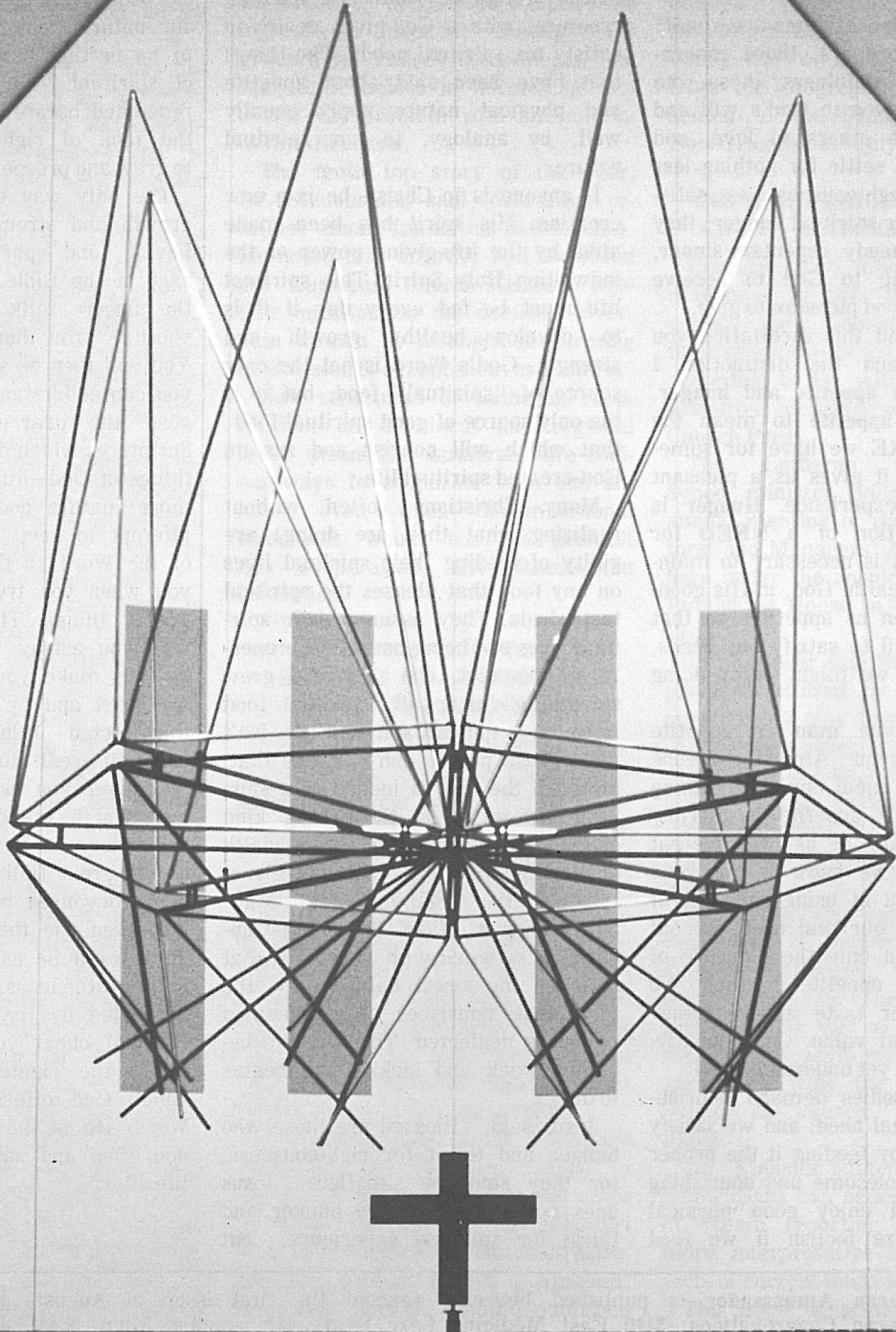


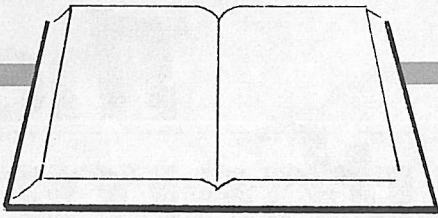
October 10, 1972

# The Lutheran Ambassador



**Crown of Glory, Crown of Thorns**

by Sacred Design Associates  
Lutheran Society for Worship,  
Music and Arts



## *According to the Word*

### **JESUS SATISFIES SPIRITUAL HUNGER—NOT JUST APPETITE**

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (Matthew 5:6).

The first four beatitudes are a unit; the spiritual beggars, those mourning over their sinfulness, those who submit themselves to God’s will and are subject to others in love, and those who will settle for nothing less than God’s righteousness as satisfaction for their spiritual hunger: they represent the needy, repentant sinner, humbly coming to God to receive what it is His good pleasure to give.

To understand this meditation you must understand the distinction I make between **appetite** and **hunger**. I understand **appetite** to mean the built-in **DESIRE** we have for something because it gives us a pleasant sensation or experience. **Hunger** is the manifestation of a **NEED** for something that is necessary to maintain life and health. God, in His goodness, has given us appetites so that we will not fail to satisfy our needs, and also that we might enjoy doing so.

God has given man an appetite for food and drink. Almost everyone enjoys a tasty meal and a refreshing drink. But this appetite is terribly abused by many of us; we overeat and eat food we know is not good for us. Instead of using this gift of God to supply our real need, we eat and drink with only the pleasure of satisfying our appetite in mind. We select food for taste appeal rather than nutritional value. Consequently, we are overfed yet undernourished.

When our bodies demand nourishment out of real need, and we satisfy that demand by feeding it the proper amount of wholesome and nourishing food, we will enjoy good physical health. We are foolish if we feed

our bodies on that which does not nourish properly. Our health suffers, and such neglect could cost us our lives.

God has given man a spiritual appetite. It is true that “Man is incurably religious.” Man is a spiritual creature, with a God-given desire to satisfy his spiritual needs. The things that have been said about appetite and physical nature apply equally well, by analogy, to our spiritual nature.

If anyone is in Christ, he is a new creation. His spirit has been made alive by the life-giving power of the indwelling Holy Spirit. This spiritual life must be fed **every day** if it is to develop healthy growth and strength. God’s Word is not the only source of “spiritual” food, but it is the only source of **good** spiritual food; that which will nourish and sustain God-created spiritual life.

Many Christians (often without realizing what they are doing) are guilty of feeding their spiritual lives on any food that pleases the spiritual taste buds. They assume their spiritual lives are being nourished properly on this diet, and they will grow spiritually (after all, spiritual food is bound to nourish spiritual life, isn’t it?). These people don’t realize that, although the diet is indeed of a spiritual nature, it is the wrong kind of food and is damaging to the health of the spiritual life God has given. It is only the remaining sinful nature that enjoys it. When the spiritual appetite is satisfied with something that satisfies the sinful nature only, the food that nourishes the redeemed nature is neglected. The new life becomes weak and sickly, and begins to die.

Jesus said, “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” Jesus does not say we should hunger and thirst for spiritual experiences, but

for righteousness. They are not necessarily synonymous. Remember, your sinful nature loves spiritual experiences, too; but it hates righteousness. If we are not careful, Satan will keep us busy feeding the sinful side of our nature (which we are supposed to be putting to death) on the kind of spiritual food it enjoys, and the redeemed nature will be deprived of the food of righteousness it needs to grow and prosper.

The only way to healthy spiritual growth and strength is reading, believing, and appropriating the message of the Bible. You must “desire the sincere milk of the Word, that you may grow thereby” (I Peter 2:2). You will then be strengthened so that you can understand and properly “digest” the meat of the Word (those Scriptures which deal with the deeper things of God—difficult doctrines and more mature godliness). Satan will attempt to keep you from the milk of the Word so that he can confuse you when you try to delve into the deeper things. The devil may even lead you astray. If he can do that, he will make your life of no value to Christ and by your confused and misdirected thinking and action, bring discredit to the One who has redeemed you with His blood and gives you the bread of life.

I believe we are living in the time of the great falling away. Many are being devoured by Satan. The devil will even use the Word for his evil purposes if he can, as he attempted to do with Jesus. Don’t let yourself be fooled by that wily old serpent. He will cheat you out of the real thing, the righteousness of Christ, which God offers you through His Word. He is the spiritual food that nourishes and satisfies unto eternal life.

—Howard Kjos



# A Brief History of the AFLC

by Rev. R. Snipstead,  
Minneapolis, Minn.

The date of October 25-28, 1962 marks a memorable occasion for all who were present at Thief River Falls, Minnesota, for a special conference held at Our Savior's Lutheran Church. It was an historic date for us in the Association of Free Lutheran Congregations, for it marks the beginning of our fellowship.

It is not our purpose to dwell at length on the events that led up to that conference, in this article. Our purpose is rather to rekindle and in some cases awaken a sense of appreciation for what God has done for us.

The AFLC sprang mainly from the Lutheran Free Church. The LFC was not a synod, in the strict sense of the word. It was really an association of congregations, bound together, not by a constitution, but by twelve "Fundamental Principles." These principles safeguarded the freedom of the congregation, and prevented domination of a congregation by a conference, officer or a board. The following principles illustrate this clearly.

No. 5 "The congregation directs its own affairs, subject to the authority of the Word and the Spirit of God, and acknowledges no other ecclesiastical authority above itself."

No. 10—"Free congregations have no right to demand that other congregations shall submit to their opinion, will, judgment, or decision; therefore, domination by a majority of congregations over a minority is to be rejected."

No. 11—"Agencies found desirable for conducting the joint activities of congregations, such as conferences, committees, officers, etc., cannot in a Lutheran Free Church impose any obligations or restric-

tions, exert any compulsions, or lay any burden upon the individual congregation, but have the right only to make recommendations to, and requests of, congregations and individuals."

The years prior to 1962 were times when merger winds were blowing, and the LFC became caught up in them. The move to bring the Lutheran Free Church into the framework of one Lutheran Church was begun as early as the middle of the century.

The problem that faced merger proponents in the LFC was, however, these same "Fundamental Principles." The issue of merger could not be brought to a conference for a decision, but had to be submitted to each congregation for ratification. The mechanics for a first referendum in the congregations was set up by the Annual Conference in 1954. The referendum was to be held in 1955, with the agreement that it would require 75% of the congregations voting in favor or merger for it to be approved. This would have continued the LFC in the merger negotiations already under way with the ELC, UELC and the ALC.

The result of this first referendum was that 35.8% of the congregations voted against merger. It is also of interest to note that the popular vote was very close to the figure obtained in determining the vote of the congregations. 33.9% of individuals voting, voted against merger.

The failure of the first referendum did not close the issue of merger, however. Pressures were exerted for a second referendum for just two years later. It was not surprising, therefore, that issues became more intense during the days of the second referendum. A number of procedures were also changed for this referendum. The majority needed for merger was lowered from 75% to 66 2/3%. A

new scale of voting was also introduced, giving greater voting power to larger congregations, according to size. This did little to improve feelings during the debates.

The second referendum met with pretty much the same result as the first. Even with the new scale of voting, 43.6% of the congregational vote was against merger, and in the popular vote, 38.5% of individuals voted against merger.

Merger was far from being a dead issue in the LFC, however. Though it had been stressed that the outcome of the merger should be accepted as the will of God, the merger issue was renewed and the congregations were asked to vote a third time on the merger question. This vote was conducted in 1961.

If the issues were intense during the second referendum, they were increasingly so during the time of this third referendum. They served to drive lasting wedges into the fellowship of the LFC. People were forced for a third time to re-examine their convictions, and it led many to the position of taking a firm stand, from which it would be difficult to turn away.

The merger vote passed in the third referendum, according to the scale of voting that allowed more voting power to the larger congregations. 69.3% of the votes were for merger. However, it is of interest to point out that both the popular vote and the number of congregations for merger were well below the needed two-thirds required for merger. 61.2% of the people voting, voted for merger, and only 61.1% of the congregational vote was for merger. This helps to explain another reason why many could not accept the vote of this last referendum. Plans were finalized for the merger, and the 1962 conference was the last for the LFC.

Many people within the LFC were

experiencing deep heart-searchings and soul-agonies over what had transpired. Their convictions against merger had been made firm by much debate in the three referendums. Some were becoming very discouraged. There followed weeks and months during which time small and larger groups met for prayer and discussion, as they sought for some solution. A steering committee was elected at one of these gatherings. Its task was to plan for a larger gathering where as many people as possible could come together to lay plans for the future. A special conference was called for on the dates we mentioned at the beginning of this article, October 25-28, 1962. Our Savior's Lutheran Church, Thief River Falls, Minnesota, agreed to be the hosts to this special conference.

Though some came only to observe, the attendance at this conference was most encouraging. The decision was made to seek to gather the remnants of the LFC that were not going into the merger, and to preserve as much as possible of the heritage that had been ours in the LFC.

The task seemed difficult, if not insurmountable. All of the properties, schools, and missions of the LFC were turned over to the merged church. The relatively small group of congregations meeting there at Thief River Falls seemingly had nothing that would make it possible for us to survive for any period of time. Our people may have been short on material resources, but they were not short on faith in God. The words of the Psalmist in Psalm 118:8, 9 were often repeated during those days: "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes."

It was the intention of the people who met at the special conference at Thief River Falls to preserve what had been their heritage in the LFC. Since they had done nothing to change either their convictions according to the Fundamental Principles or their position in accordance with these principles, these people felt that they had a right to continue as the "LFC (not merged)." The merged church, however, first by court injunction and later by court action deprived the

new organization of that name. The name "Association of Free Lutheran Congregations" chosen at first as a temporary name, has remained the name of our church body to the present time.

We have referred several times to the issues involved in the referendums. Pastor Raynard Huglen, who was elected as the editor of *The Lutheran Ambassador* presented a paper to the conference at Thief River Falls in which he outlined our stand on these issues. Briefly they were:

1. Membership of the merged church in the World Council of Churches.
2. Theology. Liberal trends along with a "back-to-Rome" movement.
3. Church Polity. Restriction on congregational freedom.
4. High-churchly tendencies in the larger Lutheran body.
5. The merged church does not represent the pietism we believe is needed and right for our day.

This paper presented the issues in so positive a way that it was well received even by most of our severe critics.

It can be said that the AFLC from the very beginning had a vision for the future. There has always been a positive looking ahead. It is this vision that has carried this body through many difficult circumstances, and enabled it to undertake and achieve goals thought unattainable. We are glad that there has not been a dwelling on the past, for that would have resulted in bitterness and defeat.

That God has rewarded the faith of the people who took that first step of faith ten years ago, it today beyond dispute.

Under the steady hand of its president, Rev. John Strand, the AFLC has grown to include around 125 congregations today. It has property on its headquarters grounds approaching the million dollar value mark. It has missionaries serving on its own mission field in Brazil. It has a combined home and foreign mission work on the Mexican border. It opened its own seminary in 1964, training pastors for the growing church body. In 1966 it opened a Bible School to train our youth in the Word

of God. It has had its own church paper, *The Lutheran Ambassador*, under the editorship of Pastor Huglen, since the days of its beginnings. It is today publishing most of its own Sunday School materials.

Impossible? Most of us at Thief River Falls ten years ago would have thought so. But God, through His Word, is still our source of strength and guidance. "It is better to trust in the Lord than to put confidence in man."

As we pass the milestone of our tenth year, we cannot help but be optimistic. God has done so much for us. We know that we have not exhausted the riches of His resources. The future is His, and ours, if we will truly seek His ways and His will.

May each of us pause to reflect on how our AFLC came into being only through much struggle and travail. It has, by God's grace, survived numerous perils since it was organized. The AFLC stand today with a positive emphasis on the inspired Word of God, and the message of the Gospel to meet the needs of an empty-hearted humanity. May we, the members of the AFLC, with a deeper humility and greater gratitude to God, join hands to meet the challenges ahead, allowing His will to be done in us.

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#### AUTUMN

The autumn woods are golden brown,  
 As fiery as the dawn  
 That rises from a frost covered hill  
 On an autumn morn.  
 Rusty, dusty, autumn leaves  
 Crackle underfoot  
 And fill the air with a musty smell,  
 Mystic autumn spice;  
 Tinged with the blood of a dying  
 summer,  
 Touched by the breath of a growing  
 winter,  
 Scarlet and gold.  
 The leaves still on the trees  
 In their mournful murmurings  
 Speak of death,  
 While within the earth  
 Life stirs and waits  
 For the touch of His hand.

Marlene Moline  
 Lansing, Iowa



## Woe to the Tongue

by Lay Pastor Gene Sundby,  
Greenbush, Minn.

James 3:4-12

“Thou shalt not bear false witness against thy neighbor” (Ex. 20:16). Breaking this 8th commandment may be so commonplace that it has become a part of the daily routine for most people and, for that matter, there is no one who is entirely without blame. When we break this particular commandment we clearly indicate who our natural father is, as the devil is the father of all lies. So, no matter who we are, or what we claim to be, it is Satan’s influence that draws us into this prevalent, yet shameful, sin.

### A Great Destroyer

This sin is particularly terrible because it destroys relationships on a massive scale. Yes, families, congregations, communities, even society itself, may be torn apart or severely damaged by this sin. When free course is given to the tongue by the unconverted or unsanctified heart, untold and irreparable damage can result. Some have said that more lives have been destroyed by an unruly tongue than by all the wars of time.

Such tragic destruction of lives is a daily occurrence in the world and perhaps in our own communities. Unfortunately, it may also be the great plague of your congregation. These things should not be, but it is flagrantly apparent today in the church. Remember, friends, this sin is many times more destructive when it is practiced in the Christian congregation than when it rears its ugly head in the world. How damaging and offensive it is to those in the faith as well as to those yet outside the fold. Souls have been eternally lost because this sin has been allowed open practice within the ranks of the faithful.

Sometimes it is not only what people

may have the gall to say, but also what folks have the poor sense to believe that is connected to this commandment. Also, what people find necessary to spread as though they were doing their sacred duty. How many stories, true or untrue, could be put to death if they only stopped with the person to whom they were told. Or better yet, if they were never related to anyone in the first place. But, we are responsible for what we hear as well as what we say.

Then, too, how hard it is to repeat even a simple incident without putting a little dressing on it. Perhaps it is something like lettuce salad. You try and determine which dressing your guest or guests would like and then pour it on generously. They, in turn, of course, will try and determine which dressing their listeners might appreciate most, and so on it goes. The sad part of it all is that it takes place so quickly, and many times innocently, that is, without any ill intention involved, just a loose, undisciplined tongue. How it does love to wag endlessly.

### The Problem of Construction

There is also the problem with construction. Luther says to put the most charitable construction on all that our neighbor does. What is our natural bent? Isn’t it to read between the lines and supply the most lurid details or suppositions, always assuming the worst? Well, knowing the heart of man, perhaps that wouldn’t seem to be too far off the course, but unfortunately we usually only have bits and pieces from which we develop our **reliable** information. Certainly, we have no knowledge of the heart, nor its intentions, nor of unseen circumstances. Therefore, we have no grounds on which to judge, and certainly no foundation for any kind of story. Anyway, even if we have information that we know is 100% accurate, do we have the right to spread it to anyone else?

No wonder Jesus rather strictly confined our speech in Matthew 5, knowing full well that anything beyond yes or no would most certainly be tainted with evil. James also speaks of the tongue as uncontrollable, a raging fire.

Do you know that Scripture says we must give an account of every idle word? Can you imagine the vast script the Lord must have on file on every one of us? All that we have said from the time we enter life until we leave. What a wealth of material because of which the Lord could righteously condemn each one of us. If it were not for His great mercy and grace, no one would ever enter heaven because our speech would betray us. How precious is the flow from Calvary that can cleanse away the vilest story and the most despicable motive, too.

### The Littlest Demon

Have you ever considered that it was actually false witness that sent Jesus to the cross? Have you ever used half truths like that? Purposeful manipulation of the truth for personal gain? Yes, to tear down someone else so that others would be sure to notice your pious ways. How we like to build smoke screens to hide our sins. Think how powerful words are. God’s Word is the power of God unto salvation. Man’s word is the power of Satan unto eternal damnation. How we need to guard the littlest of all demons, the tongue.

If you don’t know Jesus Christ as your Savior, then your speech is bound to be contaminated with all sorts of evil, for, as the Scripture says, no man has successfully controlled the tongue. We need to be born again. The Lord can give a new tongue with the new nature. The new nature never sins, as God does not sin, and it is His image we receive in the new birth. However, with the Christian, there is the con-

(Continued on page 13)



# Luther League Activities

Edited By Wayne Pederson

## PASSING THE BUCK?

Tithing. 10%. Lord's Share. As the Lord has prospered you.

Familiar sermon topics? Annoying subject?

You're correct if you're thinking that this article will also deal with that elusive ten per cent of your money which sometimes seems difficult to sandwich in with 100% of your talents and a good portion of your time to the person of Jesus Christ.

We can talk about dedicating our lives to Him and go through with the moving consecration service under a tree, at an evangelistic meeting, or by our bedside, but as Jesus said, "By their fruits ye shall know them."

It sometimes seems too bad that we don't have an instant halo kit to identify us as one of those who has accepted Christ's work on the cross as our own. But isn't this our opportunity to prove to others just what power Christ has in our lives including over our pocketbooks?

We speak loosely of tithing our money when there is a no real danger of being pushed into a corner of commitment. Have you sat down lately and figured out just what type of an income you have and how much you are giving to the work of keeping your church, your pastor, your missionaries and your Christian radio station and organizations afloat?

If you're in junior or senior high school you're probably still getting your Sunday School or church money from your folks. If you're on an allow-

ance, why not give ten per cent from that rather than shoving your outstretched hand in front of your folks or letting the plate pass by you on Sunday morning. Your parents may not yet have realized the joy and satisfaction that will come to you from actually managing your money with the brains God gave you.

Hoarding pennies and proudly plunking them in the plate will not get you past heaven's doors. In fact, your proud attitude may become a thing of disgust to those around you. The Lord loves a cheerful (and humble, we might add) giver. If you begrudgingly give 25 cents out of the \$2.50 you earned baby sitting or mowing lawns, is it better to squander it on yourself? I guess it's a matter of opinion until you gradually learn that the benefits far outweigh the burdens of giving that last dime in your pocket. If you're working, it might be the last dollar, and though people like to talk about how poor students are, it's not incorrect to say the "last half dollar" for the college student. Students find money for entertainment when they need it. How about when God needs it?

Have you ever considered the first dollar might be easier to take out than the last? And how about the firstfruits of your labors?

From personal experience, I know that I spend more freely when my account is above the \$100 mark. As it gets lower I keep more careful watch on my expenditures.

My first experience with a waitress' salary proved to be the best training ground for giving the Lord what he deserves. When I deposited my hard-earned cash I immediately figured God's ten per cent and resolved to give it to Him in different ways. The one time that I waited till later I found it difficult to give up the whole amount. "It's mine. I earned it," went through my head. I eventually learned the difference between bloating with funds and being content with 90%.

Paul commended the Corinthians for their eager support of other Christians. Can we as young people accept the same commendation or do we sheepishly defend ourselves by saying that we will give when we have a steady income? It is even harder to begin then.

We should rise to the challenge of helping our Association Bible School dormitory become a reality. Several thousand will be needed for paying for the building and the furnishings. This project, coupled with our missionary support, our scholarship and library funds, and the general fund, is not something we can do by ourselves, but when we become THE members of the Association, we're going to find ourselves with big shoes to fill. Why not begin practicing now?

—Jane Thompson

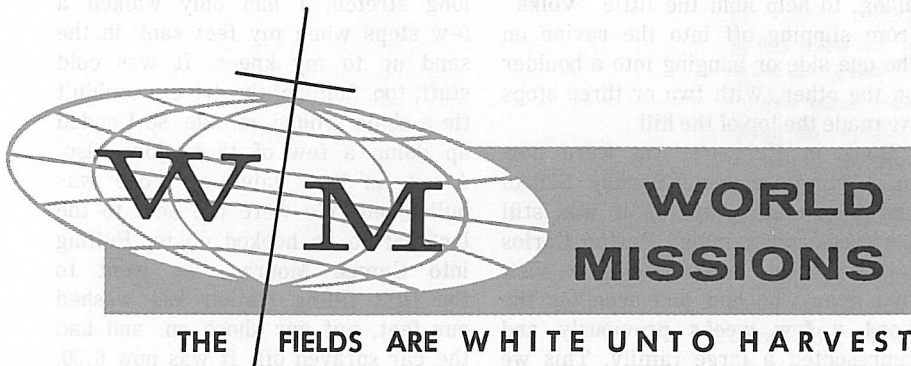
(The above article was mislaid from the time when Miss Thompson edited the youth page.—Ed.)

## SALVATION

S in makes it needful to be born again;  
 A ll through Christ may forgiveness obtain;  
 L ove says, "Whoso believeth shall not perish;  
 V erily, every human may this truth cherish;  
 A ccept it and be ready for His return;  
 T ill then pray and love that others may turn;  
 I n His Word is revealed God's perfect plan;  
 O bey it and you'll be a different man:  
 N egllect it and you have no way out;  
 Can you afford to be left without?

—Mrs. A. E. Holmstrom  
 Strandquist, Minn.





## MY WEEKEND

by Missionary John H. Abel

"He giveth power to the faint; and to them that have no might He increaseth strength" . . . "As thy days, so shall thy strength be" (Is. 40:29; Deut. 33:25).

It was a year this month (Sept.) since we arrived by car back in Brazil. We have not written to the Ambassador as often as we should, and many of you friends are no doubt wondering how things are going with us here on the field. We welcome your letters and need both them and your prayers, but there is an old saying, you must write letters in order to get letters, and it seems ever so hard this term to find time to get our letter writing done.

When you are in your fourth term on the mission field things have become quite commonplace and appear to be almost mundane matters, so one asks himself, what have I got to write about? Yet there is undoubtedly much out here that is unique and interesting to you, our prayer-supporters back home. This past weekend was quite a typical one, for on the weekends we three missionary men take our cars and, with teams from our Bible Institute and Seminary, head out for various parishes or preaching points. Other students are busy either making trips by bus somewhere or working in one of our two local churches. The two local churches conduct some neighborhood Sunday Schools on Sunday afternoons as well as street meetings, jail visitation, etc. By these means we try to involve all our youth, especially, in Christian activity.

Would you like to take a trip with me as it was this past weekend? On Saturday morning things started

out with a bang as it was a vacation period at school for a patriotic week and we scheduled a youth retreat for Saturday at our little Bible Camp. Some of us had to make a couple trips, but by 9 o'clock we had over 40 teenagers and a few parents from our two churches and Bible Institute at camp. Morning was given over to Bible studies, quizzes and prayer groups, the afternoon to sports: volleyball, horse-back riding, swimming. Then a late afternoon closing session of devotionals and the trip to town. The youth were all anxious to get in because at eight o'clock they had a big Bible quiz tournament planned between our two Lutheran churches and two Presbyterian churches. (By the way, our Lar Parana church, where the Bible School kids attend, won the tournament.)

But this was the second Saturday of the month and this means that I was to give an Extension Seminary course to our church leaders in Herveira and in Santo Rei. Pastor Yeddo and I agreed upon an exchange of cars for the weekend. He would take my pickup and haul youth back from the Bible Camp, and I would take his little Volkswagen and two Seminary youth with me and head into the interior.

We had to leave about 4:30 for it took at least an hour and a half to navigate the 50 miles over hole-pocked sand and dirt roads to Herveira, our first stop. Joarez and Alcides would go with me as they are from that area and hadn't been home for several weeks. By the time we got the little "Volks" loaded with bedding and loudspeaker, it was time to roll and we took off in the literal cloud of dust. We were hoping the cloud of dust would continue, as the sky was completely overcast. Yet it

had been this way for a few days, for at this time of year many farmers are burning their land or the weeds, or new-cut forests, and so the months of August and September are smoky, overcast months, sort of gloomy, and one can often smell the smoke in the air. My wife says this is the time of the year she dislikes, sadness seems to be in the air. We were hoping, however, that the overcast would not mean rain, for a few hours of rain on these roads can turn them into quagmires.

By 6 we were in the little town of Herveira and we pulled up at the house of our deacon, Senhor Evaldo. Both he and his wife are taking the "Course." She is a school teacher. Last year's seminary graduate, Carlos Silva, is the pastor here. He sleeps at the church and takes his meals at Evaldo's home. Supper was ready and they were expecting me. However, they never know how many people I'll bring along. Yet there is always plenty on the table and the typical Brazilian hospitality prevails.

After supper we drove to the church and had our usual program, a Saturday night Bible study and then we said goodbye to those who were not in the Seminary Extension course. After the goodbyes we had another hour and a half of guided study. In this Course the student works alone under the programmed system of study. The answers are given soon after the questions, so that the student is reinforced in the proper understanding immediately. The teacher serves mainly as a guide, to explain that which is not understood, and to be a general orientator for the course. These students come into our Campo Mourao Seminary each quarter and have a couple days of spiritual fellowship, take tests that they feel ready for, and experience a little of the reality of school life.

As we left the church that night there was already lightning on the horizon, so I said to the student Joarez, who was going out in the country with his parents, "If it rains, we won't be able to go on to Santo Rei, so we'll stay here for Sunday School and go home from here in the afternoon."

At Evaldo's home we had a little

lunch, then they unfolded a cot with a small dirty mattress on it, and I rolled out my sleeping bag on top of that in the corner of their small living room, and soon was going to sleep as the thunder rolled overhead. The next morning it was a little hard to get up with the pleasant pitter patter of a steady rain on the tile roof. Pastor Carlos came along shortly and we had the normal breakfast of bread, coffee and milk. Talking things over, we decided to drive to the next town where Alcides' parents lived, buy a pair of chains for the "Volks" and have a visit with his parents. It would be possible to do this before the Sunday School scheduled for two in the afternoon. It is only six miles to Campinha de Alegoas on a wide, almost level road, no problem on this new road even after a night of rain.

The name of this new little city means "camp of the lake." There is a small lake next to town. We have no church here as yet, but when we arrived at Alcides' parent's home, we found the large family with several relatives present and asked permission to have a devotional service. With about 18 persons present, we were able to have an interesting time of singing, Bible meditation and prayer. We bought a set of chains for the "Volks" for the rather reasonable price of \$8.00 and had them put on, then back to Herveira. In Evaldo's home we discovered Joarez had not arrived from the farm as yet, and it was almost noon and raining. I felt we'd better go out and get him, as the roads would get worse, not better. We drove the four miles with chains and no real trouble as we descended the steep rocky road to the river, then up to their place. At Joarez' home there is another big family, so the dozen or so of us sang hymns accompanied by senhor Mauro, the father, who plays the guitar. One of the sister's sang a duet with her father and we had a Sunday School in the home.

Our trip back to town was a little more difficult as we had to climb the steep road from the river. The rain runoff had left a deep ditch winding on one side and big boulders stuck out on the other side. Two of the men from Mauro's home came

along, to help hold the little "Volks" from slipping off into the ravine on the one side or banging into a boulder on the other. With two or three stops we made the top of the hill.

Back in Herveira, we were now in a hurry to have Sunday School and be on our way, as it was still overcast and raining. Pastor Carlos felt we should make one more visit to a man who had just accepted the Lord a few weeks previously and represented a large family. This we did, and then, since no one could get in from the country due to rain, we decided to have Sunday School in Evaldo's home. By 3:30 we were in the car, Alcides, Joarez and I, ready to face 50 miles of wet road, and whatever we might find on it. The Volkswagen coupe is a tremendous car in the mud. It is light, narrow, with plenty of power and nothing to drag on the bottom, as it has a flat plate from front to back. With chains on it will usually go where any Jeep can go.

Our first 25 miles of hill crossings and river fordings were without incident. Since it had started to rain on Saturday most of the trucks were off the road for the weekend and this made it much easier, as they are the ones that get stuck climbing hills, or slide off into the ditches and blocking the roads. There is one town between Herveira and Campo Mourao. It is called Mambore, lying almost halfway in distance. At Mambore the topography changes from rolling to more flat country and from mud to sand. However, sand under heavy run-offs can be much worse than dirt, as on the bottom of the hill it becomes a loose quagmire, often under water. We came along fine, feeling we were almost home. It was close to five o'clock and we could almost taste a good supper at home. Then up ahead and down the hill we saw a long line of cars. Stopping and getting out at the end of the line, we were informed that four pickups and cars were in up to their axles. The sand was 200 yards of quagmire, but a wide-tired tractor from a farm nearby was coming and would soon help each one through. We took off our shoes, rolled up our pants legs and got out to help each one in turn through the

long stretch. I had only walked a few steps when my feet sank in the sand up to my knees. It was cold stuff, too. Some of the drivers couldn't tie a chain around an axle, so I ended up doing a few of those jobs also. About an hour later everyone was pulled out. We were the next to the last car to be hooked on to. Pulling into Campo Mourao, we went to the first filling station and washed our feet, put our shoes on, and had the car sprayed off. It was now 6:30. The day was still cloudy and overcast, but we were home, praising the Lord for all this. We had been out on a rainy weekend, so had Pastor Knapp and Pastor Dyrud. Each one would have his own battle to tell about. The time was not wasted. We had had 4 meetings and one visit. The Seed had been sown and watered. It will not return void.

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**REV. HANS J. TOLLEFSON  
SUCCEEDS PASTOR HUGLEN  
ON BOARD OF TRUSTEES**

Rev. Hans J. Tollefson, Eben Jct., Mich., has been named by the Board of Trustees of Association Schools to succeed Rev. Raynard Huglen, Minneapolis, Minn., on that panel.

Pastor Huglen resigned on Sept. 20 because he is now employed by the schools as dean of men and part-time instructor. He had been a member of the Board since it was first constituted as such, in 1965.

Pastor Tollefson will serve until the next annual conference, in June, 1973, at which time there will be an election by the Schools Corporation for a new five-year term.



Rev. Hans J. Tollefson



for more recreation and leisure-time activities. So, in many families the Lord's work never does get up to the level of recreational requirements in the family.

We think families and individuals should spend something on recreation and leisure. Play can be as important as work in the family and, if one dare say it, nearly as important as prayer. Children who cannot look back on the family doing anything together for fun have missed an ingredient of life that they never really make up.

But our contention today is that if God's work is the most important work in the world, and we agree to this outwardly, at least, then we must show this in the way we use our money and by the gifts we return to the Lord.

We cannot say that the limit has been reached in what the church can expect financially of its members when we consider what we spend for other things. Generally, we get what we want, sooner or later. How really important is the Lord's work among us?

### A TIME TO REMEMBER

Before the month is over ten years will have passed since the Association of Free Lutheran Congregations was organized in Thief River Falls, Minn., in 1962. Elsewhere in this issue Pastor R. Snipstead gives a brief history of developments leading up to that historic conference which gave the AFLC birth and a resume of developments since. So we will try not to duplicate that here.

We shall always have a special place in our heart for those who were present those days in Thief River. Nay, we must also have room enough for those who were with us in spirit while not present in body. But some day we hope it will be possible to print a list of those actually registered for the conference.

Not all who were present with us at Thief River went with us to the work. Still others dropped out here and there and now and then. There were various reasons. We respect convictions contrary to ours.

God has prospered the intervening work. One must bow in amazement at what has transpired thus far. The few loaves and fishes have been greatly multiplied. This is not to say that we have done all we might have done. No, we cannot say that. But something has been accomplished by the enablement of the Lord and we offer this to Him, praying that future days will find us more willing to launch out for Christ.

One of the riches of our own movement has been the coming of people from other Lutheran backgrounds into the fellowship. This has added a new and blessed dimension.

The days ahead will continue to be ones of challenge. They will continue to demand great dedication and obedience. Who is sufficient for these things? We thank God, through Jesus Christ our Lord. Let us move forward in His name.



### UP IN SMOKE

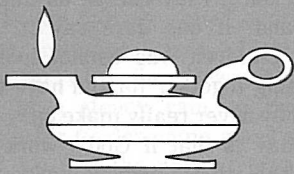
In 1971, \$321,000 was spent by Day County (S. Dak.) residents on cigarettes. In number of packs, it amounted to 148 of them for every person over 18 years of age.

One cannot help but wonder how close that figure of \$321,000 comes to the total amount used to operate the churches of Day County (in which we so recently lived) for the year, including gifts to benevolences. At any rate, it is a large sum of money for a non-essential of life, an item, in fact, which has definitely been proven to be a health hazard.

We don't have at hand the statistics on alcohol consumption for that county in 1971. No doubt they would be formidable and we would find beyond doubt that taken together what was spent on cigarettes and alcohol in 1971 in that small rural county would far exceed the outlays for God's work.

Sometimes we have to ask, just how important is the extending of Christ's kingdom in the hearts of people? Obviously, not everyone is participating in the support of church work (nor of cigarettes and alcohol), but those who are should examine that support as over against the other expenditures they make.

Moving to another area of the use of money, think of that which is spent for recreational equipment. Some families spend as much in **one single purchase** for recreational or travel equipment as they will be giving to church work in five, ten, fifteen or **twenty** years! And in the meantime more is spent in each of those years



## SCHOOL NEWS

### DEVOTIONAL LIFE AT BIBLE SCHOOL

Every class day there is a devotional period of 15 minutes before the first classes. It is led by one of the students. At either 6:30 or 9 o'clock on Monday-Thursday evenings an all-school prayer meeting is conducted. In the prayer part of the session, the students and their deans break into small groups of three, four or five persons so that each one may take part. Usually there are many prayer requests to be brought before the Lord at these times. They may be for individual persons, for special meetings, for institutions or nations. On Friday and Saturday nights the prayer meeting takes place at a convenient time of the evening. Sunday night the prayer session is omitted because many students attend the evening service at Medicine Lake Lutheran Church. In each dormitory group (men and women) there are evening devotions at 10 o'clock, except on Friday and Saturday nights. Again, a student usually leads and there is a season of prayer.

Because of the church (Medicine Lake) right on campus, many congregational activities are available to the students, in addition to the Sunday vespers, which feature music and a meditation. On Wednesday night there is a senior choir rehearsal at 6:30, directed by Mr. Donald Rodvold, who also directs the Bible School musical groups. At 7:30, the congregational Bible study is held. This year it is being taught by Rev. John P. Strand and he is leading the group through the Book of Acts. Finally, there are the Sunday morning activities in the church, Sunday School at 9:15 and the worship service at 10:30. In

the Sunday School hour, Mr. Roger Strom teaches the young adult class which the Bible School students may attend. Mr. Strom is a public school teacher. This year, since Medicine Lake Lutheran Church is without a regular pastor, the pastors on the faculty of the Schools and those who are at church headquarters are taking turns preaching at the services.

Some of the students attend other Association churches in the Cities, Morgan Avenue, Faith and Rosedale.

Each student is expected to have his own devotional life also, consisting of the reading and private study of the Scriptures and prayer.

### STUDENTS ELECT OFFICERS, COMMITTEES

The officers of the student body of Association Free Lutheran Bible School for the first quarter of the year are: John Kjos, Wyndmere, N. Dak., president; John Hove, Rosemount, Minn., vice-president; Cindy Nesland, Thief River Falls, Minn., secretary; Steve Lee, Larimore, N. Dak., treasurer; and Doug Dobson, Margate, Fla., chaplain. These executive officers constitute the student council.

The recreation committee consists of Dan Mundfrom, Grafton, N. Dak., Julie Dahlgren, Lake Park, Minn., Ed Anderson, Hitterdal, Minn., Jeff Kamphaugh, Hatton, N. Dak., and Karen Snipstead, Minneapolis, Minn. Seminarian Richard Anderson, East Grand Forks, Minn., heads up the recreation activities at Bible School.

Another regular committee at school is the music committee. The members are in charge of arranging for music which is played in the student lounge. Mr. Donald Rodvold is the faculty advisor. Student members

are Steve Lee, Tom Fugleberg, Rousseau, Minn., Colleen Moe, Hawley, Minn., and Jim Lindgren, Concord, Nebr.

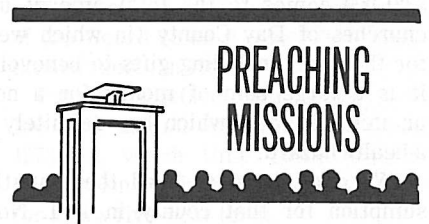
The third regular committee is the Youth Rally committee. It arranges for Saturday youth nights which are held about once a month. Members are Doug Dobson, Larry Moan, McIntosh, Minn., Mary Ellen Flaten, Strandquist, Minn., and Jim Lindgren. Pastor Laurel Udden represents the faculty on this committee.

Committees were active in planning the homecoming for the School which was held this past weekend, Oct. 6-8. Registration and tickets were handled by Julie Dahlgren, Anita Waddle, Webster, S. Dak., and Peggy Burns, Bethel Park, Pa.

The banquet and decorations were arranged by Anne Eletson, Duluth, Minn., Kathy Engevik, Eden, S. Dak., Avis Anderson, Greenbush, Minn., Debbie Flach, Rice Lake, Wis., Joyce Jensen, Astoria, Ore., Jerry Mellem, Strum, Wis., and Mark Antal, Wayne, Pa.

The third committee scheduled recreation activities. It was made up of Steve Lee, Dan Mundfrom and Jim Johnson, Upsala, Minn.

The next issue of the *Ambassador* will tell about the homecoming itself.



## PREACHING MISSIONS

### PREACHING MISSIONS

#### Blue Grass, Minn.

Bethany Lutheran Church

Rev. Fred H. Carlson, pastor

October 15-17

Rev. Herbert Franz, Cloquet, Minn., speaker

#### Minneapolis, Minn.

Medicine Lake Lutheran Church

Rev. Amos O. Dyrud, Co-ordinating pastor

October 15-19

Lay Pastor Gene Sundby, Greenbush, Minn., speaker



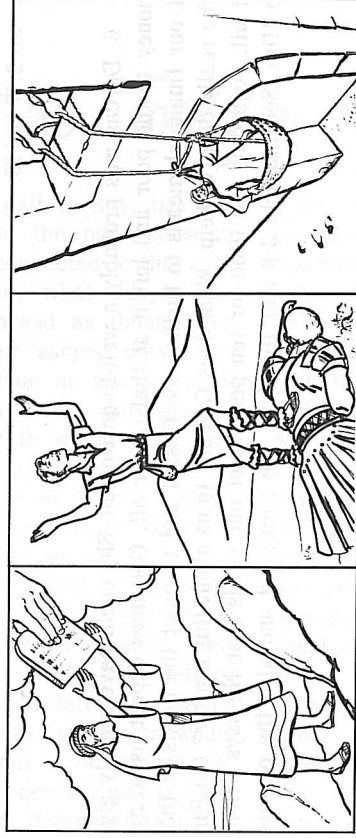
One of the most important lessons that Christians must learn is the necessity of lining up **PRIORITIES** in their lives. Take time to sit down and list the duties and responsibilities that are absolutely **necessary** in your life: perhaps you have a family to care for; if so, list their spiritual as well as physical needs. Perhaps you have a career; if so, list the hours involved, as well as people you hope to help and reach for Christ. Next list the activities that you know you **SHOULD** do: perhaps it will be Sunday school teaching, choir, or many other important roles. Now list the activities and hobbies that you **enjoy doing**, that are restful or pleasurable to you. Just between God and you, **BOW YOUR HEAD AND ASK THE LORD TO REVEAL TO YOU JUST HOW TO LINE THESE UP IN ORDER OF IMPORTANCE**. Be sure to do what **HE** tells you is first, second, and so forth. Be willing to leave "last things last" that are not really profitable in your life or in His sight. Your life will truly be orderly, joyful and fruitful if you get your priorities straight and obey the Lord in this matter.

14. **EACH ONE** of us can be useful to the Lord; no one is without talents that can glorify Him. **WHO** is it that gives out gifts to believers? Read I Corinthians 12:4-11 and 28.

15. Whatever **GOD** gives us to do is a hallowed task, whether it be teaching a Bible study or mending a child's socks. Ask God to give you joy in the tasks **HE** has set before you. Be faithful in little things and He will give you greater things to do. It is interesting to note that God praises a woman for being faithful in both "small" and "great" ways. See I Timothy 5:10

Let us each endeavor to be a Dorcas. Real **JOY** comes from putting **JESUS** first, **OTHERS** next and **YOURSELF** last. In practical ways, from day to day let us seek to honor Jesus and help others, which is **REAL CHRISTIANITY** in **ACTION**.

# WMMF BIBLE STUDY



Lesson 11 November, 1972

## **DORCAS: SHOWING MY LOVE FOR JESUS IN PRACTICAL WAYS** Acts 9:36-42

Dorcas was a benevolent, compassionate, devout Christian lady. She gave of herself so generously that her name has become identified with acts of charity and kindness. As we study this brief account in Acts and other related Scriptures, let us ask ourselves how we, too, can show our love for Jesus in practical ways to others day by day.

1. What are the names given to this Christian lady? 9:36

2. She is called a "disciple" (v. 36). What do you think this means?

3. Describe her life. v. 36

The phrase "good works" is often used in God's Word to describe the life and activities of a true believer in Jesus Christ. We are not saved by these good works, but they are a "fruit" or result of loving and trusting Jesus.

4. What did Jesus Himself command about good works in Matthew 5:16?

According to Jesus, why should our lives be full of good works?

5. What did the Holy Spirit reveal to James about "good works"? See James 2:17 and 20.

6. Dorcas was probably a well-to-do woman. She could have merely given money to the poor and left it at that. After all, God does expect us to give of our financial means to further the Gospel and to meet the needs of those who really deserve help. What does God say to us about this matter? (a) First of all, regarding the tithe, or ten percent of our goods that He says belongs to Him. See Malachi 3:8 and 10. Write the command and also the promise.

(b) Also, regarding "giving" in general. What is God's warning and also the promised reward? See II Corinthians 9:6-8.

7. Describe a godly woman. I Timothy 2:9, 10

Let us each quietly examine our own life. How does my life measure up to God's standard? True beauty is not worldly glamour, but the beauty of the inner person, as shown by mercifulness, compassion, graciousness and good works. Let us each ask God to cleanse us of the ugliness of the self-life, and

to work in and through us TRUE BEAUTY: the loveliness of JESUS within.

8. Read Proverbs 31:10-31 as a group. Name some qualities in what God calls a "virtuous woman."

9. Do you feel that there is so much you would like to do for the Lord, but a busy life hinders you? Surely "busyness" is a chief hindrance to Christian work in our modern day because so many activities and causes are crying for our time and energy. Dorcas faced this problem, too. Her city of Joppa was a very busy seaport, just 34 miles northwest of Jerusalem. It became an important Christian center at this vital time when the new Christian faith was spreading. Dorcas had to make a decision: with so much busyness all about her, what would be FIRST in her life? Her decision is shown in 9:36. What was it? What is YOURS?

10. Because Dorcas chose to put Jesus first and to use her time to help others, she was dearly loved. Try to picture her spending her hours making garments for the poor, needy, orphans and widows. Surely she must have shared the Good News of Jesus with them, too. What a loss it would be if something were to happen to Dorcas. What suddenly did happen? 9:37

11. When her friends heard that Peter was nearby, what did they do? v. 38

12. Dorcas certainly was dearly loved by others. Describe the scene in 9:39.

13. The Lord must have shown Peter that He was going to perform a wonderful miracle. What did He do? v. 40, 41

Can you imagine the JOY of the believers? What was God's purpose in raising Dorcas from the dead? v. 42

## JUDGE WHO DENIED AFLC USE OF NAME DIES

Lyman Brink, Hallock, Minn., a Kittson County attorney, who as a 9th Judicial District judge in 1962 played a part in the early history of the Association of Free Lutheran Congregations, died on Sept. 18 in Hallock. He was 63.

In late 1962 Judge Brink issued a temporary injunction against the use of the name "Lutheran Free Church (not merged)" by the group of congregations which was staying out of the pending merger between the Lutheran Free Church and the American Lutheran Church, contending that they were the continuation of the LFC. The merger took place on Feb. 1, 1963.

In the summer of 1963 the matter was brought to court in International Falls, Minn., before Judge Gordon L. McRae. On February 24, 1964, he found against the group now known as the AFLC.

A subsequent ruling by the Minnesota State Supreme Court upheld Judge McRae.

Mr. Brink had returned to private law practice in 1963. At the time of his death he was a regent of the University of Minnesota. He was a member of Grace Lutheran Church (LCA) in Hallock.

## REV. ALBERT HAUTAMAKI JOINS STAFF AT AFLC HEADQUARTERS

Rev. Albert Hautamaki, a native of Eben Junction, Mich., and recently pastor of Hope Lutheran Church, Ishpeming, Mich., has taken over duties as the bookkeeper at the Association of Free Lutheran Congregations headquarters in Minneapolis, Minn. He will also serve in the area of public relations. He assumed these new duties on July 15.

Pastor Hautamaki resigned from Hope Lutheran Church in November, 1970, and resumed his studies at Northern Michigan University at Marquette, receiving his teaching certificate on the secondary level in June of this year. Before entering the ministry in 1952, he studied at Michigan Technological University at Sault St. Marie, Mich., and Suomi Junior Col-

lege (after his conversion) and Suomi Theological Seminary, Hancock, Mich.

After ordination at Fairport Harbor, Ohio, Pastor Hautamaki served the following places: South Range Parish, South Range, Mich., 1952-56; Bethel Lutheran Church, Ishpeming, and National Mine Lutheran Church, 1956-65; Calvary Lutheran Church, Everett, Wash., 1965-67; and Hope Lutheran, Ishpeming, 1967-70. He was instrumental in the organization of Redeemer Lutheran Church, Ontonagon, Mich., and preached there for six months at the first and later served for some months during a vacancy.

Mr. Hautamaki served in the U.S. Armed Forces during WWII from 1943-45. Eighteen months of this time he was overseas in the European Theatre.

Pastor Hautamaki is married to the former Merva E. Ericson. Children born of this marriage are: Lois E., now attending Bethel College in St. Paul, Minn.; Charles A., attending Michigan Technological University at Houghton, Mich.; Merva Diann, Rachel M., Debbie I., and Kevin Earl, at home. The family resides at 10605 Union Terrace Way, Minneapolis.

## PERSONALITIES

New address for Lay Pastor Gene Sundby is Box 68, Greenbush, Minnesota. He took up his work there at the end of September.

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*(Continued from page 5)*

stant battle between the old Adam and the new. The only way to victory is through the Word, Ps. 119:9; Heb. 2:1. Hiding the Word in our hearts also gives the Holy Spirit effective ammunition to use when temptation comes. Jesus responded to temptation with the Word, and it is good to know that the Holy Spirit brings the hidden Word to our remembrance, in times of need, if we are tuned in to Jesus. Jesus also said to His disciples, in John 17, "Now ye are clean through the Word which I have spoken unto you." Friend, take heed to the Word.

## Communication As a Grace

Perhaps we all need to pray, "Search me and try me, and see if there be any wicked way in me." Then also, we need to pray for grace to confess every time this sin has been victorious in our life. Maybe we will have to make restitution, public confession, whatever, in order to allow the barriers to God's grace to be lowered, that the health of the saving Gospel may flow in and grant or restore the joy of salvation. One evidence of the transforming power of the Gospel is when the unruly tongue is taught to pray and praise instead of pry and gossip. We need to remember that God's kingdom comes only to the humble, II Chron. 7:14; Jas. 4:7.

There are many who say, "Lord, Lord," who will never enter the Kingdom of God because they have not humbled themselves and repented of the evil they have done with their tongues. There is no hiding place when pride is between the Savior and sinner, but my, what a refuge in Jesus, when we permit God's Word entrance and allow the Holy Spirit to complete His work which is to revive sin, slay, and finally to bring into the fallen heart the gracious work of redemption and healing. It is all of grace because once we are slain, we have no more power to resist the work of the Lord, and as in a child at baptism, the Lord simply moves in and does the work of regeneration.

Do you use the gift of communication as a weapon or as a special grace from the Lord? Only when we recognize our total inability to keep even this commandment and turn the whole mess over to the Lord will we experience victory in and through His name. "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Oh, to be a blessing instead of a curse. May God grant this to each one of us. Paul has a wonderful admonition in Col. 4:6: "Let your speech always be seasoned with grace (all of God), seasoned, as it were, with salt, so that you may know how you should respond to each person" (NAS version).

Do not forget to read James, chapter 3 through chapter 4, verse 12.



## GOD IS FOREVER

The summer shines in golden heat.  
The new mown hay wafts fresh and  
sweet  
Upon the stillness. The cornfield  
Grows fat with promised harvest  
yield.  
The golden rod lifts its bright plume,  
And marigolds and zinnias bloom  
Bright rainbows 'cross the garden  
beds;  
Soft asters flaunt their fluffy heads.  
But autumn quickly comes to pass,  
And frost gleams thickly on the grass.  
Gone are the flowers, no longer gay  
In death's pale hues of brown and  
gray.  
Down from the hill the north wind  
sweeps.  
Around the house the snow drifts  
creep.  
Yet winter soon will melt away  
And spring will bring the summer  
days.  
The seasons come, the seasons go,  
The years into each other flow;  
But God is forever.

As fragile as the budding flowers,  
On wings have flown the childhood  
hours.  
The children we were now have grown  
And we have children of our own.  
We who sat on our Grandma's knee  
Soon ourselves grandmothers will be.  
The days of promise and of pain  
Are like the days of sun and rain,  
Held in God's hand for He knows  
best;  
In Him alone our life must rest.  
The flow of time goes ever on,  
We are a small part of the song.  
Soon our weak voice shall be no more  
As others who have gone before.  
We do not fear the eventide,  
Our dear Christ still walks by our  
side.  
The door of death bars not the way  
To a new and eternal day;  
For God is forever.

—Marlene Moline  
Lansing, Iowa

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(Continued from page 15)

rently popular in secular circles, is one of importance for the religious press, according to Dr. Klausler. "The church papers, too, face problems of censorship and lack of free-

dom," he said. "Magazines, even if they are sponsored by particular denominations, have a responsibility to be more than a 'mouthpiece for the establishment.'"

Dr. J. A. O. Preus, president of the Lutheran Church-Missouri Synod, was scheduled to address a joint session of the editors' and managers' groups on "The Church Faces a Pluralistic Society." Rather than making the address himself, Dr. Preus brought with him three black Lutheran churchmen to discuss their work. Dr. Willis Wright, president of Alabama Lutheran Academy and College in Selma; Dr. Moses Dickenson, pastor of Resurrection Lutheran church in Chicago, and the Rev. Richard Dickenson, minister of urban affairs for the Northern Illinois District of the Missouri Synod, told of black consciousness in the LCMS.

Participants in the conference later questioned Dr. Preus on the recent developments at Concordia Seminary in St. Louis. The Synod president told the group that he felt he had the right to bring disciplinary action against Concordia professors if he believes they are not teaching in accord with Synod doctrine. However, Dr. Preus said, he preferred to suggest that the Seminary Board of Control and the Synod Board for Higher Education investigate the matter.

Illinois Lt. Gov. Paul Simon told the editors and managers that they should "help change the image of those who hold public office by changing the reality of public office." Mr. Simon, defeated in the Democratic primary in a bid for the gubernatorial nomination, advocated a change in the system of financing political campaigns; and urged the religious editors to examine the issues surrounding busing, gun control, taxation, and foreign affairs.

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And therefore must we distinguish between the courage which is born and dies in a day, and that which stubbornly persists through the long, exacting years. One is flightiness, the other is fortitude.

—J. H. Jowett, on Ps. 27:14

## SURRENDER TO GOD

Suppose a company of soldiers had rebelled, and Government had raised an army to put them down, and had driven them into a stronghold, where they were out of provisions, and had no way to escape, and they should not know what to do. Suppose the rebels to have met in this extremity, to consider what is to be done. One rises up and says, "Well, comrades, I am convinced we are all wrong from the beginning, and now the reward of our deeds is like to overtake us, and we cannot escape, and as for remaining here to die, I am going to throw myself on the mercy of the commander-in-chief."

That man submits, he ceases, from that moment, to be a rebel in his heart, just as soon as he comes to this conclusion. So it is with the sinner when he yields the point, and consents in his heart to do, and be, whatever God shall require.

—Charles G. Finney



Originality is not an addition to knowledge; it is only a new arrangement of color.

—Ian Maclaren

## REALITY AS FICTION

The bishop of London once asked Garrick, the celebrated play actor, why it was that actors in representing a mere fiction, should move an assembly, even to tears, while ministers, in representing the most solemn realities, could scarcely obtain a hearing. The philosophical Garrick well replied, "It is because we represent fiction as reality, and you represent reality as a fiction."

—Charles G. Finney

It is a person, not a dogma, which invites my faith; a person, not a code, which asks for obedience.

—Ian Maclaren

# CHURCH-WORLD NEWS

## LUTHERAN EDITOR LABELS 1972 AS A "YEAR OF REDIRECTION"

Chicago—(LC)—It was a "year of redirection" in the churches, said Dr. Albert P. Stauderman as he reported to Lutheran editors and publishing house executives on the ten top news stories in religion during 1972.

Dr. Stauderman, editor of *The Lutheran*, the magazine of the Lutheran Church in America, said that churches which have restructured and re-directed their interests have revealed some important "workings of the Holy Spirit." Citing the restructuring in the LCA and the American Lutheran Church, he also noted that similar reorganization had been undertaken by the Episcopal Church, the American Baptist Convention, the United Church of Christ, and the United Methodist Church.

The prime purpose of the restructuring was to enable the churches to move forward, he told the 59th annual meeting of the Lutheran Editors and Managers Association, Sept. 12-13.

The second most important development in the churches over the past year, Dr. Stauderman said, "were the strange events in the Lutheran Church-Missouri Synod." There are elements in the Missouri Synod, he observed, which seem to be "like the Jews and the Arabs, determined to hack each other to pieces."

"This sort of thing is a sorrow to us all," he added. "We do not need family fights, especially over dead bones."

The third most significant trend of the year, according to the Lutheran editor, was "the decline of ecumenism." Dr. Stauderman noted that the National Council of Churches had cut its staff, that the World Council of Churches had come under sharp criticism, and that there seemed to be, at the present time, no hope for Roman Catholic membership in the World Council of Churches. Also, he said, the Consultation on Church Union has been losing ground and that

the United Presbyterian Church had withdrawn from COCU.

Other top stories of interest to the religious world included the easing of East-West tensions, the fact that wars in Vietnam, the Middle East, Bangladesh, Ireland and Uganda, still plague the world; the rise of terrorism as a political weapon; the increase in "populist" theology; the concern for church investments; the fact that racism is developing into a two-way problem with international ramifications.

The tenth top story of the year, Dr. Stauderman said, concerned relations among Lutherans in the U.S.A. He noted that the ALC had answered the Lutheran Church-Missouri Synod's question on the decision to ordain women by strongly reaffirming its decision to accept them as pastors.

New structures of Lutheran cooperation, on the local and regional level, mean that Lutherans are finding ways to cooperate with one another even when denominational structures would tend to prohibit this cooperation, Dr. Stauderman concluded.

## MO. SYNOD MODERATES SUPPORT DR. HOFFMANN FOR PRESIDENCY

New York—(LC)—So-called moderates in the Lutheran Church-Missouri Synod are calling for the election of Dr. Oswald C. J. Hoffmann as president of the strife-torn 2.8 million member denomination.

Dr. Hoffmann, 58, is speaker on the weekly world-wide radio program *The Lutheran Hour*. He served 15 years as the Synod's first public relations director before assuming his present full-time post as radio evangelist in 1963. He had been part-time preacher on *The Lutheran Hour* since 1955.

The endorsement of Dr. Hoffmann came in the September issue of *Forum Letter*, regarded as the voice of those opposed to the Missouri Synod's conservative administration. The Rev. Richard Koenig of Amherst, Mass., editor of the monthly published by the independent American Lu-

theran Publicity Bureau, said that Synod moderates intended to ask congregations to nominate Dr. Hoffmann to oppose Dr. J. A. O. Preus' bid for a second four-year term.

New election procedures adopted when the Synod met in Milwaukee in 1971 allow each congregation to nominate one clergyman for the Synod presidency. The five highest vote-getters on the nominating ballots from the congregations will be presented to the Synod convention in New Orleans next July.

## CHURCH PERIODICALS FACE CRISIS, EDITORS ARE TOLD

Chicago—(LC)—Church magazines may have to alter their format, diversify their appeal, and increase their credibility if they are to survive, according to Dr. Alfred P. Klausler, executive secretary of the Associated Church Press.

The Lutheran Church-Missouri Synod minister addressed the 59th annual meeting of the Lutheran Editors' and Managers' Association, held here under the auspices of Concordia Publishing House in St. Louis, Sept. 12-13.

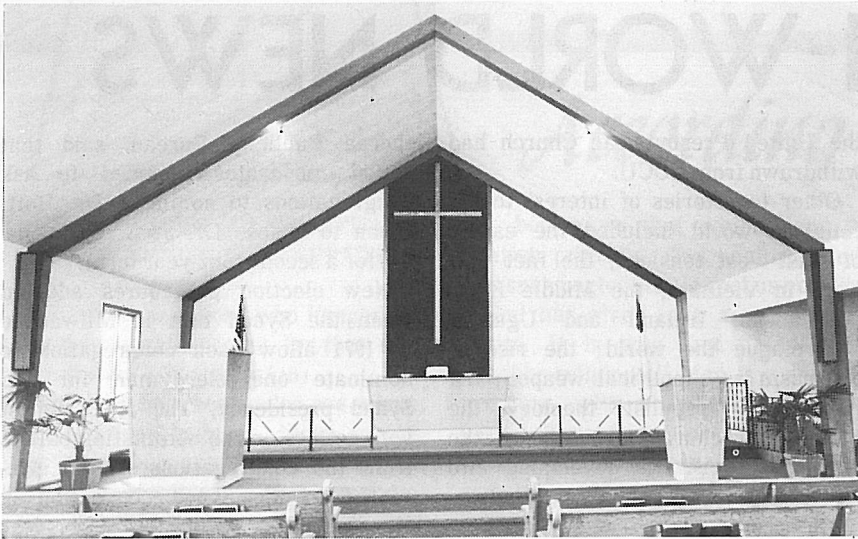
Dr. Klausler said that the economic problems caused by an increase in postal rates may force magazines to use cheaper paper and less expensive printing processes. "Readability does not necessarily suffer simply because the 'slick' format is altered," he told the editors' section of the annual meeting.

Too often the appeal of church magazines is severely limited, Dr. Klausler continued. "Are we writing only for the long-time, active church members; or can we direct articles towards the youth culture, those disenchanted with the church, those outside the church," the ACP head asked.

Dr. Klausler stated that religious publications can benefit from the use of "team reporting" and by using more interpretative articles on subjects of current interest.

The issue of press freedom, cur-

*(Continued on page 14)*



The chancel of the newly remodeled Our Savior's Lutheran Church in Thief River Falls, Minn., Rev. David Molstre, pastor.

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