

THE

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No. 2

LUTHERAN

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Vol. 1

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LUTHERAN

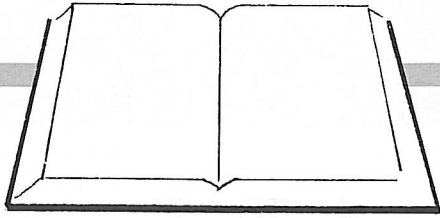
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—RNS Photo
LINCOLN AT PRAYER
 This bronze figure of Abraham Lincoln at prayer is at the National Episcopal Cathedral of St. Peter and St. Paul in Washington, D.C.

OUR 200TH ISSUE

Reproduced here is the cover of the first Ambassador published.



According to the Word

THE GUEST THAT BRINGS LIFE

Text: Luke 19:1-10

During this New Year we who know Christ and are living for Him should make it our constant prayer and the aim of our life that many Zacchaeuses out on the highways and byways of life may be introduced to Christ.

Zacchaeus is our contemporary in many ways. Like the average citizen of today he had problems, yes, even though he was an affluent individual. In the language of young people today it might be phrased: "Zacchaeus had a hang-up; he couldn't relate." Yes, his problems in an over-simplified way, might be summed up thus. Zacchaeus is our contemporary, in that so many are like him today. One reason he couldn't relate to the common man, is hinted at in the Bible; it tells us he was rich (vs. 2). I imagine also that he couldn't relate to his fellow tax collectors (publicans) because he was their boss. Verse one has already told us: "He was the chief among the publicans." It seems he couldn't relate to himself, and perhaps this points to his own family, for one who is unhappy within himself often creates a tension or "gap" between himself and his own loved ones. Zacchaeus couldn't relate to himself because He had made materialism his aim, his goal and his god in life, and this subtle idol had left him cold, unfulfilled and unsatisfied.

If you, dear reader, have anything

in common with Zacchaeus, note well how "he got off his hangup", as youth say, or in more common terms, note well how he was helped.

First of all, this little man with a problem was concerned enough to be looking for a way out. There was a deep and honest desire in his will to seek a solution for what he honestly recognized as a desperate situation in his existence. He was curious and concerned about a cure. This made him desire to see Jesus. And let us note here that it was his salvation that Jesus happened to be "passing through Jericho." How many desperate souls there are in our nation, and in our world who will never meet Jesus in their hour of great need, for the "Jesus people," we who call ourselves Christian, are not making contact, not sending out missionaries, not witnessing ourselves. So Jesus, Who has limited Himself to our hands, and mouths and feet, is not passing by where He wants to "pass by" and where He is so desperately needed. Many of our churches almost resemble a mutual admiration society, which could hang a sign over the door "for us four and no more." We need to get across the street, and down the street, next door and knocking on doors, that we might find the Zacchaeuses who are desperate and really desire to see Jesus, even though they don't always consciously realize this desire. One author has said, "Most Americans live lives of quiet desperation."

Now note, Jesus said: "Zacchaeus, make haste, and come down; for today I must abide at thy house." And he came down quickly and received Jesus joyfully. When Jesus spoke, God's Word was coming to Zacchaeus. They went off to his home and no doubt Jesus during the course of being a guest in that home spoke many things to this spiritually-poor little man. Jesus spoke to his need, Jesus revealed Himself as a friend to lost sinners, and as the only satisfying Savior from sin and from ourselves. As Jesus spoke, the Holy Spirit was working, and so it always is as we give out the Word of God in its truth and purity. The Word is efficacious, that is, it has the power. The Holy Spirit gives it the power to get the right effect in the heart of the hearer. Now Zacchaeus could utter a heart commitment (vs. 8) "Behold Lord... I give." Like Paul, who met Jesus on a dusty road, Zacchaeus was forgiven and converted, and could also say: "For me to live is Christ, and to die is gain" (Phil. 1:21).

How about you, dear reader? Deep within your heart do you feel you have been running after the wrong things? You are in quiet desperation also, and longing to get to Jesus. Come now, bow your head and heart and take your problem to Jesus. He has promised you, "Him that cometh unto Me I will in no wise cast out" (Jn. 3:27). COME!

John H. Abel

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A Sunday in the Interior of Brazil

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

Come with me to one of our interior churches. Let's go to the church in Iretama, the one we visited last Sunday. But going to any of the other four interior churches is about the same experience.

Sunday morning at 9:00 a.m., I picked up two Bible school students, Terezina, the Bible teacher, and Calvin Knapp.

The trip, as far as miles go, is not long, about 35 miles, but it takes about two hours of very hard driving. The first fifteen miles are over a state highway of solid stones that just about shake the vehicles and occupants to pieces, not to say anything about the tires. A new pair last about two months on these roads.

Then the remaining miles are on a narrow road with hills and hairpin corners, winding up steep inclines with no guard rails to protect against the drop-off cliffs. Meeting fast moving trucks that hug the middle of the road is really hazardous and it's really a miracle, which we thank the Lord for, every time we make the journey safely, because there are many fatal accidents on these roads.

The only enjoyable part of this trip is the Gospel tract ministry. Sunday usually is the day when the roads are filled with people walking either to visit relatives or friends or to go to town, etc., and as we pass these groups of people we throw tracts out the window for them. And nine chances out of ten they will chase them down and eagerly pick them up to read. God only knows how big a ministry this is as we travel along. We use up thousands of tracts a month by disseminating them out into these interior localities where there are no towns or churches planted yet.

We finally arrived at the little prosperous town of about 3,000 people at 11:00 a.m., and stopped at one of the parishioners there, Arthur and Maria. They very kindly invited us to come in and wash off some of the red

dust that accumulated so thickly on us from head to foot, and to have dinner with them. They set the very best on the table for us: lettuce with salt and oil, rice, beans and cooked chicken that included the claws, head and all. The water to drink was taken from a pail that all drank from, with a communal dipper. Dinner was topped with a cup of thick, sweet, Brazilian coffee. With heartfelt thanks we got up from the table and washed our hands again and took Arthur and Maria with us to church for Sunday School at 12 noon. Their children like to walk with the others in the neighborhood. The little church was packed with smiling children, about 60, all eager to hear the Gospel message. Adults and children all had their separate classes in the one room church but classes were kept orderly at all times even if the service was two hours long.

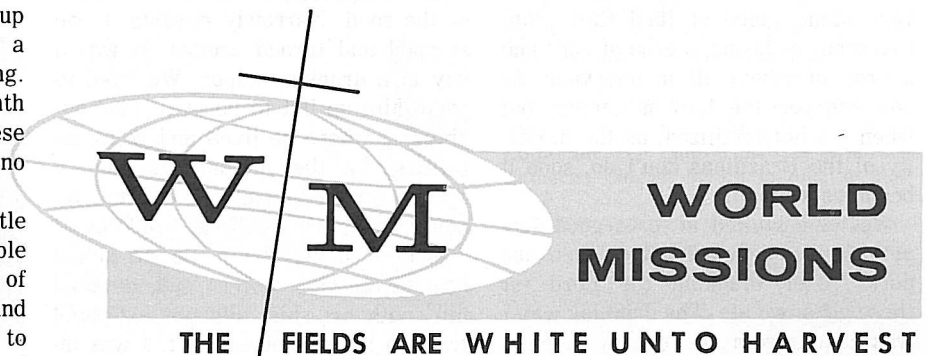
There was special music and a flannelgraph story given by the Bible school student, I brought along, and a short Bible story was given by Terezina. I followed with a sermonette and announcements.

After the Sunday School Terezina met with the young people's league and I met with the men of the church to iron out some problems. They have been having a little trouble with backsliding, so I shared some Bible verses with them, stressing the importance of living a life for Christ in order to gain eternal life, and being a good example for their children. Matt. 18:6 says, "But whoever causes one of these little ones who believe in

me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea." And also the danger of letting worldliness creep into the church and what God thinks of the worldly churches. Rev. 3:15-16: "I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth." The consequences for worldly church members in the Brazilian churches are a lot sterner than in the States. If a person is caught smoking, drinking or committing any other type of worldly thing, they are warned and put on probation for a time and if they continue in the sinful habit they are dropped from the church roll.

After the meeting we were invited back to Arthur and Maria's for more thick coffee and bread, after which we left to do some visiting. First, we stopped at the home of Mrs. Berdina. Her little girl was real sick, so we read the Word and prayed for her. She served us more thick coffee. After visiting a while, we went to see Mr. and Mrs. Izeltino and boys. They have a boy at our Bible school. Mr. Izeltino is a taxi driver, owning his own Jeep for service. He had been driving all night and got in late in the morning, so he was resting when we came there. We shared the Word with him and talked to him about being absent from the house of God on Sunday. After visiting a while we were served thick coffee and bread again.

Then we left for the country to visit



some families about four miles out that faithfully walk that distance every Sunday to hear the Word of God. The road was real bad going into their places. Only horses and people walk on the trail. I drove about a mile and a half straight down the long hill, dodging big rocks and holes, but couldn't dodge all the smaller ones which almost knocked the bottom of my Jeep out. Finally we arrived at the Bostas home. They have fifteen children, two at our Bible School, and they live in a small dirt-floor house with a kitchen, living room and three bedrooms. We were invited in to try some of their homemade sausage put into pig casings. We sat up to the little table thanking the Lord for His many blessings, after which we were handed a big butcher knife and each one of us lopped off a goodly piece of the spicy sausage, which we washed down with more of that thick, sweet, Brazilian coffee.

The chickens and dogs were running over our feet under the table, picking up pieces of food that dropped to the ground. The kitchen was hot and smokey because there was no chimney to take out the smoke from the open hearth used for cooking. But this made it ideal to hang up the sausages on the rafters and in a matter of time they were well smoked.

We excused ourselves and walked about half a mile further to visit the Silva home. They, too, have a son in our Bible School. The path to their place is impossible to drive on because of the trees and river, but the walk was beautiful and fresh. When we arrived there, Mr. Silva took us out and showed us his farm of about seventy acres, all planted and worked by hand. They plant rice, corn, beans, soybeans and wheat. Now, what's unique about their farming is that on the very same piece of land they plant two crops of beans, a crop of corn and a crop of wheat all in one year. So you can see the land is fertile, but when it's not fertilized, as the majority of the Brazilians don't do, soon it becomes worn out.

We were invited in for a good supper of rice, beans, fried chicken and pork. After thanking the Lord for these gifts, we ate. The drinking water was taken from the nearby stream, used by the livestock. The women

further upstream wash their clothes and the children bathe there. So the water was quite tasty! For dessert we had more thick, sweet, Brazilian coffee to drink.

After thank-yous, we departed to the car in order to make it back to town for the evening meeting at seven o'clock. The Jeep was still there so we climbed in and left, but as we started back we hit a mud hole, this time going too slow. It didn't have any bottom. So we were hung up. We went back for help. The only help available anywhere was manpower, so with the help of five men the Jeep was lifted up and logs put underneath and then with a great push and a prayer to God, the Jeep finally lunged forward and we were back on dry land again, but we were all covered with red mud. As we were running late for the services we didn't have time to clean up. Finally, at 7:30, we were back to town. The nationalist Bible school student gave the message and we showed a film strip about the necessity of walking in the light. "The Word of God is a lamp unto our feet and a light unto our path" (Ps. 105).

The people responded well to the Word and film. But not too many came out because of the threat of a heavy rain storm and, being everybody walks to church, the rains keep them home. So after the service we said our good-byes and packed into the Jeep to try and make it back before the heavy rains hit, because the dirt roads are impossible to travel on when it rains.

Praying to God, we headed out into the black night with the thunder and lightning bursting all around us. The Jeep roared up and down the hills, around the sharp curves and over the rocky roads. All of a sudden the lights fell on a figure sprawled in the middle of the road. Narrowly missing it, we stopped and turned around. It was a boy in a drunken stupor. We tried to wake him up but to no avail, and not knowing where he lived and being informed by the nationalists that a "pinga stupor" lasts only about two hours, and being he was walking, it was best to leave him. So we pulled him to the side of the road, covered him with his shirt and put a Gospel tract in his pocket and left. I was informed later that it is extremely

dangerous to stop for anyone lying in the road out in the interior, because nine chances out of ten they are robbers waiting for some unsuspecting car to stop. And just as the person from the car comes over to help, he will jump up and knife him and take all his money and car. But God again protected us from such a mishap.

Some time later, about 11 o'clock, we finally saw the lights of Campo Mourao in the distance. After dropping the students off and getting home, I thanked the Lord for the safe journey and the blessed day, and also for holding back the rain. Then I found out that just a few miles away they had had an extremely heavy down-pour that had lasted all night. God truly works in a miraculous way, "His wonders to perform."

Nursing my ailing stomach back to health again for the next couple days, God restored my strength soon, in order to carry on my teaching duties at the Bible school and seminary during the week.

Since we now are living in Campo Mourao and in the full-time work, I've tried to portray a typical Sunday in the interior. Missionary Knapp goes out twice a month to two interior churches, plus serving Central Church in Campo Mourao. And nationalist Pastor Victor has one interior church besides the church in Lar Parana. And I go out to Alvorado, besides Iretama, twice a month. These interior churches need full-time pastors very badly and, God willing, in two more years we will be graduating our first class of pastors to begin the full time work in some of these churches. But more of these little churches are being planted in many more localities and the work con-



The church in Iretama

(Continued on page 10)

The Ministry of the Bible Book Nook

Gerald F. Mundfrom, Grafton, N. Dak.

Part II

(This is the second part of a presentation which Pastor Mundfrom made at the Bible Conference of the Eastern North Dakota District last fall in Fargo. The District asked that the essay be printed in the *Ambassador*. In the section printed two weeks ago, Mr. Mundfrom discussed the value of the printed word in presenting the Gospel of Christ. Today he speaks specifically of the book mission which he operates.)

Now what about the Bible Book Nook? How does it fit into what I just said?

We are interested in both phases of the printed word—both the writing and distributing of that word. So far we have been mostly taken up with the distributing of what we believe to be sound evangelical Christian literature. In our catalog (which is now available) the first pages have been dedicated to the materials printed or mimeographed by members of the Association. We would like to encourage more of this.

We have already have quite a ministry in tract distribution. I have encouraged the pastors of this district to write tracts, stating what they believe and putting their name to it. Perhaps some congregations could encourage their pastors to do the same, offering to pay for the printing of the same. And then we as a Book Nook could either buy these tracts or they could be given to us for distribution. Recently, at the Potato Fair, we almost exhausted our supply. A fair is a good place to hand out tracts. In such places, especially, we have an opportunity to tell others what we believe, not being ashamed of the Gospel.

As a Book Nook we want to be Lutheran, stressing sound Lutheran doctrine wherever and whenever we can. We do recognize that there are other groups who also write worth-

while things, and we gladly distribute such.

But already it is a problem to stock a Christian bookstore with good Lutheran materials. In examining the materials available from the larger Lutheran Publishing companies, I find that it is becoming increasingly more difficult to get the kind of materials that we would be interested in. Their big emphasis seems to be on liberalism, ecumenism and there is quite a bit on sex.

Another problem in getting good Lutheran material is that so much of what is available is not in paperback, and people want paperbacks. That is what we can sell. They are cheaper and often more colorful. People read them and pass them on.

I say this because I am wondering if the day might not be coming (and perhaps sooner than we realize) that, if we want good sound Lutheran material, we are going to have to write it ourselves.

Now what have we been able to do so far, and what immediate doors lie before us as a Christian Book Mission?

If I had time I should like to give a history of our work. This was written up in the June 23, 1970, issue of *The Lutheran Ambassador*. More things have developed since this was written.

As you may know, we have our bookstore in the back of our home. It took a little while for people to find us there. But those who do find us come back. They also tell others and our business at the bookstore has been steadily increasing since we opened in May. New customers continue to come as we become known. There is still much we hope to do in developing this phase of our ministry.

Some thought has been given to having a radio program over the Grafton radio station advertising our store. This has possibilities and seems like it might not be too costly. When time permits, we hope to investigate this area still more.

For a long time we wondered if we should try to open up a store in down-

town Grafton. But the overhead for such a place, figuring rent, facilities and all, is tremendous, so we were checked, **and I believe of God**. We are definitely interested in starting book nooks in business places and even in homes. And we have a program outlined for such. There are a number of such possibilities already. There is Mrs. Harold Hayward at Wallhalla, North Dakota, who is selling Christian books for us out of her home, and her little business is also growing.

We are still in the process of getting agencies from various booksellers, but already have quite a few. Some have been hesitant in recognizing us as a bookstore, since we were not in a business district, but in most cases, as they have realized the type of business we have, they have reconsidered. Some agencies have been very good and kind to us, for which we thank God. We have the best business relations with them.

Now what are our immediate needs as we face doors that are open to us?

Number one and this has been on my heart and in much of my thinking all summer. At the Redby Indian Mission, Verle Dean is definitely interested in putting in a Christian book sales for both Indians and tourists. They just finished building a new church, and Verle told me that their next need was Christian literature. He said that if they had a bookstore, he could get Indians to peddle and sell Christian literature from house to house.

If they had such a project going it would do two things for the Indian Mission. **First**, it would give them a witness through the printed Word and, **second**, it would give them a profit as they sold Christian literature. And this profit could be used to enlarge their book sales or meet some other need in the mission work there. I have felt in my own heart, how good it would be if we had several hundred dollars (we could even make some kind of a start with less) to set the Redby Indian Mission up with Christian books and tracts.

Number two we have about the

same opportunity at Nogales, Arizona, where Pastor Dynneson is. He told me they had an ideal place to reach both the Mexicans and the people of Nogales (where there is no Christian bookstore) with Christian literature, and also tourists. Pastor Dynneson suggested that when such a thing was possible that I come, conduct some meetings and set up the book sales. I should like to do this. The problem again is capital for books and travel. This would also take time and time is valuable now.

Number three as mentioned, a couple of weeks ago, we had a booth at the Potato Fair at Park River. We are interested in doing more of this. In February there is a large winter fair at Crookston, Minnesota, that draws thousands of people from both Minnesota and North Dakota. We have inquired into the possibility of having a booth there. We have been made to understand that last year no one had a Christian booth where they sold literature. However, it would cost us \$73.00 for an 8 by 8 booth. If we had a larger booth it would cost still more. There is also a similar fair at Valley City in March. I have been told that the cost would be about the same. This might be even better than Crookston.

Our problem in meeting this challenge is two-fold. **One**, \$73.00 is not easy to come by as we are attempting to get going in this mission endeavor. **And two**, to have materials enough and to know what would sell is no small problem. We feel we need guidance and God's wisdom in undertaking such a venture.

Number four, we have not borrowed any money thus far in supplying ourselves with literature. Most of our profit above running expense has gone into building up stock, and we have no past-due bills. But we need still more stock, especially if we wish to start book nooks and go to fairs. These things would make us a profit, but it takes a little capital to get started.

Number five, so far we have taken very little out of this mission for our own support (God has provided otherwise). There has been expense in travel, etc., which we have taken out of the profit, but most of the profit has gone back into the mission.

We would like to get this mission established so that we might have a regular salary. And so this is another need I would lay on your heart, support for ourselves.

We also have one more need which is not financial. There are many books available, but we want only those books that would agree with our beliefs. If we should have a book we can't believe, or have qualms about, we want to present it this way to the public so they know what they are buying and that we disagree with it.

Now we buy from many places and I cannot possibly read and discern all these books. So we need readers. I have a brief book review report and a policy for those who wish to read and give reports. We are concerned about getting honest reports and an honest evaluation from our own people. If you should be interested in reviewing books for us, I encourage you to see me about it.

Now, as mentioned at the business meeting today, you will be asked to vote whether you think that we as a district should sponsor the Bible Book Nook. I hope you vote "yes" but you must vote as God leads you to vote, and as you believe would be wise in relation to our district.

If the majority of you should vote "no," then we will make plans and work toward becoming a faith mission. If such should be the case, we hope we can still serve you, much as we have done thus far, and that we might have good relations one with the other, nevertheless.

We also have been working on a constitution or rules for work. As yet we have not adopted anything. What we have drawn up so far for consideration is available. This is still subject to change, and any suggestion you might have as to what should be changed, added to or subtracted from this constitution will be appreciated.

You may wonder in just what way sponsorship by the district will involve the district. Briefly, I would sum it up this way.

One, that you will remember us in prayer.

Two, that you make yourself aware of our needs and problems, so as to be better qualified to pray for us.

Three, that you give us counsel and suggestions.

Four, though we do not ask to be put on any budget, we do ask that you remember us with your tithes and offerings.

Five, that you might give us an open door into your congregation in order to present our cause.

Six, that you do business with us in meeting your Christian reading and teaching needs. This does not mean that you cannot buy elsewhere. Chances are that we will not be able to meet your every need in this area. But your business will be appreciated.

Seven, tell others about us.

Thank you for listening. May God lead you, as you vote today.*

*The Eastern North Dakota District of the AFLC tabled this motion until next year, but recommended that the author of this presentation visit every church in the district within the next year, presenting this mission challenge in order that many more might be informed as to what is involved before a vote is taken. In the meantime the work of this mission will continue much as before.

SON OF EDITOR'S COUSIN TO GO TO ETHIOPIA AS MISSIONARY

Bjarne Taranger, with his wife Magni and son Asle, is leaving this month to become a missionary in Ethiopia under **Det Norsk Luthersk Misjonssamband** (the Norwegian Lutheran Mission Society).

He is a graduate of Fjellhaug School in Oslo and has recently fulfilled his military obligation to his country. He was commissioned for the mission work in Trondheim last summer.

Mr. Taranger's mother is a cousin of the editor of **The Lutheran Ambassador**, Rev. Raynard Huglen. A brother is a merchant seaman and has called relatives in the midwest while in ports on the Great Lakes.

Ed. Note: It was my pleasure to meet this consecrated young couple during my visit to Norway in 1967. It is my hope and expectation that they will some day be able to visit America and fellowship with us.



REV. WENDELL JOHNSON LED BIBLE STUDY AT WMF RALLY

The Tordenskjold Church, rural Dalton, was the host church for the fall rally October 14th, of the Central Minnesota District's Women's Missionary Federation.

The theme verses were Acts 26: 17b and 18, pointing to the theme, "A Light in the Darkness." "Stepping in the Light" was the rally hymn.

Mrs. Wendell Johnson led the sing-spiration to open the morning session and Mrs. Ernest Walwatne was the organist. The district president, Mrs. Harry Rorvig, presided at the meeting. Devotions were given by Mrs. Ted Aasness, reading Romans 13:12. Mrs. Art Larson, Tordenskjold Aid president, gave the welcome. A ladies' trio from Bethany at Bluegrass, Mrs. Eugene Erickson, Mrs. Roderick Stave and Mrs. Harold Erickson, sang "Jesus, Use Me." An offering was then received to "My Missionary for a Day."

Pastor Wendell Johnson led the Bible Study, using Ephesians 5:8-14 as his text. He contrasted light with darkness. Giving the characteristics of light, he said that it 1.) shines; 2.) is self-revealing; 3.) scatters darkness; 4.) reveals the universe; 5.) is pure and undefiled; (Sinful man cannot pollute or defile it.) 6.) is essential to life. Darkness is the absence of light. When Christ is shut out, there is spiritual darkness. Do we relate to the world by loving worldly things and denying Jesus? It is impossible to walk in darkness and have fellowship in Christ who is Light. Ephesians 5 admonishes us to walk as children of

the Light, rejecting the unfruitful works of darkness. How do we help our young people who are faced with temptations of darkness, one example being drugs? There must be a change in adults first, adult conversion. We must set a good example and not partake of the evils of this world. Christ is counting on each of us to be a light in the darkness to tell of His love. In the Sermon on the Mount in Matthew 4 He said, "You are the light of the world." This can be you and me if we let Jesus have His will in our lives. Let us shine to give God the glory, the pastor declared.

Pastor Johnson sang a solo, "Then Jesus Came", and also in a duet with Mrs. Johnson, "Come and Dine." A potluck dinner was served at noon.

The afternoon session began with our theme verse and song. Pastor Sidney Swenson led in devotions, reading from I Timothy 2:1-8 and also Romans 8:26-27 and led in prayer fellowship. Pastor and Mrs. Julius Hermunslie sang "Take Up the Cross and Follow Me."

Our guest speaker was Mrs. Melvin Walla, president of the WMF. She explained the different projects of the AFLC women and asked for any questions. We should not just think in terms of dollars and cents as the goals for these projects, such as My Missionary for a Day, Church extension and Praise Program, but rather think of the number of souls won for Christ, she said. Let us pray as women that the burden of Christ for the world might become real to us. We must take every opportunity to witness, not about our church, but what Jesus

means to us. She challenged us as women to give 1/10 of all we earn. Let us be obedient to God's calling.

The ladies of Zion Church, Dalton, sang "Make Me a Blessing." A greeting was given by Mrs. John Abel. The afternoon offering was given to the General Fund. Pastor Hermunslie gave the benediction.

A coffee and fellowship time followed. There were 85 ladies and pastors present.

Mrs. Harold Erickson
Secretary

NORTH CENTRAL DISTRICT WMF CONVENED IN OCTOBER

The fall rally of the North Central District WMF was held on Oct. 10, 1970, at Trinity Lutheran Church, rural McIntosh, Minn. Orville Olson is pastor. Our theme was "Redeeming the Time," taken from Col. 4:5: "Walk in wisdom toward them that are without, redeeming the time."

We were so happy to have the fellowship of Pastor and Mrs. John Abel for the day. We were challenged by their messages in song and word. Also a solo was sung by Ed Mathison.

New officers elected were Mrs. Birdeen Holt from Fosston, Minn., for president for one year (replacing Mrs. Ed Mathison, who is temporarily leaving our area). Mrs. Kenneth Rolf from McIntosh, vice president. Mrs. Ed Kildahl from Shevlin, Minn., treasurer.

Eph. 5:15, 16: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

Mrs. Morris Moan
Secretary

CULBERTSON CHURCH SCENE OF WMF RALLY

The Western North Dakota-Eastern Montana District WMF fall rally was held at Bethel Lutheran, Culbertson, Mont., Gene Sundby, lay pastor, on October 10, 1970.

The theme for the rally was "Choose Ye This Day Whom Ye Will Serve," Joshua 24:15. Rev. Robert Lee, Tioga, N. Dak., had devotions and prayer based around the theme.

We were favored with two musical selections, a solo by Mrs. LeVern Jorgenson, Tioga, entitled "He Is So Precious To Me," and a trio from Cul-

bertson, Mont., which sang "Living For Jesus, O What Peace!"

Miss Priscilla Wold, Abercrombie, N. Dak., brought the message. She is leaving soon for Umuarama, Brazil, where she will be teaching children of the missionaries. She told of many incidents of how God has opened up the way for her, one step at a time. Her biggest wish is to be a witness for Christ whether it be at home or abroad, for we are just instruments of God and He will use us where needed. There is nothing he can't do through us if we are just willing. Brazil is nearly all Catholic but only about 5 or 6% go to church, so, as of now, that country is wide open to Christian growth with no opposition. The Christian Church is growing at about three times the population growth right now.

Mrs. Rodger Olson, Tioga, shared with us the experiences she and her husband had while working at Nogales, Ariz., in the mission field.

Mrs. Roy Syverson, Tioga, presided at the business meeting. Lay pastor Sundby installed the newly-elected officers: Mrs. Clifford Berglee, Brockton, Mont., as president and Mrs. Fred Ferguson, White Earth, N. Dak., as treasurer.

There were 37 women in attendance and the traveling trophy was presented to the Culbertson Ladies Aid for having the largest number of members present.

Mrs. Donald Sundhagen extended an invitation for St. Olaf, Tioga, to host the spring workshop. Slips of paper were passed out to write down suggestions for that meeting.

The offering was given to My Missionary for a Day and lunch proceeds went to Church Extension.

The meeting was closed with benediction and prayer by Lay pastor Sundby.

The host congregation served a delicious meal at the close of the session.

Mrs. Vernal Arnstad, Secretary
Tioga, N. Dak.

"O KING ETERNAL" THEME OF MINNEAPOLIS FALL RALLY

The theme of the Minneapolis District WMF Fall Rally was "O King

Eternal." The rally was held at the Medicine Lake Lutheran Church in Minneapolis on Saturday, October 17. Mrs. Carol James, president, was in charge of the meeting and read from Psalm 111. Mrs. Abel led the singing of the theme song, "Lead On, O King Eternal," after which Mrs. Earl Jones of Green Lake Lutheran Church of Spicer, Minn., led in devotions. Mrs. John Strand extended a greeting. We were favored by a musical selection, "Footsteps of Jesus," by a vocal group of West Lake Church of Sunburg, Minn. The morning offering was received and Pastor John Abel, missionary home from Brazil, spoke to us from Jeremiah 10:10. He spoke of the **Hand of the Lord**. It is found in nature and in all of life. His pierced hands show Calvary love. Jesus came to give His life for all. His protecting hands care for us and hold us even as he led the Israelites through the Red Sea. He said, "Lo, I am with you always." His propelling hands send us in the right direction to the work that He wants done. If the Lord sends us to do something He will help all the way! His pierced hands are protecting and propelling hands. Someday His hands will propel us home—until then we are propelled to go out and preach Christ. May we know these loving hands!

Greetings were brought from Mrs. Stromberg who had been in Mexico and also had been with the Dynnesons in Arizona.

The ladies from Sunnyside Lutheran Church of Stacy, Minn., sang "Jesus Use Me."

Mrs. James then led in prayer and opened the business meeting. Roll call was answered by 12 churches and 134 registered. Mrs. Strand gave a report on "My Missionary for a Day" and Mrs. Konsterlie on the Cradle Roll project. We were reminded to remember our missionaries' birthdays with cards and prayer.

An invitation was read from Faith Church of Colfax, Wis., to have the spring rally. A motion was carried that we accept the invitation.

After a delicious noon meal served by the ladies of the church, the afternoon session began with singing "O God, Beneath Thy Guiding Hand." Mrs. Chester Heikkinen had devo-

tions, after which Mrs. Eldon Haag led a hymn sing.

Pastor Laurel Udden, teacher in our Bible School and Seminary, brought greetings. His message was taken from Isaiah 9:6-7. Christ is the King of Glory. He came to proclaim the Word of God. He came once and shed His blood and gave His life. The work is being carried on today. Several Bible references were given in regard to the Kingship of Christ. Jesus is the only one who can rule our lives, and what a difference it would make if the world knew this. There is only one way to escape and that is to let Christ be Lord of our lives. Our self-life is a mess. This is when Satan comes and gets in so easily. Christ has power to give us victory. Walk in the way He leads. Peace is the cry of the human heart today—only Christ can give it. If God sends us on an assignment, He will give strength to carry it out. He calls us to be his witnesses. He expects us to obey. God is still calling people to Him and God is still on the throne. Have we allowed Him not only to be our Savior, but also our Lord and King? Do we obey Him? Are we faithful to our King?

The Bible School men's quartet sang for us after which the afternoon offering was taken. We sang "More Love to Thee, O Christ" and a verse of "Lead On, O King Eternal," after which Mrs. Galland thanked the ladies and all who helped with the rally in any way. Pastor Hokonson of Medicine Lake Lutheran Church closed with prayer and the benediction. The morning offering was \$197.35 and afternoon, \$123.91.

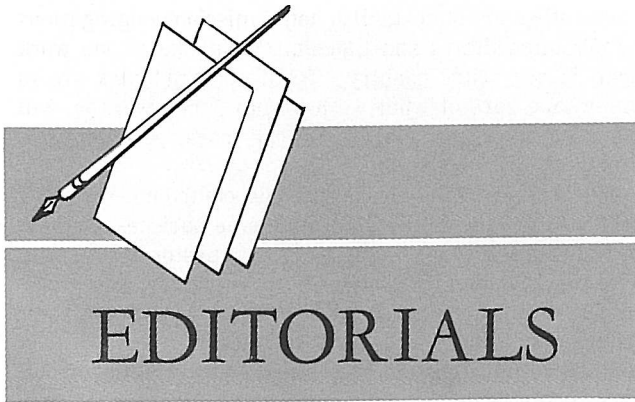
After coffee time and fellowship, we went on our homeward ways rejoicing in our Savior, King and Lord!

Mrs. Irvin Hodnefield
Secretary

SIX WOMEN HONORED WITH WMF MEMBERSHIPS

On Sept. 30, 1970, at a meeting of Zion Ladies Aid of Green Township, a special program was given to honor six members of the Aid and present them with WMF pins and honorary memberships in the Women's Missionary Federation.

(Continued on page 14)



200 ISSUES OF THE AMBASSADOR

There is an old saying to the effect that even the longest journey begins with one step. In looking back, it is interesting to recall that first little step in the life of **The Lutheran Ambassador**, an eight-page issue dated February 12, 1963. The cover featured a bronze figure of Abraham Lincoln kneeling in prayer.

The opening devotional was a call by the Editor to "Let Christ Increase" (John 3:30). The president of the church, Rev. John P. Strand, wrote about the reasons why the small Lutheran fellowship of congregations (which, incidentally, was not even sure what its name was) did not need to fear as it launched out on its voyage.

There was an article about New Hope Center in Minneapolis, Minn., which at that time was newly re-located. Several editorials, an obituary, an article about a forthcoming Lutheran World Federation assembly in Helsinki, some Bible verses and a couple notices pertaining to the church work. And that was it.

You may be interested in knowing that the name "Association of Free Lutheran Congregations" did not appear at all in that issue, although "an association of Lutheran congregations" did, in the masthead, and "Lutheran Association" was used in a notice about where contributions could be sent.

In the lead editorial we stated the hope that we would speak for all of the readers some of the time. Perhaps we had meant to add that we would like to speak for some of the readers all of the time. But that may be too much to expect as no two people think alike on every single issue. We have always contended, however, that an editor, if he works for others, only holds his office as long as he represents the dominant spirit of the group. That is, he must be free to express his own convictions but he will be useful only as long as he has the confidence of the majority of the people.

This is the 200th edition of **The Lutheran Ambassador**. This writer has directed all but three of them and they were planned by Dr. Iver Olson in 1967. Eight years have passed in the life of this paper and of its sponsoring body, the Association.

The Lord has provided and enabled. To Him be the glory. Not an issue has been missed and that is due to His grace. Many people have had a share in this work. Whatever has been done for God's honor will not be lost or be ineffectual.

Perhaps it is well, in looking forward from this anniversary, to restate part of the resolution adopted by the conference in Thief River Falls, Minn., in October, 1962, which gave birth to **The Lutheran Ambassador**: "(a) The paper shall have as its aim the building up of Christian and congregational life within the church, the promotion of Christian work within and without our fellowship, and the dissemination of current news which affects the religious community. (b) The paper shall be subsidized if necessary by the Board of Administration or by such means as it shall be able to arrange."

II Corinthians 5:20: "So we are **ambassadors** for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God."

LOOKING AHEAD

For several years we have given consideration to making a change in the cover style of the **Ambassador**. The present one has served us well. We have all grown up with it and it is a familiar thing.

But a change occasionally can be valuable, too. Anyway, one will be forthcoming in the next copy of the **Ambassador** that you receive. We hope that you will accept it and that after the first wave of lonesomeness for the familiar has passed, you will also like it.

Then this. In 1962 a document was prepared for presentation to the Special Conference in Thief River Falls, Minn., in October, which gave rise to the Association of Free Lutheran Congregations. It was called the "Declaration of Faith" or "The Thief River Theses." Newer members of the Association are unacquainted with these Theses, which is just what they are. Many of those who have been along from the beginning have not read them for some time. Therefore, it seems good to reprint that document in the next issue of the **Ambassador**. Then, commencing with the edition after that we shall comment individually on the separate theses. But more about that next time.

Other plans for the **Ambassador** during the year are being contemplated. We hope you will like them.

CLERGY SUPPLY GROWING

A recent article in the **Minneapolis (Minn.) Star** reveals that the very real shortage of pastors which once existed in many denominations appears to be a thing of the past. Some of the church officials contacted were speaking for the Minnesota situation alone, while others were viewing the national scene. The Roman Catholic Church has a shortage of priests, however. The problem is severe, as 200 more priests could be used in the Twin Cities area alone, according to one source.

It seems strange that an oversupply should be the situation when so recently the lack of pastors was threatening. Conditions now are approaching those of the 1930's when some pastors, particularly the new seminary graduates, couldn't find parishes able to support them.

We must hasten to add that this pastoral abundance does not pertain to the Association of Free Lutheran Congregations. Not yet, anyway. It will take the graduation of the class of 1972 to take up the slack which has existed

through most of the life of the Association. A normal growth pattern, if Home Mission funds are available, should demand the services of the seminary graduates thereafter likely to be forthcoming in a church body the size of ours.

Rev. Herbert Nottbohm of the American Lutheran Church cited the following reasons for the present clergy surplus in his church: fewer new congregations are being started and some older ones are being merged; former missionaries and military chaplains have gone into the parish ministry; larger classes are being graduated by the seminaries and some clergymen are serving beyond retirement age.

The Evangelical Free Church begins from 18 to 25 new churches a year and this helps to keep her growing number of theology students at work when they graduate, according to the church's president, Dr. Arnold Olson.

The AFLC has a pastoral **shortage**. We aren't inclined to believe that a surplus of clergy for us is just round the corner. On the other hand, that could develop depending on a couple of circumstances. One, there must be adequate funds to send out those men who have the inner call to foreign missions and meet the other requirements and

to send other men to establish home mission congregations in the United States and Canada. (We'd like to see work begun in our sister country.) If all our graduates are to simply take care of what we have now, then we, too, will face a clergy oversupply in several years, perhaps within five.

A second circumstance that could contribute toward a surplus of pastors is the difficulty some parishes are having right now to pay a living wage to a pastor with a family to support. There are cases even at present where pastors have to take other employment to supplement their incomes. In itself, there is no disgrace in that, but most parishes do have enough people and enough room for outreach so that a pastor could well use his time for his ministry and for his family.

But the point is that if several congregations must go together to support a pastor the total number of men who can be employed is decreased, unless, and this is crucial, there is the expansion in world and home missions we were talking about a moment ago.

What do you, the readers, think about these things? We have shared some thoughts. Yours may be quite different.

(Continued from page 4)

tinues further and further into the interior. We are so dependent on your continued daily prayer for us and the work here.

We are so thankful to God for your great response to the financial crises that we felt here for a time on the field. Let us continue together in this vast field of labor with renewed hope and strength from above. And, above all, may we pray for that compassion that Jesus had for the "harassed and helpless," found in Matt. 9:36-38: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Joy In His Service
The Dyruds

NEWS FROM CATHLAMET, WASHINGTON

Pastor Jay Erickson of Ferndale, Wash., conducted evangelistic services in First Lutheran of Cathlamet, Nov. 15-18. He presented powerful messages filled with a clear-cut Gospel of sin and grace. Hearts were stirred and challenged and believers

were encouraged in the faith.

First Lutheran is a former Lutheran Free Church congregation that became independent at the time of the merger. It has mostly been served by pastors of the Church of the Lutheran Brethren, but is now being served by Pastor Karl Berg of the AFLC. The church is located on Puget Island, surrounded by the Columbia.

The merger dealt the church a hard blow as it split the congregation and many left with their pastor at that time. However, some fine Christian families were among those who remained. Some come to us from a long distance away, from Longview, Kelso and Ranier. We need, as so many, a new visitation from the Lord and we are looking to the Holy Spirit to bring that about through His Word.

—Corr.

NEW MEMBERS RECEIVED AT WILLMAR

A noon fellowship dinner was held on Sunday, Dec. 20, at Zion Lutheran Church, Willmar, Minn., in honor of the following individuals who had been received into the congregation: Mr. and Mrs. Alvin Sweep, Mr. Frans Geertsma and Mr. and Mrs. Larry Nelson, Jon and Dana.

Hubert F. DeBoer is pastor of the church.

WHAT IS THIS COMING YEAR?

It is a door,
By which we reach new fields
Of service for our God and fellow
man:
A door by which we can explore
Wide spheres of usefulness our world
to bless;
And reap the sheaves God's Word of
witness yields.

It is a task
Set by the Master of our souls,
A little part of our life's work below:
And so we ask
The holy wisdom, which alone
controls
Our labor, teaching what and where
to sow:
That the year, at its end,
May show God's glory and man's
profit blend.

It is a book,
With many pages and as yet all white,
On which to write
The history of thought, and deed, and
word
In this new group of days.
We pray Thee, Lord, as Thou shalt
look
Upon the book, when written o'er,
may all be to Thy praise.

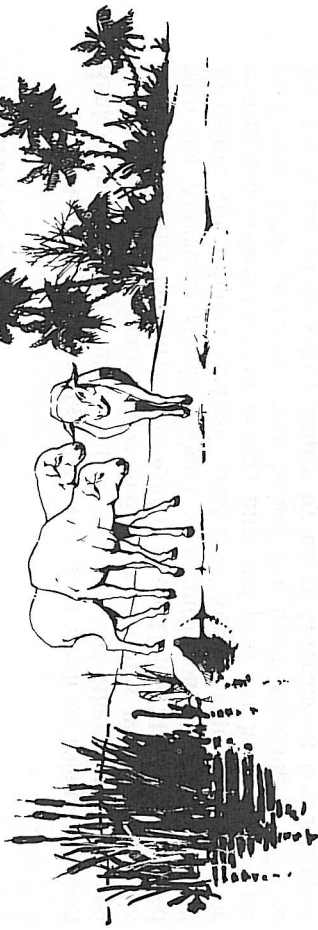
William Olney

Living Letters translates II Cor. 12:7-9 as follows: Paul writes, "I will say this: because these experiences I had were so tremendous, God was afraid I might be puffed up by them; so there was given me a sickness which has been a thorn in my flesh, a messenger from Satan to hurt and bother me, and prick my pride. Three times I begged God to make me well again. Each time He said, 'No. But I am with you; that is all you need. My power shows up best in weak people.' Now I am glad to boast about how weak I am; I am glad to be a living demonstration of Christ's power, instead of showing off my own power and abilities."

14. What is really involved in trusting in the Lord? (verse 12, Rom. 3:19, Rom. 5:1 and 8, John 1:12)

15. How may we worship God in our churches each Sunday in a way that will be pleasing to the Lord? (Psalm 32:5, Luke 24:32, and Rom. 10:1)

WMF BIBLE STUDY



Psalm 84

February, 1971

LONGING FOR THE HOUSE OF GOD

During the exile caused by Absalom's rebellion, David evidently had been cut off from access to the tabernacle where God, in the Old Testament, met His people. In this Psalm David sings eloquently about his longing for the holy place. In retrospect, he sees the humble sparrows building nests under its eaves, and he almost envies them. They are able to be in the courts of the Lord every day.

Perhaps there is a child of God today, too frail to walk up the old path to God's house. You may remember other days of fellowship with believers, the beautiful hymns, the earnest preaching of God's Word, and the sacred moments at the communion table. There were times when the Lord spoke to you so personally from His Word—sometimes to encourage you, other times to warn you of some sin getting a foothold in your life.

How often we fail to appreciate the House of God until we no longer have the opportunity to go there! On the battlefield many a soldier has spent Sunday in a trench, remembering childhood Sundays in the old country church. He, too, has inner longings to be back in the dear home church with friends and family. Perhaps a soldier, who

Open now thy gates of beauty,
Zion, let me enter there,
Where my soul, in joyful duty,
Waits for Him who answers prayer;
O how blessed is this place,
Filled with solace, light, and grace.

Lord, my God, I come before Thee,
Do not hide Thy face from me;
Where we find Thee, and adore Thee
There a heaven on earth must be;
To my heart, O enter Thou,
Let it be Thy temple now.

—B. Schmolck

previously took the things of God lightly, has sought the Lord and been converted on a foreign battlefield. Now he prays that he may some day return to this same far-away land, not as a soldier, but as a missionary of the Gospel.

We may not be able to express our longings as the Psalmist did, but with groanings which cannot be uttered, they ascend to the Lord who understands the deepest longings of our soul. How beloved are thy tabernacles, O Lord of hosts!

1. Why is David unable to worship in his tabernacle at this time? (II Samuel 15:13-15)

In 1964, the Communists took over the church of Pastor Stephan Bankov in Bulgaria and closed it. He and the others who believed in God were often denied jobs and their families went hungry. Six years later, after his miraculous escape to the United States, he pleaded with the American people, "Don't wait until your church is locked up before you support it. Don't wait until your pastor is arrested or imprisoned before you get behind him and pray for him. Don't wait until your Bible is taken away before you begin studying it." These are words **not** to be taken lightly by us in America—it could happen here!

2. Why does David's heart and flesh cry out for the living God? (Psalm 107:9 and Jeremiah 15:16)

St. Augustine once said, "The soul of man was created by God and it cannot rest until it rests again in God." Nothing on earth can satisfy the inner needs of the soul—only a true fellowship with God made possible by Christ's atonement for our sin.

3. Does David simply envy the birds which build their nests in the temple, or what deeper implication is referred to in verse 3? (Isaiah 12:2 and Psalm 5:2)

Notice that it is in the altar that rest is found: that is, in the life of consecration and obedience. If you can honestly say, "My King," you have found your "nest."

4. Who are the "blessed" mentioned in verses 4, 5 and 12?

5. How is it possible to dwell in the Lord's house all of our days? (Psalm 42:8, Acts 16:25, and Hebrews 10:25)

6. What are two conditions of blessedness as mentioned in verse 5? (Isaiah 40:3-4 and Psalm 51:10-12)

Too many hearts are full of cliffs and precipices. These need levelling so that there may be a highway for God. The ground at the foot of the cross is level and here we may leave our pride, grudges, prejudices, hatred and all the hindrances to the working of the Holy Spirit in our hearts.

7. To what does the "valley of Baca" mentioned in verse 6 refer? (II Kings 20:5)

Some speak of it as the valley of tear-shrubs. But there the righteous will find wells of salvation. If you are now in the valley of tears, be sure you are on the way to the city, and look out for the well. (F. B. Meyer)

8. Have you had any personal experience in going from strength to strength? (verse 7, Isaiah 40:31 and II Cor. 12:9)

9. How may a person on a sick-bed and thus absent from God's house yet join the congregation in praise to God? (Job 19:25-27)

10. Why is it better to be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness? (I John 2:17 and Hebrews 11:13)

11. What Bible story comes to your mind after reading verse 10? (Luke 16:19-31)

12. During what circumstances does God act as a Sun, then as a Shield (shade)? (Lamentations 3:6 and Job 23:10)

A mother, whose precious nine-year-old daughter had passed away, tried to find comfort in her grief, but to no avail. Finally, in desperation she called on the Lord and He gave her these words from Isaiah 53:4, "Surely He hath **borne our griefs and carried our sorrows.**" This gave her real peace of mind and release. She in turn could not help others in grief because of the experience of healing in her own soul.

13. Why does the Lord withhold many desires of His children? (verse 11, II Cor. 12:7-9, and Psalm 106:15)

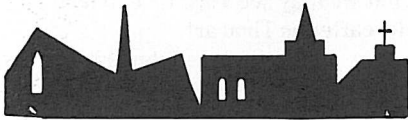
MEET

the

Churches

OF OUR

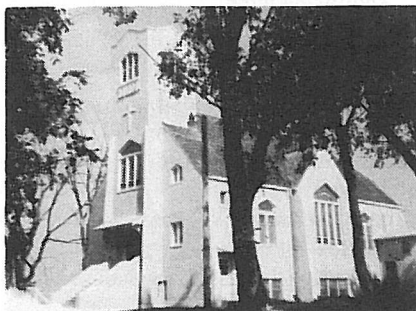
FELLOWSHIP



**Today: Salem Lutheran Church,
Radcliffe, Ia.**

Salem Lutheran Congregation grew out of two congregations whose buildings were joined together for almost twenty years before the congregations themselves became one, in the merger of 1917. A year later that L-shaped building was struck by lightning and destroyed. As the new church was being erected a former pastor, K. O. Lundeberg, declared that the new congregation from henceforth "shall be called Salem."

Nazareth was the oldest of the original congregations, both of which came to be located three and one-half miles southwest of Radcliffe, in Hamilton County. It was organized in March, 1881, in the Hauge Synod. The congregation first met in the Maxon School. The first church, built in 1885, was near the Francis Hodnefield farm, four miles west of town, between the railroad and the present



Salem Lutheran Church

blacktop road. Rev. Ingvald Eisteinsen was the first pastor. He received a salary of \$80 per year.

It was during the pastorate of S. O. Heidal that the church was moved to the present site of Salem and was joined to the East Trinity building. Nazareth Church lay north and south and East Trinity east and west, thus at right angles to each other. The corner where they met was extended to make the chancel and sacristy. It was that church which burned and during the rebuilding the congregation held services in the Rorem School, one mile south.

East Trinity was of the United Church and stood on the exact spot of the present Salem. It was organized in 1892 or 1893 under the leadership of E. M. Broen, who would later become a founder of the Church of the Lutheran Brethren. Two Danes and one German were included among the almost 300 members.

The following pastors served at Nazareth before the merger: Rev. Eisteinsen, 1881-83; C. C. Holter, 1883-90; Nils G. Peterson, 1890-95; S. O. Heidal, 1895-1908; T. J. Knutson, 1908-15; and J. J. Lee, 1915-17.

Meanwhile, these pastors were serving the younger congregation, East Trinity: E. M. Broen, 1893-97; Hans M. Saterlie, 1897-98; A. E. Bolstad, 1899-1900; Christen Forthun, 1902-04; C. H. Hjortholm, 1904-15; and K. O. Lundeberg, 1916-17.

Pastors of the new Salem Congregation have been: C. J. Naglestad, 1918-56; Nils Klungtvedt, 1957-62; J. G. Erickson, 1964-68 and Kenneth L. Anderson, 1968-.

Salem was a member of the Evangelical Lutheran Church from 1917-1961. For six years it remained independent until joining the AFLC in 1967. A nearby congregation, Sta-



The parsonage in Radcliffe

vanger Lutheran in Garden City, is independent but is served by Pastor Anderson.

The parsonage is in Radcliffe and was purchased in 1957. Previously the pastors had lived in Ellsworth.

Salem and its antecedent congregations have sent five persons into full-time Christian work. They are Hannah Rorem Ronning (Halvor N.), missionary to China, beginning in 1892; Olive Hodnefield, missionary to China, 1892; Hazel Alberts, missionary to India, 1925; Theresa Sheldahl, missionary to China and Rev. Jacob Askeland.

Revivals swept through the community and churches in 1890, 1909, 1913 and 1949.

In 1965 Salem was host to the annual winter Bible conferences of the AFLC. Delegates were shown then that Iowa can have its snowstorms, too.



Kenneth L. Anderson, pastor of Salem Church, is a native of Owatonna, Minn. He graduated from Augsburg College, Minneapolis, Minn., in 1952. He served in the U.S. Army from 1952-54. Mr. Anderson completed his theological studies at Augsburg Seminary in 1959 and was ordained the same year at Minot, N. Dak. He served parishes at Sisseton, S. Dak., Starbuck and Cyrus, Minn., and Ashby, Minn., in the Lutheran Free Church and the American Lutheran Church before coming to Radcliffe.

Pastor Anderson was married to Beatrice Nelson of Willmar, Minn., in 1958. The couple has three children, Jeffrey, Debra and Sonja.

Mr. Anderson is the vice-president of the Association of Free Lutheran Congregations.

(Continued from page 8)

Following a hymn, the pastor of the church, Rev. Harry C. Molstre, led in prayer. Vivian Welkin read a poem and the Aid president, Mrs. Denzil Olson, presented the pins to Mrs. Thora Knudson, Mrs. Elma Kjelland, Mrs. Elvin Olson, Mrs. Nettie Berntson, Mrs. Anna Aalgaard (in absentia) and Mrs. Clara Modahl. The name of Mrs. Emma Welkin (deceased) was mentioned and a gift was sent to the WMF in her memory.

Table decorations were in gold and white. Lunch was served by circle six.



Mrs. Denzil Olson presented the WMF pins to the honored women

**PLEASE SEND THIS BLANK IF
YOU ARE PLANNING TO
ATTEND THE WORKSHOP**

Send the blank with your name and address on it to: Mrs. Melvin Walla, 404 Kendall Ave. South, Thief River Falls, Minn. 56701

I plan to attend the W.M.F.
workshop at Spicer.

If more coming from your aid
give number _____

**SOME DETAILS GIVEN ON
WMF WORKSHOP TO BE HELD
NEXT MONTH**

The annual Women's Missionary Federation Workshop, held in connection with the Winter Bible Conference, will take place on Feb. 19, 1971, at 4:30 p.m., at Green Lake Lutheran Bible Camp, Spicer, Minn.

Mrs. Melvin Walla, national president, will preside. Mrs. Dale Flickinger will lead the hymn sing and Mrs. Leslie Galland, wife of the host pastor, will have the devotions. Special musical numbers will be rendered by Zion Lutheran of Willmar. Mrs.

Reuben Wee, Granite Falls, Minn., will give the Bible study, after which a banquet will be served at \$1.50 per plate. Mrs. Walla will lead a discussion of the WMF projects.

Mrs. Elmer Gravggaard

**AFLC GIRL HAS GONE TO
BRAZIL AS A TEACHER OF
MISSIONARY CHILDREN**

Miss Priscilla Wold, Abercrombie, N. Dak., a member of Bethany Lutheran Church there, left the U.S. on Jan. 15 for Umuarama, Brazil, where she will teach missionary children under the Brazil Inland Mission.

Her work with the children will free missionary wives for greater service among the Brazilian churches.



Umuarama is about 70 miles from Campo Mourao, headquarters for the AFLC mission work. Miss Wold is looking forward to visiting that field and will help along with the new AFLC congregation in Umuarama in her spare time.

Priscilla is a graduate of Hillcrest Academy in Fergus Falls, Minn., and attended one year at the Lutheran Brethren Bible School in the same city. She is also a graduate of Moorhead State College, Moorhead, Minn.

She has asked for prayer support in this new endeavor for Christ. For those who wish to write her, her address is

Priscilla Wold
Umuarama, Parana
Brazil

Rev. Larry Severson is the pastor of her home church. Her parents are Mr. and Mrs. Olaf J. Wold.

**O THOU, WHO BY A STAR
DIDST GUIDE**

O Thou, who by a star didst guide
The wise men on their way,
Until it came and stood beside
The place where Jesus lay:
Although by stars Thou dost not lead
Thy servants now below,
Thy Holy Spirit, when they need,
Will show them how to go.

As yet we know Thee but in part,
But still we trust Thy Word,
That blessed are the pure in heart,
For they shall see the Lord.
O Saviour, give us then Thy grace
To make us pure in heart,
That we may see Thee face to face,
Hereafter as Thou art.

John Mason Neale
(in *The Hymnary*)

THERE IS A COVERING

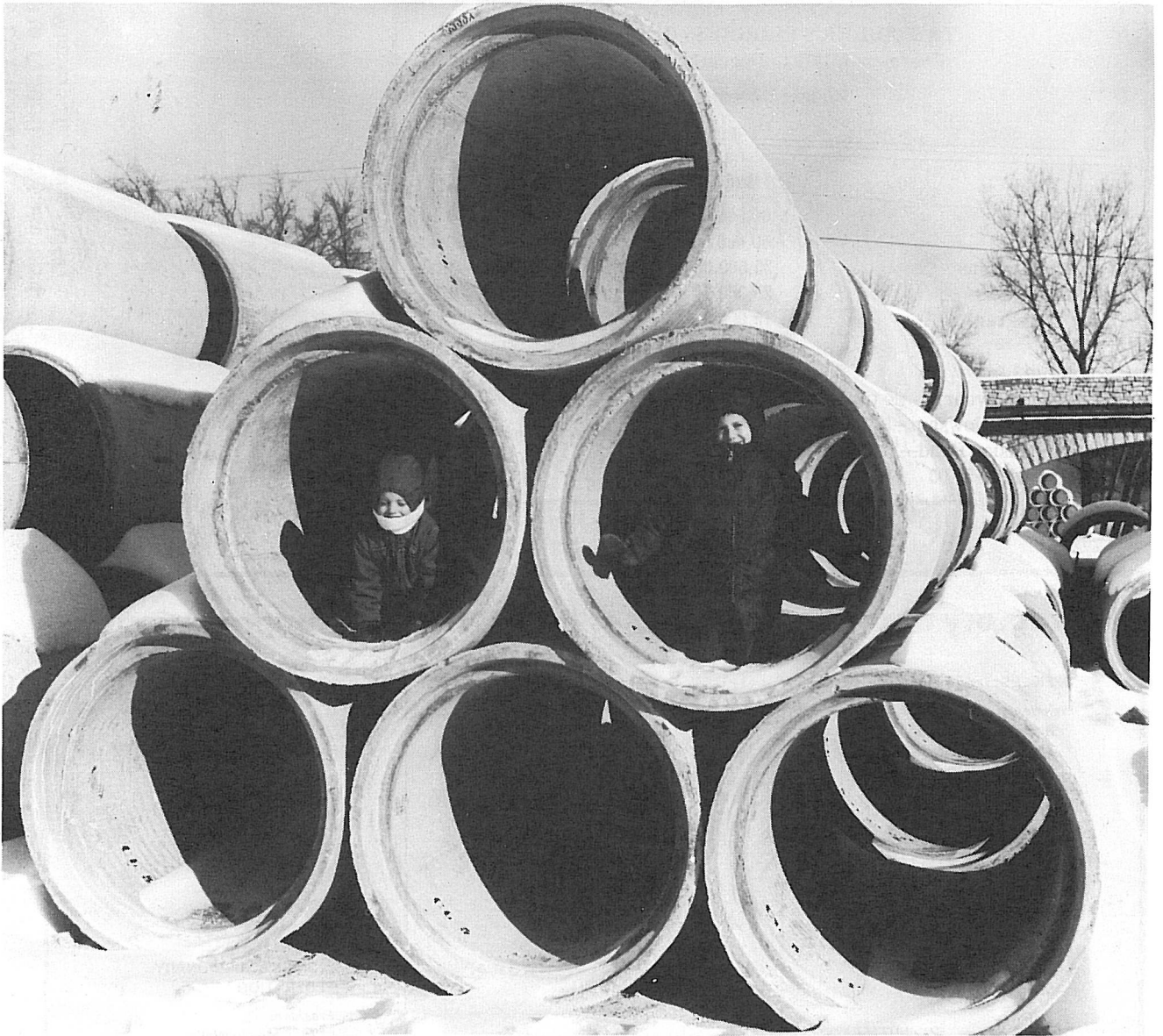
Soft snowflakes spread a covering
on all,
From smallest bush to stately pine
so tall:
The earth is white as far as eye can
see—

A wondrous scene of peace and purity.
To one with contrite and believing
heart.
God will His mercy, grace and peace
impart:
There is a covering for sin and woe,
The blood of Jesus cleanses white as
snow.

The burden of our guilt He takes
away,
All becomes new when Jesus comes
to stay:
Safe and secure beneath His
sheltering wing,
The soul set free His praise with joy
will sing.

Christ's spotless robe of
righteousness is given
That we may have the right to enter
heaven,
There we shall see our Savior face
to face—
Praise God for all the wonders of His
grace!

Mrs. I. M. Norum, Clayton, Wis.



Two Boys in a Culvert Stack

Roger C. Huebner, D.D.S.

FATHER, FORGIVE

Father forgive when I know what I do:
 When my blunt impulses hide my love
 for you.
 Father, please make me feel your
 will.
 As for me just to know is not always
 to fulfill.
 Father, forgive when I know what I
 do.

Gwen James

(A graduate of AFLBS, Gwen wrote
 this poem last year. She is presently
 studying at the University of Minne-
 sota in Minneapolis.)

ONE CANDLE

Thou gavest me a candle and Thou
 hast lit it with Thine,
 Through the dark I heard Thy voice
 bidding me, "Let your light shine."
 Yet how could one small candle with
 a tiny flick'ring flame
 Ev'r spread abroad Thy Kingdom or
 give glory to Thy Name?
 Another trav'ler came my way whose
 candle had gone out,
 Who saw my flame while stumbling
 in the darkness roundabout.
 And so his candle was lit once more
 and it shone by mine,

When on the road there walked one
 who had never seen light shine.
 One candle can be lost in the dark
 shadows of the night,
 But when three candles shine they
 make a larger pool of light.
 The glow from those small candles
 soon drew forth a steady stream
 Of those who, tired of groping, came
 to join our joyous gleam.
 'Twas then I saw a sea of candles,
 each one burning bright,
 And all the darkness that was 'round
 me disappeared in light!

Marlene Moline
 Lansing, Iowa

TREASURER'S PROGRESS REPORT

February 1, 1970 to December 31, 1970

Budget Receipts

	Proposed Yearly Budget	Current Budget	Total Received
General Fund	\$ 40,500.00	\$ 37,125.00	\$ 30,339.10
Schools	59,000.00	54,083.33	46,782.80
Foreign Missions	35,500.00	32,541.67	47,908.20
Home Missions	25,000.00	22,916.67	23,776.12
Praise Program	<u>15,000.00</u>	<u>13,750.00</u>	<u>12,322.40</u>
	\$175,000.00	\$160,416.67	\$161,128.62

Received last year, same time—\$137,322.48

One Grand Fellowship—\$1,583.33

Special Pension Fund—272.50

Library Fund—50.00

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