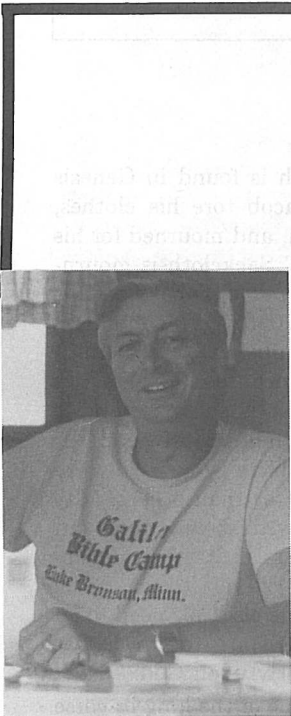
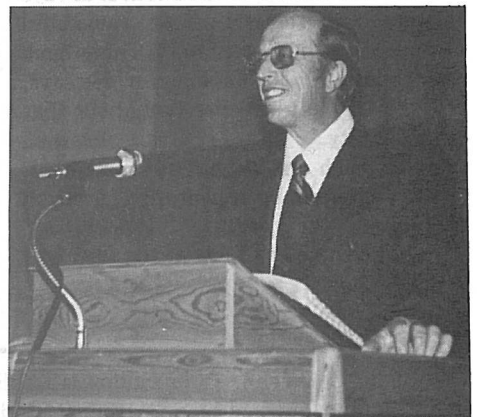


September 4, 1979

The Lutheran Ambassador



BIBLE CAMP a time for renewal



MEDITATION MOMENTS

Jonah goes to Nineveh

Jonah 3:1-10

"Then the Word of the Lord came to Jonah a second time." Jonah got a second chance only by God's grace. God miraculously spared Jonah from death and recommissioned him. God gave him this second chance so it would bring blessings to the prophet. There were thousands of idolatrous Ninevites who needed to hear the message. The deliverance of Jonah from the big fish was a sign to the Ninevites that his message was from God. "For as Jonah was a sign to the Ninevites, so also will the Son of man be to this generation" (Luke 11:30).

As Jonah went to Nineveh, he proclaimed, "Forty more days and Nineveh will be destroyed." That is the burden of his message. We find that many Ninevites turned to the Lord. It always amazes me that no matter how sinful they were the Lord always came back with love. In the last chapter, He says, "Should I not be concerned about that great city." The Lord is concerned about each one of us. Judgment is always averted by repentance. Are you living for the Lord?

The three key facts of the first four

verses of chapter three are: God spoke to Jonah the second time, Jonah obeyed the word of the Lord by going to Nineveh and he proclaimed the message of God. What an important message he had to give, important because it came from Almighty God.

We all can take inventory of our preaching and teaching. Are we telling all that God commands us to tell? Are we being obedient to God? God doesn't want us to have a grudging spirit. I'm sure we are all guilty at times of not sharing those words that God lays upon our heart. We need to be completely ready to go at all times.

It should be a privilege to be a servant of God. Anyone could have stood before Nineveh and proclaimed doom but Jonah's preaching was unique because it was from God.

The Ninevites did various things in responding to Jonah's message. They believed God, declared a fast and put on sackcloth. The king rose from his throne, took off his royal robes, covered himself with sackcloth and issued a proclamation. From the greatest to the least, all cried unto God. The first re-

ferral to sackcloth is found in Genesis 37:34: "Then Jacob tore his clothes, put on sackcloth, and mourned for his son many days." Sackcloth is mourning apparel. It is made of goat's hair. It was worn over an outer garment or next to the skin. It symbolized grief, humility and dependence upon God. As we go through life, it is so important to show a spirit of humility. One of the greatest sins we have is our pride. We think we are better than others. May we allow humility to show through our daily life that we might be truly dependent upon God. We rely too much on ourself or someone else. We need to let God have control of our life. Oh that we might call urgently upon God.

We see the hope of the king in verse nine: "God may yet relent and with compassion turn from his fierce anger so that we will not perish."

God saw, God had compassion, God did not bring destruction.

May we all call upon the name of the Lord. Let us give up our evil ways and let Christ work in and through our lives. Salvation is of the Lord. May we enjoy the love and the grace of God.

Leslie Galland

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by Pastor Dennis Gray,
Spicer, MN



John 7:37-39

There is much confusion about the person of the Holy Spirit today. "It seems to be the latest device of Satan to create confusion concerning the work of the (Holy) Spirit—and this confusion (it seems to me) appears among the most pious and earnest believers" (p. 23, *He That Is Spiritual*, by Schafer).

These are believers who earnestly want to see life in the church. And I love them for this earnest desire for spiritual life. I have the same desire and the same concern. God wants the church to have quality in her spiritual life. God wants each believer to have quality in his spiritual life.

But Satan's ends can be gained in no better way, it seems to me, than to hinder such legitimate desires for life in the church, by causing confusion about the Bible teachings on the Holy Spirit. Christ wants every Christian to have the abundant life, so that out of that Christian's heart will flow rivers of living water. There would be no room for being stagnant, just real life in Christ.

So, friends, we must be aware of the confusion caused by Satan. Confusion which leads to "unbalanced" and "unbiblical" ideas held by some individuals especially when it comes to the work of the Holy Spirit. (Let's try to get our bearings on the Holy Spirit.) First of all, *every Christian believer* has the Holy Spirit. One receives the Holy Spirit when one truly gets saved. See Ephesians 1:12-14.

Jesus prayed that it might be this way as he prayed in *John 14:16, 17*. Such a prayer by Jesus cannot go unanswered. Since Pentecost, *every Christian believer* has the Holy Spirit in him. God's Holy Spirit enters into a person the moment Christ enters that person's heart, as Savior and Lord. *To be filled by the Spirit* is not "getting more" of the Spirit, but that the Spirit gets *more* of us. The overflowing Christian life is never anything we do or conjure up. It is an act of God whereby God fills us with the Holy Spirit's presence.

Many Christians do not have the overflowing life in the Spirit *because*

they are yet carnal, that is, they have not let Christ and His Holy Spirit have control of their *lives!!* They are not growing Christians.

You see, there needs to be a transition which takes place in the life of each carnal (worldly) Christian. That is, the transition from carnal or worldly to the person whose life is overflowing like a *river*. And this "overflowing like a river" is not a second blessing or a second baptism, nor is such a transition to be called the Baptism of the Holy Spirit. The Bible after Pentecost knows of no such things as these. The overflowing heart comes about as one yields or one gives oneself to Christ.

Romans 12:1-2 speaks, I believe, to carnal (worldly) Christians who are not growing in Christ, and not so much to the unsaved, who are not being filled with God's changing power, and from whom rivers of living water do not flow!

These verses tell of the transforming power of God to change the worldly Christian into the Spirit-led and -fed Christian. And such a transition is not accomplished by us, it is an act of God accomplished as people draw near to Him. "Draw nigh to God and He will draw nigh to you" (James 4:8). Now, I speak of this transition from a carnal, worldly Christian to one who is Spirit-filled and -led, whose life is overflowing; I speak of it as an *act of God*.

First, the Spirit of God desires to produce a character change, *love, joy, peace, long suffering, gentleness, goodness, faith, meekness and self control* (Galatians 5:22, 23).

These things are the *product or end result* (never fully accomplished here on earth) of the Holy Spirit's work in our lives. But the process begins anyway.

And these things are not produced by human attention and energy. They are produced as one draws close to Christ and is filled with the Holy Spirit's power.

You see, if anything good is seen in any human being it is because God put it there and, if our hearts are overflowing with the things of God, it is by an *act of God*, even many daily acts of God as the Christian walks with Him. Human nature can never produce these things, only God.

These things human strength cannot do, nor are they done by human strength *plus* the work of the Holy Spirit. They are not something man can do even with God's help.

These characteristics must be produced in the heart and life by God's

The Overflowing Life

"Since Pentecost every Christian believer has the Holy Spirit in him."

"Besides the fruits of the Spirit, God's Spirit produces in us the desire for Christian service."

Overflowing . . .

Holy Spirit as we are drawn to Christ by His Word and Sacrament.

If we were to study more of what the Holy Spirit does in our lives we could add these and more things (which we will brush over in a hurry today).

Besides the fruits of the Spirit, God's Spirit produces in us the desire for Christian service. When the transformation from unsaved to saved, or from carnal Christian to Spirit-led or -filled Christian, takes place there comes a desire for service, a concern for souls, *God-produced*.

Also, God's Spirit teaches us. He teaches the growing Christian the deep

things of God. *"It is better to be green and growing than old and yellow."* Through the work of the Spirit each of us can be a growing person.

God's Spirit gives assurance of salvation. He bears witness with our spirit that we are children of God, and the Spirit prays for us.

I hope that in some measure this message has been meaningful to you. It is meaningful to me, in this day of confusion, to review the correct teachings of the Word of God on the Holy Spirit. Most Christians hold these teachings!

God's Spirit has come to give life to each. We are commanded to be filled with the Spirit (Revelation 12:12).

TAKE TIME FOR PRAYER

Would you be willing to take a few minutes and think in depth about a matter of extreme importance. In fact, it is of such great importance that there is nothing we can do for God that has greater significance. Yet, it is often left undone. And often, when done, it comes as a last resort or without significant thought.

When was the last time you prayed? Really prayed? I mean more than "saying grace" or a quick, desperate plea for help. Can you recall a period of five days or a week when you purposely set aside a time each day to specifically

admit that all our puny excuses are really only cop-outs? Isn't the real reason behind our prayerlessness the fact that it isn't at the top of our priority list? And we don't rate it as priority No. 1 because we haven't come to believe what God says about it. *Lack of faith in the integrity of the Word of God* is why we don't pray as we ought. If we really believed God and what He says about prayer—such as, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7)—if we really believed this, we would pray and nothing

There are some things God will not give apart from prayer. He has, in His will, certain desires for us, but some of them cannot become reality without our prayer. This is not to say that prayer is a good work on our part which earns God's favor and forces Him to be benevolent toward us. Prayer is an acknowledgement of need, of helplessness. It is asking for God's will, believing that no matter how humanly impossible the task, that God can and will bring it to pass (See I Jn. 5:14, 15).

Our enemy in prayer is Satan. He uses every means possible in preventing the accomplishment of God's will. When we justify our prayerlessness with our flimsy excuses, we play right into his hands. That part of God's will which is dependent upon our prayers is then hindered. As a result, we miss out on something and the world loses an opportunity to see a demonstration of God's power. But most tragically, we rob God of the glory and praise which He would otherwise receive. Through prayer we learn by experience how to overcome Satan and acquire the character we will need in reigning with Christ for eternity.

Let us pray!

Pastor Bruce Dalager
The Parish Newsletter,
Winger, Minn.

"There are some things God will not give apart from prayer."

have a visit with God? Yes, I know prayer is more than an occasional "experience" we have with God, but I also believe that we cannot be "walking" with God in an attitude of prayer unless we do have "experiences" with God in prayer.

Why don't we pray as we should? We say, "God helps those who help themselves." "I tried it and nothing earthshaking happened." "There are too many distractions." "I just can't find the time." Why is it so hard for us to

would interfere. We arrogantly think that "I" must solve my own problems and make my own decisions, "I" must provide food and clothing for my family, "I" must see that I live a good enough life to please God, while all along Jesus stands on the sidelines saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Can we do better than God? Why then do we act as if we can by failing to communicate with Him in prayer?

Evangelism Today

More on prayer

PARTICIPANTS IN PRAYER

Everyone should be encouraged to pray, not a certain group but the entire church, both the young and the old. Praying hearts are more receptive to God's Word. There is great power in united prayer.

First, we need to pray *alone* (Matthew 6:6). We need to pray for ourselves before we can pray for others. Unconfessed sin will block our prayers (Psalm 66:18). We need to make things right in our own lives before we can expect God to answer our prayers and make things right in someone else's life.

Then we need to pray as *families* (Joshua 24:14-15, Psalm 127:1). Families of the church need to get under the burden of prayer for the crusade. A wonderful time to remember the crusade is during family devotions. Have a different member of the family pray for the crusade each day.

We need to pray as a *church* for the meetings (Acts 12:5). We read in Acts 2:41-47 that the early Church was a praying fellowship of believers, and as a result, souls were saved continuously. We can expect the same results if we pray as a church, for "Jesus Christ is the same yesterday, and today, and for ever."

Perhaps several weeks before the crusade, a few minutes of every service can be set aside for special prayer for the meetings, times of silent prayer as well as having various leaders take turns in leading the congregation in united prayer.

It is important that we involve every organization in the church under the burden of prayer: our youth groups, women's organizations, men's groups, Sunday School classes, as well as cottage prayer meetings in the homes and 24-hour prayer vigils. We all need to pray!

METHODS OF PRAYER PREPARATION

COTTAGE PRAYER MEETINGS should be held at least once a month for perhaps three or four months before the meetings are held. The Prayer Committee chairman should be in charge of organizing them, working together with the pastor. This will involve contacting several homes (perhaps four to eight different locations) each time where the people of the congregation divide up in small groups for Bible study, informal sharing and prayer. Perhaps different homes can be selected each month. The homes can be listed in the bulletin. All ages

should be encouraged to participate. Phone calls can be used to involve more people. The responsibility of leading these meetings may either be assigned to the deacons of your church or the hosts at each home, if they desire. A certain portion of Scripture may be assigned for study, or else a Bible study can be prepared ahead of time by the pastor or other leader, and worksheets printed. The leaders should receive them at least a week early so that they can study them. At the cottage meetings, they can distribute these sheets to all who attend.

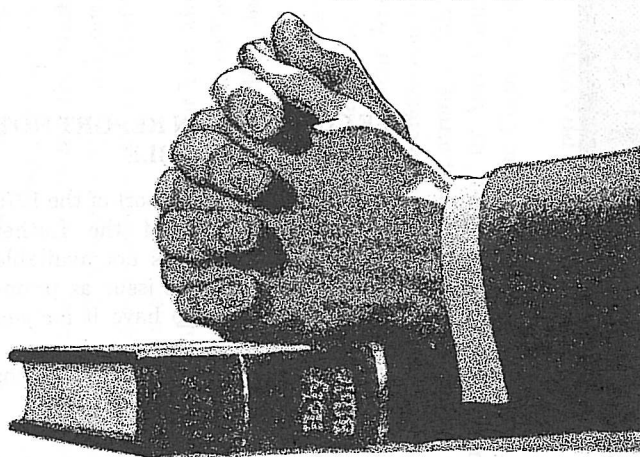
These home fellowship meetings can be a tremendous blessing in bringing families closer together and helping the people of the congregation to open up to one another, sharing lessons from God's Word as well as personal needs, prayer requests and answers.

PRAYER REMINDERS may be printed cards or small sheets of paper which can be inserted in the bulletin a month before the meetings. Your people should take them home and stand them on the kitchen table, nightstand, desk, or other place in order to remind them to pray.

A **24-HOUR PRAYER VIGIL** should be scheduled the same week as the meetings begin, perhaps one or two days before the crusade. Post a sheet on the church bulletin board (or pass one around before a Bible study) listing the times in which Christians are encouraged to sign up for one hour which they will spend in meditation and prayer especially for the evangelistic meetings. They can pray either in church or at home, depending on the arrangement set up in your congregation. (If the church is left open all night, encourage the men of your congregation to take the late night hours; otherwise those praying at night can pray at home.) Seek to have at least one person praying each hour so that the vigil will not be broken. (If you feel it would be too difficult to have a 24-hour vigil, a 23-hour one will be effective, too.) It is good to have a prayer request statement typed up in advance (preferably as a bulletin insert or distributed the Sunday before the vigil) which lists various prayer requests and needs.

Your congregation will be sure to see the effects of such concentrated prayer.

Pastor Herbert L. Franz



YOUTH

Help Wanted

YOUTH MINISTRIES PROGRAM

An opportunity for youth of the AFLC to gain experience in the field of Christian work is provided through the Youth Ministries Program. Does the Lord want you involved?

We encourage Christian young people to be active in their home congregations, by the grace of God bearing fruit where He has placed you. Let your pastor know if you are willing to serve. Support the work of the congregation.

Yet, there may be some of you who will be attending school away from home and be led by the Lord to seek employment in a parish of the AFLC. Perhaps you are available for temporary or full-time employment and would like to work on a paid or volunteer basis in one of our parishes.

There are parishes desiring workers for various areas within the parish, from time to time.

If you would consider such employment or if your parish is in need of workers, please write to our new L.L.F. Sec., Miss Robbin Thompson, Newfolden, Minn. 56738 and ask for a work application form or a worker request form and she'll put you in touch with one another.

The original requirements were for Bible School graduates or those with equivalent education. *New requirements* are that any Luther Leaguer have parental permission and proper recommendations.

We have had several requests for workers but no applications. Let us know.

D.M.

one talent

I have no voice for singing;
I cannot make a speech;
I have no gift for music;
I know I cannot teach.
I am no good at leading,
I cannot "organize";
And anything I write
Would never win a prize.
But at roll call in the meetings
I always answer "Here."
When others are performing
I lend a listening ear.
After the program's over
I praise its every part.
My words are not to flatter;
I mean them from the heart.
It seems my only talent
Is neither big nor rare,
Just to listen and encourage,
And to fill a vacant chair.
But all the gifted people
Could not so brightly shine
Were it not for those who use
A talent such as mine!

—Medicine Lake (Minn.) Messenger

LLF CONVENTION REPORT NOT AVAILABLE

We regret that the report of the 1979 biennial convention of the Luther League Federation was not available for publication in this issue as promised. But we hope to have it for you next time.

Editor



Happy Acres



LUCIA GETS TOLD

Sparks of anger lit Ann's eyes as she climbed into the car when Mom came to bring her home from a birthday party at the Schramm's.

"Why, Ann," remarked Mom, "you look angry. What's the matter?"

"Well, I am. I'm just plain real mad. At Lucia."

"Now what's the matter with Lucia?"

"She thinks she's so—uppity, Mom. She comes to our party, and she gets out of that new car of theirs like she's stepping out of a golden chariot. She was wearing those silly white lace gloves that don't have any fingers in them. And she had her fingernails painted red—exactly to match their new red car.

"I could just see the other girls didn't like it one bit that Lucia had been invited to the party. But the Schramms were just trying to be fair. 'Course, none of us said anything about how we all felt, and we all tried to be nice to Lucia.

"Well, she kept those silly gloves on all the time. She would hardly play any of the games the rest of us wanted to play because she didn't want to soil those lovely, lovely gloves. She was always spoiling the fun.

"And as if that wasn't enough, she starts telling us all that her ancestors came over on the Mayflower, and so her mother belongs to the D.A.R. She says the rest of us can't ever belong to the D.A.R. because our people are just descended from immigrants. Well, Myrtle said that didn't bother her any because she knew her grandparents were decent and good immigrants, and after all, we were all Americans.

"Pretty soon, most of the girls just up and left Lucia. They went to the barn loft to play. They knew they'd get rid of Lucia that way because Lucia wouldn't ever go into a barn with her

lovely white gloves. So there I was, alone with her because I kept thinking of things we'd learned from the Bible—like, well being nice to people even when they persecute you (Rom. 12:14). And you know what the Bible says about 'turning the other cheek' (Matt. 5:39). Well, I was trying real hard, Mom, to turn the other cheek, but when Lucia started telling me all over again about what a handsome father she has and what a scarecrow Dad is, and what a lovely car they have and what a rattletrap we have, well, I just couldn't stand it any longer—and I just told Lucia off good.

"I told her I wouldn't trade my father for a thousand of hers, and I said we could have just as nice a car as theirs with the money Dad gives to the church and to people that are in need. And I told her that if they'd just give some money to the church instead of spending it on silly things like lace gloves without fingers, why, they might be doing some good, and I said—"

"Hmm," Mom interrupted, "I think you said enough." She slipped an arm around Ann's shoulders, and drove slowly as she added, "I don't really blame you at all for feeling the way you do. And I expect that if the same things had happened to me when I was a girl your age, I'd have done just what you did. But part of growing up is learning that it doesn't help any just to tell people off. It is much better if we learn that 'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city' (Prov. 16:32).

"We've got to learn to bridle our tongues (James 3:2-6), or our tongues will run away with us. The angrier we let ourselves get, the more our tongues will run away with us. That's when we say words that are unkind. And while we can later apologize for unkind

words, we can never recall them.

"Being able to speak is something wonderful that only men can do. It is a gift God gave us that He didn't give the animals or birds or fish. Think how handicapped we would be if we couldn't speak to one another. Think how much good can be done by just speaking. Think how our pastor helps us each Sunday by just speaking to us, and how your teachers have helped you by speaking to you. Think how we can help others by speaking well of them, and by saying kind words to them."

"I wish I could like Lucia more," said Ann, "then I wouldn't want to tell her off."

"Well, now," said Mom with a big smile, "I know a girl who learned to like an old man that was grumpy and hard to like. And how did she begin to do it?"

"By praying for him. Like I can pray for Lucia," decided Ann.

FAMILY DISCUSSION

1. Read Proverbs 13:3 and 21:23. Can you think of times when you kept your mouth shut when you felt like telling someone plenty? Were you glad afterwards that you did not "tell them off good"?
2. Read Matthew 5:38-43 to see what Christ wants us to do when people like Lucia say unkind things to us.
3. Think of some people outside your family who have used their gift of speech to help you.

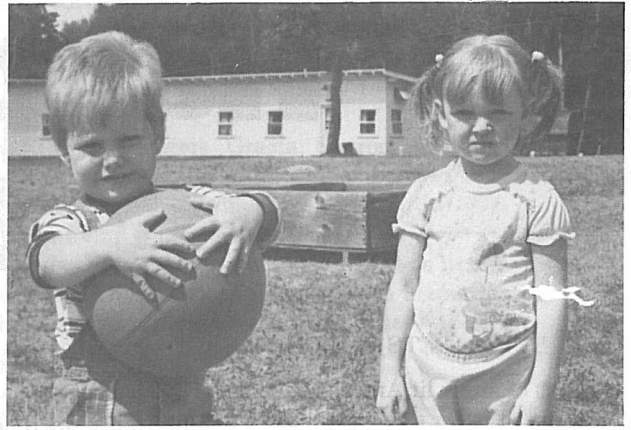
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MEMORY VERSE

Do not return evil for evil or reviling for reviling; but on the contrary bless, for to this you have been called, that you may obtain a blessing. I Peter 3:9

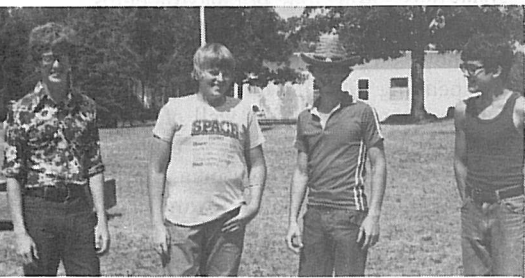


Galilee Bible Camp

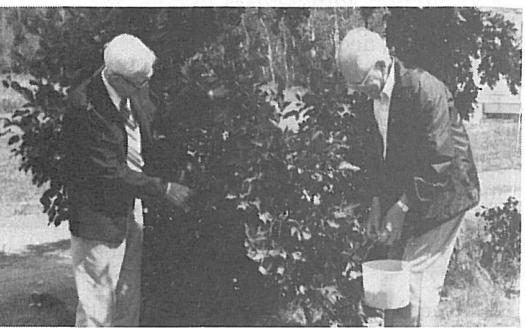


Cousins Joshua and Jennifer Rokke, from Reva, S. Dak., and McIntosh, Minn., respectively.

17th ANNUAL FAMILY CAMP



Four of the young set, from left to right, Ben Unseth, Bismarck, N. Dak., John Holm, Minneapolis, Minn., Paul Kneeland, Summit, S. Dak., and Joe Unseth, Bismarck.



Knute Jore, left, and Melvin Walla, lay pastors, took a little time to pick some chokecherries.



Mrs. Roy Mohagen, left, Mrs. Norman Peterson, and Cliff Holm, camp cooks.

The 17th annual Family Bible Camp of the Association of Free Lutheran Congregations was held Aug. 6-12, at Galilee Lutheran Bible Camp, Lake Bronson, Minn. There were 194 campers registered and numerous other visitors from the area who came in for day sessions and evening sessions.

Rev. Ralph Tjelta, DeKalb, Ill., was the adult Bible teacher. He taught a course in God's Call and Christian Growth. The evening speaker was Rev. Wesley Langaas, Hampden, N. Dak., who preached on lessons from the Book of Nehemiah. Mission hours were led by Miss Priscilla Wold and Rev. John Abel, missionaries on furlough from Brazil. Mr. Don Rodvold, director of music at Association Free Lutheran Bible School, Minneapolis, Minn., was the director of the camp choir.

Pastors Larry Haagenson, Sedan, Minn., and Philip Rokke, Reva, S. Dak., led the youth and confirmation Bible studies, respectively. Miss Judith Wold, Thief River Falls, Minn., was in charge of the children's section of the camp, assisted by Miss Mary Ellen Flaten, Newfolden, Minn., and Miss Barbara Myhre, Abercrombie, N. Dak.

Dean of the camp was Rev. Bruce Dalager, Mentor, Minn., and Mr. Robert Dietsche, Sand Creek, Wis., served as camp manager.

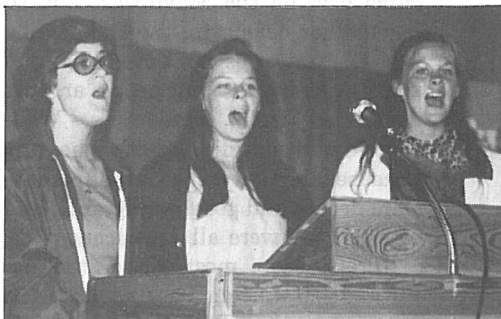
Galilee Camp is owned and operated by congregations of the north half of the Northern Minnesota District, also known as the Thief River Falls District.



Mr. and Mrs. Albert Besserud, left, and Mr. and Mrs. Edwin Starren, all of Roseau, Minn., attended camp one day.



The confirmation-age group.



Carol Knapp, left, Priscilla and Lydia Abel, all "missionary kids," sang at a morning mission session.

editorials

REV. JONAS HELLAND

"Singleness of purpose," that may describe Jonas Helland as well as anything we might say about him. He had one goal, preaching the Word of God (Law and Gospel) unto the salvation of souls. Unto that end he dedicated himself over a long ministry in the Lutheran Free Church. He retired about the time the Association of Free Lutheran Congregations came into being, but that is where his heart was and he took membership in one of our congregations, Zion of Willmar, Minnesota. And so his later years and his years among us cast him in the role of elder statesman and advisor, until his health forbade him to do even that.

"Fearless" was another word which we could use to describe him. We used to speak of Jonas as being fearless. If he believed he was right he set his course and nothing could deter him. He would take on any opponent, whether it was an evil outside the church or what he perceived to be an erring brother within it. And it all goes back to what I mentioned before, that singleness of purpose.

I had Jonas out in my parish in Montana for special meetings over 20 years ago, in Zion and Bethel congregations. We had a fine fellowship and the meetings were a blessing. We knew that a man of God had been in our midst. I find in the Bible that I was using at that time this sentence underlined in Psalm 56:9, which he used as his text at one of the evening services: "This I know, that God is for me." The emphasis is on the word *for*. I will take that as Jonas Helland's word to me, to our church and to all his friends. There is a depth of meaning in it.

God bless his memory among us. God comfort his wife (Agnä Thelma) who stood with him in all the years (53) and in these recent difficult ones of his physical infirmity.

—Raynard Huglen

BUDGET ANALYSIS COMMITTEE

It is already almost three months since our Annual Conference on Big Mountain out from Whitefish, Montana. In our mind's eye those of us who were there can picture that delightful setting and recall the good fellowship experienced in that "place apart."

Today we wish to think about the role of the Budget Analysis Committee in our life together and whether or not it continues to serve a useful purpose in the church. It was established some years ago as a screening board, something between the church agencies and the Annual Conference (congregations). The idea was that the BAC would take a

hard look at the proposed budgets of the agencies (Schools, Missions, etc.) and then recommend to the Conference that they be accepted, increased or reduced. All of this was to be done with an eye toward what would be a realistic overall minimum financial goal for the AFLC. The BAC was to do the work of examination which the Conference could not do because of its size and lack of time.

In practice, the BAC method has had mixed results. Our recollection is that some conferences have adopted the BAC recommendations without change. Other conferences have made major changes. The 1979 Conference was one of the latter. Whereas the BAC proposed a budget for 1980-81 which was 35% higher than the receipts last year, the Conference made increases resulting in a raise of 38%.

By all counts that is a significant increase and quite an overriding of the work of a committee set up by the church. In dollars and cents the proposed goal next year will now be \$100,602 higher than the present one. The question is, is the goal realistic for our church? We are torn on the issue. On the one hand, the money is there, it is here. On the other hand, is there the will among us to increase our giving to meet this, not only our first half-million dollar budget but almost six hundred thousand dollar one?

But to get back to the BAC. Does it still serve a useful purpose in our church when in one year two of the recommendations are ignored by the conference? If the work of the BAC is taken lightly, should it be continued, taking both the time required to attend a meeting and the travel expense of those involved?

We can fault the BAC itself somewhat, too. In June we were given two sets of figures from the BAC. One was the request of the agencies. The other was the BAC recommendation. Conference delegates were given no information or insight justifying the BAC decision, that is, why it proposed one sum and not another. There was no presentation of material about budget trends or contribution expectations in the Association. In other words, there could be more illumination, working toward a better informed church.

When the BAC holds its once-a-year meeting, they meet with representatives of each agency. Full discussions are held about each agency's work and budget request. Each agency has to justify its request to the satisfaction of the BAC, which is representing the congregations. If the BAC is to continue, it ought to share something with the congregations (through the Conference) about why an agency is asking for a larger budget and why it has approved or denied the request. And the burden doesn't only fall on the BAC. The individual agencies could do more about informing the church about how the hoped-for increased revenues are to be used.

What we are after is the sharing of as much information as possible. People will rally behind what they approve and understand. At least that's the way it should be. Do we take the work of the BAC seriously (its membership changes each year)? If we don't, should it be continued or should we go back to the old method of letting each agency present its original budget request directly to the conference? Why not give this some thought?

about the WMF Bible study author:



"Yes, our pastor's wife is friendly. She makes anyone feel welcome," commented a Trinity Free Lutheran church member. It is no surprise, then, that one of Hazel Carlson's most outstanding qualities is hospitality.

Harvey Carlson married his radiant bride in 1942. They worked four years with a small missionary fellowship. After his ordination they served three years in Canada and 18 years at St. Paul, Minn., before moving to their present church in Grand Forks.

They were blessed with three daughters, Gracia, Sharon, and Faith.

Pastor and Mrs. Carlson experienced the sustaining and comforting grace of God through the death of their 28-year old daughter, Sharon, in 1974. I Corinthians 10:13 became a living promise to them.

The Word of God has always been a vital part of their lives as parents and as individuals. Hazel led her first Bible study as a teenager in a country school house. It was then that she began to experience the joy of observing the power of the Word in transforming lives. It is Christ Jesus who has given Hazel the desire to share the excitement of the Word of God.

Throughout her life as pastor's wife, mother, and now grandmother of ten, Hazel has determined to set apart time for Bible study, both personal and group. Along with Bible study, she is "concerned about living what I see to be the will of God for my life. I try to keep in mind I will one day give an account to my precious Lord and Savior for the way I have lived my Christian life."

Yes, if you were to visit Trinity Lutheran in Grand Forks, you would quickly notice Hazel with her genuinely warm smile, radiating from a heart saturated with the Word of God. And, as an out-of-town guest, you would likely receive an invitation to the Carlson home for dinner.

—Solveig Larson

BOOK TO READ

What Do I Have to Do—Break My Neck?, Erling and Marge Wold, Augsburg Publishing House, Minneapolis, Minn.

(Pastor) Erling Wold experienced long months of hospitalization, surgery and painful recuperative therapy as a result of surfing in the waters of the Pacific Ocean. That particular afternoon he and his children were enjoying, as they did so often, body-surfing the waves. But in a second of time he was struck broadside by the crushing turbulence of a wall of water. His body was twisted as a piece of driftwood. Paralysis gripped him as the pressure

of a sudden wave broke his neck. Muscles no longer responded to his will. After being rushed to the hospital he was given only a two percent chance of recovery.

Erling and Marge Wold, husband and wife, present in this book their feelings, thoughts and encounters with many different people during the long period of hospitalization and convalescence. They share their faith and trust in Christ, knowing that God's presence was and is with them always.

Through their tragic experience these two Christians relate to the reader how they found fellowship, renewal and profound faith. Prayer became an even more vital part of their life—not only prayer for themselves but the whole world became their concern.

They learned to rejoice in their sufferings. Life became truly exciting.

Erling Wold asks himself: "Why was I sent back? Why didn't the Lord let me die?" He himself believes he was spared death in that particular tragedy in order that he could give his witness of the meaning of life and death. He witnesses to the fact that he found God faithful in trouble; he found Jesus real; he tasted the resurrection glory; he found ecstasy in suffering; he found a supportive fellowship in family and friends; he found that for him Jesus is life and hope!

—Mrs. Leonard Bothun

(This review comes to us through the courtesy of Zion Church Library, Dalton, Minn.)

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

BUDGET RECEIPTS

February 1-July 31

Fund	Total Budget	Current Budget	Received in July	Received to Date	% of Current	% of Total
General Fund	\$ 90,775.00	\$ 45,387.50	\$ 5,228.36	\$ 32,339.86	71.3%	35.6%
Schools	150,105.00	75,052.50	9,928.95	49,825.63	66.4	33.2
Home Missions	85,000.00	42,500.00	7,090.30	28,111.76*	66.1	33.1
World Missions	128,755.00	64,377.50	7,673.36	43,786.52	68.	34.
Praise Fund	27,000.00	13,500.00	1,818.94	12,979.42	96.1	48.1
TOTAL	\$481,635.00	\$240,817.50	\$31,739.91	\$167,043.19	69.1%	34.7%
1977-78	\$445,332.00	\$222,688.00	\$27,127.57	\$142,628.31	64.1%	32. %

*Past reports include amount of subsidies not included as budget 1979-80.

"This verse is a solemn declaration of the importance of true faith in the Son of God. Briefly it says believing is the way to heaven, not believing is the way to hell. Note the present tense of the salvation—a believer "has" eternal life. Par-don, peace, and a title to heaven, are at once a man's possession, the very mo-ment that he lays his sins on Jesus, and puts his trust in Him." ³ He is not con-demned and he does not need to fear the wrath of God.

Dear friend, if little doubts have plagued your mind while you studied this les-son; if you really are not sure you are a child of God, make the following prayer your own sincere heart-cry:

"God, I see in John 3, I cannot enter Your kingdom unless I have a new birth brought about by the Holy Spirit. I want to be Your child by the new birth. I want to be born again. I want to be sure. I believe Jesus is the Son of God—that He died to forgive all my sin. I open my heart, Jesus, and ask You to come and live in me. I receive You by faith as my Savior. Cleanse me of all my sin. I give my whole self to You. You said in John 1:12 that if I receive You I have the right to become a child of God so I thank You now that Your Word is true and I am Your child. Teach me how to let my self-life decrease and how to let Christ increase in me. Teach me how to be a Christian, strong in faith. In Jesus' Name, Amen.

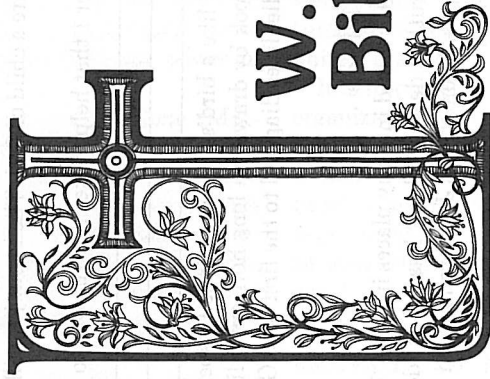
¹"Thou Givest . . . They Gather" by Amy Carmichael

² and ³*Expository Thoughts on the Gospel According to John* by J. C. Ryle

PRAYER

Lord, we worship You for revealing Your glory in the miracle at the wedding feast. We see how You supply our need, truly satisfy and transform. You have re-vealed in this lesson that we need a cleansing of the temples of our bodies as Jesus cleansed the temple in that day. Help us to come to You for daily cleansing.

Lord, may the miracle of the new birth brought about by the Holy Spirit be a dawning light that shines more and more until that perfect day! May my experi-ence be a belief of my heart and my will. Help me to trust in Jesus, lean on Him alone and commit my soul entirely to Him as Savior and Redeemer. And than may my daily joy be to hear the voice of the Bridegroom. Thank You, dear Jesus, I can possess eternal life this very moment and I do not need to suffer from the feeling of condemnation. In Jesus' Name, Amen.



W.M.F. Bible Study

The Gospel of John

October, 1979

Chapters 2 and 3

"The amazing thing is that everyone who reads the Bible has the same joyful thing to say about it. In every land, in every language, it is the same tale: where the Book is read, not with eyes only, but with the mind and heart, the life is changed. Sorrowful people are comforted, sinful people are transformed, people who were in the dark walk in the light. Is it not wonderful to think that this Book, which is such a mighty power if it gets a chance to work in an honest heart, is in our hands today? And we can read it freely, no man making us afraid!" ¹

Before you begin your study in this lesson, pray for a fresh appreciation of the Word and ask for the enlightenment and inspiration of the Holy Spirit as you meditate and pray. If you would like to see the glory of God, you will see it in the face of Jesus Christ as you study Him in this Gospel and listen quietly for His voice in your heart. Ask Him to teach you something brand new. Trust Him for grace and courage to be obedient to all you learn as His will for you.

As a review of the first lesson, write the key verse in this space (John 20:30, 31).

Like most writers, John had a purpose in writing. His burden was to teach that Jesus was truly the Son of God and that believing in Him we could have *life in His name*. So this is the wonderful theme of our study! Pray for a clear understanding of what it means to possess this *life*. Practice giving definitions with new words to yourself or to a friend. Do not take this *life* for granted just because you have known many facts since you were a child or because others seem to think you have this *life*. Let Jesus be your Judge and do not be satisfied until the Holy Spirit witnesses with your spirit that you are a child of God. Then your joy will be real!

1. What clues can you share from Chapter 1 that help make clear the way to *life in His name*? _____

2. Do you like a challenge? If you would like a bird's eye view of the Gospel of John, make a diagram of the whole book by drawing a long horizontal line. Divide this line into 21 spaces by parallel lines diagonal to the first line. Give your own title to each chapter.

Chapter 2:1-11. The Witness of the First Miracle

You noticed the word "sign" in 20:30, 31. It is found in many places in John. The definition of a "sign" is "embodiment of truth in deed," "object lesson" or "deed having significance." The miracles are "signs." Sometimes Jesus announced the lesson He intended the miracle should teach.

3. Is it significant Jesus began His signs at a marriage? _____

4. What did Jesus mean by 'My hour'? See John 7:6, 8, 30; 8:20 _____

5. Can you see a simple definition of prayer in John 2:3? _____

6. What was Mary's advice in v. 5? _____

7. What were the results of obedience? _____

8. How had the miracle manifested Jesus' glory? v. 11 _____

9. Can you see this as an object lesson of how Jesus supplies, satisfies and transforms? _____

Chapter 2:12-25 The Witness in the Jerusalem Temple

10. What picture do you receive of Jesus here? _____

11. What does Jesus know is in you? v. 25 _____

12. Describe Nicodemus from vs. 1, 2. _____

Why do you think he came to Jesus at night? _____

13. Put down all the facts you can find about the new birth in vs. 3, 4, 5, 6, 8, 14 _____

Chapter 3:14-21

14. Read in Numbers 21:4-9 about Moses and the bronze serpent. Why was the serpent lifted up? _____

Why Jesus? Compare Romans 8:3; II Corinthians 5:21 _____

15. In both instances what was the only condition for salvation? _____

16. What does God say must be the object of faith? _____

The expression "whoever believes" is deeply important. It describes that one act of man's soul which is needful to give him an interest in Jesus Christ. It is not a mere belief of the head that there is such a Person as Jesus Christ and that He is a Savior. It is a belief of the *heart* and *will*. When a person, feeling this desperate need by reason of sin, flees to Jesus Christ, and trusts in Him, leans on Him, and commits his soul entirely to Him as his Savior and Redeemer, he is said, in the language of the text, to "believe on Him." Believing is neither more nor less than heart-looking. Whoever looked at the bronze serpent was made well, however ill he was, and however feeble his look. Just so, whoever looks to Jesus by faith is pardoned, however great his sins may have been and however feeble his faith. If the Israelite had looked to Moses, the tabernacle or even the pole, he would not have been healed. Just so, by looking to anything but Christ crucified, however holy the object looked at may be, the sinner cannot be saved."²

17. What caused the sending of His Son, in v. 16? _____

See explanations of unbelief in vs. 19, 20. Study why men will not believe. _____

Chapter 3:22-36 The Witness in Judea.

18. This is John the Baptist's last testimony. Does the fact that his popularity as a servant of Christ seemed to be declining bother him? _____

What was his attitude? _____

19. What caused his joy to be made full? _____

Could it be we find little joy in the Word of God because we fail to be still enough before the Lord so that we really hear His voice in our hearts?

20. What does John witness concerning the person of Jesus? vs. 22-30 _____

21. What do you learn in vs. 31-36 about: (a) the origin of Jesus? _____

(b) the teaching of Jesus? _____

(c) the relationship He had to the Father? _____

(d) the authority of Jesus? _____

22. What happens to those who do not obey the Son of God? _____

pray

Pray to God and trust His Word,
Never doubt or waver;
Claim the promise of the Lord,
Claim in faith His favor!

Pray in faith, in patience wait,
God will grant your prayer;
Meet Him at the Mercy-seat,
Bring your burdens there.

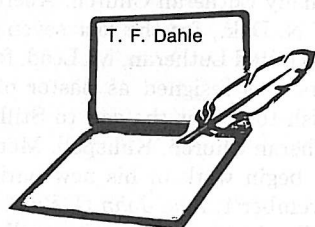
Pray, O pray, before you act,,
For the Holy Spirit;

Pray for wisdom, love and tact,
Plead alone Christ's merit.

Pray to God in Jesus' name,
Pray for "whatsoever";
If His promises you claim,
He will fail you never.

Pray, but do not fail to praise
God, the Gracious Giver;
Praise Him for His Gifts of Grace,
Praise the Lord forever!

C. K. Solberg



Thoughts from Tryg

MY PET PEEVES IN CHURCH WORK

- 1) Church organists who continue to play during the pastor's prayer after the offering. Remedy: Either leave the prayer out or stop the playing so that the audience can hear the prayer and receive a blessing.
- 2) Church organists who play well, but pay no attention to time and play all notes as if they were the same. They pay no attention to dotted notes or rests, but "plow" into the next measure, getting the music out of time and off beat. A good example: "What A Friend We Have in Jesus."
- 3) Soloists who have beautiful voices and sing very well from a musical point of view, but the message is entirely lost, as the words cannot be understood. Remedy: Listen to Beverly Shea sing. You get every word. Tape your own song, then listen to yourself. The message in the

song is the main thing; get the words out.

- 4) Pastors or others who lead a meeting or making an announcement, but speak so low that it cannot be heard by all. Also public speakers who yell part of their message and then practically whisper the last sentence. The message is lost because the last part, although just as good, cannot be heard. Remedy: Speak directly into the "mike" (if one is used) or in a more even tone and loud enough so that the last person in the last pew can hear.
- 5) Confessing Christians wearing too short dresses, giving testimonies in front of an audience; their testimony is lost because of the way they dress. Remedy: Dress modestly, so Jesus would be pleased and glorified. (Some mothers, and even grandmothers, forget that they are not little schoolgirls any more.)
- 6) Sunday School Superintendents who take too much time for opening

exercises, thereby stealing time from teachers for their classes. Remedy: Prepare well, watch your time, thus giving the teachers more time for classes.

- 7) Confessing Christians who never or seldom attend mid-week Bible studies or prayer-meetings. Remedy: Learn from secular organizations, which let nothing hinder them from attending their meetings. Come and be blessed and be a blessing, encourage your pastor and the faithful who never miss. It will pay you in the long run.
- 8) Confessing Christians who are too slow in taking part in prayer and others who pray too long, crowding out others. Remedy: Pray your long prayers at home. Make your public prayers short and to the point, and loud enough so all can hear and say "Amen" to them.
- 9) Pastors and others announcing "fellowship lunches or dinners" as "potluck." That expression is not fitting in God's Kingdom work.

Trygve F. Dahle



Bethany Lutheran Church

Rural Edmore church holds final service

On June 10, Bethany Lutheran Congregation of Edmore (Derrick), North Dakota, held its final service. A time of sharing all that the Lord had done through the years and how the congregation was started brought forth many remembrances.

The building was first used as a schoolhouse and Pastor Morris Eggen and Nels Overbo did much to make it a lovely place of worship. Mr. Overbo hand-carved the altar, really a work of art.

Through the years souls have been brought to the Lord through Bethany. One special time I remember was when Pastor Jay Erickson's father, Ev. Joseph Erickson, held special meetings. At the Sunday morning service of the last day the altar rail was full of people. What a time of rejoicing! We had three services that day; truly it was a real blessing. Also, our young people have been able to enjoy Bible camps, and family camps, and here again many young folks have come to know the Lord, besides enjoying the togetherness of other young people.

The reason we are dissolving the fellowship is that we do not have enough young people to have Sunday School effectively and the last two years we have joined our sister congregation, Zoar Lutheran, Hampden, during the winter months. We realized that we were only using our church building three months out of the year and so came to this decision.

Bethany Church was the last building for many years in what used to be Derrick village. We praise the Lord

that we could be a lighthouse on the prairie for these many years.

The men who served Bethany were: John Hjelmeland, 1927-29; Morris Eggen, 1930-37; Sigurd Berg, 1938-43; Lawrence Rasmussen, 1944-50; Hans J. Tollefson, 1950-57; George Amundson, 1957-64; Roy Quanrud, 1965; Roger Strom, 1966; Howard Kjos, 1967-72; Hubert DeBoer, 1973; R. L. Larson, 1974; Kenneth Heppner, 1974-75; and Wesley Langaas, 1975-79. Pastor Langaas continues as pastor of Zoar and Zion Lutheran, Alsen.

We would like to express a word of thanks to all who have served us through the years, pastors and laymen. We trust that we as individuals will keep bearing fruit to the praise and glory of God.

—Mrs. Reuben Ivesdal

NEWS

of the Churches

Personalities

Address of *Pastor and Mrs. Paul Nash* at Ishpeming, Mich. 49849 is Route 1, Box 48. He is the new pastor of Hope Lutheran Church there.

Rev. Dale Mellgren, who has served Bethany Lutheran Church, Abercrombie, N. Dak., for the last seven years and United Lutheran, McLeod, for two years, has resigned as pastor of that parish to accept the call to Stillwater Lutheran Church, Kalispell, Mont. He will begin work in his new parish on November 1. *Rev. John C. Rieth*, Kalispell, who has been serving Stillwater, will continue as pastor of Faith Lutheran Church, under a new call issued at the time that the parish was divided.

New address of *Lay Pastor and Mrs. Melvin Walla* (retired) in Fergus Falls, Minn. 56537, is 408 West Vernon.

Mrs. Helen Johnson celebrates 90th birthday

Friends gathered at the Bethesda Heritage Center in Willmar, Minn., June 23rd, to help Mrs. Helen Johnson celebrate her 90th birthday.

A short program began with group singing. A greeting was brought by Rev T. F. Dahle and he and Mrs. Dahle sang "I Remember Calvary." Mrs. Alma Sand sang a Norwegian hymn. Frank Rutherford, student intern at Green Lake Lutheran Church, had devotions and sang "How Great Thou Art."

A decorated cake and other refreshments were enjoyed by all. Helen received many greetings, gifts and good wishes.

She is a member of Green Lake Lutheran Church and a former resident of Spicer, having worked in the Farness Gift Shop for many years. Her husband, Chris, was a barber in Spicer and Kandiyohi.

For the past few years she has been a resident at Bethesda.

Corr.

Gleanings from parish papers

Thief River Falls, Minn.—The Our Saviour's Leaguers played a volleyball game with St. John's Luther League on July 20. A watermelon feed and sing-spiration followed.

Quote: If you were arrested for being a Christian, would there be enough evidence to convict you?

Mrs. Myrtle Hove, mother of Mrs. Connely Dyrud in Brazil, broke her hip and had to have hip replacement surgery. (Ed. note: The accident happened in Minot, N. Dak. After hospitalization there, Mrs. Hove entered the Good Samaritan Home in Bottineau, N. Dak., for rehabilitation.)

Medicine Lake, Minneapolis, Minn.—A picnic was held on July 4 in Oak Grove Park in honor of some members who are leaving the congregation. About 50 people attended. Luisa Sikkink, Jim Erickson and Lori Gerdeen were among those who planned and advertised the gathering.

Vacation Bible School was held August 13-17.

Badger, Minn.—The annual parish picnic was held at the farm home of Lay Pastor and Mrs. Gust Nordvall and Bonnie on Sunday, August 12. The farm is at Minnesota Hill near the Canadian border. The time was spent in a worship service, dinner, singing, recreation and visiting.

The fall supper at Oiland Church will be this Sunday, Sept. 9, from 4 to 8 p.m.

Stacy, Minn.—On Saturday, Aug. 25, a work day was held at Sunnyside Lutheran, Stacy, to take care of some unfinished work in the fellowship hall and other areas of the church. A pot-luck dinner featuring corn-on-the-cob was served at noon.

The annual parish picnic for Sunnyside and Hope Churches was held at Sunnyside on Sunday, August 12.

Kalispell, Mont.—The annual cookout for couples and young adults of Faith Lutheran was held on July 14 at the Oscar Olson home.

The exterior of Stillwater Lutheran was painted on Saturday, July 14. Sack lunches were eaten at noon.

Roseau, Minn.—8,500 tracts were distributed at the Roseau County Fair this year by the Trace Mission of the parish.



Please note policy change

Beginning this fall, the *Ambassador* will follow this policy concerning news stories of rallies and conventions held by the Women's Missionary Federation and Luther League Federation districts and related organizations. Reports of the meetings won't be carried if they are received over two weeks after they were held.

This is being done to keep our news as up to date as possible. If we have to hold the stories over, that is one thing, but we want you to get them in to us as soon as possible and we will work them in as soon as we can.

Thank you very much for your cooperation.

The Editor

CONCERNING A PICTURE

The lady in the center of the picture in the lower lefthand corner of page 7 in the July 10 issue of the *Ambassador* is not Clara Thompson. At least not the Clara Thompson from Vancouver, Wash. If she is another Clara Thompson, well and good; if not, our apologies to all concerned.

Pray for our evangelist

Rev. Kenneth Pentti, who began his work as evangelist-youth worker for The Association of Free Lutheran Congregations, August 1st, announces these appointments.

September 23-October 4—Tioga, North Dakota, Karl Stendal, pastor
October 7-October 10—Fosston, Minnesota, Ralph Rokke, pastor
October 13-October 17—Stacy, Minnesota, Wendell Johnson, pastor
October 21-October 25—(Ortley, Roslyn and Wallace, South Dakota) William Moberg, Howard Kjos, and Wallace Jackson, pastors

November 4-November 8—Willmar, Minnesota, Dennis Gray, pastor
November 11-November 13—Boscobel, Wisconsin, Larry Severson, pastor
November 25-November 28—Radcliffe, Iowa, Donald Greven, pastor

Watch local announcements for further information about these meetings. Pray for Pastor Pentti also.

Pastor Kenneth Pentti's new address is 513 Cleveland Ave., Ishpeming, Michigan 49849. Phone number: (906) 485-4975.



All boards to meet

The annual convening of a joint meeting of all standing boards and committees of the Association of Free Lutheran Congregations will be held on Tuesday, September 25, at the church headquarters at 3110 E. Medicine Lake Blvd., Minneapolis, Minn. The session will begin at 9 o'clock.

Following a time of fellowship, information and inspiration, many of the boards and committees will hold separate meetings to conduct business.

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

Second-class postage
paid at Minneapolis, Minn.

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