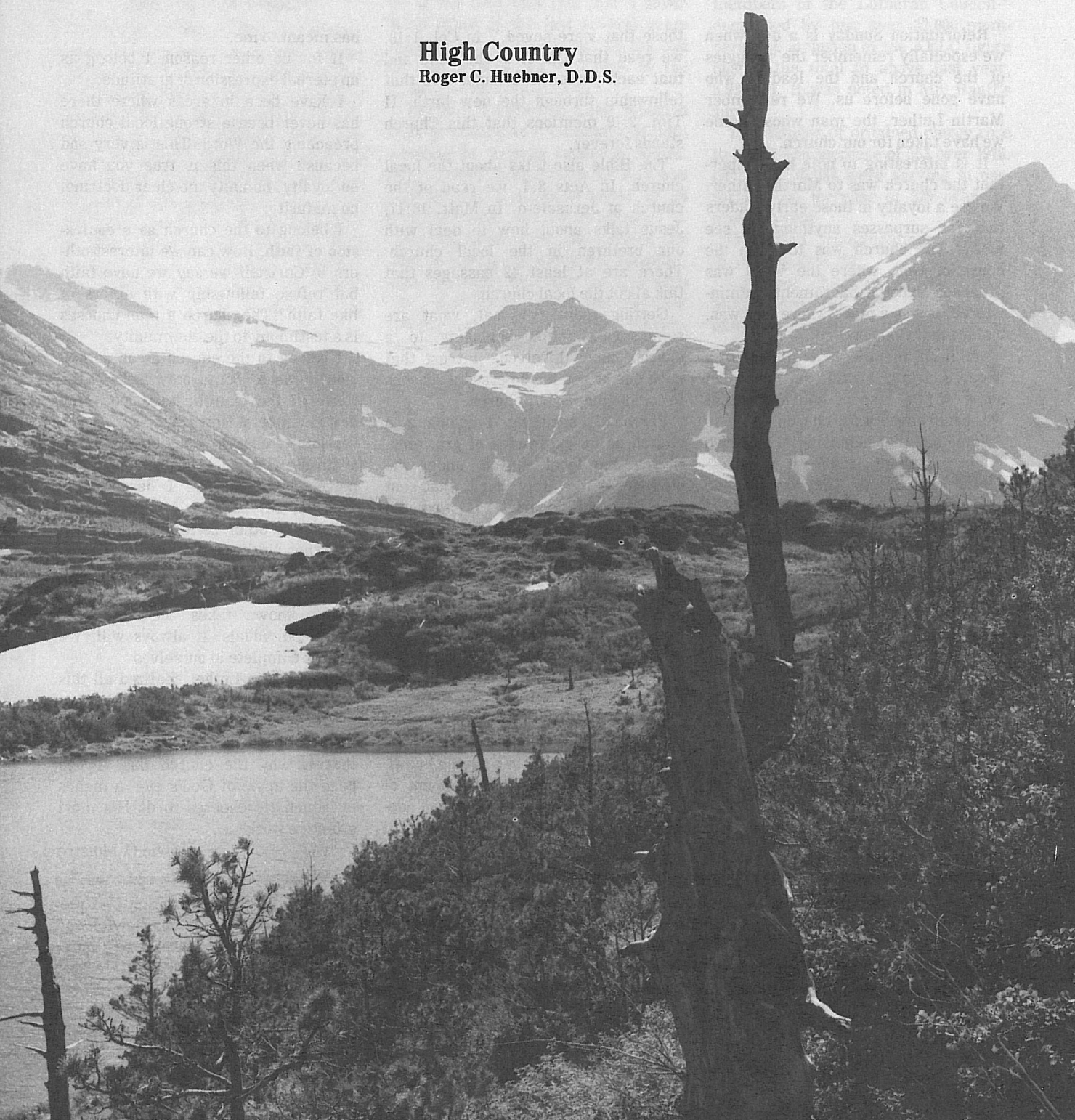


The Lutheran Ambassador

High Country
Roger C. Huebner, D.D.S.



MEDITATION MOMENTS

THE CHURCH Psalm 122:1

Reformation Sunday is a day when we especially remember the struggles of the church and the leaders who have gone before us. We remember Martin Luther, the man whose name we have taken for our church.

It is interesting to note how important the church was to Martin Luther. We see a loyalty in those early leaders that far surpasses anything we see today. The church was to them the house of God, where the Word was preached and the Sacraments administered, it was a place where God was, a place that God honored.

We need to talk about the church because I am afraid we have lost some of the respect and honor that we should have for the church.

Some say that belonging to a church is not important because it is not essential to salvation. They say that the church is only a man-made idea. Read Heb. 10:25 and see what God says about such a statement.

Others say that because of the lukewarmness of many churches today, because of the lack of Scriptural preaching today in many of our churches, God is no longer interested in the local church.

What does the Bible have to say about the church? The Bible talks about the Universal Church (communion of saints). This is the congregation of true believers of all times and all places. Acts 2:27 says: "And the Lord added to the church daily

those that were saved." In Col. 1:18, we read that Christ is the head and that each person is brought into that fellowship through the new birth. II Tim. 2:19 mentions that this Church stands forever.

The Bible also talks about the local church. In Acts 8:1, we read of the church at Jerusalem. In Matt. 18:17, Jesus talks about how to deal with our brethren in the local church. There are at least 42 passages that talk about the local church.

Getting more personal, what are some reasons for belonging to a church, being involved? I trust that each one of you have personal reasons for belonging to your church.

Personally speaking, I belong to a church as an expression of gratitude. It was the local church, under the guidance of the Holy Spirit, that sent the first missionaries. It was the church, through dedicated and educated men, that gave us the Bible in our own language. It was the church that fought for sound doctrine at the cost of many lives. It was the church that first established our schools, hospitals, orphanages. It has been the church that has preserved the institution of marriage.

It was through the church and the witness of those in the church that many of us were led to a saving knowledge of Jesus Christ. No amount of sacrifice, or hours of service, can adequately repay the church for what it

has meant to me.

If for no other reason, I belong as an eternal expression of gratitude.

I have been in areas where there has never been a strong local church preaching the Word. This is very sad because when this is true you have no loyalty, no unity, no clear doctrine, no maturity.

I belong to the church as a confession of faith. How can we interest others in Christ if we say we have faith but refuse fellowship with others of like faith? The church a man chooses is a testimony to the community.

I belong to the church as an admission of need. Some only look at the flaws of the church; they look only at its members. How very sad.

I join a church, not because I am a mature Christian, not because I am perfect, not because I deserve admission, but because I need the fellowship of other believers. I am still a learner. I need God's people.

I also belong to the church as a dedication to a task. The task of making Christ known takes the ability of many individuals. It always will. We are not complete in ourselves.

Now Martin Luther realized all this and he never left the church; he just had to make some changes. Our Lord much earlier also realized this and that is why the church has always been the apple of God's eye, a means by which He chooses to do His most effective work.

—David C. Molstre

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For over 40 years **Bible History for Home and School**, used for confirmation instruction in the AFLC, has carried the following paragraph under the subheading "Great Revival in Europe": "The first of these (great spiritual revivals) occurred in Germany thru (sic) the work of **Jacob Spener** and **Herman Francke** at Halle around 1700. The era that ensued has been called 'the Age of Pietism,' its deep spiritual influence exerting itself in all Protestant lands." Through the courtesy of Rev. Edward A. Johnson, Ohio, Nebr., translator, we are presenting two articles on the work of these men. The first appears today.

Renewal from the Source; Building Up from a Single Cell

300 Years of Pietism in the Church

by Fritz Gruenzweig

There are many today who ask: Will the church, or Christendom generally, emerge from the chaos and the spiritual upheaval of these last decades of our millennium, sometimes called "the second Enlightenment"? And what must happen if our people are to be preserved for the Gospel?

In addressing these questions it is beneficial and interesting to see how, in a comparable situation 300 years ago, a man arose in our church who knew how to address himself to the responsibility thrust upon him: Philipp Jakob Spener, born in Alsace in 1635, the senior pastor in Frankfurt-am-Main.

Spener raised a question of his own. The popular, state-controlled church of that day had intellectualized the Bible and its message, thereby reducing considerably any influence it might have had upon the intellectual movements of the time, which were challenging and disturbing. People were caught up in these movements, which became the standard everyone had to follow. Would the church survive this period?

Quietly, Spener began with the ABCs of the church of Jesus Christ, at the point where it all had begun: with the Word and with the fellowship "here and there among the houses," at the source and in individual cell groups. He knew that here alone the church received her strength, and from this point outward must she be built up.

In 1670 in his own home he began small gatherings called "Collegia Pietatis" for reading and discussing the Scriptures, with the hope of awakening and developing Christian life in the congregation. Through this "little church within the church" (*ecclesiola in ecclesiae*) he wanted to "render help to the church again." Spener thereby became the founder of Pietism. His hope was "that in every congregation at least a few might come together for the joyful reading of the Word of God and for brotherly fellowship. In this way more and more might be won, and finally the entire church might be improved." As a humble, unpretentious man he earnestly warned those who were won for his circles of the dangers of pride and of loveless judging and despising of others.

Five years later, in 1675 (thus, more than 300 years ago!), after considerable practical experience, Spener published his program in a document entitled *Pia Desideria* (Pious Desire), "or, Heartfelt Longing for the God-Pleasing Improvement of the True Evangelical Church." With painstaking care, ever ready to hear and to listen, Spener had discussed every word of his manuscript with his fellow pastors in Frankfurt.

First of all, Spener depicted, in moving terms, the needs of the church in his day. He complained about its avarice, "the many lawsuits," and its drunkenness. Most painful of all to him was the fact that even among the pastors there was scarcely the vaguest notion about "the true signs

of being born again." Yet Spener did not stop with criticism; he pointed out ways to help:

1. A return to the Word of the Scriptures is necessary. Spener opposed the tendency to quote from the Bible only as a source to bolster one's arguments against theological rivals. He wanted believers to respect the Word of God in its context, to go through it and daily let it govern their lives. In the totality of his existence, man must become obedient to the words of Scripture and thereby to the Lord Himself.

Later on Pietism had to insist that people generally stick to the unaltered, uncondensed words of the Bible. Today, one hears it said that Pietism has been unfaithful to this fundamental principle. But a doctor who yesterday cured his patients of influenza may have to treat them today with other medicines because they have another disease. It is a sign of the flexibility of Pietism that again and again it has engaged current concerns in the manner necessary at the time. But today, as yesterday, Pietism is not only a matter of correct doctrine, but of giving one's life to the Lord, of being obedient to Him in faith under the shield of His Word.

2. A return to fellowship is necessary, i.e., in the congregation. Spener wanted the "apostolic manner of church assembly" (I Corinthians 14: 26 ff.) to "come alive" in such a way that "one person does not step up and teach all alone, but others should help, too, who have the gifts

and the understanding to do this." Opportunity should thereby be provided to speak in brotherly fashion about individual passages of Scripture; to help one another in a pastoral way (what the Germans call *Seelsorge*); and to stand, in general, together with one another in heartfelt fellowship.

3. A return to faith active in love is necessary. "In Christianity," Spener said, "knowledge generally is not enough." What is necessary is a lived faith, so that Christians individually and with one another serve their world around them in love. Spener thereby urged the believers to test whether their love was genuine and not exercised out of ulterior motives. In this connection, Spener said that two things are necessary: the fight to maintain the Biblical message in its purity, and loving effort toward the erring in both word and deed.

4. A return to genuine spiritual preparation is necessary. Here Spener thought above all of the pastors of the future. At the university they should be trained not merely in theological wisdom, but also in the practical duties of their office and above all in their personal faith. The universities should become "workshops of the Holy Ghost" where the students could come together in fellowship under the Word of God. Spener, an eminent Luther scholar, in no way downgraded theological studies. And what he said applied not just to the preparation of pastors but for all who served in the church of Jesus Christ. There should be a solid mastery of one's subject matter and a Biblical and theological understanding of one's duties. But there also must be personal faith, a living fellowship with the Lord, and the willingness to be taught by His Word and His Spirit.

Spener could hardly suspect how much his words, accompanied by prayer, would accomplish. In the resplendent fullness which is characteristic of the life blessed by God, there arose from that time down to the present all sorts of new expressions of his basic concerns: in the revival movements, in new encounters with the Bible, in renewed life with the Lord to whom the Bible testifies, in missions, in diaconal service,

in children's and youth work, in evangelism, in the formation of a living fellowship and congregational life.

Today, too, it is necessary to go back to the ABCs of the church of Jesus Christ, back to its beginnings with the Word and the congregation—renewal from the source, and building up from the individual cell. Thus our church will be able to stand, truly and spiritually productive, even amid the chaos and spiritual upheaval of these decades, even if what is developing turns out to be the end of the world.

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Kirchliches Monatsblatt,
Adolph Wegener, Editor

PERSONALITIES

Rev. Gary Skramstad has resigned as pastor of Grace Lutheran Church, DeKalb, Ill., to accept a call to become pastor of Victory in Christ Lutheran Church, St. Paul, Minn. He and his wife and family will move to St. Paul later this month or in November to take up the work there.

Rev. and Mrs. Richard W. Gunderson and family, have moved to Nogales, Ariz. 85621, at 1461 Bristol Drive, from which he will be engaged in mission outreach in Mexico on behalf of the World Mission Prayer League. This mission work will include that which was carried on by Mrs. Leonard Swanson before her retirement. The Gundersons will be members of Triumph Lutheran Church, the AFLC congregation in Nogales.

PARISH NOTES FROM HERE AND THERE

The North Central Minnesota District Luther League rally was held at Trinity Lutheran Church, McIntosh, Minn., Ralph Rokke, pastor, on Sept. 10.

Karen Ellertson of Hope Lutheran Church, Wyoming, Minn., Wendell Johnson, pastor, told of her experiences in visiting Brazil last summer

at her church on Sept. 25, at the family night.

The Kalispell Lutheran parish (John Rieth, pastor) conducted a family Bible camp Sept. 9-11, at Bitterroot Lake Lions' Camp. Guest speaker was Pastor Hal Curtiss. A potluck dinner was served on Sunday noon.

Beyond Ourselves, by Catherine Marshall, and *Peace With God*, by Billy Graham, are new books in the library of Roseau Lutheran Church, Roseau, Minn., Jerome Nikunen, pastor.

The last service of the summer season was conducted at Barnes by Rev. Ronald Knutson, Drummond, Wis., on Sept. 3. Most of the audience there has been made up of vacationers.

Rev. Harvey Carlson, Grand Forks, N. Dak., spoke at a series of special meetings at Our Saviour's Lutheran Church, Thief River Falls, Minn., Eugene Enderlein, pastor, recently. The theme of the meetings was Bible prophecy.



TEARS SOMETIMES HAVE TO FLOW

Tears sometimes have to flow
To ease the sorrow that we know.
They are a balm to heal the pain
'Til acceptance of our loss we gain.
A further balm God does bestow
Are friends to aid us here below.
They show their love in thoughtful
ways
And help to lift our troubled gaze.
Greater still the balm of peace—
God makes all questionings to cease,
For as our eyes are fixed on Him,
Our saddest thoughts all grow so
dim.
With gentleness God leads the way
Until we see a brighter day.
And as the days and weeks go by,
We'll sing again beneath the sky.
Mrs. Kent Quanbeck
McVile, N. Dak.

Report of the Joint Meeting on September 27

The annual joint meeting of all Association standing boards, committees and commissions met on Tuesday, Sept. 27, at the church headquarters in Minneapolis, Minn. There was a large attendance.

Following the singing of the hymn "O Savior, Precious Savior" Mr. Ed Mathison, Bagley, Minn., read the Scripture, Rev. 22:17-21, and offered prayer. The hymn "I Love Thy Kingdom, Lord" followed.

Pastor John P. Strand, president of the Association of Free Lutheran Congregations, and who has said he will step down at the end of this term, next Oct. 1, read Hebrews 12:28-29, and gave his message to the assembled church leaders. The theme of his talk was dependence on God. The work of the Association is God's work, he said, and we must humbly serve before Him. Whatever good we can accomplish will be because of what God can do through us.

Pastor Strand spoke of a world being shaken. But the kingdom of God is not shaken. We do not make the kingdom, but we receive it. The Church of God must stand on the Word of God.

He stressed the greatness of God, a God who is the Redeemer God, a God for sinners. But with our twisted natures it is good that we sometimes have problems. Otherwise we can begin to think that we are God. One day every knee shall bow before the Lord, he said.

And in the meantime, Pastor Strand reminded his hearers, it is the place of the Christian to offer costly service unto the Lord. It is to be a worshipful service. Satan offered Jesus everything in the world in return for worship in the Great Temptations, and God must have the worship of our hearts. God comes to the humble of

heart, Pastor Strand declared, to those who tremble at His Word. Through such a one God can work and what God does is alone pleasing to Him.

Following that inspirational and motivational message, Pastor Strand spent some time in tracing the history of the organization of the various boards and committees of the AFLC. He pointed out that from the beginning in 1962 there was a concern in the church that doctrine be central rather than program. Later on he emphasized that even the Schools and Missions of the church must not become bigger than what the church believes.

REPORTS BY THE BOARDS

The chairman or some representative of the various boards, etc., made a brief report on the work for which each is responsible.

Co-ordinating Committee—Rev. Wendell Johnson

There are 14 pastoral vacancies in the church. Grace Lutheran Church, DeKalb, Ill., has voted to affiliate with the AFLC. The development of a family Bible camp on property being donated by the Lawrence Dahlgrens, Lake Park, Minn., is under discussion, although no firm decisions have been made by the Association yet. He expressed some concern about church finances. He said that the Committee is studying the qualifications for a stewardship counselor, the securing of which has been authorized by the church's annual conference.

Following the recess for the noon meal in the Bible School cafeteria, the meeting re-convened and Mr. Harvey Dyrud, Newfolden, Minn., offered the prayer. **Schools**—Rev. Amos Dyrud, Seminary. He reported that there are 21 students. He spoke with gratitude

of the new teacher, Rev. Dasari, in Old Testament. An inter-term course will be offered again next January. Twelve or 13 places will be needed for internship next summer.

Rev. Kenneth Moland, Bible School. The school has a lower enrollment than last year. He expressed appreciation for the new faculty members, Rev. Philip Haugen and Rev. Dasari. He spoke of the debt retirement program for the school dormitories going on this month and next.

World Missions—Rev. Eugene Enderlein. Aid Association for Lutherans gave a grant of \$3,000 recently which is being used for the language training of the Casseltons in Brazil. Yeddo Gotel is giving that language instruction. Rev. Casselton has experienced some problems with adjusting to the water and food in Brazil, but is overcoming them. He mentioned the new work in the state of Rondonia, being led by Rev. George Knapp. The bookstore in Campo Mourao is being sold to an evangelical group which operates other such stores. The mission handbook is being revised. He spoke of the board policy on the sending of gifts to missionary individuals directly (see the statement on same elsewhere in this issue).

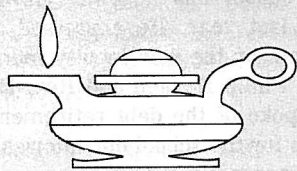
Home Missions—Rev. Herbert L. Franz. Rev. Gary Skramstad, DeKalb, Ill., will move to St. Paul, Minn., to become pastor of Victory in Christ Church either later this month or in November.

Rev. Elden Nelson. He emphasized the need for more men in the Home Mission program. He foresaw no immediate great expansion in Home Missions in the AFLC, but a firming up of what is being done now.

Stewardship—Rev. Edwin Kjos. He spoke about the debt retirement program for the Bible School and the securing of a stewardship counselor.

Youth Board—Rev. David Molstre. While he has had no meetings with the Youth Board since being called as a youth worker in the church, as well as an evangelist, he reported that in his series of special meetings in congregations he usually gets to meet separately with the young people of the congregation, perhaps at a supper meeting.

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SCHOOL NEWS

AFLBS, FALL 1977
by Candi Weinkauf

On September 11, I came on the campus of AFLBS as a senior. I felt like I'd returned to an old friend whom I'd missed. But things were different. No longer were the same familiar cars sitting in the parking lot. No longer were all the faces familiar when I saw them. But I found these new faces gave me a new enthusiasm inside because these faces showed a warmth of love that could only radiate from a Christian's face.

This fall our school has been blessed with 45 returning seniors and 53 juniors. Along with our juniors, new faculty faces have appeared. We extend a warm welcome to Pastor Dasari and Pastor Haugen. Our new dean of men is Charles Kvanvig and Tony Rojas serves as the new head cook.

Offices at AFLBS have again been filled for the first quarter. They are as follows:

Class officers

President:	Kraig Lerud
Vice President:	Jerry Walker
Secretary:	Heidi Gruber
Treasurer:	Lynn Sletten
Chaplain:	Kevin Spading

Proctors

Men:	Bill Cornish
	Mike McCarlson
	Kent Bakken
	Steve Holland

Floor chaplains:

Kevin Spading
Marshall Engevik

Women:	Kathy Quanbeck
	Marge Nash
	Brenda Forth
	Terri Irwin

Gretchen Kooiman
Heidi Gruber

God has truly blessed us thus far. We ask for your prayers as we students fellowship and learn from God's inspired Word.

"For where two or three have gathered together in My name, there I am in their midst" (Matthew 18:20).

MEET OUR TWO NEW FACULTY MEMBERS

Rev. Rao Dasari

AFLC Seminary's and Bible School's new Old Testament professor is Rev. Rao Dasari. The former parish pastor is thankful to be a part of a Bible-believing and preaching Lutheran fellowship.

The 40-year old professor was born into a Lutheran family in Intur, India. Ever since his childhood, Pastor Dasari felt called of God to faithfully preach His Word. His 19 years of schooling ended with his graduation from Guruku Seminary, an institution of the Federation of Evangelical Lutheran Churches of India.



For six months Pastor Dasari served a Lutheran congregation in Hyderabad. Many of his members were Indian Christian government officials. But the leaders of the congregation did not appreciate Pastor Dasari's desire to preach the inspired Word of God as truth.

Not being a man of compromise, Pastor Dasari could not continue as the church's pastor and still remain true to his divine call to preach God's Word as truth. He then worked for the Indian government as an accountant from 1966 until his departure for America in 1973.

The AFLBS and Seminary Old Testament professor says it was miraculous how God led him to America. Through a series of wrong addresses, his mother-in-law received a copy of **Christian Beacon**, an outreach of Dr. Carl McIntire's Faith Theological Seminary in Elkins Park, Pa.

Venturing on faith and assurance that this was God's leading, Pastor Dasari left his wife, Deva Karuna, and three small children and came to this country in January of 1973. His wife joined him in March of 1974, until March of 1977.

After receiving a Masters of Sacred Theology from Faith in 1976, he went to Concordia Seminary in St. Louis, Mo. Pastor Dasari completed his course work for a Th.D. in Old Testament from Concordia this summer.

It was there, just one month before returning to India, that he met Pastor Francis Monseth. Although Rev. Raymond B. Martin had talked about the AFLC two years ago to Pastor Dasari, Pastor Monseth was his first personal contact with the Association. The bond of fellowship grew as both men found a kindred spirit. The practical Christian life emphasis along with doctrinal teaching, such as is embraced by the AFLC, is a combination in the Lutheran Church that Pastor Dasari had long sought. He prayed for many years that God would lead him to such a fellowship. God, indeed, answers prayer.

Pastor Dasari requests your prayers as he begins teaching Old Testament classes in the Bible School and Seminary. Detailed arrange-

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The Woman's Role in the Church

By Rev. Gerald F. Mundfrom,
Nogales, Arizona

TWO WOMEN MAN LISTENS TO

And though it is not natural for man to listen and be led by a woman, yet God put it into man to listen and be persuaded by two women. When young he will listen to his mother, and when older he will listen to his wife. And unless sin gets in and greatly confuses what God has here patterned, man greatly loves and has deep respect for both of these two women, and therefore has no problem in letting himself be persuaded by them. They do not threaten or go against his masculine nature. These women (mother and wife), when fulfilling their role of helper to man, do not threaten his God-given position to rule. They have no ambitions to dethrone him but are ever ready to share their God-given wisdom with him and to assist him in every way possible, so that he can be a good ruler in his home and be a wholesome influence in the community, the church and world in which he lives.

We have some outstanding examples in the Bible in which women (mother and wife) proved to be worthy helpers to their sons or husbands.

We think of Hannah, the mother of Samuel. Esther (Book of Esther), a humble Jewish girl, became queen and was able to influence a most powerful king. Ruth and Naomi (Book of Ruth) were godly women and ancestors of King David, a godly king. We can be sure their influence bore fruit in David. Eunice and Lois, mother and grandmother to Timothy, certainly were a great inspiration to Timothy.

And there are examples in the Bible in which the wife was a poor influence and a stumbling-block rather than a helper to her husband, such as King Ahab and Queen Jezebel, Lot and his wife, and Samson and Delilah.

In Old Testament times it was the law and custom that every woman be subject to the rule of some man. If the father or husband were missing, a brother would have this responsibility. When Rebekah was being considered to be the wife of Isaac, her brother Laban, as well as her mother, was consulted as to what would be best for her. And though Rebekah made her own decision, it was not without the consent of a man (Gen. 24:55-58). It was believed that such subjection (which was also a protection) was according to God's law and will.

THE WOMAN'S PLACE IN THE OLD TESTAMENT

The 30th chapter of Numbers reveals how much the woman was under the dominion of her father and husband. She was not allowed by God's law to make any kind of a vow or promise unless she had the approval of the man she was subject to. This again points out that her position, given to her by God, was to assist and not to rule.

However, let it be pointed out that even though man was to rule, nevertheless, he had certain obligations toward his wife which he was expected to fulfill. He was to provide for her and protect her. We see one such obligation in Deut. 24:5. Man was not to

go to war or leave his wife for too long a period of time until after they were married for one year. God also made provisions for the widows (Deut. 25).

EXCEPTIONS

Now there seem to be some exceptions to this rule and those who advocate the ordaining of women in our day make much of these exceptions.

But the exceptions are few. The first such exception is Miriam, a sister to Moses and Aaron, who was a prophetess. It seems, however, that her ministry was primarily to women (Ex. 15:20-21).

Next there is Deborah, a prophetess and judge (Judge 4:4). But there was a man by the name of Barak who was out in front and Deborah was his counsellor. She played the role of a helper, God's role for a woman.

Then there was Huldah (II Kings 22:12-20). But again there were five men in particular who represented the king and who sought her counsel and godly wisdom. She gave encouragement for them to take back to their king. This again is the role of a woman.

And finally (Acts 21:9), the one New Testament case speaks of Philip's four virgin daughters who prophesied. It says no more. One can assume here, too, that these daughters were influenced by the ministry of their father Philip and no doubt were an encouragement and inspiration to him. Again it is a man who is out in front, being encouraged and inspired by

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editorials

THE JOINT MEETING

After you have read the news report on the Joint Meeting of Sept. 27, on page 5, then return here for some editorial comments, for what they are worth.

It was good to be a part of the meeting and to see such a fine attendance. The so-called major boards were at full strength or close to it and the remainder were well represented on the whole.

There was inspiration and challenge in Pastor Strand's message to the group, the call to remember that the work of the church is God's work and we must always remember that and let Him work through us. Otherwise our efforts will be futile. This was one of the last general addresses he will make as president before he leaves office next fall. Perhaps at the meeting a year from now the address will be a shared one between the outgoing and incoming presidents. But in this message this year Pastor Strand sounded the notes he has so many times and which are some of the legacy he will leave after his terms in office: dependence upon God, God's idea of success may be different than ours, and we must stand on the sure Word of God. Those are not the only chords he has consistently struck, but they are certainly some of the major ones.

Here are some of the news items from the day that linger as real concerns in the church:

1) Pastoral vacancies. Rev. Wendell Johnson reported 14 pastoral vacancies. Another person suggested one more. It should be noted that these 14 or 15 don't represent 14 or 15 self-supporting units. In some cases a resident pastor would have to be heavily subsidized by Home Missions. In at least one case, two congregations are joining together to call a pastor. We refer to the congregations at Chassell and Pelkie, Mich.

But we have many vacancies in the AFLC and the situation looks much different than it did a year ago. Our seminary graduating class apparently has not supplied one parish pastor at home, although two men may eventually get into that after further study. It will be easy for some parishes to get discouraged if they have long vacancies, but it is to be hoped that through the normal moving about from parish to parish by pastors that no one parish will have to be vacant for an overly long time. And we must remember to pray the Lord of the harvest to send laborers forth to the harvest.

2) Bible School. Our rough calculations indicate that the loss of tuition from a decreased enrollment this year is equivalent to the salary of one teacher. What that means is that that loss has to be made up in contributions by friends and congregations. The loss in revenue from dormitory room rentals resulting from the lower enrollment is also a drag on other finances because more money could have meant something toward debt retirement.

Now, our goal must not be to recruit students so that we will have more money. But at the same time, we are operating more efficiently with 125 students than we are with 95 and if we have the lower figure, as we have now (approximately), we are simply going to have to expect to give more to keep our school on a sound basis.

A look at AFLC finances (ask someone who attended the joint meeting) shows so dramatically the importance of raising the \$200,000 this fall for the dorm debt retirement. The Praise Program Fund is not strong enough in light of the interest payments needed on loans of over \$475,000 at the end of August. Success in the current drive is a must and we trust that everyone will do what he or she can.

3) Stewardship Counselor. Call him counselor, advisor, director or whatever you wish, we hope that such a person can be secured to work in the church soon. Further, we hope that such a man will be available not only for estate planning on a one-to-one basis, but for inspirational sessions with congregations, congregational leadership and organizations within congregations.

As pastors we occasionally preach stewardship sermons. Perhaps a pericope text lends itself to that or we choose a Sunday in the year to talk on the subject. We study and do our best to present the challenge of life as a stewardship. But there is some value, too, in having a person dedicate his ministry (could be a layman) to this theme, as someone else may to evangelism, missions, education, etc. Then he comes where he is invited to talk about the stewardship of life and the Christian and his earthly possessions.

We have been blessed personally by hearing Bible studies and inspirational messages from stewardship men, although we haven't heard any now for a long time. There is a place for such in our church.

4) A longer joint meeting? This point wasn't raised at the meeting, but it would be good if the time could be extended in some way so that there could be discussion by those present on a variety of topics. Much as we may not like to admit it, our annual conferences don't provide as much forum or discussion as is desirable and provision for such in an expanded joint meeting in the fall where much of the church leadership is present would be good. Not that such sessions can make decisions for the church, not at all. But opinions shared could aid the various boards in their thinking and in some situations lead to possible action at the succeeding annual conference.

These are some thoughts about our church at this season, now that summer is over. We've not said anything about evangelism. Or about Christian growth. But we don't forget them. Daily, weekly, our pastors and congregations are engaged in these. All our church work is concerned with bringing God and man together and how, when right-

ly related, man may better serve his God. And that holds true also when we must talk about money.

God help us to be faithful in our tasks. This is being written on the Day of Prayer in the AFLC, Oct. 4. The Lord help us to put feet, hands, minds, wealth, to our prayers.

THE REFORMATION

Our Reformation article this year is concerned with the Pietistic movement which began in Germany in the 17th Century (see the article on page 3).

In the century after Martin Luther, and in the same nation, Germany, there had to be a re-discovery of Bible truths, causing a fresh breeze to blow through the Christian Church.

Thus it was that stirrings took place in Norway even later under Hans Nielsen Hauge and Gisle Johnson, and in other lands of Scandinavia under men yielded to God.

Even though the Lord has His faithful and His witnesses in every age (even in the Dark Ages), it seems that periodically there must be re-discoveries of ancient truth, there must be movements back to the landmarks and the foundations.

And somehow leaders are raised up in the most needy times to guide the journey back. Thus, the Luthers, the Spencers, the Hauges, the Moodys.

We shall not say more about it just now, but there is a great need in these remaining years of the 20th Century for a renewed interest in Pietism. May such a revival be ignited in our time.

(Continued from page 6)

ments also must be completed to bring his wife and children to Minneapolis. He has not seen David 11, Paul 8, and Esther 6, since January of 1973.

Rev. Philip Haugen

As a lad on his father's farm near Portland, N. Dak., Phil Haugen realized his sinfulness and need of a Savior. Ever since making that conscious decision to follow Christ, he desired to be a minister.



The son of Mr. and Mrs. Palmer Haugen graduated from Mayville State College (N. Dak.) in 1970. After completing his work at the AFLC Seminary in 1973, Rev. Haugen served

St. Paul's Lutheran Church in Fargo, N. Dak. In 1976, Gwen Smedhammer became his wife.

Of all aspects of the pastoral ministry, Pastor Haugen enjoys teaching the most. He accepted the call to teach New Testament at AFLBS because he saw a need to be in His place, at His time, in His perfect will.

Besides his teaching responsibilities, Pastor Haugen takes a class in Greek at Central Baptist Seminary and German at the University of Minnesota.

sociation Foreign Missions program do not qualify as tax-deductible contributions unless they are first forwarded by the missionary to the Minneapolis office for recording. If you desire your contributions to the work of the Association Free Lutheran Foreign Missions program and its missionaries to qualify as income tax deductions, it is best to make out all checks to "Association Free Lutheran Foreign Missions" and channel it and all gifts through the Minneapolis office. If you would like further information, please contact your local Internal Revenue Service office or the AFLC Treasurer in Minneapolis.

AFLC Board of Foreign Missions
(Ed. Note: The same general policy holds true for all the agencies of our church.)

MAKE YOUR GIFTS COUNT

The Internal Revenue Service has ruled that personal gifts given to a missionary (Christmas, birthday, anniversary and such) are not tax-deductible. While our Mission Board is happy to transmit such personal gifts to our missionaries, we are not allowed under law to issue tax-deductible receipts for them.

Any contributions remitted directly to individual missionaries for their work or the over-all work of our As-

B-I-B-L-E

- B-ehold the Book
- I-vestigate the Book
- B-elieve the Book
- L-ive the Book
- E-xtend the Book

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth" (2 Timothy 2:15)

**EASTERN NORTH DAKOTA
WOMEN GATHERED AROUND
THEME OF REJOICING**

New Luther Valley Lutheran Church, McVile, N. Dak., was host to our Fall Women's Missionary Federation Rally on Tues, Oct. 4. The theme for our rally was "Rejoice in the Lord always" based on the theme verse, "Rejoice in the Lord always, and again I say, Rejoice" (Phil. 4:4). Our rally hymn was "Rejoice, Ye Pure in Heart."

Pear Aanstad, our district president, presided at all the sessions. Our song leader was Mrs. Donald Olson, Fargo. Music was provided by women from the Hampden, Buxton, Valley City and Grafton parishes.

The morning Bible study, based on our theme, was given by Mrs. Marson Helberg, Minnewaukan. She said we can only rejoice in the Lord if He lives in us. What do we rejoice in? Is it our families, our homes, etc.? Or do we rejoice in what God is doing through us? Do we trust God enough to let Him use us in His service? Our feeling of inadequacies are sometimes of Satan. If we listen to Satan we are not rejoicing in the Lord. We must pray about it and ask God to work through us to perfect His perfect will for us in our lives. He will not ask more of us than we can do. Life is never dull with God—He is our best friend and we can then rejoice in the Lord always.

Rev. Rodger Olson, Grafton, presented our afternoon mission message, also based on our theme. He asked, Is it practical to rejoice and what is our joy dependent on? It is possible to rejoice in the hardest of situations. He mentioned the lives of Corrie Ten Boom and the apostle Paul. Our joy cannot be in earthly pleasures—it has to be in the Lord. Our commitment to God is not enough. God's eternal commitment to us is the important thing. Abiding joy is only possible through our relationship with Jesus Christ. Christ also meant for us to have joy through our earthly walk. We have peace with God when we take to ourselves all the available resources God has for us. The things that take away our joy are bitterness, malice, an unforgiving

(Continued on page 14)

NEWS of the Churches

CHURCH AT ISHPEMING SCENE OF WMF CONVENTION

Hope Lutheran Church in Ishpeming, Michigan, hosted the fall Northern Michigan Women's Missionary Federation meeting on Saturday, Sept. 17.

District president Helen Woimanen presided over the sessions. Our theme for the day was "Living for Jesus."

Julia Eliason of Hope extended a warm welcome.

Janet Tyner read Scripture from Titus 2:1-5 and 11-15 and led in prayer.

Mrs. Langness conducted an inspiring Bible study from I Peter 2:1-5. She said we should study and grow continually in the Word and that we should live what we profess to be as Christians. An offering was received for the district expenses.

A very interesting and inspiring tape by Ann Kiemel, an author and speaker, was heard by all. She witnessed the love of God to her fellow man in her everyday life in such a simple, loving way—winning souls for Christ. Several hymns were sung throughout the morning session. A delicious luncheon was served by the host church women.

The afternoon session opened with the singing of the hymn "A Passion for Souls." An offering was received for Church Extension.

Mrs. Naomi Johnson of Chassell, Michigan, a former missionary in Nigeria, Africa, was our afternoon speaker. She presented a very enlightening talk and also showed slides of her work in Africa. May it remind

us of the importance of our missionary outreach.

At our business meeting, Viola Rintala was elected as vice-president and Irene Kangas re-elected as secretary.

A blessed day was enjoyed by all.

Irene Kangas
Secretary

SCANDIA WMF HONORS TWO WOMEN



Mrs. Eddie Lagred, left, and Mrs. Ben Iverson are shown receiving their WMF Honorary Membership pins at the August meeting of the Scandia Lutheran Church WMF, Sedan, Minn. A daughter-in-law of each woman is placing the pin. Rev. Donald Greven is pastor of the church.

(Continued from page 7)

woman, four daughters in this case. Christian God-fearing daughters can be an encouragement and joy to any Christian father.

In each one of these exceptions the woman does not forget her role as a woman and she is a helper more than a ruler or leader.

PRAY FOR QUALIFIED MEN TO LEAD

Now it is true that in many churches it is the women who are most capable of leading and it would not be good to have unchristian or immature leadership. Sometimes there just are not any qualified men to take the lead. In situations like this there is not much else that can be done, at least for the present, but to let the women lead.

Nevertheless, there needs to be a change in thinking. God wills that the Christian congregation, as well as the individual, would grow and develop spiritually. A Christian congregation with women leading shows immaturity. A mature Christian congregation will have mature Christian men taking the lead.

Therefore, let it be the prayer of the congregation, and the women of that congregation, that God raise up male leadership, worthy to lead.

Our God, who is the Lord of the harvest, has given us some guidelines that we should follow. We do best when we heed these guidelines. When we lack a qualified person to fill a certain position in the church, God has commanded us to pray for the laborer or laborers needed (Luke 10:2). We need to pray that God would raise up qualified male leaders, believing that to be His will. And then when He does raise them up, let us recognize them, and let the women who are leading gladly and willingly step down, letting these men lead. At the same time, let the women give all the encouragement and help they can to the men God raises up. Let them gladly submit to their leadership.

I believe we do well to have something to this effect written into our by-laws or minutes as a constant reminder that this is our desire and goal, since God wills it.

We cannot deny the fact that women have been a blessing to the church. We even wonder if there would still be a church if it were not for the women. However, God can best make use of the women, including their feminine nature, wisdom and all, when they play the role of helper instead of leader or ruler.

THE WOMEN'S BIBLE STUDY MOVEMENT

There is a strong women's Bible study movement springing up across our land today. And though there is much we can rejoice over in this, it has a weakness, and the weakness is that the men are left out.

In response to this complaint, some might say, "Let the men also organize and meet in Christian fellowship and Bible study groups." But this is easier said than done. The men do not seem to have the desire to meet without the women to the same degree.

We do not hear of nearly as many Christian men's groups within our churches as we do women's groups. Many attempts have been made to start such a group within a church, only to fail. And even those churches where a men's group has been organized, after a time it seems to fall apart for the lack of interest.

When the men meet by themselves they consciously or subconsciously sense a lack. They miss the women. The fellowship isn't the same without them. A man is often helpless and disorganized without the help of a woman, especially if married and when dependent upon the help of his wife. And again, this is how God made man. He is not complete in himself and is in need of a woman to help him.

And since man has been created to be the leader and given the authority to lead, he senses the need to have someone, namely, the woman, to lead. He is not completely satisfied with himself until he takes this responsibility which God gave him.

When the women meet, lead and govern their own Christian organization or fellowship group, they do not seem to feel the same need. They are able both to govern themselves (the

man's role) and be a help to each other (the woman's role). They do not need the men and the men become quite useless. This is not according to God's plan and purpose. He wills to make use of the men. He wills that they rule and be men.

The Christian Church today needs to reach out to the men in an effort to win them for Christ. They are being forgotten and neglected. The church needs to get the men to again take their rightful place as leaders in the church, including the leading of Bible study groups and prayer meetings. The men need to lead the women with the women encouraging them to take the lead. This is according to God's plan. And surely the women of the church can do much to bring this about.

Let me give some suggestions. Invite and encourage the men to join the women's organization. Make them feel wanted and needed. But before you do that, you need to change the name of your organization, no longer calling it a women's organization, a women's Bible study group or whatever. And all men, married and single, should be invited. Let the single women also come. Do not make it a couple's club, but let all be made to feel welcome, wanted and needed. There is a need for a warm hand of welcome and love to be extended to the lonely and the single. For too long a time we have been trying to segregate the church into various age and special interest groups, not realizing that by so doing some are left out and do not fit into any group. The men and the single people have especially been neglected. Many of them feel neglected. The Body of Christ needs all of its members all of the time in order to function properly. Let the women of the church, who have had the most success in organizing within the church, open their hearts and their organization for all to come and study Scriptures with them and have fellowship around the Word of God.

And then, as the men are made to feel welcome and needed, let them here, too, have the honor of leading. Women can well fill such positions as secretary and treasurer, but the office of president, vice-president and Bible

study leaders should be filled by men whenever and wherever there is a man capable of taking this position. And again, if such is lacking, let the women continue to lead only until God raises up qualified men. Let it be the prayer burden of the group to pray to the Lord of the harvest to send this kind of leadership. I am convinced that God would be pleased to hear such prayer requests.

Let every woman encourage the men to prepare themselves for leadership, reminding them that this is their God-given responsibility, and at the same time assuring them of their willingness to follow and back them up with prayer. Surely this is God's way.

The world seems far ahead of the church in gathering everyone into one fellowship, only they do it for pleasure and for self and not to glorify God.

At one time the men gathered at the taverns and the problem of drinking was primarily a man's problem. But this has all changed. Now men and women, young and old, all meet together and "fellowship" as the world fellowships.

How the Devil must laugh at this. There is a unity in the world which

the Christian church seems to lack. It would appear, in this modern age, that the only thing that will unite all into a common fellowship is sinful pleasure. It would appear, because of all the segregated fellowships within the churches, that the Word of God is too weak to have any power that unites.

Should there be a place in the church for a women's organization? Yes, I believe there is a need such a group could fill. Let the purpose of such a group be to remind, teach and encourage the women to fulfill their place as helpers and not rulers, in both the home and the church. Let this group pray in earnest that God would raise up men to take their rightful place in the home and in the church. Let them pray for each other and for their husbands. Pray that they will become mature Christians willing to take the lead. Let each woman pray for her own husband. And if the husband is not Christian, let her pray, first of all, for his salvation.

THE VIRTUOUS WOMAN

In Proverbs 31:10-31, we have a picture of God's ideal of a virtuous woman who is playing the role of helper

as God has called her to do. Here we see her truly being what God intended her to be, first of all to her husband, and then to her family.

And she let her husband rule. Verse 23 says, "Her husband is known in the gates when he sitteth among the elders of the land." This would indicate that her husband is well-known and a respected leader, perhaps in politics of the land.

And what is the secret of this man's success in this way? His wife has been the kind of help and encouragement to him that God willed she should be. His wife has helped to make him the noble person he is. God's ideal is being carried out here.

CONCLUSION

The question relating to who should rule, man or woman (which also applies to who should be ordained) is not, "Who is the wiser?" or "Who is most capable?" But the question is, "Who has the Lord of the harvest, and the Lord of the universe, chosen to rule?"

Without question it is man and not woman. So it was in the beginning and God has not changed His ruling.



WORLD MISSIONS

TAKING THE WORD TO RONDONIA

It was decided by our Brazil field conference that missionaries George and Helen Knapp should move to the new territory in Brazil called Rondonia. Their children having now all left home, marriage, work and higher education had called each to step out. This move to Rondonia is in response to the Macedonian call to come and help (Acts 16:9).

Rondonia is on the northwest corner of Mato Grosso, bordering Bolivia. Look it up on your Brazilian map. Porto Velho is now the "capital," although Rondonia is not yet a state but a territory. If people continue to pour

into this region, it won't be many years before it gains statehood. It already has a governor and representatives in the Federal government in Brasilia.

August 5th we began our drive up here in our car. Our barrels and boxes were on a truck with a farmer's household goods, a cart, mule, two dogs and a goat. We took an easy five days to drive the 2,000 miles. A greater part of the trip was through the state of Mato Grosso and we had asphalt until the city of Cuiaba, the last 600 miles being dirt and through a flat "no man's land" of scrubby tortured-looking trees or shrubs. The road seemed to follow a high flat plain. This being the dry season there were many trucks and vehicles on the road.

Twice we got hung up in sand holes. One soon catches on to do like everyone else and wait patiently for the next truck to arrive from the opposite

direction. We had our cable ready; it was hooked on to the front of the truck; the driver backed up. Presto! we were out and soon on our way. If he had trouble, he received help in the same manner. We saw this courtesy again and again. At one place two trucks had to be used to pull a very heavily loaded third truck through. Others were not so fortunate and axles broke. They'd be spending many days repairing their trucks on the spot and detours had to be made to get around them.

At night we slept in motels or dormitories, as some are called. Some of them were extra clean and had a fan. The price was always reasonable.

On the fifth night, we arrived at our destination unrecognizable to ourselves almost, for thick dust covered us and everything else in the car. As we came further north it was warmer

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GOD'S PURPOSE

"The worst thing you could do, would be leaving any sport wondering if you could have given more. I won't have any of these doubts." Dave Osborn, former member of the Minnesota Vikings football team, voiced his feelings with this statement concerning his retirement from football playing. Surely Dave can feel that he has reached his goal as a football player, for he gave himself unsparingly and he helped his team to reach the goal line many a time. Therefore he can look back upon his football career with a feeling of satisfaction instead of with a feeling of regret.

Not every person can share this joy of knowing that he has reached his goal in life. An elderly man related to me how he had been at death's door early in life, but had recovered. I commented to him that God must have had a real purpose for him in life. With a questioning look on his face he replied, "I only hope that I have fulfilled His purpose for me."

A lady came to a Christian some time ago and remarked. "I work, I sleep, and I eat." Then she repeated the words over again. She then asked, "What is the purpose of living?" The writer of a devotional booklet states that many people are like this; they are busy from morning till night but their activity is without purpose. He writes, "They like to eat good food, wear fine clothes, enjoy a lovely home, and worship in the comfort of a beautiful church building. But they never ask themselves why the Lord has placed them on this earth."

One of the most wonderful statements ever made of a purposeful life was that made by the apostle Paul. Nineteen hundred years ago he wrote, "I have fought the good fight. I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness." At the end of his life Paul had real peace in his heart because he had lived his life for Jesus Christ. When you and I come to the end of life's road, will we have the joy of knowing that we have fulfilled God's purpose for our lives?

—Einar Unseth

[Continued from page 13]

and sweat and dust stuck. At bedtime we checked into a hotel. A warm shower, what a treat!

The next morning the truck with our "mudanca" arrived and it was unloaded at Sr. Vincente's place, a member of our church. Later we slept there also.

That same day we looked for a house to rent and it is apparent the Lord had one all picked out. The rent price is right and it has electricity, water and bath, a rare combination in this town five years old.

Electricity and water are not a constant thing here. A big diesel motor furnishes the electricity. Now we've just had four days of kerosene lamps. Our aladdin lamp of our early married days has been giving us good service. It is 29 years old this September. We made use of it sometimes during the days also, as it rained so hard we had to shut all the "door windows." This rain was a Godsend as we then didn't have to buy any barrels of water from men hauling it by mule and cart from the river.

The reason we were out of electricity is that the fuel tanker had failed to arrive from Porto Velho. The fuel comes down the Amazon by barge and from there to here by truck.

We began holding regular services right away in Sr. Vincente's home. Attendance is sporadic. Very few have Bibles or are interested in having one and there are so many who do not know how to read. It is much as

it was 19 years ago when we came to Parana state.

People on the move have neglected their children's education, often simply because there was no school available. A great percentage of these people here are children of the pioneer families who opened up northern Parana. Now they in turn are repeating their parents' courage and fortitude as pioneers in Rondonia.

We have the Sunday services, Tuesday prayer fellowship and Thursday Bible study. Pray for these gatherings, that people will come out and be awakened of their spiritual needs. Pray for us as we teach and witness.

Colossians 1:3: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you."

Missionaries George and Helen Knapp

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spirit, etc. We must be emptied of self. There is no profound answer for rejoicing but just this: "Jesus Loves Me, This I Know. We must rely on the unchanging love of Jesus Christ and rest and rejoice in Him.

New officers elected were: Mrs. John Mundfrom, Fargo, vice-president; Mrs. Vernon Russum, Grafton, secretary; and Mrs. Ralph Peterson, Portland, cardle roll secretary.

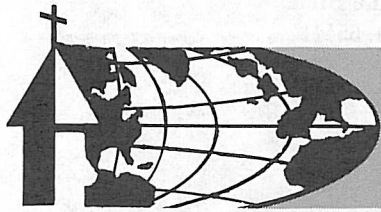
Our offering was divided among the Praise Program, Honorary Memberships, Church Extension and Schools. 169 were in attendance at our rally.

Mrs. Russel Duncan
Secretary

REPENTANCE

Therefore let no sinner despair. But, on the other hand, let no sinner presume or imagine, that, because it is said here that the publicans and harlots went into the kingdom before the chief priests and elders, therefore open sinners may be saved without repentance.

Wm. M. Taylor



CHURCH-WORLD NEWS

THE CHURCH AROUND THE WORLD

***Former White House advisor Charles Colson, who spent seven months behind bars for his role in Watergate, has been heading a ministry to prisoners for the past two years. Arrangements are made with wardens to take converted prisoners out of federal penitentiaries; they are trained for two weeks in Christian living, then return to finish their sentences and to be witnesses to other inmates. Thirty prisons are currently involved in the program. A third of the prisoners in one Memphis facility are participating in a fellowship or Bible study. For details write to Prison Fellowship, P.O. Box 40562, Washington, D.C. 20016.

***Bill Gothard's Institute in Basic Youth Conflicts is also spending time behind bars. Four seminars have been held in state prisons in the southeastern United States, and more are planned. One man, serving a life sentence, said of the seminar: "It's the best thing that has happened to me in the five years I've been here."

***With an estimated 20,000 people embracing Christianity every day, Africa is nearly one-third Christian, with 100 million followers among 330 million black Africans. But many of those listed as Christians also worship native gods, and some church practices are being Africanized in ways that would shock white missionaries who opened the continent to the Gospel in the 19th century.

—Tyndale House Publishers

SURVEY INDICATES POSSIBLE END TO LUTHERAN MEMBERSHIP DECLINE

New York—(LC)—A survey of membership of Lutheran churches in

North America by the Lutheran Council in the USA indicates that a downward trend of the last several years may have "bottomed-out" by the end of 1976, it was reported here by the council's research director.

The Rev. Edward A. Rauff reported that according to a summary of data supplied by various Lutheran bodies, the baptized membership for 1976 was 8,997,022—an increase of 66,441, or .74 of one percent, over the 1975 figure.

At the same time, he pointed out that a currently confused membership situation involving the Lutheran Church-Missouri Synod and the new Association of Evangelical Lutheran Churches puts the totals into question.

It was noted that among the 91,178 members reported at the end of last year by the AELC—a breakaway "moderate" denomination—a substantial number are still in a "dual membership" status with the Missouri Synod and may have been counted twice.

While precise figures as to the number of AELC members in a dual status were not available, about 41 congregations of the new church are still also related to the LCMS.

At the Missouri Synod's convention this summer in Dallas, congregations in a "dual membership" situation were advised to terminate their membership in the AELC no later than 30 days before their respective district conventions or face the possibility of forfeiting membership in the LCMS. The district conventions will be held starting early in 1978.

Within the AELC, it was reported that steps are underway to clarify the statistical situation of the church. Also, AELC President William Kohn has urged that dual membership relationships be ended.

While membership in the three

largest Lutheran church bodies—the members of the Lutheran Council—decreased by just over 32,000 members, the inclusion of the AELC figure pushes the total to above last year, 8,930,581, it was noted in Mr. Rauff's survey.

The number of ordained clergy rose to 24,591—an increase of 563 over 1975. Of these, 15,934 were serving in pastorates, an increase of 329 over the previous year.

Organized congregations totalled 19,199, a gain of 252.

Lutheran churches in the United States reported 8,693,867 baptized children and adults in 1976, an increase of 65,326, or .75 of one per cent. Canada reported a 1,115, or .36 of one per cent increase for a total of 303,155.

Mr. Rauff's survey included statistics of 15 church bodies in the U.S. and Canada. Of these, five recorded gains, five suffered losses, three remained the same and one reported for the first time. One small synod did not report.

Figures for the Association of Free Lutheran Congregations showed an increase of 1,374, or 10.92 per cent, for the largest percentage gain of all the reporting churches. Its total membership was 13,946.

The Church of the Lutheran Brethren decreased slightly to a total of 8,656.

Three bodies reported no change from figures for the previous year: the Apostolic Lutheran Church of America, 9,384; the Lutheran Churches of the Reformation, 6,273; the Protestant Conference, 1,440. No figures were available for the Eielsen Synod, which, according to estimates, has less than 200 members.

Figures for Christian day schools showed the LCMS with 155,054 students in 1,361 schools. The Wisconsin

Synod has 312 schools with 29,101 students; the ALC has 272 schools with 20,574 students, and the LCA, 28 schools with 5,972 students.

Expenditures by the churches for their own activities increased by \$74,183,667 to a total of \$836,575,910. Contributions to church work at large increased by \$4,448,137 to a total of \$164,900,260—a jump of 2.77 per cent, or one-third of the previous year's increase. Total expenditures by the churches for the first time passed the billion-dollar mark—\$1,001,481,170.

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