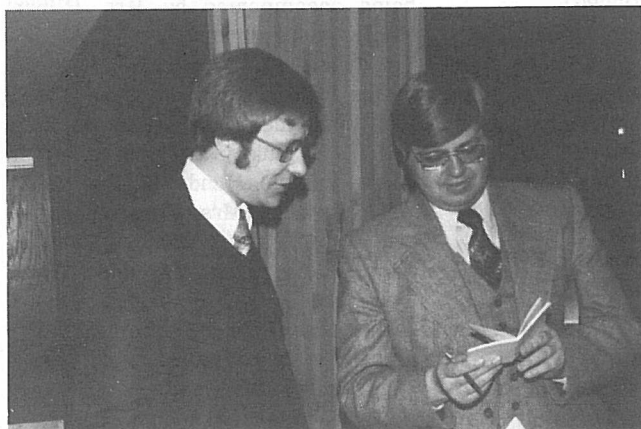
SCENES FROM THE PASTORS' CONFERENCE



Rev. Kenneth Moland, left, and Dr. Sverre Norborg, guest lecturer.



Rev. Carl Hort, left, and Seminarian Jay Eberth.

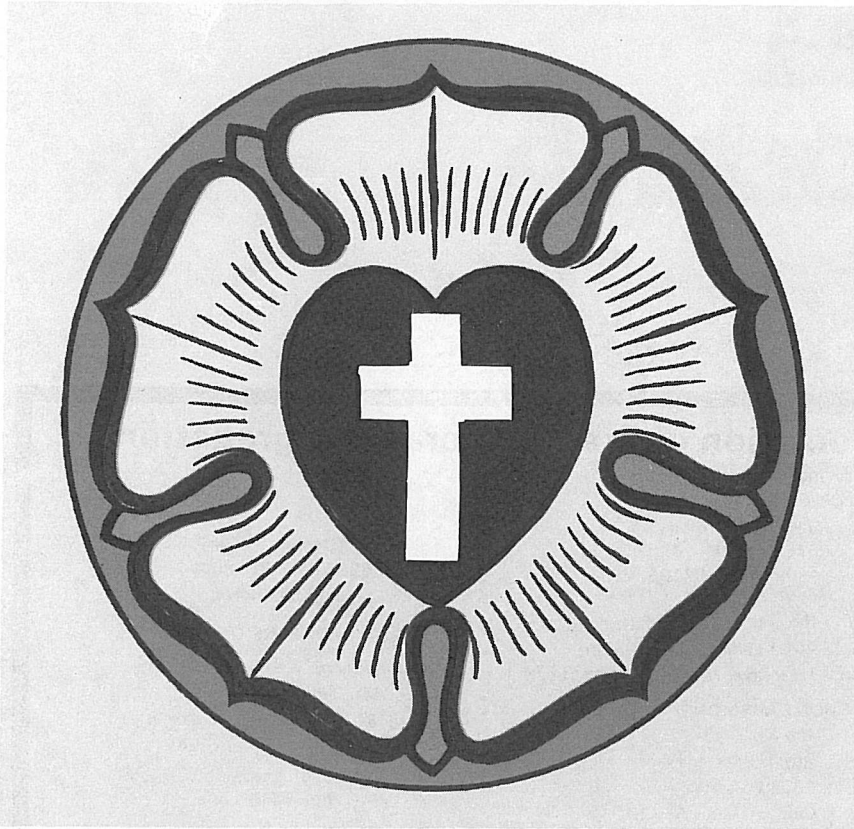


Rev. Robert L. Lee, left, and Rev. Gary Skramstad.



Rev. Elden Nelson, left, and Pastor Ray Persson.

LUTHER'S COAT OF ARMS



A cross on a heart, resting on the center of the Messianic Rose and surrounded by a circle to symbolize eternity, was adopted by Luther as his own Coat of Arms and as an expression of trust in God. "The Christian's heart is resting on roses E'en while beneath the cross it reposes." The colors are usually gold for the circle; the outlines of the petals, red; the background for the rose, a heavenly blue; the heart, red, and the cross, black. Reformation day is October 31.

Lutheran Brotherhood

Over four centuries ago, in 1528, Martin Luther designed this striking representation of the Christian experience. Listen to the story this emblem tells:

A BLACK CROSS OF SIN—points to the fact that your sins and mine nailed Christ there to die. Sin is black. The emblem says all sin was nailed to the Cross, for the Cross is the only part of the insignia that is black.

A RED HEART OF COURAGE—speaks of the love of Christ, and it reminds us that from our hearts we must believe in Him in order to be saved.

A WHITE ROSE OF PEACE—suggests that happiness comes from righteousness and purity.

A BLUE SKY OF HOPE—denotes a forward and upward attitude. Heaven-bent, the Christian lives expectantly.

THE GOLDEN RING OF ETERNITY—is symbolic of the purity of gold and of eternity, typified by the ring, which has no beginning and no end. The life of the Christian is bound up in eternity.

"All hail our royal colors,
For kingly lives unfold
Beneath our Luther ensign,
Black, red, white, blue, and
gold!"

—Luther League Handbook

The Luther emblem may also at times be seen with an outer ring in which are printed the words: The

Word Alone—Faith Alone—Grace Alone. These words are the "Battle Cry of the Reformation," and whether on the original coat of arms or not, do testify of the belief of the Reformer.

Still another form of the emblem does not contain the outer ring mentioned above, but in the golden ring is printed the word "VIVIT," meaning "He lives."



WRC HELPS RESETTLE NEAR-STARVED ETHIOPIAN ISLANDERS

The people of Getemay Island located in Lake Abaya in southern Ethiopia, living in near-starvation, were moved by their Government to property on the mainland at Ugaya. The World Relief Commission of Valley Forge, through Sudan Interior Mission personnel, is providing life's necessities until the people reap their first harvest and become self-supporting.

They are making a new start in more ways than this move. Previously pagan, they are now Christian, 200 adults being baptized before they left the Island. They had been controlled by a witch doctor, but in a dream he saw all of his people leaving him for a Christian evangelist he had banished from the island some years before. The people were shocked and frightened, because they depended on him for everything, when he said: "I must leave. I have had a vision. A God who is much greater than mine will come. You will believe on Him."

After a search they found the evangelist, who lived with them over a year, resulting in practically the whole village turning to Christ.

They are happy in their new location, clearing the land and planting.

Missionary Bruce Bond (agriculturist) said: "I was standing on a hill overlooking the lake. There, stretched in front of me were more than 100 little grass-roofed shelters. All had been built in 15 days!"

World Relief Commission is aiding Sudan Interior Mission with many humanitarian projects in Ethiopia, including food especially for children in famine camps, wells and irrigation, community development and medical teams, flood emergencies, and plane flights.

WRC is the overseas social concern agency of the National Association of Evangelicals.

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