

THE LUTHERAN AMBASSADOR

January 18, 1983



**can
spring
be
far
behind?**

Roger C. Huebner, D.D.S.

AT THE MASTER'S FEET



Pastor Emerson Anderson

Impressed by God

Scripture teaches us we are to be worshipers of God. Our hearts teach us that, too. Every sensitive soul feels a weakness at this point. Our hearts cry out, "How can I properly worship the Lord?" "How can I prepare a proper sacrifice?" We know we should have the spirit of worship, but we find dullness. For some there is the inward longing to do better. To those God offers help. He would show them the way. To those who have little desire to worship, God would speak words of conviction: Thou shalt love the Lord thy God with all thy heart, and soul, and mind.

What can be done to increase our worship and to make it more pure?

THE LUTHERAN AMBASSADOR

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Volume 21 Number 2

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Let's learn from the psalmist. In Psalm 29:2, he says, "Ascribe to the Lord the glory due to His name. Worship the Lord in holy array." Here he is calling to more than outward motions. He is calling for a glowing heart. How does he get his glowing heart? He considers an attribute of God. He lets God show Himself to him. It is then that he is impressed with God. That's what we need. We need to be impressed with the greatness and glory of God.

That's the way Isaiah's heart became greatly moved (Is. 6:1-8). He saw the Lord high and lifted up. He saw His extreme holiness and even as he cried out over his uncleanness he was beginning to worship. Worship can't be manipulated. That is the snare of the modern American. He thinks he can manufacture worship. True worship is the voice of the soul impressed with the greatness of God.

In our psalm we hear the voice of a person who has become impressed with God's voice. He becomes a worshiper. We, too, may be impressed with that voice. The psalmist speaks of the extent of its influence and power. It is over many waters and all of what we call nature. It is over the final court of justice and judgment. In fact, there is nothing over which it does not ultimately rule. And He is our God. That makes our cup overflow. Our "Hallelujahs" can be genuine. Our souls are greatly moved.

Brethren, that is the same voice which converts the soul and sets it free. We need setting free every day. It is still true, "Man cannot live by

bread alone." He can truly live only by every word which comes from the mouth of God. The problem with those who seek bread alone is they never see the hand which gives it. Not seeing that hand, they can never say "thank you." They can never truly worship. Notice the psalmist is moved to worship and he is moved to call others to worship. He says to them, "Worship the Lord in holy array." Our nation needs to hear that call. It needs people who can call it to true worship. Our churches and homes need people who can call others to worship. Our Association and her congregations need such people. Surely our pastors must be of the fellowship of the burning heart.

You can be such a person. When you are, you will be doing the greatest possible work. All of us may do that work. We don't have to be rich or famous or highly gifted. We only need a closet where we will willingly go and meet with the Lord. That's the one thing common to all the people mentioned in Hebrews 11. Such are God's instruments for bringing true revival.

"Alone with my Father, beholding His face,

Communing with Jesus, knowing His grace

What joy they bring me, what peace they impart,

What longing to worship, what glowing of heart."

"Ascribe to the Lord, O sons of the Mighty, ascribe to the Lord glory and strength. Ascribe to the Lord the glory due to His name; worship the Lord in holy array."



LORD,
LAY SOME SOUL
UPON MY HEART

John 4:27-42



Being a Scandanavian certainly is not the worst nationality, or any other, for that matter, but being a Samaritan was not altogether pleasant especially when being dealt with by a Jew. In the Jew's eyes the Samaritan was kind of a misfit and a second-rate citizen, thus they were better off not associating with them. Actually, Samaritans were a mixed race.

Sometimes we isolate persons from the Kingdom of God by the attitude of there being no hope for them, as they have gone too far out into the world so that the love of God cannot reach them! Oh, we don't say that in so many words, but there are precious souls in our community who really don't altogether feel at home in the world or in Christian circles and so we have given up on them. They participate in things we and the Lord definitely *see as sin*, so we don't want any thing to do with them. Certainly we should not go along with their sinful practices, but must out of love show them we love them (not the sin), by a very personal contact and interest in their life. Actually, a person can be worldly without being involved in

worldly things, such as drinking, dancing, drugs, immorality and movies, for worldliness is an attitude of mind and heart as well.

When we have experienced Calvary's love we cannot stand idly by and see precious souls continue on toward a lost eternity regardless if they are respectful church members or out in the world enjoying the husks of sin for a season! Calvary's love motivates into action and if we are not truly trying to win souls, by the grace of God, for His Kingdom, we cannot truly say we love them either. Actually, we would have legitimate reason to question where we stand in relationship with Christ if we are not seeking to win the lost and to care for the dying, spiritually.

A group of ladies would meet regularly for prayer fellowship and prayed faithfully for an immoral woman. An evangelist who overheard them talking about this sinful woman asked, "What are you doing to get that sinful woman saved?" They informed him that they faithfully prayed for her and he responded, "She will go to hell while you pray." Challenging them, he instructed them to speak to her about her relationship to Christ. Yes, God

wants to work through His body!

This woman of Samaria went into the city and told them about this man who could be the Messiah. This man had told her all things, *even her sins!*

One of the basic reasons we see so little of God's working in our midst in our day is that few preach the law of God in its purity and holiness. As a whole, in our day, there is little or no real need, because the law of God is not proclaimed. The law of God needs to be preached to slay, not enslave. Where the law of God is not preached, invariably sin will move in.

A child came to his mother asking her to remove a sliver but in the process complained that mother was hurting him. Mother went on to explain that it really was the object that



"When we have experienced Calvary's love we cannot stand idly by and see precious souls continue on toward a lost eternity. . . ."



by **Pastor Rodney Stueland**
Roslyn, S. Dak.

MY HEART . . .

needed to be removed that was the cause of the pain. You see, the law needs to be preached to the Christian also! Oh, I can hear a chorus of folk saying, but the Christian is not under the law, and that is exactly the truth. But even though a Christian is removed from the condemnation of the law, he is not removed from compliance with the law!

One definition of sin is to miss or come short of the mark; but sin is not only a transgression of the law, but also failure to attain to the perfect standard which the law demands!

Urgency in proclaiming the gospel is needed in our day also. The woman at the well left her waterpots and went into the city telling the men, indicating this was more important.

The disciples could not understand how Jesus could have received food, nourishment, while they were gone. Yes, His ways are often way beyond our understanding, for He is God; but still take Him at His Word for this is the substance of faith.

Haven't you experienced the nourishment and satisfaction of being in the center of His will? Other than your own soul's salvation, do you have any greater joy than speaking to and leading another to Jesus? This woman did more than Jesus asked, going not to just one man but to the men of the city with the news of her experience. She did not presume to teach them, but put a thought in their minds, phrased tentatively: "Is this, perchance, the Christ?"

Good intentions pave the way to hell and Jesus mildly rebuked the disciples of the danger of procrastination by telling them the fields were already white unto harvest; they need only lift up their eyes to see. "Where there is no vision, the people perish" (Prov. 29:18a). White, in that they are dead ripe!

So often we see the jungle of humanity and fail to see that this mass is made up of individuals like you and I who need Jesus. The forest is made up of individual trees (persons) and needs a personal touch and word from you anchored in His Word. Isn't it good to note that the Lord deals with us on a one-to-one basis?

"So often we see the jungle of humanity and the fail to see that this mass is made up of individuals like you and I who need Jesus."

He is never too busy for the *one*.

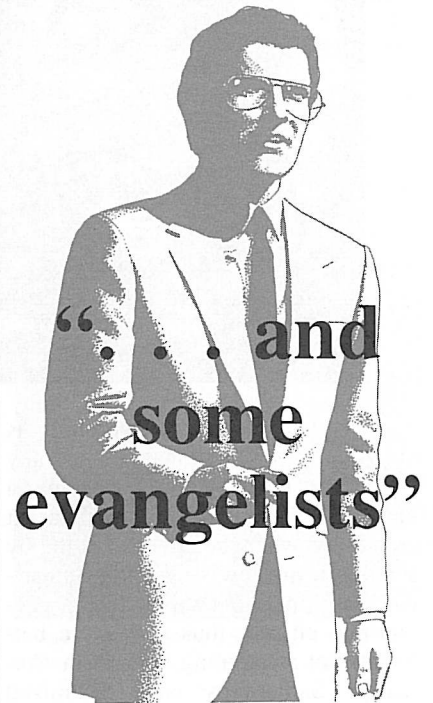
This calls for teamwork: guidance by the Holy Spirit and working as members of His blood-bought body!

Notice the power of the Word, because she testified of the fact, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Many from the area believed on Him. Share the Word, for herein lies the power. Share the Word regardless if the individual or individuals believe in the inspiration of the Word or not, because that does not change the power of the Word.

A minister was called to the bedside of a dying unsaved person whom he had befriended by helping to provide for his physical needs. When the minister arrived at the bedside, the man said, "I have not called you here to talk about religion, for you know I do not believe in it, but I have called you that I might thank you for all your kindness to me." "May I ask you one question?" said the minister. "Yes," he replied, "just as long as you do not talk to me about religion." Lifting his heart in prayer, the minister said, "You know I have to preach tonight, and many of those who will be there are poor people, and sick, who will soon have to face death just as you are now doing. Tell me, what shall I preach about?" There was a long silence, and then with tear-dimmed eye he responded, "Preach Christ to them, preach Christ." Then, utterly broken, he was ready to let the minister preach Jesus to him.

This is what the world needs today and is the need of every individual. Let us be faithful in making Him known, for He is the only way of salvation. Tell the truth in love! Show the truth in love! Live the truth in love! A Christian's testimony is not to lift up or glorify the forgiven sinner but to glorify Jesus Christ.

We also notice here the necessity of testifying for if the woman had



A series of "special meetings" is a common practice in many of our congregations today. Several factors have no doubt contributed toward an

not shared, how would they have heard? Thus, because she was obedient to His bidding, many in the community believed in Him. Here we have a heaven-sent quickening, awakening and revival! How we need that in our AFLC, or communities, our nation, our world! I thus believe we have God's given recipe for a heaven-sent revival in our day also. Such a revival that we need is not worked up but prayed down from heaven. Are we willing to pay the price? God is able, but are we willing?

"Lord, lay some soul upon my heart and love that soul through me. And may I humbly do my part to win that soul for Thee."

awakened interest in this sort of thing. Perhaps chief among those factors, from a human point of view, has been the apparent success of major evangelistic campaigns throughout our country and even abroad. We do have much cause for rejoicing whenever we hear that Christ is being proclaimed and when souls are brought into His fellowship.

Today I wish to share with you some thoughts that have come to me with new and renewed conviction during the past year. I have been impressed again by the fact that the gift of an evangelist is a distinct spiritual gift. God gave some to be "... evangelists." The evangelist has a special spiritual gift of preaching and witnessing in such a way as to awaken those who are spiritually asleep or spiritually dead. Through his preaching and personal work he stirs the people in a particular way to examine themselves to see if they are in the faith. He has also a special gift of making the way of salvation plain. He does not have the gift nor the desire to remain in one congregation, but feels impelled to move on farther.

The work of the pastor is especially to be a shepherd of souls under the Chief Shepherd, to watch over and to feed the flock, to go before them toward an ever-deepening experience of God in His fellowship

"I have been impressed again by the fact that the gift of an evangelist is a distinct spiritual gift."

and service. Here is certainly present in larger or lesser degree the emphasis of an evangelist. A few pastors seem to possess both gifts in a rich measure.

I believe we need to make use of the evangelist if we are going to build a congregation, not a mere church organization. God has provided the spiritual gifts needful for attaining that goal if we will but use them. Our congregations will be spiritually impoverished if we fail to use those whom God has called out to be evangelists. To have a brother pastor come in to preach for a week is not the same as having an evangelist. That pastor will naturally say things a little differently and he may increase the Bible knowledge of the congregation, which is certainly to be commended and encouraged, but he lacks the gift of an evangelist to stir and to awaken.

Some of us have been afraid to let our people become stirred and awakened spiritually. For the flesh it is far easier to let them sleep. And some might become angry. For these and

other reasons we have not dared to make use of God's gifts to us as we could have. We have tried to ease our consciences by calling in some pastor who would tread very softly and carefully. Then we have called these evangelistic meetings. . . .

I believe we as pastors have sinned against our congregations when we have lacked the faith to risk the use of an evangelist. No wonder the prayer life is at a low ebb in many of our congregations; no wonder the lines between the professing Christians and the world have grown more and more indistinct, and no wonder there is little real concern for rescuing the perishing at home and abroad. I believe, too, that we have sinned against those whom God has called out and equipped as evangelists. Most of all, I believe we sinned against God whose gifts we have either despised, ignored or neglected.



Pastor Fritjof Monseth
1904-1969

Just think, if each one of us who knows Christ as his personal Saviour would seek to bring at least one soul into a living fellowship with Him in this year of 1983, what a difference it would make in our congregations, communities and, yes, even our nation. But this challenge is not intended that we should get the glory,

"Tell the truth in love!
Show the truth in love!
Live the truth in love!"

but to glorify Him as we are about the Master's business! "Likewise, I say unto you, there is joy in the presence of the angels of God over *one* sinner that repenteth" (Luke 15:10). "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5-6).

Going home one night, Mr. D. L. Moody put his hands on the shoulder of a man leaning against a lamp post and asked if he were a Christian. The fellow raised his fists and angrily exclaimed, "Mind your own business!" "I'm sorry if I've offended you," said Mr. Moody, "but to be"

very frank, that *is* my business!" Then he left quietly, knowing that little more could be done at the moment. About three months later the evangelist was aroused from sleep one night by a knock at his door. "Who's there?" he called. Not recognizing the voice that answered, he inquired, "What do you want?" "I want to become a Christian," was the reply. Opening the door, Moody was confronted by the one who had so bitterly resented his witnessing. He said he was sorry for the way he had acted, and that he had experienced no peace in his soul since their original encounter. Seizing the privilege and opportunity, Mr. Moody led him to Christ.

The conversion of Lou Wallace

It might be helpful to those who have experienced difficulties accepting the claims the Bible makes concerning Jesus Christ to know the story of how that popular book "Ben Hur" came to be written.

Lew Wallace, its famous and learned author, was an intimate friend of the infidel, Robert G. Ingersoll. One day they were returning by train together from the state of Arizona where Lew Wallace had been governor; and as the train skirted the city of St. Louis, they noticed how frequently that city's skyline was pierced by church spires.

"Isn't it strange," remarked Ingersoll, "that so many apparently intelligent people can really believe the foolish teachings that are preached beneath these many spires? I wonder how long it will be before the teachings in the so-called Bible will be eradicated and overthrown as foolish beliefs?"

The two continued to express their common views; both agreed that all these church spires were a pathetic sight—monuments to ignorance.

Suddenly Ingersoll interrupted: "Say, Wallace, you have much learning and besides that you are a thinker. Why don't you write a book and show these people that still believe in Jesus Christ how false that teaching is and what's more that such a person never even lived."

"I wonder how long it will be before the teachings in the so-called Bible will be eradicated and overthrown as foolish beliefs?"

For several years Lew Wallace gathered material. Then he began to write what he expected was to take the country by storm. But he had hardly finished four chapters when it became clear to him that it was just as ridiculous to deny that Jesus Christ had actually lived as to deny that such other historical persons as Socrates, Plato and Caesar had lived. And the convincing evidence of this

was the very material he had spent several years gathering, and by which he was going to prove to the world that Jesus Christ never lived.

Lew Wallace was confused and embarrassed. The material he had gathered proved the very opposite of what he was going to show.

The writing of the book was interrupted. He was now convinced that Jesus Christ had lived. Then he asked himself a question: "If He really lived, was He not then the Son of God? If He lived, is it not likely that He was what He claimed to be?" Lew Wallace thought and thought and one night the conviction grew so strong that he fell upon his knees and thanked God for the Savior of the world, Jesus Christ. He hurried to his wife and told her what had happened. With tears of joy in her eyes she told him how she had been praying for him—that he might find Jesus

while he was writing this book against Him.

But all the material he had been gathering for the book he was trying to write—what should he do with it? The answer to this question is the book "Ben Hur." Lew Wallace sat down, rewrote the first four chapters, and sent forth a book proclaiming to the world on the basis of his own investigations, not only that Jesus Christ actually lived, but that He was God's Son and the Savior of the world.—*Trinity (Brooklyn) Call*.

"With tears of joy in her eyes she told him how she had been praying for him—that he might find Jesus while he was writing this book against Him."

my
God,
I love
Thee

My God, I love Thee; not because
I hope for heaven thereby,
Nor yet because who love Thee not
Are lost eternally.

Thou, O my Jesus, Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace,

And griefs and torments numberless,
And sweat of agony;
Even death itself; and all for one
Who was Thy enemy.

Then why, most loving Jesus Christ,
Should I not love Thee well,
Not for the sake of winning heaven,
Or of escaping hell;

Not with the hope of gaining aught,
Not seeking a reward;
But as Thyself hast loved me,
O ever-loving Lord?

Even so I love Thee, and will love,
And in Thy praise will sing,
Solely because Thou art my God,
And my eternal King.

Attributed to
St. Francis Xavier (1506-52)
(from *The Church Hymnary*)

The Come-back

Text: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

You all have seen the toy which is called the "Come-back." If you roll it away from you, it comes rolling back again. Children derive a great deal of pleasure from this toy, because they can sit down and play with it a long time without having to run after it very much.

The Australian bushmen have a weapon called the boomerang which is a "Come-back." When it is properly thrown, it returns to the one who threw it. It is a sickle-shaped weapon, made of wood or of ivory or steel, varying in length from six inches to three or four feet. It can be thrown thirty yards or more—then it makes a great circle to return to the thrower.

Our thoughts, words and actions act like the "Come-back" and the boomerang. If they are good and kind and helpful, they often return to bring us blessings as well as to carry blessings to the persons to whom they are directed. If they are cruel and spiteful, they return to plague us.

A little boy came to his father one day and said that there was a boy across the creek who was very saucy and said unkind things to him. His father understood very well what was the matter. He took the boy out to the edge of the hill and told him to say some kind words to the boy across the valley, and when he did the boy on the other side called back kind words to him. "Hello! little boy, over there! I love you." Then came back in the same gentle voice, "Hello! little boy over there! I love you." He had been listening to a wonderful echo from the opposite hill. It was the echo of his own words which the boy heard.

The Bible tells of a "Come-back"—"Cast thy bread upon the

waters; for thou shalt find it after many days" (Eccles. 11:1). Of course, we must never give in expectation of getting something back. We must give because we love and want to give. But if we give generously and in love, in God's own time and in God's own way, a real blessing will come back. Not necessarily a material blessing but a real blessing just the same.

**Somehow, not only for Christmas,
But all the long year through,
The joy that you give to others
Is the joy that comes back to you;
And the more you spend in blessing
The poor and the lonely and sad,
The more of your heart's possessing
Returns to make you glad.**

HYMN

Sing and memorize—"Cast thy bread upon the waters" (call particular attention to all stewardship implications in the hymn)

*Cast thy bread upon the waters,
Thinking not 'tis thrown away;
God Himself saith, thou shalt gather
It again some future day.*

*Cast thy bread upon the waters,
Wildly though the billows roll;
They but aid thee as thou toilest,
Truth to spread from pole to pole.*

*As the seed, by billows floated
To some distant island lone,
So to human souls benighted,
Thou that flingest may be borne.*

*Cast thy bread upon the waters;
Why wilt thou still doubting stand?
Bounteous shall God send the harvest,
If thou sow'st with liberal hand.*

TO TEACH—That "Whatsoever a man soweth, that shall he also reap," and that "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." That we may often give and not at all see the good it does, but God some day will give us to experience the joy of all we did.

—Guy L. Morrill,
Stewardship Stories, Harper
and Brothers Publishers

1983 Winter Bible Conferences

February 2-5 — Thief River Falls, Minn.

February 9-12 — Escanaba, Mich.

February 25-27 — Ferndale, Wash.

THEME: "A Life That Pleases God" Ephesians 5:10

Theme Hymn: "Living for Jesus"

Evening Speaker: (Wednesday-Friday) Thief River Falls — Pastor Walter Beaman, McIntosh, Minn.

Escanaba — Rev. Michael Brandt, Amery, Wis.

Bible Study Leader: Thief River Falls — Rev. Kenneth D. Moland, Minneapolis, Minn.

Escanaba — Rev. Elden Nelson, Minneapolis, Minn.

WEDNESDAY

8:00 PM Evening Service

THURSDAY

9:15 AM Devotions

9:30-10:30 Bible Study

11:00-12:00 Message "A Walk in Love" (Eph. 5:1, 2)

Thief River Falls — Pastor Burton Rygh, Greenbush, Minn.

Escanaba — Rev. John Kjos, Cumberland, Wis.

2:00 PM Bible Study

3:30-4:30 Message "A Walk in Purity" (Eph. 5:3-7)

Thief River Falls — Rev. Larry Haagenon, Newfolden, Minn.

Escanaba — Mr. Lyle Twite, Cloquet, Minn.

8:00 PM Evening Service

FRIDAY

9:15 AM Devotions

9:30 Bible Study

11:00 Message "A Walk in Light" (Eph. 5:8-14)

Thief River Falls — Rev. Dennis O'Neil, Shevlin, Minn.

Escanaba — Rev. Henry A. E. Johansen, Virginia, Minn.

2:00 PM Bible Study

3:30 Message "A Careful Walk" (Eph. 5:15-20)

Thief River Falls — Pastor Gustav Nordvall, Roseau, Minn.

Escanaba — Pastor Harris van Someren, Drummond, Wis.

8:00 Evening Service

SATURDAY

9:15 AM Devotions

9:30 Bible Study

11:00 Message "A Sanctified Walk" (Eph. 5:21-33)

Thief River Falls — Rev. Raynard Huglen, Newfolden, Minn.

Escanaba — Rev. James Gerdeen, Chassell, Mich.

Conference sessions in Thief River Falls are held in Our Saviour's Lutheran Church, 401 South St. Paul; in Escanaba, in Escanaba Lutheran Church, 502 South 12th St.; and in Ferndale, in Triumph Lutheran Church, Mountain View and Church Road.

*Plan to attend
the Conference in your area!*

HOUSING FOR THE EASTERN AREA BIBLE CONFERENCE

Escanaba, Michigan, Feb. 9-12

(Advance registration not needed)

Pioneer Motor Inn

2635 Ludington St.

Single \$35

Double \$39

Two double beds \$44

Hiawatha Motel

2400 Ludington St.

Single \$26

Double \$28

Two double beds \$28

All beds are queen size.

Delta Inn

2414 Ludington St.

Single \$22.88

Double \$25

Manor Motel

620 N. Lincoln Rd.

Single \$18.72

Two double beds \$24.96

Three double beds \$30

EXAGGERATION

Exaggeration is often excused as harmless. If we habitually exaggerate we are soon known to do so, then people take something off from all our statements; but as this must be guesswork we are useless as bearers of information. On the other hand, suppose we take a pride in being accurate, notice the result: people rely on us; they say, "If So-and-So says it, it is so;" when anything extraordinary occurs we are believed in every detail. Surely this is a finer reward than the cheap and short-lived wonder produced by exaggeration.

M. V. Hughes

editorials

TROUBLING READING

The stories in our newspapers and magazines concerning alcohol-related problems in our society make for troubling reading.

Never before, in our memory, has there been as much attention given to the problem of the drunk driver and the menace he poses to the safety of others. Never has as much legislation been contemplated, and passed, in state legislatures, concerning this area, as in the past several years. And that is all to the good.

The toll of deaths caused by the drinking driver is tremendous, about 25,000 per year now. Yet it is easier, the previous paragraph notwithstanding, to get people to march in protest of nuclear armaments which could cause a holocaust, but which may never be used, than to march against an evil which is right here with us now, causing great trauma in many homes, as reader Valdemar Hovde suggests in his letter (see page 10).

But we read of more than lack of safety on our streets and highways. There are accounts of people with alcoholism problems, problems which affect job performance, relationships with families and associates. Time is lost to industry and business. Many times life becomes one big hassle. It is hard for the individual; it is hard for family members, for those nearby. All kinds of subsidiary problems break out.

A third area of liquor-related news we read about with increasing frequency, is the drinking by teenagers and children. More drinking is being done by younger persons than ever before. Sure, drinking wasn't the first problem in these kids' lives, but it makes the problems they have worse and it can add new elements of danger. High school athletes break the alcohol usage regulations of their state athletic associations or local school board. Then authorities must wrestle with the problem of how tough to be, or how merciful, and which is really which?

We're getting back to something we've written before. There will likely never be another prohibition era in the U.S., much as we would like to see it. But in all likelihood it will never come to be.

However, we would like to say this. I am a simple man and do not understand many things. One of them is why we allow alcohol advertising, in the face of all the problems the product creates. While private, church and government agencies work to "pick up the pieces" in human lives, bold advertising, and some of it very attractive, seeks to make new drinkers, thus making better business for the distillers and brewers. It doesn't add up to common sense.

We will still be here to help "pick up the pieces" and mend broken lives. As an example, in the past year we made contributions to six private organizations which very directly aid those with drinking problems or those affected adversely by some who do and perhaps other organizations which help indirectly. Some of you do as much or more.

But where are those who will dare to preach total abstinence as the best way? And where are those who will put the brakes on the advertising of alcohol products in our society, where there are so many tragedies caused by alcohol, both to users and innocent bystanders?

THE BIBLE CONFERENCES

When you read this the Winter Bible Conference in Thief River Falls, Minn., will be in session and the ones in Escanaba, Mich., and Ferndale, Wash., will soon be held.

Needless to say, we endorse these conferences highly and urge all who can do so to attend. They reach relatively few people in the AFLC directly, when you think of the total population, but it is to be hoped that each one who attends will reach out to others, and so the impact spreads.

Actually, in earlier times, similar conferences were held although not under the heading of Bible conferences. We can't speak of other church bodies, but the Lutheran Free Church had its circuit or district meetings. These were perhaps held in both fall and spring and lasted two or three days. They were very much like Bible conferences. Often they had a theme and the district pastors all took part. In some instances laymen also presented topics. These helped to weld the district together.

We cannot speak authoritatively, but the meetings pretty well died out after the War. In our own LFC ministry, we didn't have them, only the annual Women's Missionary Federation-Stewardship meeting in the fall of the year and that was just for one day.

So the Bible conference idea is not new, but rather a revival of something which once worked. It is good to get together. All visitors to the host church are an encouragement. The hospitality of the local congregation warms the hearts of those who come. The Word of God is shared by pastors and lay people. Good music is furnished for the evening sessions, at least.

It would be good if you could be at one or more of the conferences this year. And by all means, pray for them.



Letters to the editor

TO THE DRINKING DRIVER

We have heard much recently of the terrible trauma of the families of those who have been killed by drunken drivers.

I hope you will bear with me for being rather selfish in being scared to drive on the highways in fear of meeting you. Perhaps you know the meaning of fear even more than I. You may have been afraid of yesterday, today and tomorrow.

You also have seen firsthand the panic and despair in the eyes of your own wife or husband and kids when you came home in a stupor—or maybe you didn't notice! I guess I have to ask, how do we measure suffering—is it death, illness, mental anguish, remorse or guilt? Jail, a murky conscience? Murder?

I have known, associated and done business with drunks—I hated none of them, but among these I never found one who would privately try to justify this lifestyle as good, right or wise, but rather considered it a sin. Fortunately, some of these, as they got up in years, committed their lives to Christ and totally quit drinking.

In the long run, I believe you will find the proposed laws making drunk driving a crime a blessing in disguise.

Belatedly, may we wake up to the reason our Lord condemned drunkenness for the damage it does to you—to your family and your neighbor! Please don't let anyone tell you drunkenness is a disease, any more than stealing, as we see below. Do you know of any jail sentence for being sick?

Confess sin and claim the following promises: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:10-11).

Escape from the prison of a guilty conscience and enter this New Year a free person.

Valdemar Hovde
Minot, N. Dak.

(See the editorial "Troubling Reading" on page 9.)

fellowship corner

God in the midst of trials

Again today I thought of something as I was listening to a Christian TV program. It is this: how great is our God in the midst of trials? I think I thought of this first in regard to divine healing as taught by some of our Christian brothers of another group than our Association. That is, is it always God's will to heal the sick or even the injured?

I don't believe so, and this is my reason. I truly believe the Lord has been more precious to me *in* my trials, not after they are all over (1 Pet. 1:7). When everything is going fine it's real easy to praise the Lord

loud and clear. But what about when things get really tough? Scripture says we should have joy in the midst of trials. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33b).

Doesn't it sound that way to you? It does to me. I believe I have a God big enough for any and everything that comes into my life. So I'll conclude by saying thank you, Lord, for the trials!

Mrs. Arnold Jodock
Hatton, N. Dak.

THE DEPRESSED CHRISTIAN

Pastor Mundfrom has rewritten and added more chapters to his recent book, *The Depressed Christian*, which is only in mimeograph form. He hopes to have it printed and published in the near future.

This book is primarily for the encouragement of the discouraged, depressed Christian to help him understand his situation, to assure him that his feeling of unhappiness and his suffering are not unusual, that such suffering is not in vain, that God has not forsaken him but has a purpose for the suffering and in His time will work it all for good (Rom. 8:28).

In writing this book Pastor Mundfrom draws heavily upon his own experience with depression, having spent some time in a mental hospital and understands the condition in the light of God's Word.

If you are interested in *The Depressed Christian* and would like a copy, it would be helpful to Pastor Mundfrom if you placed your order now, enabling him to determine how many copies to have printed. He will bill you when he sends you the book. The price will be under \$5.00. Or if God should lay it on your heart to give a gift to "Pastor Mundfrom's Printing Fund" to help defray the printing cost, a copy of the book will be sent to you in appreciation upon completion.

If you would like further information write to:

Rev. Gerald F. Mundfrom
Route One, Box 503
Osceola, Wisconsin 54020

Forget Them Not

God forbid that I should forget them, or that any of us in our preaching should forget them—the people who walk with God. To do so is a defect into which the savage criticism of the Church, which passes with many for prophetic zeal, may lead us in our youth.

—James Reid

CAMPUS NEWS

1983 — A time to speak

The year of 1983 can and should be a year of accountability to Christians. They should review the principles of their lives and those of the church with scrutiny and modify them where needed. An examination of such magnitude will put fire back into the church society and people's lives.

In reference to principle, three main ones are brought to mind. The first and the most important is the principle of evangelism. The church in early times believed it was the primary calling of God to the local church. Evangelism was the heart of the church. Everything it did was with an attitude of winning souls for Jesus Christ. Our society today gives many examples of churches without the principle of evangelism. They are no longer winning souls and looking out upon the fields that are white for harvest. They, instead, begin to pick one another apart and the church ends up decreasing and deteriorating. When church members start looking at each other, the church always gets into trouble. An evangelistic and soul-winning church is doing something very healthful and Biblical for its welfare. God's original plan was to start out with a few and turn the world upside down. Everyone should be a witness and a soul-winner.

The second principle is that of dedication. We have three things in our lives that God can use. They are our time, talent and treasure. These three T's can alone bring a small church and life into a spiritual awakening. Everyone has the same amount of time. There are 24 hours in everyone's day. All of our time belongs to God. This is especially true of the first day of the week, our Lord's day.

How many hours do you spend in church a week? If you go on Sunday morning you probably spend three hours. The week consists of 168 hours. If we tithe our time we must give 16.8 hours per week. We must dedicate *all* our time to

Him and be on call 24 hours a day.

Your talents, whatever God has given you, should also be used for the Lord. If many people used their talents under the power of God's Spirit, many people's lives would be changed in Christ. Everyone has at least one talent God has given him. We must search it out through much prayer in Christ.

In tithing, the amount is according to what a person has and not to what he hasn't. The first tenth of our income is what constitutes our faithfulness to God. God will put into your hands only what He can trust you with. When people start fussing about tithing they need to be reminded that all really belongs to the Lord.

Our last main principle is that of participation. Have you thought what the members of a church could do if all prayed earnestly and faithfully?

Or what could be done if they all paid tithes and offerings and won souls for Jesus Christ? They could fill their town with doctrine and shake even their community. This is only possible if all participate. There are not supposed to be spectators in a church. A healthy church is one where everyone is in the act doing his or her own thing. Everyone should be giving of time, talent and treasure; going, working and praying, and most of all, winning souls for our Lord Jesus Christ.

As a concluding point, our churches must spread the Gospel to the point of saturation. This means to every available person at every available time with every available means.

Everyone is reachable. God can grind the hardest heart into powder. The mission of the church is to keep loving them and going after them and bringing them in.

If our review and modification of our lives and churches is sincere, we will have truly charted a new course for the year 1983.

—Warren Swanson, Junior AFLBS

Teachers meet for fellowship

Administrators and representatives of the midwest AFLC Christian schools met for an evening of fellowship and mutual encouragement recently at AFLC headquarters, Minneapolis. In attendance were Rev. Leslie Galland, pastor/principal of Our Saviours Academy, Thief River Falls, Minn., along with his teachers, Mrs. Helen Lerud, Mrs. Delores Kading, Mrs. Leslie Galland and Miss Barbara Myhre. Mr. Brad Nelson represented the Mustard Seed Academy of Amery Lutheran Church, Amery, Wisconsin. St. Paul's Lutheran Academy of Clo-

quet, Minnesota, sent Administrator Douglas Beise along with one of the teachers, Mrs. Myrna Putnam. Mrs. Eugene Enderlein, administrator of Medicine Lake Lutheran Academy, Minneapolis, attended with upper grade teacher Miss Candice Wein-kauf. Three of these schools use the ACE (Accelerated Christian Education) and two use A BEKA BOOK curriculums. Each school operates as an arm of the Christian family and the local congregation with the purpose of providing high quality education in a warm environment of Christian nurture.



on being an influence. . . .



"You are the light of the world. A city set on a hill cannot be hid."

Matt. 5:14

The influence you have upon others
Spirings from you, from within.
A grouchy countenance quickly smothers
Love, and leaves a feeling of chagrin.
Impatience with your children or spouse
Can have the effect of an explosion
Upon all who live within your house,
Quickly causing chaos and commotion.
It distorts what began as a beautiful day,
Wiping out yours and others gladness and cheer.
We must be careful what we do or say,
Or it can quickly erase your, "I love you, dear."
But, joy and laughter on the other hand
Cause the people around you to smile.
It brings a glitter to love's golden strand,
Making life seem more worthwhile.

Of great influence is your manner of speech.
It reflects what comes from within you.
Speaking sweetly, or if in anger you screech,
May affect your friends, for they notice what you do.
What example have you set for your children
Regarding God, His Word, and prayer?
Do they feel it is needful for them,
Or, do they think for these they need not care?
You may feel you are too busy now.
So, feeding their souls you disregard.
If later you urge them in prayer to bow
Their souls with sin may already be scarred.
"My parents seldom read God's Word to me"
May some day be their sad retort.
"They went to church spasmodically,
So why should we in church report?"
What your children will be tomorrow
You are exemplifying today.
"Train a child in the way he should go"
If you want him in heaven some day.

Verna Johnson Lindgren
Minneapolis, Minn.



Cradle roll party
held at Vang, N. Dak.

Aspelund Lutheran Church honored two at a cradle roll program. Pictured are Mrs. Kenneth Stegmann and Jessica and Mrs. Dennis Stegmann and Shane.

on saying grace . . .

"Having said this, He took bread, gave thanks to God in the presence of them all, and breaking it began to eat." Acts 27:35.

Without bodily nourishment we cannot exist in this world. That's a basic fact known to all—and yet how many of us do not regard the provision of our daily bread as something quite natural? Before starting to eat are we really consciously thankful to this One from whom we receive this precondition to life. And still more, do our thoughts dwell on those less fortunate than us, those who suffer from hunger and not from overfeeding as we often do?

The Holy Scriptures show us exactly what we are expected to do when we see God's presents lying on our table. He is expecting from us His double-command, the gist and essence of the whole Law: To love and thank the Lord with all our heart and to love our neighbor as ourselves, caring for his well-being.

The fulfillment of this command is symbolized when saying grace: We thank our Creator for everything we are given in order to keep up our bodily life. And after this we break the bread—symbolic for sharing all we get with our brothers. No present from God belongs to us alone! Let us always remember this!

—Lutheran Congregation, Haifa, Israel

THE CHRISTIAN LIFE

Why does the Lutheran Church teach as it does about the Lord's Supper?

To begin with, let us get clearly before us what the Lutheran Church does not teach about the Lord's Supper.

The Lutheran Church does not teach that the bread and wine in the Sacrament are transformed into the body and blood of Jesus Christ. This is the transubstantiation doctrine of the Catholic Church.

Nor does the Lutheran Church teach that the bread and wine merely represent or symbolize the body and blood of Christ as the Reformed Churches, generally speaking, teach.

Again the Lutheran Church does not teach the doctrine of consubstantiation, the theory that the bread and wine and the body and blood of Christ are united into a third composite substance.

What then is the teaching of the Lutheran Church? It is as follows: "The Lord's Supper is the second Sacrament of the New Testament in which in connection with bread and wine, the true body and blood of Christ are offered and received by all communicants; to the comfort and salvation of those who accept in faith the promise of the Gospel attending it, and to the condemnation of all unbelieving communicants" (Jacobs).

How do we know that this is the correct doctrine? From Jesus' own words of institution derived from the following Scripture passages: Matt. 26:26-28; Mark 14:22-25; Luke 22:19-20; I Cor. 11:23-29.

"Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this

is My body, which is given for you; this do in remembrance of Me."

"After the same manner also He took the cup, when He had supped, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the new testament in My blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me."

But are there not differences of opinion among Christians as to what these words mean? Yes, there are. We must therefore look at the matter a little more closely.

That consubstantiation is not taught is clear from the fact that there is no mention whatsoever of any third substance. The bread and wine are spoken of and the body and blood of Christ, but there is no intimation of any merging of the earthly and divine elements into one substance.

That transubstantiation is not taught is likewise clear. There is no suggestion of a change of the bread and wine into the body and blood of Christ so that the earthly elements after the consecration are no longer bread and wine. Additional evidence against the transubstantiation view is supplied by such a Scripture passage as this: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" (I Cor. 10:16).

A "communion" is here spoken of. In order to have a "communion" there must be present two objects. This would not be the case, if the bread were *changed* into Christ's body and the wine were *changed* into the Christ's blood.

Again note this passage: "For as

"... a Lutheran Christian does not reject a teaching of the Bible because he cannot understand it."

often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come" (I Cor. 11:26).

Certainly it is stated here that *bread* is eaten, and that *wine*, the contents of the cup, is drunk. Evidently it is not only the body and blood of Christ that are present, but also the bread and wine.

But may not Jesus' words be interpreted figuratively to mean that the bread and wine represent or symbolize the body and blood of Christ?

Let us look at the explanation.

It is an accepted principle of Biblical interpretation that "a passage of Scripture is always to be taken in its plain, natural, and literal sense, unless there is something in the text itself or in the context, that clearly indicates that it is meant to be figurative." In other words, the burden of proof is upon the one who contends that a passage is figurative.

Now is there anything in Scripture to indicate that the language used in connection with the Lord's Supper is intended to be figurative?

Consider these passages:

Matt. 26:26—"Take, eat; this is my body." Mark. 14:22—"Take ye; this is My body."

Luke 22:29—"This is My body which is given for you; this do in remembrance of Me."

I Cor. 11:24—"This is My body which is for you; this do in remembrance of Me."

Matt. 26:27, 28—"Drink ye all of it; for this is My blood of the covenant, which is poured out for many unto remission of sins."

Mark 14:21—"This is My blood of the covenant, which is poured out for many."

Luke 22:20—"This cup is the new covenant in My blood, even that which is poured out for you."

I Cor. 11:25—"This cup is the new covenant in My blood, this do as oft as ye drink it in remembrance of Me."

Notice that in not a single one of

◇

news of the churches

With our evangelist-youth worker

The late Pastor Fritjof Monseth, beloved pastor and leader in the AFLC, was a strong believer in the work of evangelism and the evangelist. Read his article on page 4. Here are Evangelist Kenneth Pentti's appointments for the coming weeks. Pray for him.

Chamberlain, S. Dak.

St. Olaf Lutheran Church

Feb. 13-17

Philip S. Featherstone, pastor

Virginia, Minn.

Good Shepherd Lutheran Church

Feb. 27-Mar. 3

Henry A. E. Johansen, pastor

Hampden, N. Dak.

Zoar Lutheran Church

Mar. 13-17

Ragene D. Hodnefield, pastor

Portland, N. Dak.

Valley Lutheran Church

Mar. 27-31

Pastoral vacancy

House available for rent in a beautiful country village, a two-minute walk from the Association Retreat Center, Osceola, Wis. Large wooded lot with fenced in backyard. Three-bedroom bungalow with attached garage. Drapes, carpets, stove and refrigerator included. All fittings for wood burning stove in place. Contact Gene B. Smith, 206 1st St., Spring Valley, Wis. 54767.

LIFE . . .

these passages is there the slightest suggestion that the sense is figurative. In such an important ordinance Jesus certainly would use clear language. If he had meant His language to be figurative, why did He not say, "This bread represents My body; this wine represents My blood?" He didn't, and so we take at their face value the words He did use.

Notice, too, the expressions used by Paul in speaking of the Sacrament: "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord" (I Cor. 11:27). "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body" (I Cor. 11:29).

Can anyone read such language and not be convinced that the Bible teaches the real presence of the body and blood of Christ in the Sacrament? All who participate receive them; the believers for blessing; the unbelievers for judgment.

But you say this is hard to understand. Of course, it is hard to understand. In fact it is impossible for us to grasp it fully with our little minds.

But a Lutheran Christian does not reject a teaching of the Bible because he cannot understand it. He accepts it in faith.

If we were to reject the teaching of the Lord's real presence in the Sacrament because we cannot understand it, we should also have to reject Christ's incarnation, redemption, resurrection, and ascension also, for we can understand none of them.

The Lord's presence in the Sacrament is of course different, in a sense, from His presence on earth in the days of His flesh, for He is present in the Sacrament in His glorified resurrected body which is not subject to the limitations of His state before His resurrection.

So we conclude that in connection with eating the bread and drinking the wine, we receive the glorified body and blood of Christ in a mysterious manner which we cannot explain.

The Lutheran Church teaches as it does about the Lord's Supper because it holds strictly to what Scripture says.

—From *Problems of Young Christians* by Martin Hegland, Augsburg Publishing House

Next time: More Questions About the Lord's Supper.



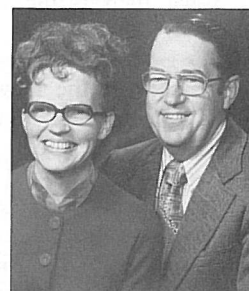
Mrs. Eugene Enderlein of the AFLBS faculty conducted a teacher training workshop in Trinity Lutheran Church, Minnewaukan, N. Dak., last fall. Representatives from several area AFLC congregations also were present.



The Zion Lutheran Sunday School, rural Valley City, N. Dak., put on a program entitled "Noah's Ark" recently.

LEM Bible Lands Seminar and Tour of Israel

with
Pastor
and
Mrs.
Laurel
Udden



Oct. 17-27

\$1895 from New York. Price includes direct flight to Israel, entrance fees, three meals a day, deluxe hotels in Tiberias, Tel Aviv and Jerusalem.

Visit Nazareth, Galilee, Jericho, Jerusalem, Bethlehem and many other places from the life of Jesus.

If interested, please write to:
Pastor Laurel Udden
Lutheran Evangelistic Movement
833 Second Avenue South
Minneapolis, Minnesota 55402

the church around the world

—The Evangelical Free Church of America has boldly reaffirmed its standards on marriage for its ministers. Acknowledging that the policy statements may seem harsh and lacking in compassion and understanding, the church has declared its intention to protect the ministry as a high and holy calling. The denomination will not license or ordain a person who has been divorced. The same policy applies to candidates for missionary service. Exceptions are possible, however, in unusual cases.

—In the first six months of 1982 the number of Baptists imprisoned in

Russia has increased from 133 to 160 and they face increasing harassment and life-threatening physical abuse according to usually reliable sources.

—195,000 Polish Bibles, 45,000 illustrated New Testaments and 200,000 Gospels were printed in Poland last year on paper furnished by the United Bible Society.

—A recent evangelistic campaign in Sri Lanka made a significant impact on the Tamil (Hindu) minority of the predominantly Sinhalese (Buddhist) nation. When Indian Youth for Christ director Victor Monagarom preached at crusade in Batticaloa, attendance averaged 1,000 nightly. One hundred fifty registered decisions and 70 enrolled in follow-up classes.

The October 1981 issue of the American Bible Society Record carried a story entitled "They Followed Jain and Found Jesus." The experiences of only one of the many thousands of people who received a copy of Scripture during the Jain festival are recounted below.

Sayed Mohammed is a former Muslim who owns a cycle shop in India. But much of his time is now spent distributing copies of God's Word.

Sayed discovered Christ during a Scripture distribution campaign carried on by the Bible Society of India among the followers of Jain who were attending the ritual bathing of the colossal statue of lord Babubali.

Being a devout Muslim, Sayed did not participate in the ceremonies but did accept a Gospel Portion from one of the 30 Bible Society volunteers who spent hours in the hot sun on dusty roads sharing the Word of God with all who passed by.

Shortly after as a result of his reading and additional study of the Scriptures, Sayed publicly proclaimed his newly found faith in Christ. And not being able to contain his happiness he purchased additional Bibles, Gospel Portions and Scripture Selections to begin a bold witness for his Lord.

Sayed's activities, however, soon incurred the displeasure of the local police and he was arrested. After some days in jail, he contacted the secretary of the Northwest India Bible Society Auxiliary to ask for a Bible and to request prayers for his release.

Upon receiving the Bible, he began reading it to his jailer, who was so impressed by what he heard that he arranged for Sayed to be cleared of all charges.

Sayed is now back in his own village, once again preaching the gospel and vigorously continuing his ministry of sharing the Word of God with everyone he meets.

*America Bible Society Record
June-July, 1982*

SONGS OF THE NORTHLAND

By William and Arnold Windahl

150 pages \$4.00 Postpaid

This book is a product of many years of study of art, music and theology on the part of the authors. There is a wide variety of poems, poems of nature, history and of a personal relationship to God. There are some short meditations and narrations which lend themselves well for readings at church functions.

The book is suitable as a gift for birthdays and other special occasions and can be secured by writing to William L. Windahl, 524 W. Bancroft, Fergus Falls, Minn. 56537.

IN MEMORIAM

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

MINNESOTA

Newfolden

Timmy Garfve, 20, Nov. 4, 1982, Westaker

Greenbush

Mrs. Norma Svegdahl, 85, Nov. 19, 1982, Bethlehem

Increase our faith

Lord, save me from my unbelief
And give my conscience sweet relief!
I know that Thou canst make me
clean;

Protect me from the power of sin,
Before Thee, Lord, I humbly bow,
O make me whole, and do it now!

Lord Jesus, hear my heart-appeal,
My sin-sick soul, dear Savior, heal,
My feeble faith do Thou increase
And fill my heart with blessed peace!
Thy promises I now will claim,
And claim salvation in Thy Name.

I am unworthy to receive
The grace that helps me to believe,
Thy merit in Thy name I plead,
It satisfies my every need,
Without Thee I am lost in sin,
Help me the fight of faith to win!

C. K. Solberg

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