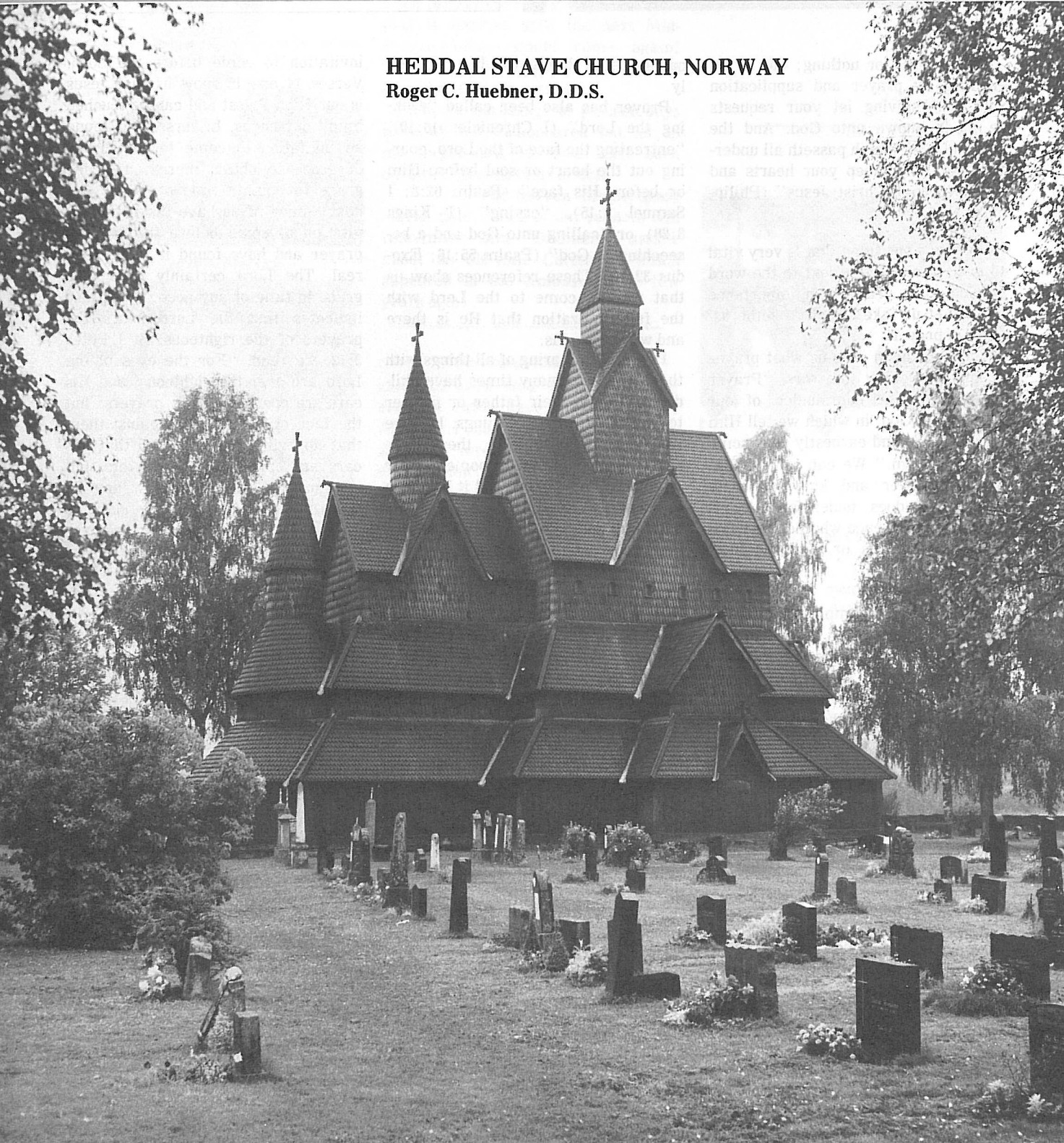


June 14, 1977

The Lutheran Ambassador

HEDDAL STAVE CHURCH, NORWAY
Roger C. Huebner, D.D.S.



MEDITATION MOMENTS

PRAYER

“Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Philippians 4:6-7).

Prayer is one thing that is very vital to each of our lives. Next to the word of God, it is primary in importance to us. Let us take a look at some aspects of prayer.

The Catechism asks us what prayer is and answers it this way, “Prayer is the childlike communion of our hearts with God, in which we tell Him all our needs and earnestly seek some gift from Him.” We can talk to God through prayer and know that He hears and does understand us. It makes no difference whether we come with fancy words or with the most simple of phrases.

A very real example of childlike communion was shown in the dentist’s office one day. While we were waiting to see the dentist, there was a little boy busy talking in words understandable only to the mother. The mother asked if anyone understood him, but we didn’t. Nonetheless, she knew exactly what the child was saying. Even as this child communicated to the mother, our Heavenly Father understands us no matter how we may say it. It is most blessed to know that we

can share all things with Him so freely.

Prayer has also been called “seeking the Lord” (I Chronicles 16:10), “entreating the face of the Lord, pouring out the heart or soul before Him or before His face” (Psalm 62:8; I Samuel 1:15), “crying” (I Kings 8:28), or “calling unto God and a beseeching of God” (Psalm 55:16; Exodus 32:11). These references show us that we can come to the Lord with the full realization that He is there and will answer us.

Prayer is a sharing of all things with the Lord. How many times have children come to their father or mother to talk about different things. If there has been a problem, they have shared it, seeking to get some answer or solution to it. How good it has been to know that parents would listen, understand, and be willing to give advice that would help. Or how free the children are to just talk about anything that may be of interest at the time. This is what prayer is. It is such simple communication between our Heavenly Father and us. In our text, Paul tells us to come before the Lord in everything and let our requests be made known unto God.

If we are troubled, we can come before Him. As we do, we make our needs known and then the peace of God which truly does pass all human understanding shall keep our hearts and minds through Christ Jesus. In Hebrews 4:14-16, we find a beautiful

invitation to come before the Lord. Verses 14 and 15 show us that Jesus is our High Priest and can be touched by all our needs. In verse 16 is found an invitation to come to the throne of grace to obtain mercy, and find grace to help in time of need.” No doubt many of us have taken this invitation to come before the Lord in prayer and have found it to be very real. The Lord certainly does give grace in time of any need. Peter also indicates that the Lord hears the prayers of the righteous. In I Peter 3:12, we read, “For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil.” Here we find that His ears are open unto the prayers, but we must be righteous. How are we to be righteous? It is as we come to Jesus and confess our sins and ask Him to come in. Jesus then makes us righteous and He truly will hear us when we come before Him with all things.

When then should we pray? Only when we have special needs or problems? No, we can come with prayers of thanks or praise which means we can pray any time. Luther says “the attitude of our hearts should be one of constant prayer.” We can pray whenever we feel the need for it.

Have you entered into a relationship with Jesus so you can come to Him? Also, do you take advantage of this privilege?
—M. J. Haara

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The President's Message

To the congregations of the Association of Free Lutheran Congregations and to the 15th Annual Conference in session on the campus of the North Dakota State University, Fargo, North Dakota, with St. Paul's Free Lutheran Church, Fargo, North Dakota, as the host congregation, the Rev. Philip Haugen, pastor, June 8-12, 1977.

GRACE AND PEACE!

As we begin this report, we will quote the same portion of Scripture the last report closed with: "Rejoice in the Lord always; again I will say, rejoice! Let your forbearing spirit be known to all men. The Lord is near. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things."

We begin our conference on a note of joy. Joy not based on human accomplishments or righteousness, but upon Christ. Christ never changes. Joy in Him is constant.

Joy in Christ results in patience with people. This patience should be apparent to all men. Patience is encouraged by the knowledge that Christ is near, the Christ Who must be patient with us, or all is lost.

Anxiety dies when there is true joy in the Lord. Everything that would cause anxiety is brought to the Lord in prayer, with thanksgiving, and left there.

Where there is no anxiety, but faith in the Lord of all power and grace, there will be peace, a peace beyond comprehension. It is a peace through

Christ Jesus, a peace both in heart and mind, because of Christ. Then the admonition, "Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things."

The Association is a spiritual movement. Let this conference, too, be a gathering worthy of the name spiritual, in the Scriptural sense. We are to deal with many matters and issues, but they all are to be spiritual and dealt with in a spiritual manner.

We gather about a wonderful theme, "We Are God's Workmanship." This Scriptural truth emphasizes God's Grace and our reason for confidence.

The Association is soon 15 years old. There has been, apparently, good progress. This is all because of grace. God brought the AFLC into being. Men were not that foolish or wise. In spite of overwhelming obstacles, the Association was organized and has prospered. This is God's doing and it is marvelous.

It is a miracle of Grace when a lost sinner comes to salvation. A miracle of grace approaching this one is the establishment and continuing ministry of the AFLC. To this grace we must continually look.

Believing the AFLC to be God's workmanship, we have good confidence. If the future were dependent on people, it would be frightening. If God established the AFLC, He will continue to watch over her, if His people abide faithful. We believe God will perfect what He has begun. Let us welcome His "perfecting."

What was it God brought into being in the fall of 1962? It was a body. Scriptures speak of the church as a body, Christ's Body, no less, with many members. While we believe each congregation is the Body of Christ, we also believe that congregations working together in those works they can-

not do alone are also a manifestation of the Body of Christ.

Why was the AFLC formed? Because of convictions based on knowledge. Convictions not based on knowledge are dangerous and not to be praised. Convictions based on God's Word are foundational.

What were (and, we trust, are) these convictions held by the AFLC? These cannot be repeated too often. Pastor Raynard Huglen summarized them in such a fine manner at the organizational conference. There are five basic reasons for the AFLC.

THE DOCTRINE OF THE WORD

The first fundamental principle of the Association begins, "According to the Word of God." The Word of God is the foundational authority for the Association.

The Bible is the Word of God. The authority, inerrancy and infallibility of Scripture is being attacked today as perhaps never before. This attack began when Satan spoke to Adam and Eve in the Garden of Eden. It has continued ever since.

Natural man finds it hard to submit to the authority of God's Word as it is. There must be a new way to approach God's Word to make it acceptable. It must not disagree with popular theories, understandings, desires and expediency. So men judge the Scriptures, instead of submitting to them.

For many, truth is entirely subjective, dependent upon circumstances. Doctrines are unimportant. What is meaningful is what seems to work, or feelings, or fellowship, or action. Excitement or psychological well-being are all-important. A life that is pleasant now is more important than the life to come.

Only the Truth sets men free. Only as the Word of God is preached are men born anew. The Bible is that Word. Our life and faith must come from that Word. The Association be-

believes in the inerrancy and infallibility of the Word of God. I quote from the document, "Declaration of Faith"—

"We endorse the statement on the Word as found in the United Testimony on Faith and Life and would quote here the following. 'We bear witness that the Bible is our only authentic and infallible source of God's revelation to us and all men, and that it is the only inerrant and completely adequate source and norm of Christian doctrine and life. We hold that the Bible, as a whole and in all its parts, is the Word of God under all circumstances regardless of man's attitude toward it.'"

There was a day when all Evangelicals believed in the inerrancy of the Word. This is no longer true. Dr. Harold Lindsell, the editor of the periodical **Christianity Today**, has sought to alert the Christian world of the liberalism in Evangelical ranks by his book, **The Battle for the Bible**. We are grateful for the bold message of this book. We should heed its warnings. While this is often called the year or day of the Evangelicals, not all is well in the ranks of the Evangelicals in the basic doctrine of the Word.

The Lutheran Church is a Confessional Church. There was a time when all Lutherans would share our convictions concerning God's Word. This is not true today. While the language is often the same, what is meant is entirely different, and often a denial of what is said.

The Lutheran Church-Missouri Synod has been in a tremendous struggle over the authority and inerrancy of the Word. While a small segment of that body, espousing a liberal approach to the Scriptures, left the synod, the battle is still not over. We must pray for all our brothers and sisters of the Faith who are struggling for the truth of the Scriptures.

CONGREGATIONAL POLITY

"According to the Word of God, the congregation is the right form of the Kingdom of God on earth." This is the first of our Fundamental Principles. The congregations, not councils and denominations, are the means God uses to reach the world with the means of Grace. The only authority over the congregations is the Word

and Spirit of God. The congregations are free to chart their own programs and goals as guided by the Word and Spirit of God. The pastors are to be servants of the congregations. The basic aspect of the congregation is Christian fellowship. It is not enough that people come to know Christ. They must also become a part of a "living" congregation and through fellowship and service in and through the congregations reach out to a needy world. We never build the Kingdom of God more effectively than when we build living congregations.

NON-LITURGICAL AND EVANGELISTIC

It is through the "foolishness of preaching" that God saves some. It is only as God's Word is effectively preached and taught that the Kingdom of God comes to men. The "quickenings" preaching and teaching of the Word of God is the primary task of the Christian church. To give adequate emphasis to the Word and Sacraments, non-liturgical and simple "orders of service" are encouraged.

Not all people are Christians. There is need for preaching and teaching the Word of God in such a way that people see their sins and need of the Savior. Through an evangelistic emphasis, the people are to be faced with the claims of Christ, and are challenged to receive Him. There must be repentance over sin and personal faith in Christ for salvation.

PIETISM

The standards of Christian living are at a low ebb. Christians are to be different, because Christ dwells within them. "All things have become new." They are strangers and sojourners on earth. They cannot live as worldlings. Their fellowship is centered in the things of God, not in the things of the world. The Word of God and not their old nature determines their conduct. The institutions of the church and the life within the congregations reflect this same separation. "Faith without works is dead."

Love of God and love for people is the underlying motive for Christian living. To be different for the sake

of being different is rejected as blind phariseeism and hypocrisy. This life is to be genuinely spiritual.

CHRISTIAN UNITY

Christian unity is desired by all Christians. What the world may call Christian unity is far different from what the Word calls Christian unity.

The Association believes in and promotes true Christian unity. This is not an organic unity, but a spiritual unity.

There was real unity among the disciples after the resurrection of Jesus. Christ was sending them out into the world, as the Father had sent the Son. Many were to believe in Jesus through the word of the disciples. Christ prayed that these new believers would be one, as He and the Father were one. This was not a unity of body, but one of compassion, concern and mission for the lost world. Christians are one in Christ and are to show this unity by recognizing a common faith in Christ, a faith that can only be derived from the Word, and a common concern for a lost world. Christians are to cooperate with each other that the task of preaching the Gospel to every creature be accomplished. Man-made unity falls far short of this kind of unity and is not sought. Only when there is genuine spiritual life can there be Christian unity.

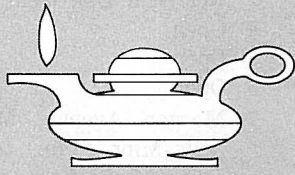
What does the AFLC stand for? What is the reason for all our efforts? These are our basic concerns.

EXAMINATION

The Association is a body, a body of congregations. This body is to do what the congregations cannot do individually, that congregations be born and nations be disciplined. Agencies and/or boards have areas of responsibility on behalf of the congregations, acting on behalf of the congregations in the corporate areas.

Not only are the agencies and/or officers of the AFLC to carry out policies and decisions in these areas of responsibility, but they are to work with each other that the entire body may prosper. We think of what we are taught in I Corinthians 12. One member of the body is not to be exalted over the others. All areas are

(Continued on page 14)



SCHOOL NEWS

QUALITY AND QUANTITY FROM AFLBS

Over \$1700 was taken in for mission projects in the annual Sharathon sponsored by the Mission Club this spring. No word has been received as to how this money was divided.

The Senior class held its breakfast on May 27 at the Jolly Troll cafeteria. A number of faculty and staff members were present. Pastors Hosch and Huglen, who are leaving the Bible School this summer, each spoke briefly. Rhonda Hettervig led the program and Jim Hjelden offered prayer.

The student body voted to purchase a centerpiece for special occasions as a gift to the school. A wicker one was selected and was used for the first time on graduation night.

The spring quarter proctors and deans had their supper on May 23 at Golden Valley Steak House.

A larger annual, *The Conqueror*, and with hard cover will be off the presses some time this summer. Becky Johnson is the editor and Miss Solveig Larson the faculty advisor.

The Summer Gospel Team, the Ambassadors, sang at Spicer and Willmar, Minn., on Sunday, May 29. They began their tour on June 1 with an appearance in the Dalton, Minn., parish. Their itinerary is found elsewhere in this issue.

The 1977-78 school term at AFLBS will begin on Monday, Sept. 12, with registration. Classes will begin the next day. The Seminary term will begin on Sept. 6, Pastor Dyrud advises.

GRADUATION AT AFLBS

The 11th annual commencement exercises for Association Free Lutheran Theological Seminary and Association Free Lutheran Bible School were held on Friday, May 27. The Bible School class of 49 is the largest in the school's history.

Following the prelude and processional played by Miss Orpha Flaten, James Hjelden of the Bible School class gave the welcome. Senior seminarian Charles Kvanvig led the devotions. The Choral Club, under the direction of Mr. Donald Rodvold, sang "Joyful, Joyful, We Adore Thee."

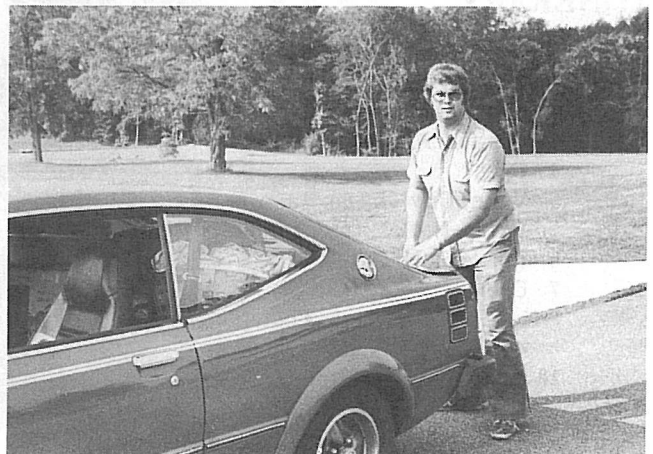
The commencement address was delivered by Rev. Amos Dyrud, dean of the Seminary. He used Galatians 6:14 as his text. The Seminary degrees of Graduate in Theology were conferred on Mr. Kvanvig, Dean Casselton, Marlyn Kruse and Marlin Olson by Pastor Dyrud. Rev. Kenneth Moland, acting dean of the Bible School, conferred the diplomas on the Bible School graduates. Mr. Stanley Holmaas, chairman of the Board of Trustees, represented the Board in the conferrals.

The Concert Choir, directed by Mr. Rodvold, sang "Honor and Glory" before the benediction was pronounced by Rev. Raynard Huglen.

Members of the Bible School class are: Joyce Aasness, Cathy Adrian, Joyce Albu, Vrenda Bengtson, Julie Benson, Ivar Berge, Peggy Broten, Jeffrey Burmester, Lorilee Davidson, Michael Estrem, Christie Freeberg, Carol Fugleberg, Sheri Gertzen, Pamela Gohrick, David Grothe, Martha Haugen, Vicki Haugen, Lyle Helland, Rhonda Hettervig, James Hjelden, Glen Hodnefield, Wanda Holmaas, Douglas Johnson, Miriam Johnson, Rebecca Johnson, Rodney Johnson, Janell Kneeland, Rosalie Kopperud, Daniel Larson, Dawn Lerud, Joyce Lindgren, Karen Livingood, Martha Manthey, Cheryl Milton, Marilee Mortrud, Sheryll Myhrer, Anna Oliver, Renee Oscarson, Jon Rognlie, Joel Rolf, Terry Rudebusch, Dorothy Seaman, Duane Strand, Carol Stulen, Deborah Sunvold, Susan Thompson, Sue Thundercloud, Wayne Walker and Rita Ward.



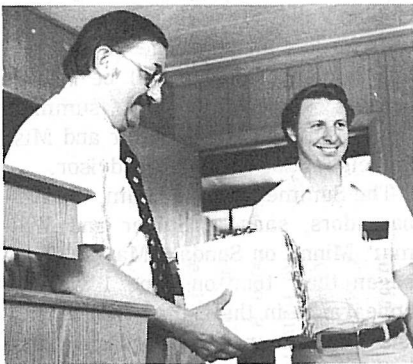
Renee Oscarson, Bible School, and Dean Casselton, Seminary, await the graduation processional.



Dave Pederson, Minnewaukan, N. Dak., has his car loaded and ready for the trip home after a year at AFLBS.

Rev. and Mrs. Harold Hosch and Rev. Raynard Huglen were honored by faculty and staff members and Mr. and Mrs. Raymond Jacobson at a farewell party at the home of Pastor and Mrs. Moland on Saturday, May 21. An indoor picnic supper was served and gifts were given to the honored guests. Pastor Moland was master of ceremonies and Pastor Dyrud spoke briefly.

Mrs. Alma Wold was honored at a farewell dinner at Ambassador Motel on Thursday, May 19. Mrs. Wold has retired after seven years at AFLBS. She was presented a wall clock. Pastor Moland led the program which consisted of a duet by Mrs. Moland and Mary Rolf, a biographical sketch by Solveig Larson and talks by Pastor John Strand and Mr. Raymond Jacobson.



Pastor Harold Hosch (left) received a farewell gift from the Seminary students at a coffee hour toward the close of the year. Marlyn Kruse, student body president, made the presentation.

AFLBS AMBASSADORS ITINERARY

- May 29 Spicer-Willmar, Minn.
- June 1 Dalton, Minn.
- 2 McIntosh, Minn.
- 3 Grafton, N. Dak.
- 4 Open
- 5 Valley City, N. Dak. (a.m.)
Fargo, N. Dak. (p.m.)
- 6 Portland, N. Dak.
- 7 Open
- 8-11 AFLC Annual Conference, Fargo, N. Dak.
- 12 Binford, N. Dak. (a.m.)
McVille, N. Dak. (p.m.)
- 13 Bagley, Minn.
- 14 Badger, Minn.
- 15 Grand Forks, N. Dak.

- 16 Hampden, N. Dak.
- 17 Fairdale, N. Dak.
- 18 Faith, S. Dak.
- 19 Faith, S. Dak. (a.m.)
Dickinson, N. Dak. (p.m.)
- 20 Minot, N. Dak.
- 21-22 Minnewaukan, N. Dak.
- 23 Williston, N. Dak.
- 24 Open
- 25-26 Brockton and Culbertson, Mont.
- 27 Open
- 28 Open
- 29 Open
- 30 Kalispell, Mont.
- July 1 Spokane, Wash.
- 2 Open
- 3 Kirkland, Wash. (a.m.)
- 4 Open
- 5 Everett, Wash.
- 6 Ferndale, Wash.
- 7 Lake Stevens, Wash.
- 8 Bremerton, Wash.
- 9 Eugene, Ore.
- 10 Astoria, Ore.
- 11 Open
- 12-17 Luther League Convention, Kirkland, Wash.
- 18-21 Open
- 22-24 Nogales, Ariz.
- 25 Open
- 26 Longmont, Colo. (tent.)
- 27 Open
- 28 Polk, Nebr.
- 29 Newman Grove, Nebr.
- 30-31 Pukwana, S. Dak. (tent.)
- August 1 Wallace, S. Dak.
- 2 Ortle, S. Dak. (tent.)
- 3 Roslyn, S. Dak. (tent.)
- 4 Open
- 5 Open
- 6 Open
- 7 Morgan Avenue, Minneapolis, Minn. (a.m.), tent.
Faith, Minneapolis (p.m.)
- 8 McLeod, N. Dak. (tent.)
- 9 Abercrombie, N. Dak.
- 10 Fergus Falls, Minn. (tent.)
- 11 Maple Bay, Minn.
- 12-13 AFLC Family Camp, Lake Bronson, Minn.
- 14 Greenbush, Minn. (a.m.)
Thief River Falls, Minn. (p.m.)
- 15 Newfolden, Minn.
- 16 Roseau, Minn.
- 17 Wadena, Minn.
- 18 Virginia, Minn.
- 19 Cloquet, Minn.
- 20 Ishpeming, Mich.
- 21 Eben Jct., Mich. (a.m.)
Ontonagon, Mich. (p.m.), tent.
- 22 Mason-Drummond, Wis.
- 23 Cumberland, Wis. (tent.)
- 24 Colfax, Wis. (tent.)
- 25 Stacy, Minn. (tent.)
- 26 Finlayson, Minn.
- 27 Zumbrota, Minn. (tent.)
- 28 Rosedale, Minneapolis, Minn. (a.m.)
Medicine Lake, Minneapolis (p.m.)

Please note that some of the open dates may yet be filled and that the tentative appointments may be confirmed. Please watch locally for announcements about the concerts by the Ambassadors.



The 1977 Ambassadors. Seated, left to right, Rachel Mundfrom and Karen Kjos; standing, Sue Grothe, Tad Spading, Joanne Hanson and Erling Langness.

**LUTHER LEAGUE FEDERATION, JULY 12-17
KIRKLAND, WASHINGTON**



SCHEDULE

8:00 a.m.	Breakfast
9:00 a.m.	Prayer cells
9:20 a.m.	Singspiration
9:45 a.m.	Bible study hour
10:20 a.m.	Break
10:45 a.m.	Electives
11:25 a.m.	Break
11:30 a.m.	Electives
12:15 p.m.	Break
12:30 p.m.	Lunch
1:30 p.m.	Recreation
5:30 p.m.	Dinner
6:00 p.m.	Choir Practice
7:00 p.m.	Evening Service
8:30 p.m.	Afterglow

**ELECTIVES WITH
TEACHERS**

Period 1 10:45 a.m.

Evangelism . . .	Rev. Mike Brandt
Christian Education . .	Rev. Richard Anderson
Cults & Isms . .	Rev. Richard Snipstead
Home & Family . . .	Rev. Al Monson

Period 2 11:30 a.m.

Missions	
Wednesday	Open
Thursday	Verne Lavik
Friday	Rev. Alvin Grothe
Saturday	Walter Jespersion
Doctrine	Rev. Terry Olson
Leadership, Advisors & Pastors	Rev. Ken Moland

MUSICAL GUESTS

Wednesday	The Ambassadors
Thursday	Convention Choir
Friday	John Grant
Saturday	The Crossroads

TESTIMONY

Tuesday	Steve Ridgway
Wednesday	Open
Friday	John Grant
Saturday	Al Voigt

NATIONAL OFFICERS

President	Rev. Richard Anderson
1st Vice	
President	Gary Jorgenson
2nd Vice	
President	Donald Olson
Secretary	Karen Russum
Treasurer	Stephen Lee
Devotional Life	
Secretary	Linda Moan

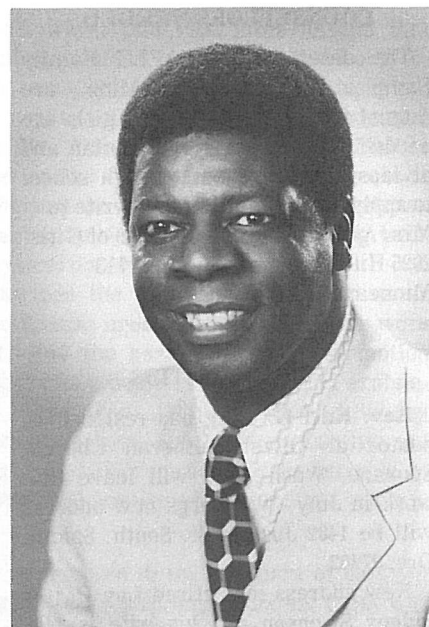
CONVENTION PERSONNEL

Dean of Men	Rev. Les Galland
Dean of Women	Miss Mary Rolfe
Music Coordinator	Rev. John Rieth
Host Pastor	Rev. Robert Rieth
Registrar	Mr. Marvin Weiss

**LUTHER LEAGUE
CONVENTION SPEAKER**

Ralph S. Bell, above, right, evening speaker at the biennial Luther League Federation Convention to be held at Our Redeemer's Lutheran Church, Kirkland, Washington, July 12-17, is a full-time Graham associate evangelist, a position he has held since 1965.

A 1957 graduate of Moody Bible Institute at Chicago, Mr. Bell two years later earned a B.A. degree from Taylor University, Upland, Indiana. In



1963, he received his M. Div. from Fuller Theological Seminary, Pasadena, California. He then furthered his education with his pastoral clinical training at the Metropolitan State Mental Hospital in Norwalk, California, near Los Angeles.

From 1960 to 1965 Ralph Bell served as pastor of the West Washington Community Church of Los Angeles and his evangelistic ministry took him to local jails, prisons and juvenile halls. His past vocation includes teaching at the Los Angeles Bible Training School and a chaplaincy at the Los Angeles County Jail.

He is author of a book titled **Soul Free**, based on his past television program of the same name.

Born in St. Catharines, Ontario, Canada, Mr. Bell and his wife, the former Jean Overstreet, and their sons Ralph II and Christian Eugene, live in Colorado. Next to the Gospel and his family, Ralph Bell would rather talk about baseball, tennis and hunting.

The evening services will begin at 7 o'clock each day.

Rev. Richard Anderson, Minneapolis, Minnesota, is president of the LLF. Host pastor for the six-day convention is Rev. Robert Rieth of Kirkland.

COUNSELLORS NEEDED

The dates for the AFLC Family Camp at Lake Bronson, Minn., are August 8-14. Counsellors for girls are needed. One must be a Christian and at least one year out of high school to apply. If available, please write to Mrs. Aini Myking, Camp Dean of Girls 2925 Hillsboro Ave. No., Apt. 713 Minneapolis, Minn. 55427

PERSONALITIES

Rev. Karl G. Berg has resigned as pastor of Olivet Lutheran Church, Spokane, Wash., and will leave that work in July. The Bergs new address will be 1482 Justice St. South, Salem, Ore. 97302.

New address for retired Lay Pastor Sidney Swenson and his wife is 1466 W. Larpenteur Ave., Apt. 8, St. Paul, Minn. 55113.

REV. E. P. DREYER

Rev. E. P. Dreyer, 89, retired AFLC pastor, passed away on May 19 at a convalescent center in Spokane, Wash. The funeral service, for which the Ambassador has no details, was held at Hazen and Jaeger Funeral Home on May 23 with Rev. A. L. Honkonson, Silverton, Ore., officiating. Burial was at Fairmount cemetery.



Rev. E. P. Dreyer

Einar Dryer was born at Gimsøy, Lofoten, Norway, on May 5, 1888. He immigrated to America in 1913. He attended Augsburg Academy and Theological Seminary from 1917-18

(Continued on page 14)

The Best of Hallelsey

SEEING GOD IN NATURE

"The heavens declare the glory of God; and the firmament showeth his handiwork" (Psalm 19:2).

God has put something of Himself in all His creation, that we might see Him also in nature.

But many do not "see" nature, not to speak of seeing God in nature. Many believers also are blind in this respect.

Either they live such a hyper-emotional spiritual life that nature is beneath their dignity or their plane of interest. Or they bury themselves so deeply in their striving for daily bread that they have a mind for nothing else but fear of God, food, and clothing.

On the other hand there are many who have a fine appreciation of nature. They hear the song of the sea and the sighing of the wood; they listen to the thousand-throated choirs of the birds, the sounds made by the various animals, the buzz of insects; they pause often for the happy babbling of the brook and for the gentle quivering of the leaves. They know every leaf and flower which delights the eye by its form and color.

But many of these noble and fine lovers of nature are unable to see God in nature.

If, however, ours are "the opened eyes of the heart," then the rich and beautiful life of nature, saturated with sentiment and filled with eternity, will bring us face to face with the Creator. Also in this way would He encircle us with His divine presence, overwhelming not only our spirit but also our soul and body with His majestic goodness.

Godly men of old understood God as He spoke through nature, and they made reply in beautiful and exalted songs of praise. If we had only Psalms 8, 19, 104, and 148, these poems alone would be enough to show us how the seers of Israel saw God also in nature.

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editorials

SPIRITUAL ROOTS

An article in *The Lutheran* (May 4, 1977), official publication of the Lutheran Church in America, caught our eye. It was called "Trace Your Spiritual Roots," by Joseph C. Wold. We'd like to hitchhike on that idea and plant a suggestion in the minds of our readers.

The word "roots" has been very much in the forefront this past year because of Alex Haley's bestseller by that name. The book was dramatized on TV and millions saw it. Partly because of Mr. Haley's search for ancestral roots, thousands of people have taken up their own personal searches for more information about where they have come from. It is a fascinating quest.

But what about spiritual roots? Who are the people who have had significant effect on our lives spiritually? We are speaking to Christians. Who are those who have influenced us for good, who have been used of God's Holy Spirit to do the work of calling us into, and enlightening, sanctifying and keeping us in the one true faith?

First on the list for many of us would be godly parents

who taught us God's ways, that God loves us and that when we sin we must confess that sin to the Lord. In our own case, we recently were reminded of spiritual roots in meeting a nephew of Evangelist O. M. Anderson, for it was through Mr. Anderson's ministry that Mother was converted. And so the roots of her children go back also to him. Who helped the evangelist into the Christian faith? You see, tracing spiritual roots means going back and back, just as physical descendency does.

Spiritual roots include the pastor who baptized us as infants and was the human agent through which we were grafted into Christ. And the pastor of our confirmation instruction, who spent many hours in teaching and explaining Christian truth. What about godly and faithful Sunday School teachers, other pastors, Bible Camp faculty and counsellors? Or other Christians who took an interest in us and gave us some wise and good counsel and encouragement?

Then, if one did not remain in the covenant of baptism but wandered far from God's pathway, spiritual roots will include those who brought to us God's call to return. Perhaps there was one speaker, one evangelist who was used of the Spirit to press the invitation and to which we responded. That one, too, will rank high in the list of spiritual roots, although he was but one link in the chain of God's working.

Then it is right also to include in roots those whose writings have influenced our lives. What a list that could make! And what of those who have been makers and shapers of events to which we are heir today? We mention persons such as Martin Luther, Hans Nielsen Hauge, Rosenius, Ruotsaleinen, Sverdrup, and Oftedal as starters. What of the artists, the musicians and others? It would be easy to get carried away. We borrow the word of David: "The lines have fallen for me in pleasant places; yea, I have a goodly heritage" (Psalm 16:6).

Mr. Wold mentions it and we do, too, those who have influenced our lives by their intercessory prayers. They have prayed for us. We may never know who they all are or how much they have prayed for us. But perhaps you know specifically of someone who has brought you often before the Throne of Grace and who should be included in your list of spiritual roots.

Why not make your own list of spiritual roots? Maybe there could be two lists. One could be made up of those who have had an effect on your being a Christian today and who have lived in your lifetime or the generation just before. The other one could go further back and be more general. Well, it's for you to decide.

We haven't mentioned Jesus Christ. Of course, He is the One to whom we supremely owe everything. Not only is this true as to His death for us, but He is also the "first fruits" of the resurrection in which we will share, by His grace.

Nor have we mentioned the Prophets and Apostles, but they, too, are part of our spiritual roots.

In this day of the popularity of genealogical roots, we suggest that you take time to trace your spiritual roots and write down on paper those who have shaped your life for good and for God.

Midsummer Fests of Yesteryears

by
Mrs. Albert Dahlman,
Alvarado, Minn.

Celebrating Midsummer Day, June 24th, was a tradition our Swedish forefathers brought with them to this country. This was the birthday of John the Baptist, born to the aged Elizabeth and Zacharias, on the eve of Midsummer Day in the same year as the birth of our Savior. Isaiah's prophecy had been fulfilled. For the Christian people Midsummer Day received a new meaning. It became a day of joyful praise and festivity to all believers. In Sweden, June 24th was considered a church holiday. There it was called "Johannes Dopare Dagen." Our forefathers have finished their earthly sojourn but as they left, others accepted the responsibility of keeping up the tradition.

The festivals were usually held in some farm grove and festivities began early in the morning. In fact, it really began the afternoon of the day before when various committees met at the home where the fest was to be held. What a joy it was to the children of that home for now the greatly anticipated day was really near! They and the neighbor children had been assisting in the picking of wild flowers and greens with which to twine the May pole which had been set up in the yard. It was June but somehow the May pole had found its way into the midsummer festivity. Not only the American flag was raised but the Swedish flag also was on the pole. Sometimes two separate poles were used but usually the Swedish flag was just below the America flag which showed that the pioneers had already transferred their loyalty to the new country!

Planks were hauled by team from Warren (Minn.) to make benches for seating. Dishes, tables, etc., were hauled and ice cream must be made as it was not yet on the market. The ice cream committee had a big job. The custard must be cooked and cooled and then mixed with cream, sugar and flavoring. This had to be

tasted again and again until each one was satisfied as to its flavor. Blocks of ice were hauled from Warren and had to be broken up before the freezing operation started. Turning the crank of the freezer called for a strong arm, too. The children and grown-ups as well waited eagerly for a taste. Ice cream was a special treat—so special that nothing compares with it to this day.

A stand for selling gum, candy and soda water (which we now call pop) was erected. There was much work before all was in readiness for the great day.

Then Midsummer Day was here. What a joy when it was a bright sunny day! Mothers had been up early making last minute food preparations. This morning it was not hard to get the children out of bed. All were eager to get ready and the wagons and buggies were loaded with family and food and extra dishes. There must not be only enough food for one meal but for all day for in those days they served dinner, afternoon lunch and supper.

People arrived on foot, having walked many miles, by wagon, by buggy, loaded with food and things to be sold at auction. The church sponsored the fest and the whole community turned out. Here friendship reigned supreme—friend met friend whom maybe they had not seen since the fest the year before. What a joyous day it was!

As the families arrived the lady of the place where the fest was held greeted the arrivals and showed them where to put the food. The milk and butter and *söt ost* (a sweet cheese) must be brought down into the cellar for this was the only refrigeration they had.

First at 10:30 was morning worship. The pastor preached a sermon which lasted at least one hour and often longer. This worship service in Swedish was like a regular church service but in an unusual setting. A special note of devotion and reverence was felt as the people gathered in the great outdoors for worship and praise.

Then dinner was served with many Swedish delicacies: brown beans, Swedish meat balls, *söt ost*, *ost kaka* (cheese cake), *spritz*, *peppar kakor* and many other things. How anxious-

ly the sky was watched lest it rain! Often it did and the food was hastily brought into the house, if possible, but sometimes, the shower was so sudden that after it was over when they returned to the tables they found beans and meat balls and such floating in the bowls of water. Spirits were dampened but not for long. No one thought of leaving for home.

At 2:30 p.m., a varied program was put on, usually by the young people. This program was devotional also but in a lighter vein. This program was not all in Swedish but interspersed with English. Sometimes there would be a guest speaker. Those remembered today were Julius J. Olson, John P. Mattson and C. E. Sjostrand. Even these afternoon programs were often interrupted by a shower.

After the program there was an auction sale of fancy work: cross stitch aprons, pillow shams, embroidered sofa pillows, home knit stockings and mittens, etc. One pioneer woman who made very good rolls, "kringler," as they were called, would bring these, three of them tied on a string, of which she brought several strings and they were sold at a good price. Maybe it was not a sanitary way—but there were no plastic bags and no wax paper at that time. No one ever heard of anyone suffering any ill effects after eating them.

How spirited the bidding became among the young men when the auctioneer held up an article made by one of the popular young ladies of the area!

After the auction sale coffee, ice cream and cake were served. Then followed a social time after which supper was served.

Midsummer Day attracted all the folks in the community and sparks of romance were often observed between the young men and the young women. Many of these romances culminated in home and church weddings.

The evening of Midsummer Day was spent in playing games which continued until long after midnight. At first games were played in which the young children could take part, such as drop-the-handkerchief, tag, etc. Later when the youngsters had

(Continued on page 15)

11. Paul had been enthusiastic and had used his zeal to persecute the Christians. What a change in his life came when he met Jesus! What became FIRST in Paul's life when he became a Christian (v. 7-8)? _____

12. What does verse 9 teach us regarding becoming a Christian? _____

Discussion: Discuss together verses 10-11 of Philipians 3. What are some areas in your life where you have now been experiencing victory and the power of His resurrection?

13. Why is the resurrection of Jesus Christ so important? (I Corinthians 15:12-23; Colossians 3:1-3; and Romans 8:11)

Memorize: Philipians 3:9

Closing Hymn: "My Hope is Built on Nothing Less," Number 283 in The Concordia Hymnal

WMF REMINDERS

June is Convention Offering time. If you have not already sent in your convention offering there is still time. The offering this year goes to Home Missions and Praise Program. They are both vitally important to the growth of God's Kingdom and the growth of the Association.

We have two projects to support in July. Mission Scholarship helps seminarians receive help with their education. A scholarship is available for those preparing for our foreign mission field. The second project is AFLC Schools. We feel that the Schools are vital in the total work of the AFLC. Please give these projects your support.

W.M.F.

BIBLE STUDY



July, 1977

LESSONS IN PHILIPPIANS

Scripture: Philipians 3:1-11

Love and spiritual concern motivate the apostle Paul, in prison, as he addresses the Philippians as "brethren." He urges them to "rejoice in the Lord." In Psalm 5:11, the Psalmist says: "But let all those that put their trust in Thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love Thy name be joyful in Thee." It is indeed sad that so many professing Christians do not show forth a radiant and joyful testimony for Jesus.

One of the laws of learning is repetition and a good teacher does not hesitate to use review in his teaching. Paul, in his epistles, also uses repetition, and how we all need it!

False teachings and divisions faced the Philipian church and they also face our churches today. Persecutions were very real to them. Only in Jesus Christ and in His Word at the foot of the Cross can JOY be experienced.

1. "Beware of dogs" (3:2a). In our country dogs are loved and often much attention and loving care is given to them, but in the East during the time of Jesus Christ it was different. In Scripture it is a term of reproach. In the following Scripture verses, what reference is made to dogs?

Matthew 7:6 _____

Matthew 15:26-27 _____

Luke 16:21 _____

Revelation 22:15 _____

2. We are also exhorted to beware of evil workers. What warnings are given? Colossians 2:8 _____

II Peter 3:17 _____

3. What does the word concision mean? _____

Discussion: What are some of the false teachings at work today trying to cause divisions in the Church of Jesus Christ? _____

Read together Genesis 17:9-14. In this portion, we read of God speaking to Abraham regarding circumcision. In Genesis 17:23-27, we read that Abraham obeyed God and was circumcised. In circumcision the Jews were taken into covenant with God. The danger was, however, that many trusted in the outward means and did not have a right relationship with God. They believed salvation was only for the Jews, but Paul taught that it was for both Jew and Gentile.

4. In verse 3 of Philippians 3, we find three things listed for spiritual circumcision. What are they? a. _____ b. _____ c. _____

5. What do the following Scripture verses teach us about worship, our attitude and how we should worship God? _____

Exodus 34:8 _____

Joshua 5:14 _____

Judges 7:15 _____

I Samuel 1:27-28 _____

II Chronicles 7:3 _____

Nehemiah 8:6 _____

Revelation 4:10-11 _____

6. Paul abandons trust in any righteousness of his own. What do the following Scripture verses tell us are some of the false trusts of the unsaved?

Psalms 146:3 _____

Proverbs 11:28 _____

Proverbs 28:26 _____

Isaiah 31:1 _____

Isaiah 47:10 _____

Jeremiah 17:5 _____

7. What does Paul tell us about himself in 3:4-6? _____

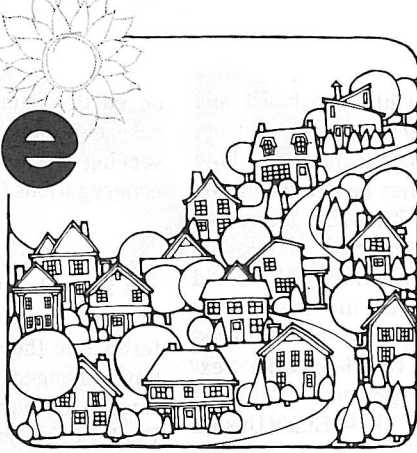
Paul was of the "stock of Israel." Whose name was changed to Israel? (Genesis 32:24-30, Genesis 35:10) _____

8. The Israelites are God's chosen people. What did God command them to do? (Exodus 6:7, II Samuel 7:23, and Psalm 135:4) _____

9. Paul was of the tribe of Benjamin. We read of the birth of Benjamin to Jacob and Rachel in Genesis 35:16-18. Saul, the first king of Israel was a Benjamite (I Samuel 9:1-2). In I Kings 12:21, what tribes are mentioned together? _____

10. Paul refers to himself as "an Hebrew of the Hebrews." He not only was born a Hebrew, but we read in Acts 21:40 that he "spoke in the Hebrew tongue" or language. He was a Pharisee. What type of life did the Pharisees lead? (Matthew 15:1-9, Matthew 23:1-7, 13-30) _____

Life on the Edge of Town



WE WALKED UPTOWN

I walked uptown the other day. And what is so unusual about that? Only this, that uptown, or downtown, was 10-11 miles away.

On Saturday, May 14, Bob Ordway and Greg Johnson, students at AFLBS, and Linda Butterfield, Joy Cunningham and Chuck Gryte, former students, and I set out on the walk before 10:30 a.m. For the first while we could follow the shaded shoreline of Medicine Lake, but at 26th Avenue had to face into the sun on one of the

hot May days.

We passed Midland Shopping Center and made our noon stop at Spring Gate Shopping Center, some of us eating a lunch at Byerly's. Next we followed Golden Valley Road to Theo. Wirth Parkway. The walk through the Park was understandably pleasant and we made our last stop for any kind of refreshments at the clubhouse.

After we left the Parkway at Highway 12, we walked along the highway and through Bryn Mawr Meadows, crossing over to the Parade. We crossed Lyndale Avenue near the Guthrie Theater and walked through Loring Park, eventually coming to Nicollet Avenue and following that to IDS Center, our destination.

We came to IDS about six hours after we had started out. Being the oldest in the group, I probably felt the most tired at journey's end. I know that toward the completion of the walk it seemed better for me to keep going on than to stop much. Harder to get going again.

We ate an early supper at one of the cafes uptown and then rode back to school in Chuck's car.

I'd like to express my admiration for my hiking companions, a truly congenial group. If you were to ask us why we made the hike, I guess we'd simply say, "Because it was there."

SCHOOL IS OUT

This is Memorial Day, as I write. Sometimes it is necessary to do a bit of work on holidays, too. School at

AFLBS ended on Friday, May 27, with graduation. That was a fine occasion with many people in attendance, if not quite as many as expected for the largest graduating class in history.

But now today there aren't many of us left on campus. Three students left yesterday for Washington and one left with his parents for Ohio. The Ambassadors Gospel Team will be leaving Wednesday, June 1, to begin their summer-long tour. God be with them as they make the venture with Gordie Grage as their advisor. Everyone will be out by Saturday, the day the dorms will close to student occupancy for the summer.

Many good-byes were said on Saturday, the day after graduation, not a few of them tearful ones. Many friendships are established at AFLBS. In some cases friends will not meet again for years, if ever in this world. But there is the bond of prayer uniting them.

During the summer the dorms will be readied for September when some of the Junior students will return for their senior year and a new class of Juniors will arrive. Then the cycle will begin again.

A TIME TO GATHER UP

For me, the ending of the school year has special meaning for I'll not be here to welcome the students as they come to AFLBS in the fall. There is no doubt in my mind that my decision to leave AFLBS now was the right one for me, but there is and will be a real sense of nostalgia in leaving this campus which has been home for almost five years. (I can understand what the seniors feel when they leave.) The same feeling grips me as I've experienced in leaving parishes.

How congenial it has been to work with the others here of the Schools and headquarters staffs. I told the faculty at our last meeting that I don't expect to come into a situation again in life where there will be any greater spirit of congeniality and comfortableness. And while I didn't say it, I know that it is what unites us in Christ which made it possible.

And in my five years here I've

(Continued on page 15)



Five of the hikers near journey's end.

A MINISTER'S MUSINGS



THE VALUE OF AFFLICTION

"Having spent most of my life in bed, I appreciate and absorb more these 'extras'—some which most people take for granted." This testimony came from a physically handicapped lady in regard to a sermon that she had heard. She feels that her shut-in years have given her a special opening to the deep things of God.

An implement dealer who had lost his business by fire, stated that that tragedy was the best thing that could have happened to him. He was able to say this because his loss drove him to seek Christ. Thus God turned his material loss into spiritual gain.

One of the most cheerful Christians whom I have ever known is a Japanese man named Sugii. This man is paralyzed from an accident incurred in playing baseball. During 15 years of his paralysis he lay in bed, a helpless, hopeless person. Feeling absolutely worthless, he begged his family to end his life. Fortunately for him, his family refused to comply with his request. Later he heard the message of Jesus and salvation. He received Jesus as His Savior. Then Jesus gave him a new heart and a new purpose for living. His dark life was transformed into a bright and meaningful life. In his case also, affliction was used to bring him to Jesus Christ.

God's servant David wrote in Psalm 119:67, "Before I was afflicted I went astray; but now I keep Thy word." David had come to see that his merciful Heavenly Father had a purpose in permitting affliction to come his way. David's afflictions had

led him to search his own heart and life. He remembered that he had not always walked the straight and holy way of God. At times he had wandered away from God into sin. However, affliction had brought an end to his going astray. Therefore he could say, "It is good for me that I was afflicted." If affliction has entered your life perhaps God has some "extras" He desires to give you.

—Einar Unseth

(Continued from page 4)

important. Each member of the body is to have care for the other members of the body. The body is one and is to be developed into a beautiful whole. Individuals may have gifts or interests in specific areas. They will naturally emphasize these. The church, however, is one body, and should develop as a healthy body, without abnormalities. Sometimes the church grows like Topsy of *Uncle Tom's Cabin*, just grows without apparent respect for plan or normal development. It becomes awkward, without beauty, and inefficient. Unusual growth in one area may be cancerous.

The officers and boards should regularly examine their work to see if they are really reflecting the congregations' concerns, seeking to develop the whole body. Am I sensitive for that which is good for the congregations? Are my decisions for their good? Are the congregations' actions and stewardship indicating this direction? Should there be a referendum of the congregations before pursuing this course? Will this build the whole body, or just be advantageous for one member of the body? Does this provide outlet for the congregations' expressed concern for outreach? Is this a challenge that the congregations understand? Am I trying to manipulate congregations, or am I following their concerns? Is there a need for this in the Association? for the Association? etc.! etc.! The whole body must be served, not just one member of the body. The body must serve the congregations. The congregation is the right form for the Kingdom of God

on earth (Principle Number 1). It is easy to forget this. Is the Association serving the needs and desires of our congregations?

BACK IN FARGO

It is good to be back in Fargo where we held our first regular annual conference in the summer of 1963. Things have changed. We were considerably fewer in number, meeting in St. Paul's Free Lutheran Church. One observer at the conference remarked that the Association could not last, as there were too many grey and/or bald heads. It is these mature saints that God has used to give strength and wisdom to our work. Many of them are no longer with us. Each year sees fewer of the original group coming to our annual conferences. May we be faithful to their convictions. We have a goodly heritage.

We thank the St. Paul's Free Lutheran Church and their pastor, Philip Haugen, for hosting this conference. We are grateful to the North Dakota State University for allowing us to meet on their fine campus.

(To be continued)

(Continued from page 8)

and 1919-21. He served with the A.E.F. in France in 1918-19.

Ordained in 1923, Pastor Dreyer served parishes in the Lutheran Free Church at Roseau, Minn., New Effington, S. Dak., Ferndale, Wash., Spokane, Wash. (Bethany), and organized Olivet Lutheran, Spokane, in the AFLC. He was a member of Olivet.

He was united in marriage to Manda Eidem in 1924. She passed away in 1971. He is survived by one son, Rev. Earl Dreyer, Canby, Minn.; six daughters, Edith, Mrs. Arthur Reesnes, Scandinavia, Wis., Marlys, Mrs. Daniel Dickhart, Atlanta, Ga., Mrs. Joyce Neset, San Francisco, Calif., Gladys, Mrs. Donald White, Minneapolis, Minn., and Marie and Geraldine Dreyer, Spokane; 22 grandchildren; one great granddaughter; and a sister, Mrs. Margit Solberg, in Norway.

Blessed be his memory.

**EATERN NORTH DAKOTA
BIBLE CAMP SET FOR
DEVILS LAKE**

The annual Eastern North Dakota District Family Bible Camp will be held at Lakewood Bible Camp, Devils Lake, N. Dak., again this year. The dates are July 4-10.



Rev. Larry V. Severson



Rev. David Molstre

Rev. Robert L. Lee, Valley City, is the dean of the camp which will feature the following faculty: Rev. David Molstre, evening speaker; Rev. Richard Gunderson, missionary hour; Rev. Larry V. Severson, adult Bible class; Rev. Timothy Skramstad, senior high; Rev. Dale R. Mellgren, junior high; and Mrs. Bruce Dalager, children's department director.

The camp manager is Rev. Wesley Langaas, Hampden, and the registrars are Mr. and Mrs. Thor Sollin, Rt. 1, Minnewaukan, 58351. Please write to them if you wish further information or are ready to register now for this Family Camp.

(Continued from page 10)

gone rebelliously home with their parents, who must go home for evening chores, then the singing and choosing games began such as "Farmer in the Dell," "Needle's Eye," "Skip To My Lou," etc. What a thrill it was to be chosen in these games!

After several hours of playing some of the young people who had a long way to go home began to leave and soon the whole group dispersed. Then Midsummer Day was over. How long it seemed until the next Midsummer Day would come again! The only solace was that there would be a Christmas in between.

Many of the things of pioneer days have all but disappeared but let us not forget how our lives have been enriched through their efforts.

—The Warren (Minn.) Sheaf

(Ed. note: Some of our readers will remember Mrs. Dallman's article about an old-time Christmas which appeared in the *Ambassador* a few years ago.)

[Continued from page 13]

come to know well over half of the students who have ever been at AFLBS. I have seen young people at many levels of Christian experience, some with a maturity which belied their young years. I am grateful to all of these friends. Now I join the alumni of the School and alumni never forget the marks for good which AFLBS put on them.

Now it is time to gather things together for moving. The actual moving

may not take place until in August. But in the meantime many preparations can be made. Already some things have been thrown away. Moving time is sorting out time.

Someone else will come here to occupy the fine quarters for the dean of men. What a comfortable, pleasant place in which to live. I wish him well in this job in which so much more can be done than I have been able to do.

—Raynard Huglen

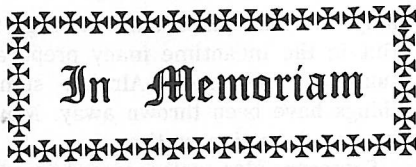


Rev. and Mrs. Dean Casselton are pictured here at a reception given by Medicine Lake Lutheran Church, Minneapolis, Minn., where they are members. They will be leaving later this month for mission work in Brazil.


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

**BUDGET RECEIPTS
February 1-May 31, 1977**

	Total Budget 1977-78	Current Budget	Received during May	Total Rec'd to date	% of Current	% of Total
General Fund	\$ 72,680.00	\$ 24,226.64	\$ 3,709.87	\$16,871.51	69.6	23.2
Schools	119,452.00	39,817.32	7,443.83	26,471.40	56.4	22.
Home Missions	75,000.00	25,000.00	4,674.93	15,667.36	62.6	20.8
Foreign Missions	85,345.00	28,448.32	6,737.40	24,331.50	85.5	28.5
Praise Fund	30,000.00	10,000.00	1,488.99	4,822.49	48.	16.
TOTAL	\$382,477.00	\$127,492.32	\$24,055.02	\$88,164.26	69.	23
1976-77	\$395,649.00	\$131,883.00	\$19,543.17	\$71,265.99	54.	18
Legacies—\$21,520.84						



In Memoriam



Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

MINNESOTA

Newfolden

George O. Lee, 86, May 8, Westaker

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