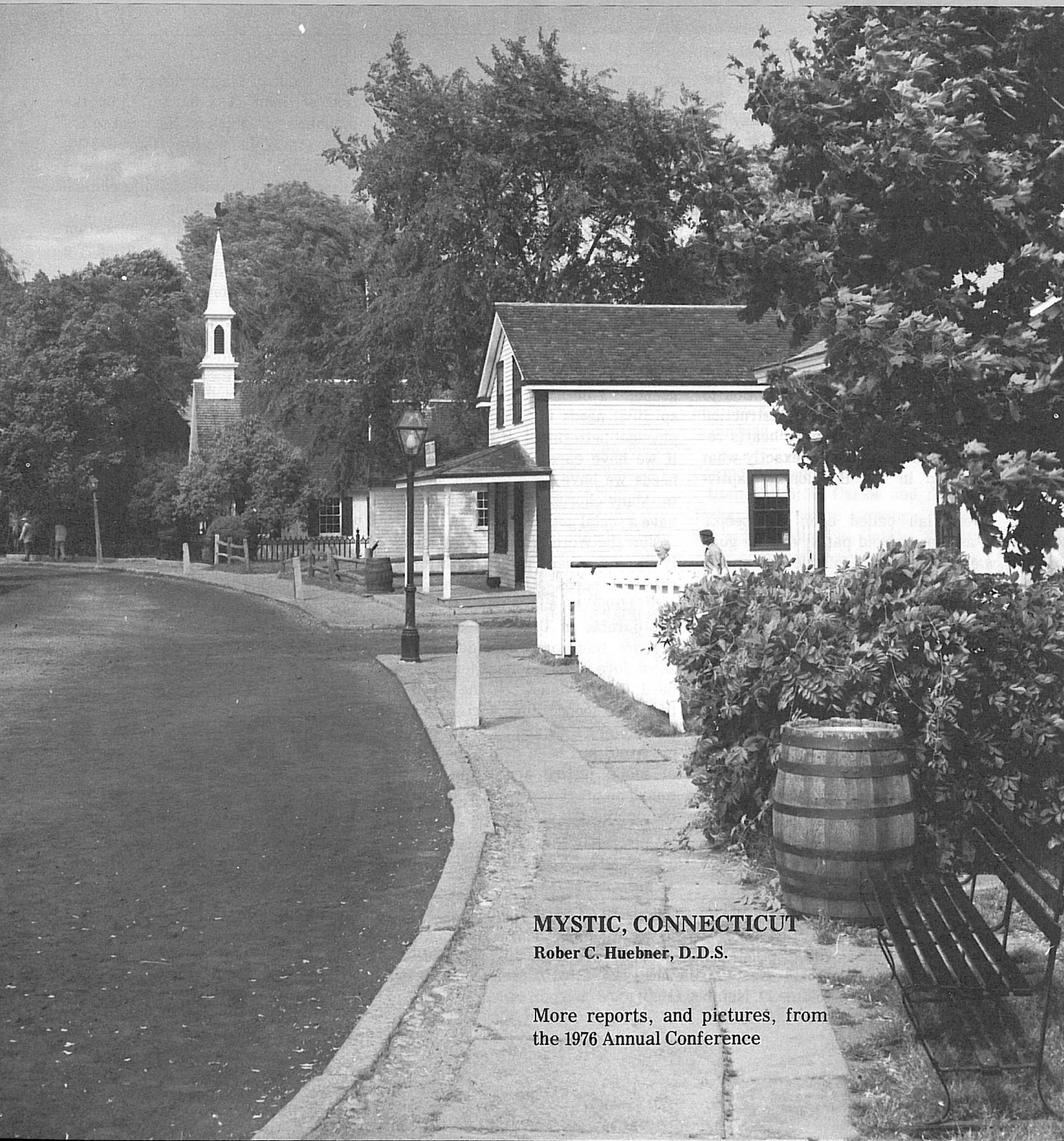


July 13, 1976

# The Lutheran Ambassador



**MYSTIC, CONNECTICUT**

**Rober C. Huebner, D.D.S.**

More reports, and pictures, from  
the 1976 Annual Conference

# MEDITATION MOMENTS

## ASK FOR THE OLD PATHS

“Thus says the Lord, ‘Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, “We will not walk in it” ’” (Jeremiah 6:16).

Jeremiah was an unhappy man. Sometimes he is called “the weeping prophet.” It is true that he was God’s man and had an inner peace and joy because of his relationship with the Lord. This gave him strength.

But he was a sad man because, as God’s prophet in a godless time, he preached to an unheeding people. Few people, if any, paid attention to his call to repentance. Destruction would come if the people’s hearts remained hard, and that is exactly what happened in the Babylonian captivity.

Jeremiah called upon the people to ask for the old paths, for the good way. Instead they followed after new ways. That is just what many people are doing today. Of course, the “new ways” have been around a long time but they are “new” in the sense that they aren’t God’s way. Let us look at several of them.

One is **universalism**, the belief that everyone in reality and ultimately will be saved and share in God’s kingdom. The thought is that when it comes right down to it, God will not allow anyone to experience hell. Naturally, this is an attractive philosophy, but it goes contrary to the clear teaching

of Jesus and other Scriptures. Jesus, for instance, spoke very definitely about the fact that some people face eternal torment because they reject God’s salvation and way.

The Word of God is true and therefore we cannot accept the idea that everyone really will be saved. We are told that we must decide here in this life where we will spend eternity (see John 3:16, for example). Of course, God wants us to be with Him forever and invites us to do that. Which way do you choose?

The second new way is the “social gospel.” I define it as the neglect of spiritual needs in favor of social and physical betterment. It is the idea that if we have cared for man’s physical needs we have done all that we need to. Many churches today seem to only have a social gospel to present.

Now the Word of God speaks strongly about the need for concern for the material needs of our neighbor and for justice in our world. Jesus told the parable of the Good Samaritan. We are told to go and do likewise, show love even to an enemy in his need. Isaiah thundered the words of the Lord concerning social concern in chapters 1, 58 and 59 of his prophecy. Amos has been called the prophet of social justice and wrote of such mundane practises as false scales and the oppression of the poor (see chapter 8).

Who can forget the stirring judg-

ment scene of Matthew 25 or the question of John (I John 3:17), or the emphasis of James on the need to express faith in works (James 2:16, 17, etc.)? Yes, there are social implications to the Christian life and we had better be sure of that.

But we still insist, it is important first of all that people be saved. We must put that first, while not neglecting compassion for physical hurts and hungers.

A third new way is **rationalism**. We often call it modernism or liberalism. This is a rejection of the supernatural, of miracles. The Sadducees were rationalists. This is a setting up of human reason against God’s ability to act.

Certainly there are “impossibles” in the Bible, as far as man’s understanding goes: the incarnation, Virgin Birth, resurrection, etc. Yes, there is much to be taken by faith, but we have to do that constantly in everyday life, too. And if we make a life commitment to Jesus, the problems which bothered us before lose their power to trouble us. We accept what we cannot understand, by faith.

Let us not be taken in by new theologies. “Ask for the ancient paths,” Jeremiah said, and walk in them. The people of his time refused to do this. How foolish, how tragic! Choose God’s way through His Son Jesus.

—Raynard Huglen

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The **Lutheran Ambassador** is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$4.00 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 14, Number 14

# Freedom Of The Will

by Rev. Philip Haugen,  
Fargo, N. Dak.

## ARTICLE XVIII—Of Free Will

As we consider this topic, recognize that we will not be speaking about man's ability to choose outward goodness. We concede immediately that man has a free will to choose whether or not to brush his teeth, whether or not to obey the traffic laws, whether or not to go to church, and so on. Rather, we are speaking here of the capacity of man's will to choose to fear God, to have faith in God, to trust in God for righteousness and eternal life; we are speaking of man's ability to be "good" in that sense.

### I. BEFORE CONVERSION

Man, by nature, is absolutely incapable of choosing good. This thought is supported again and again in Scripture.

In Ephesians 2:1, the Holy Spirit speaks of the fact that we were dead in our trespasses and sins. The word "dead"—which applies to every human being by nature—means "destitute of or without life; inanimate." A person who is dead in this way does not have any life that recognizes or is devoted to God. This is man's condition by nature.

Scripture continually speaks of the need to arise from the dead. Ephesians 5:14 reads: "Awake, sleeper, and arise from the dead, and Christ will shine on you." Paul speaks of the child of God as one who is "alive from the dead" in Romans 6; Revelation 3:1 describes the church in Sardis as being dead. Man by nature is sinful and unclean, separated from and dead to God. And in being spiritually dead, man is unable, yes, powerless, to respond even in his will to God. He is dead, and what is dead does not have the will to respond.

We can carry this thought one step further: not only is natural man dead

to God, but even his attempts at doing good are sin in God's sight. Scripture again is our authority. Isaiah 64:6: "All our righteous deeds are like a filthy garment;" Romans 14:23: "whatever is not from faith is sin;" Romans 3:12: "there is none who does good, there is not even one." The unregenerated man has no choice but to sin; when there is no faith in the heart, there can be no righteousness in the life.

### II. AT CONVERSION

At the time of conversion, man, by his own will and nature, is absolutely incapable of choosing God. Man does not assist in his conversion; rather, he resists it by nature.

Scripture describes man as being in slavery to sin, unable to comprehend the message of the Gospel, and hostile to the Word and working of God. John 8:34: "Everyone who commits sin is the slave of sin;" I Corinthians 2:14: "But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, for they are spiritually appraised;" Romans 8:7: "The mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so..." (See also II Timothy 2:26; Ephesians 4:17, 18; Romans 3:11, 12; Colossians 2:13). Not only is man unable to help God or respond to God, but by nature he actually resists God and tries to avoid a confrontation with Him.

How, then, does conversion take place? Since man by nature resists God, does God convert man against his own will? No, but rather the Holy Spirit, working through the Word of God and the Sacraments, works in man the willingness to be converted. Romans 9:16 tells us, "It does not

depend on the man who wills or the man who runs, but on God who has mercy;" in Romans 10:17, we read, "So faith comes by hearing, and hearing by the word of Christ." Inherent in the call and invitation of God through His Word is the power and life to respond to Him. Thus conversion is entirely and totally God's work (Luke 24:45; Acts 16:14; Acts 5:31; II Timothy 2:25; Philipians 1:29; John 6:44); man is unable to assist in any way.

Some people like to say that man is able to help in conversion, for man can choose to make use of the means of grace: he can choose to read the Bible; he can choose to go to church and hear the Word preached; he can choose to make use of the Sacraments. However, "the man who goes to church to merit God's grace renders his conversion impossible. As earnestly as we must urge the use of the means of grace, since God converts through them alone, so earnestly must we warn against the thought that such use is a meritorious work and man's contribution to his conversion."<sup>1</sup> The use of the Word of God or the Sacraments is not a merit or a contribution toward our conversion; it is simply the means by which God kindles faith in our hearts.

Although conversion is entirely God's work, we must also guard against the thought that man is a robot. For although man by nature cannot choose God or help Him in conversion, yet man can choose to reject the grace of God as it is offered through the Word. Again, this thought is supported by Scripture, for Jesus wept over Jerusalem, saying, "O Jerusalem, Jerusalem, who kills the prophets and stones those who are

1. Pieper, Francis, *Christian Dogmatics*, Volume II, page 480.

sent to her! How often I wanted to gather your children together . . . and you were unwilling." Stephen describes the unconverted, in Acts 7:51: "You men who are stiff-necked and uncircumcised in heart and ears and always resisting the Holy Spirit; you are doing just as your fathers did." Although unable to choose God, man is able to reject Him.

### III. AFTER CONVERSION

After conversion, man, by his own will and nature, is incapable of doing good. Here we need to be careful lest we fall into the error of thinking that after conversion our old nature and will is then capable of choosing to do good. That is not so.

Man cooperates with God after conversion not because he has the natural power to do so or to choose to do so, but simply because God works in him the willingness and ability to cooperate (Philippians 2:13: "For it is God who is at work in you, both to will and to work for His good pleasure"). Here we must emphasize the teaching that God does not take our old nature and will and patch them up, empowering them with the ability to do good; rather, He gives us a whole new nature and a whole new will (II Corinthians 5:17). That new will and nature is not the will and nature of man; rather it is the will and nature of the Spirit of God. Thus, even after conversion, man does good and chooses good only as God works out the doing and the choosing by the Holy Spirit through the Word of God.

This is a continual, on-going thing, where God daily draws man to Him, daily convicts man of sin, daily works faith and life in the heart of man.

It is His work; let us give all glory to Him.



### CONFERENCE COMMITTEES FOR 1977

As elected by the 1976 Annual Conference

#### Nominating Committee

Rev. Robert Lloyd Lee, Valley City, N. Dak.  
Rev. Forrest Swenson, Tioga, N. Dak.  
Harold Kilness, Plainview, S. Dak.  
LeRoy Knutson, Newfolden, Minn.  
Roger Rasmussen, Pennock, Minn.

Mrs. J. C. Eletson, Duluth, Minn.  
Irvin Hodnefield, Radcliffe, Ia.  
Walter Saaranen, Baraga, Mich.  
Howard Lieder, Phoenix, Ariz.  
Rev. Alvin Grothe, Astoria, Ore.

#### Committee No. 1, Administration

Rev. T. K. Skramstad, Minnewaukan, N. Dak.  
Donald Carter, Lake Stevens, Wash.  
Rev. Ragene Hodnefield, Vancouver, Wash.  
Lyle Twite, Cloquet, Minn.  
Art Olson, Tioga, N. Dak.

#### Committee No. 2, Schools

Dale Finstrom, Buxton, N. Dak.  
Robert Dietsche, Sand Creek, Wis.  
Francis Hodnefield, Radcliffe, Ia.  
Rev. Ronald Hoehne, Fergus Falls, Minn.  
Rev. Michael Brandt, Lake Stevens, Wash.

#### Committee No. 3, Missions

Rev. Kenneth Moland, Minneapolis, Minn.  
Rev. Gary Skramstad, DeKalb, Ill.  
Lee Quanbeck, McVile, N. Dak.  
David Forsberg, Everett, Wash.  
Kenneth Nash, Colfax, N. Dak.

#### Committee No. 4, Publications, Parish Education and Youth Work

Rev. Gerald Mundfrom, Grafton, N. Dak.  
Rev. Wallace Jackson, Eben Jct., Mich.  
Mrs. J. C. Eletson, Duluth, Minn.  
Mrs. Michael Brandt, Lake Stevens, Wash.  
Lester Davidson, Ortle, S. Dak.

#### Committee No. 5, Stewardship and Pensions

John Schmidt, Marcus, S. Dak.  
Mrs. Robert Bursheim, Winger, Minn.  
Bill Everson, Colfax, Wis.  
Rev. Wesley Langaas, Hampden, N. Dak.  
Lay Pastor Rodney Stueland, Buxton, N. Dak.

### THE RESOLUTION ON HOUSE- TO-HOUSE EVANGELISM

WHEREAS Jesus commanded us to "Go and make disciples" and "to teach" (Matt. 28:18-20); and

WHEREAS we must be "doers of the Word and not hearers only" (Jas. 1:22); and

WHEREAS the method of evangelism given by Jesus was to send His apostles out two by two (Mk. 6:7), and later to send out 70 others two by two (Lk. 10:1); and

WHEREAS we believe the congregation is the correct form of the Body of Christ here on earth, and the gifts of evangelism and teaching have been given to the Body of Christ (Eph. 4:11);

BE IT RESOLVED, That we as an Association train our pastors and lay people to do the work of house-to-house evangelism.

WHEREAS Many are using the Biblical method without the Biblical message;

BE IT FURTHER RESOLVED, That the Association develop and write evangelism training materials of its own, based upon the Holy Scriptures, and using Lutheran terminology.

—1976 Annual Conference

### THE RESOLUTION ON DEBT RETIREMENT

(See the President's Report on page 5).

As directed by the Conference, Committee No. 1 has reconvened to study the problem of debt reduction and accordingly make the necessary recommendations to this Conference. We have studied the problem, sought counsel and advice, and prayed about it in order to be as objective as possible. We recognize that the Coordinating Committee is a legal entity with a function, among others, to "give consideration and guidance to the overall work of the AFLC." Yet at the same time we also recognize that the area of finance, within the Association and the congregations, falls properly within the ken of the Stewardship Board. Accordingly, we make the following recommendations:

(11) BE IT RESOLVED, That the Stewardship Board: (a) enlarge its responsibilities to both the Association and the congregations by studying and possibly initiating a program of debt retirement for the Association; (b) urge our congregations to participate in a gift program of \$100,000 to help retire that debt within

[Continued on page 10]

# The President's Report

## Part II — Concluded

### Pastoral Shortage

There is a very real and serious pastoral shortage in the Association at the present time. Parishes are having a difficult time securing pastors. Only three men graduated from our seminary this spring and are prepared for ordination and pastoral service. Our hope for home missions expansion is greatly curtailed.

Part of our pastoral shortage has come from the creation of new positions. We now have a full-time evangelist and youth worker. Before the summer is over we will have a home mission director, although he will be still serving a congregation for a time. New congregations are being established. Some want more teachers at our schools.

It is a must that great care be practiced before more new positions be created and staffs be enlarged. You cannot have a "Cadillac program on a Volkswagen supply." Congregations cannot be expected to suffer hardship without extremely good reasons. Our support comes from our congregations.

The answer to worker shortage is prayer. "Pray ye the Lord of the harvest to send forth laborers into the harvest." Many of our congregations had a day of prayer for more workers. This is fine, but did workers come from the congregations, or did they expect workers from other congregations? Let us pray for laborers from our congregations, if God so wills.

We recognize that God has a sifting process that Kingdom workers must pass through. Only a few passed the test and could follow Gideon to the battle. Jesus' sermon on eating His Body and drinking His Blood sifted out all but twelve from the multitudes that thronged about Him. We must recognize similar sifting processes in our day and not make it difficult for God to move people from their first choice to a place where God can use them more effectively. God at times uses boards and staffs for this guidance. They cannot shirk their respon-

sibilities, even though they shrink back from them.

### Financial Support

During the past fiscal year the general work of the Association received the most generous support. Most of us were amazed that our generous budget was oversubscribed. To God be the glory. To our people we say a most hearty thank you. May your loyalty and zeal continue to inspire.

In our manner of operation, a budget analysis committee is elected each year to examine budget requests. It is impossible for a conference to do this objectively and unemotionally. The committee studies each request and keeps in mind what the income towards the budgets may likely be, studying past support. This prayerful judgment should be followed. Naturally they do not put a ceiling on support, but rather suggest budgets the boards would do well to respect lest deficits get too large.

Last year appeals were made to the conference to ignore the Budget Analysis Committee's suggestions and set higher budgets. The result was that there was some double budgeting, which is very poor business procedure. It also raised the projected budget much higher than our past history gives us reason to believe can be reached. We should not have a Cadillac budget when there may be Volkswagen receipts. Jesus calls the man a fool who begins to build without counting the cost. Nor is this Christian faith. We trust that the Conference will heed the study of the Analysis Committee, as far as the budget is concerned, but give much more money than the budget envisions. Let no one promote and vote for a higher budget unless he and his congregation plan to give accordingly.

The opportunities for expansion that face our boards are limitless. They must use Christian restraint and only

make requests of our congregations that are most imperative. The requests must be made in light of the entire work of the AFLC and not just considering the board's particular responsibility.

The Association is in a healthy financial position. We have not owed money to anyone except our own people. These folks have invested in our work and received a going rate of interest. A healthy balance has always been maintained from which loans are paid back to the lenders when requested. The balance fund is invested and drawing good interest. Our debts to our people are thus being paid from borrowed funds, but the balance fund has been shrinking rapidly. This is no way to get out of debt and hampers expansion. It would appear wise to put a moratorium on all expansion outlays until at least \$100,000 in gifts has been raised, earmarked solely to pay our debts to our people when they call for their money. Legacies are to be exempt from this restriction. The Coordinating Committee could set up a committee headed by a layman which would conduct this program with the completion date being May 1, 1978. The funds gathered, instead of being invested solely in Minneapolis banks and investments, could be invested until needed in C.D.'s in banks in the communities where we have congregations. This would be good public relations for our congregations. Local committees could invest in such C.D.'s as they raise the money. The Praise Program would be the owner. People could still lend money to the AFLC, but perhaps at a lower rate of interest than hitherto. Thus the AFLC would be in a much more solvent position.

Serious studies have been made about establishing an annuity program. Such a program is needed and wanted by our people. Initial studies have been made but not completed. My expertise in these matters is very

*[Continued on page 13]*

## SCENES FROM THE ANNUAL CONFERENCE



Rev. Elden Nelson, Home Missions director



The "Brazil Fellowship" met at breakfast on Saturday morning.



Rev. Marvin Haara, right, at the registration desk typewriter.



Rev. Olaf Rankinen of Suomi College, left, and Rev. Albert Hautamaki



The bust of Jean Sebelius, noted Finnish composer, in Wargelin Hall at Suomi College.



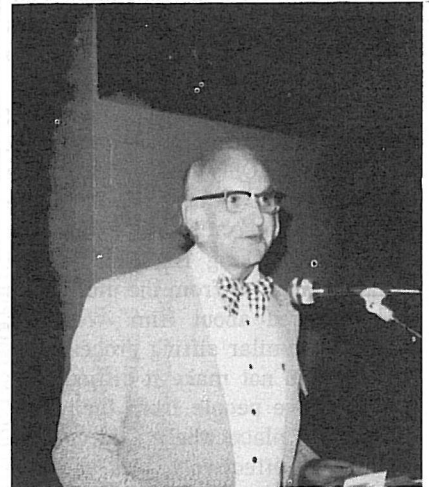
Mr. and Mrs. Clarence Hermunslie, left, chat with Pastor Albert Hautamaki.



The coffee breaks at the conference were popular.



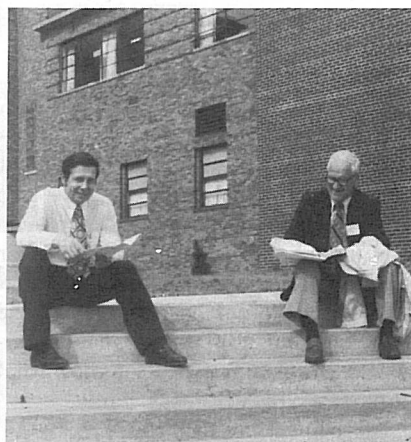
Mrs. Philip Featherstone, left, and Mrs. Trygve Dahle being served breakfast in the dining hall.



Dr. Everett Graffam of World Relief Commission addressing the delegates.



LeRoy Knutson of Newfolden, Minn., was one of a number of bewhiskered delegates at this conference.



Wm. Goodman, left, and Pastor R. S. Persson look over conference material.



J. R. Nikander Hall on the Suomi campus, center of conference activities.

## THE SERMONS AT THE CONFERENCE

### Wednesday Night

Rev. R. Snipstead, Ferndale, Wash., Vice-President of the AFLC, preached the sermon at the opening service. It was based on the conference text (Deut. 8:18-20) and the theme, "A Past to Remember—A Future to Mold." But he read the whole of Deuteronomy 8 as background.

We are to forget some things from the past, but we are urged to remember other things. God had done great things for the Israelites, as an example. Time has a way of dimming memory, but it is too bad when we forget what God has done. May we never get to the place where we think we are something in ourselves. Remember, Pastor Snipstead said, that at the beginning of the Association we had nothing to depend on in ourselves, but only God.

Then we think of the 200 years of blessings from God in our nation, including freedom of religion. And in our church there is the spiritual heritage from the forefathers of the Scandinavian countries particularly.

God's purposes for Israel were to humble them, to prove them, and to do them good. He has the same purposes for us. When we are humble God can use us and do us good.

What is the greatest good in this life?, Pastor Snipstead asked. To be in the center of God's will.

He challenged his audience and the

church at large to go to the world with the Gospel. And people need help in knowing how to do that. But unless we work, he concluded, how can we mold the future?

### Thursday Night

Pastor David C. Molstre's sermon at the Mission Festival service will be covered in the WMF convention report.

### Friday Night

Clifford Johnson, a layman from Esko, Minn., and St. Paul's Lutheran Church in Cloquet, Minn., was the speaker at the laymen's service on Friday night. Raymond Jacobson of Minneapolis, Minn., led the meeting.

Mr. Johnson used Eph. 5:25-27 as his text. He asked, what do I expect of my church (congregation)? Is my church better for belonging to the AFLC? Of course, we say, but is it? He called his own church a haven from the world. It introduced him to the Savior, he said. I say that I love my church, but do I really, with a total passion?

Mr. Johnson spoke of the four basic areas of a church. They are doctrine, prayer, evangelistic emphasis (it is exciting to see souls saved), and fellowship.

### Saturday Night

Rev. Dale Mellgren, Abercrombie, N. Dak., was the preacher at the

Saturday night youth service. Rev. Richard Anderson, Minneapolis, Lutheran League Federation president, was the leader.

Pastor Mellgren chose Mark 9:17-29 as his text. He called Christian youth a minority in the world and said that his heart goes out to them. But Jesus understands the problem of this loneliness and He can help and give the victory. God has blessed us with so much already.

The man in the text (who had a son with a dumb spirit) was honest. He said, "Lord, I believe; help my unbelief." Pastor Mellgren challenged young people not to lose the honesty of youth. There should be honesty in facing evil in one's life. Lay yourself bare before God. It isn't necessary to be discouraged and defeated.

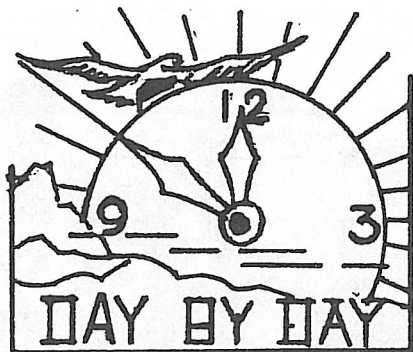
The father in the Bible account begged Jesus for help. We make plans and go forward, but we have to let Him lead. The father honestly surrendered his problem to God and victory came to him. So we must trust God for the outcome in our lives.

### Sunday Communion Service

Rev. Gerald F. Mundfrom, Grafton, N. Dak., brought the meditation at the early morning service of Holy Communion.

Using a text from I Corinthians, he spoke of the Old Testament sac-

[Continued on page 10]



## TO PRAY IN JESUS' NAME

by Lars Stalsbroten

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:23-24).

Jesus said to His disciples: "Hitherto have ye asked nothing in my name." Up to this time they had followed Him as a teacher, looked upon Him as a Master, loved Him as a friend, believed on Him as the promised Messiah, but it had not really dawned upon them that He was the one Mediator between God and man. It was after the Holy Spirit came that they got to see and understand what it meant to pray in Jesus' name.

He said to them, "Whatsoever ye shall ask the Father in my name, He will give it you."

What a tremendous promise!

A promise without boundary, without any limitation. It is "whatsoever" for "whosoever" of His children. This should really encourage us to pray. We have many needs in our Association and here we are face to face with inexhaustible resources. This is one of the hundreds of promises signed by His name and sealed by His blood. "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (II Cor. 1:20). When we have faith enough to cash in on His promises for all our needs, then God is glorified by us.

But I wonder if all who read the *Ambassador* have discovered in an experimental way that to pray in

Jesus' name means that your name is no good.

What is your name? Olson, Larson, Anderson? No. Your name is **SINNER**.

By sin and fall we have lost all right to approach a holy God. Anyone who tries to come to God on his own merits and in his own name will discover there is **NO Admission**.

If you have not been convicted and convinced of this truth about yourself, I am afraid you do not know what it means to pray in Jesus' name.

More about this next time.

## THE MORNING PRAYER HOURS AT THE CONFERENCE

### Thursday

Rev. Fred Carlson of Sebeka, Minn., led this hour. After a duet by Pastor and Mrs. John Abel, Fergus Falls, Minn., he read II Chronicles 7:14. He spoke of how every Christian represents the name of God.

Judgment begins with the house of God. Sometimes there is bad feeling in a congregation. This must be cleared up before there can be revival, the pastor declared. Another problem there may be is selfishness, caring only about one's own small group.

We must turn from our wicked ways. Then God will hear our prayers and heal our land.

### Friday

Mrs. Wm. Goodman of Bemidji, Minn., was the soloist at the Friday prayer hour, led again by Pastor Carlson.

He read Jude 3-25 before making a few remarks. He pointed out the warnings and examples from the Old Testament given in Jude. Various circumstances can cause us to stumble, but the Lord is able to keep us, Pastor Carlson reminded.

### Saturday

Rev. Michael Brandt, Lake Stevens, Wash., substituted for Pastor Carlson at this prayer hour. He read Phil. 4:4-7 and made brief comments on the passage.

Rev. and Mrs. T. F. Dahle, Spicer, Minn., sang a duet.

Each day there was a prayer ses-

sion with many taking part. Prayer requests were made known beforehand.

## PASTOR MOLSTRE TO SPEAK AT ABERCROMBIE

Rev. David Molstre, evangelist-youth worker of the Association of Free Lutheran Congregations, will speak at a series of special meetings in the Abercrombie, N. Dak., Park, July 21-25. The services will begin each evening at 8 o'clock.



Sponsoring organization is the Luther League of Bethany Lutheran Church, Abercrombie, Rev. Dale Mellgren, pastor.

At the first two services (21-22) the special music will be provided by the Ambassadors Gospel Team from Association Free Lutheran Bible School in Minneapolis, Minn. The team is currently on tour throughout the AFLC. One of the members is Duane Strand of Abercrombie.

Pastor Molstre has had the privilege of speaking in many churches as well as Bible camps and at other events. He is married to the former Sandra Carlson of McIntosh, Minn., where the couple now lives with their four children, Renita, Mark, James and Stephen.

The public is cordially invited to attend the meetings in Abercrombie Park.

## PRAISE

Lord, as we Thy name profess,  
May our hearts Thy love confess,  
And in our praise to Thee  
May our lips and lives agree.

Amen  
—Selected



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# editorials

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## CONFERENCE MISCELLANY

Here are some personal observations about a number of aspects of our recent annual conference in Hancock, Michigan. They are one man's opinion. Rather than write individual editorials on each point, we are putting them down in this way for your consideration. Their order does not necessarily indicate their importance.

**Testimony Meetings**—For the second year in a row there was no testimony meeting or time of sharing at an annual conference of the AFLC. We didn't think this would happen because it had been a tradition in the Association and in the Lutheran Free Church before that. Granted, there may be abuses in such meetings, but they serve an edification purpose, too. The Friday night laymen's service and the Saturday night youth service are logical times for such sharing sessions. We hope the practise will be re-instated next year. The AFLC shouldn't give up this practise.

**The \$100,000 Drive**—We certainly need to do this much toward debt retirement at this time. The conference voted to gather \$100,000 "within the next two years" to help retire the debt at our Bible School. Actually, this fund would shore up the Praise Program fund. In the last full fiscal year almost \$64,000 was paid out in interest and loans retirement and the Praise Program fund dropped by over \$36,000 in the process. With over \$500,000 out yet in loans, principally for the construction of our two dormitories, it can readily be seen that we need to raise at least the \$100,000 now and to support the Praise Program budget fully. This is so in order to meet interest payments on loans and to pay loans as they are called in. And perhaps on our part to ask that some other loans be paid up.

We can feel for the Stewardship Board which has been given the responsibility of getting this project moving. Up to now the Board has largely had responsibility for getting some stewardship thinking out before the people through the *Ambassador*—and for promoting the Sunday service bulletins. But here is a job which will require much more time for them and without any budget appropriations for the effort, to speak of.

**House-to-House Evangelism**—The resolution calling for a training program for house-to-house evangelism through AFLC congregations is to be found elsewhere in this issue. People must be reached with the Gospel by preaching, teaching and visitation.

It will not be easy to set up this program church-wide. Effective training programs involve many sessions. Pastors could be trained at one or more central locations and then go back to train their people. All pastors al-

ready have some experience in personal evangelism. Our seminarians are given on-the-job training in this, too, as well as instruction in the classroom. How well would pastors in the field support house-to-house evangelism seminars when they are set up?

House-to-house evangelism means one thing in an urban area or an unchurched neighborhood. It takes on different meaning in rural communities where many of our churches are located. There many of the people have church affiliations and visitors to a church from the neighborhood are few. But there are always some people, in any rural area or small town, who have escaped the outreach of any church.

Whether or not evangelism is house-to-house, there is certainly the need for Christians to be taught the importance of living an attractive life for Christ in the day-to-day situations and how to share their faith in a winsome way when the opportunity comes.

These are matters the Evangelism Commission must wrestle with as it sets up the program authorized by the annual conference. The pages of the *Ambassador* are open to the Commission (even as they are to the Stewardship Board) to aid in this effort in any way that can be done.

**Repetition of Names**—Sometime we would like to go over the record of all AFLC annual conferences and tabulate the number of times certain names appear in conference committee assignments and elections to boards. Some people are called on again and again and again. And this is so because they are well-known and they have served well.

But couldn't more be done to pass the responsibilities and opportunities around? We like the suggestion made by the former chairman of the Board of Foreign Missions in his report to the conference. He said, "It's easy to elect the well-known person, but there are many 'quiet' ones who have a real love for a particular area of work and are willing to take the time to serve. A greater effort needs to be made to nominate and elect some of these people." Amen.

**Surprising Result**—The 1976 Annual Conference had its surprises, too, in the elections held. We refer to the turning out of office of Ernest Miedema, from the Coordinating Committee. He had served a term on the Committee, was a valuable member with civic, legislative and business experience, and his attendance record was good, to our knowledge, and yet he was not given the chance to have a second term. Why?

We can't believe it was because the delegates had anything against Mr. Miedema, but rather that they just didn't think about the wisdom of keeping someone in who was doing a good job. This is no reflection on the one who takes his place on the Committee and quite likely Mr. Miedema would rather that we hadn't brought the matter up at all. But we do wonder why the Association turns good men (and women) out for no apparent reason. It's happened before, too.

**Dr. Graffam's Visit**—It was good to have the visit from Dr. Everett Graffam of the World Relief Commission at our conference. He spoke on Friday afternoon and to the

pastors' dinner in the evening. He reminded us of the great host of under-nourished and under-privileged in the world. We needed that reminder. God help us to put a higher priority on assistance to world relief, through the WRC and other worthy agencies—never neglecting the unfortunates much closer to home either.

**Budget Analysis Committee**—The Budget Analysis Committee took it on the chin again at this year's conference. Its recommendations in regard to Home and Foreign Missions were over-ridden by the delegates after strong appeals from the floor that this be done. And it's very difficult to turn down requests for mission work. The requests were legitimate.

But care must be taken that our goals do not become so high that we don't come close to reaching them. Our agencies budget their work on the minimum goals which are set at conferences. This year we are operating on a goal which it may be difficult for the AFLC to reach. What happens if we fall significantly short? Do our agencies then borrow from the Praise Program, which really can't afford to lend anything out under the circumstances listed earlier? Or from the Church Extension Fund, which should be kept for Home Mission purposes? Or from commercial agencies?

Really, we hope that before another conference comes around, the Home and Foreign Mission Boards could sit down with the Budget Analysis Committee and really

*[Continued from page 7]*

rifices and the one complete and final sacrifice of Jesus for us. In the Lord's Supper we share in that sacrifice in a special way as Jesus gives us His holy body and blood.

We must examine ourselves before we come to the Lord's Table, for the Sacrament is for His people. The meal is given for our strengthening and assurance of His forgiveness.

#### **Sunday Morning Worship**

Rev. Chester Heikkinen, Minneapolis, preached the sermon at the Sunday morning worship hour at which the local pastor, James C. Gerdeen, was the liturgist. Pastor Heikkinen replaced Rev. Julius Hermunslie, Fergus Falls, Minn., who had had unexpected surgery and couldn't attend the conference, the first one he had missed since the AFLC began.

Using the last verses of II Samuel 11 as his text, Pastor Heikkinen went to a favorite topic for his sermon, the Second Coming and events leading up to that.

Pastor Heikkinen called deceit a mark of this age. Another is the dishonoring of the name of God. In the

midst of such a world it is the one who endures to the end who will be saved.

He mentioned some strange events taking place in our time. There will be crises in the world and each one will be worse than the previous, but there will be times of relief between them.

Pastor Heikkinen believes that this is the last generation before the Second Coming of Christ and foresees only five years of freedom for the Church to work. He spoke of grievous days ahead. There is the need for Christians to hold fast and to watch and pray.

#### **Sunday Afternoon**

The closing service of the conference was the ordination service on Sunday afternoon. Rev. Kenneth L. Anderson, McVillage, N. Dak., was the liturgist and the Association president, Rev. John P. Strand, preached the sermon.

His text was II Cor. 13:14, the Pauline benediction in the name of the Triune God. He reminded the men being ordained and the audience that unless the blessing of God is on us, all our work is in vain. God can't bless some things—deceit, dishonor,

agree on the figures to be presented to the conference. Then they could say, "Here is a figure we can live with in the light of other needs in the church."

We aren't charging the Boards themselves with turning aside the BAC recommendations this year. In fact, the Home Mission chairman expressed himself as yielding to the BAC recommendation. We don't recall the Foreign Mission chairman as being as specific. But turned aside they were, and who wants to vote against missions? And the future of the BAC is in doubt after the 1977 conference.

**Conference on the West Coast**—The one invitation to the Annual Conference of 1977 thus far is from Redeemer Lutheran Church, Kirkland, Wash. It would seem strange if the Association held its conference out West twice in five times. Let us go out there again, but not quite this soon. The travel required does limit attendance for many of our people.

At the same time, we are already on record as endorsing the idea that the 1977 Luther League Federation convention be held on the West Coast. The leaguers and their advisors will find ways to pool rides and charter buses or Amtrak coaches for such a trip. We hope that holding that convention out there becomes a reality.

**Finally**—Next time we'd like to comment on one other matter or two. Specifically, we have in mind the proposed Bible Camp development near Lake Park, Minnesota.

what is wrong, impure and unlovely, of bad reputation. The benediction is a prayer that some things may be with us—grace, love and communion.

Christ's grace is ours. We sin, but it is good, then, to know grace. Without it we can do nothing. God's love is ours, sometimes revealed in discipline, but always there. Finally, there is the fellowship of the Holy Spirit. It is evident through the Word, for the Holy Spirit works through that. Be conscious, Pastor Strand said, of His presence.

*[Continued from page 4]*

the next two years; (c) to inform our congregations and their individual members by publishing the financial plans and programs of the Association and the opportunities available to them of assistance to the Association and its work through legacies, gifts and annuities.

(12) WHEREAS the Stewardship Board is concerned with the financial programs of our congregations and our Association, and in view of the above resolution, BE IT RESOLVED, That the Stewardship Board do in this area what they feel needs to be done.

—1976 Annual Conference

Christian neighbor, what are you doing to meet this challenge?

Is our faith great enough, simple enough, to lead us to selfless service for others? With Priscilla, let us extend the frontiers of God's Kingdom through our homemaking. Follow Eunice's example of giving godly training and discipline to our children. Remember Martha in our own everyday responsibilities. Let us be diligent in stitching our garments of kindnesses for others.

—Eula Mae Swenson

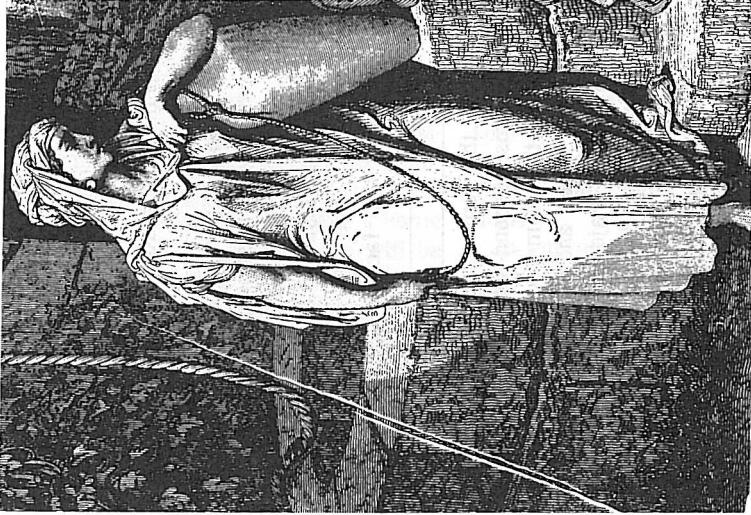
#### WMF REMINDERS

One of our projects for July was Mission Scholarship. This project makes it possible for seminarians to receive help with their education. A scholarship is available to a second or third year seminarian who is preparing for work on our foreign mission field.

Our second project for July was Schools. May we all be aware of the importance of our schools in the total work of the AFLC.

Honorary Membership and In Memoriam is the project for August. A gift of \$10 will create an Honorary Membership in the WMF, thus providing an opportunity for honoring faithful members as well as friends and relatives. There is an additional charge of \$2.50 for the pin. Gifts of any amount will be accepted for In Memoriams. If no one is specifically honored, please support this project with gifts of any amount at any time during the year. These gifts are used for the housing of misisonaries on furlough, so there is a continuous drain of this fund. We had to make several pleas for help before we reached our goal in this project this past year. Please keep this in mind as you send your gifts for this project.

—Mrs. Robert Dietsche



# WMF Bible Study

August, 1976

## PROFILES OF FAITH— IN THE HOME / THIS LESSON

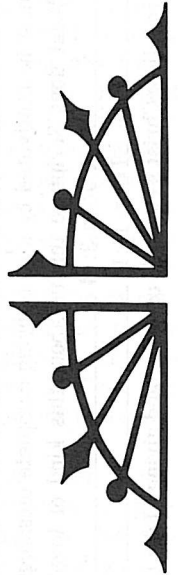
The Scriptures are generous with accounts of great men of God. We have records of what they said as well as their accomplishments. We do not, however, often read of great women; it is rather of good women. As we have considered some of these women in our previous studies you may have noted they were outstanding because of what they did . . . for others. It has been said that the acid test of our faith is not what it does for us, but what it makes us do for others. With this in mind we shall consider some prominent women of Scripture whose influence in the home had far-reaching effects. Perhaps the majority of women studying this lesson assume the responsibilities

of Priscilla—as a wife

of Eunice—as a mother

of Martha—as a homemaker

of Dorcas—as a neighbor



### PRISCILLA—A Good Wife

Acts 18:1-4; 18:24-26; Romans 16:3, 4; I Corinthians 16:19; II Timothy 4:19.

It is suggested in history that Priscilla was a Roman of noble birth. Who was her husband? Acts 18:1, 2 \_\_\_\_\_ Why did they leave Rome? \_\_\_\_\_ Life was difficult for the Jews in the Roman Empire and nearly intolerable for Christians. Aquila moved often. (Note Acts 18:1, 2; Rom. 16:3-4; II Tim. 4:19.) Priscilla loyally went with him. They were so compatible that in every instance they were named together. Priscilla was a loyal and faithful wife. She was also a true help-mate. How do the following references bring this fact out? Acts 18:2, 3 \_\_\_\_\_ Acts 18:24-26 \_\_\_\_\_ Romans 16:3-5 \_\_\_\_\_

Notice how far Priscilla's influence in the home had extended beyond her immediate surroundings. We admire this husband-wife team "pushing the frontiers of the Kingdom outward, offering their home for fugitive services, transforming whatever passed through their hands and sending it out into the world amplified, edified, and sanctified" (J. Vajda). The highest challenge to the good wife is neither greatness nor distinction. What is it? Gen.: 2:18; I Tim. 2:9, 10: \_\_\_\_\_

Christian wife, what are you doing to meet this challenge?

### EUNICE—A Devout Mother

Acts 16:1; II Timothy 1:5

Eunice and her family lived in Lystra among a people who worshipped Greek gods. In what way were they different from the majority population of Lystra? II Tim. 1:5 \_\_\_\_\_ Perhaps they accepted the Gospel when Paul had first preached in their city (Acts 14:6, 7). Did Eunice enjoy ideal conditions in bringing up her son in the Christian way? Acts 16:1 \_\_\_\_\_ Acts 14:8-12 \_\_\_\_\_

Despite disadvantages, what three things do we learn about her son?

Acts 16:1-3 \_\_\_\_\_

How do you think Eunice felt about Timothy accompanying Paul on his hazardous mission journeys?

The challenges of a devout mother are many. What spiritual admonitions and/or promises are hers: Prov. 22:6 \_\_\_\_\_

II Tim. 3:15; Eph. 6:4 \_\_\_\_\_

Christian mother, what are you doing to meet this challenge?

### MARTHA—A Gracious Homemaker

Luke 10:38-42; John 12:1, 2

Our Christian life in the home has its practical responsibilities. We are too familiar with them to list them. Despite the practicality and repetition of cleaning, cooking and laundering, they can be of valuable service to our Lord. What do the following verses tell us about Martha: John 11:5 \_\_\_\_\_ John 11:21, 22 \_\_\_\_\_

John 11:24-27 \_\_\_\_\_

This kind of faith was Martha's

buoy when sorrow came to her home. This love and admiration led her to give her best for Jesus. Some can sing, or write, or preach of their love. Artists manifest their reverence through another medium. How did Martha seek to show her love? Luke 10:38-42; John 12:1, 2 \_\_\_\_\_

Jesus often came to Martha's house for rest and physical refreshment. She was a good hostess. She wanted to please Jesus because her love was genuine. What warning is given to Martha and all whose responsibilities lie in the realm of homemaking and serving? Luke 10:41, 42 \_\_\_\_\_

The challenge to the Christian homemaker is to serve God through her homemaking. What must always come first? John 6:27 \_\_\_\_\_

John 4:14 \_\_\_\_\_

Matt. 6:33 \_\_\_\_\_

Christian homemaker, how are you meeting this challenge?

### DORCAS—A Generous Neighbor

Acts 9:36-41

Death had come to a home in Joppa. The greatest tributes any of us could want were given Dorcas. What were they? Acts 9:36 \_\_\_\_\_

What had her gifts to charity been? Acts

9:36b \_\_\_\_\_

Each coat and garment had been a labor of love.

Generosity must be motivated by love to bring complete blessings to ourselves and others. What does Scripture tell us about this kind of love? I John 4:12 \_\_\_\_\_ I John 3:14 \_\_\_\_\_ II Cor. 5:14 \_\_\_\_\_

I Cor. 13:13 \_\_\_\_\_

Dorcas' chal-

lenge to us is to follow Christ's example of loving and giving (John 13:12-15).

[Continued from page 5]

limited. Action should be taken to have an annuity program operating before the end of this fiscal year.

Some fine legacies have come to the Association. More information on these matters are needed by our people. Do we have some good Christian laymen, wise in these fields, who could help us?

#### Staff Expansion

God is blessing the ministry of Pastor David Molstre as our evangelist and youth worker. He is working too hard. We trust he will learn to gauge his strength and time, in spite of his zeal. We must uphold him in our prayers.

We are grateful that a Home Mission outreach will result.

A stewardship man working in the field of legacies, annuities, loans and investments could render a Christian service here, at little cost to the AFLC.

#### World Relief

There is unmeasured physical suffering by millions of people in our world. Some of this comes from energy shortage, drought, earthquakes, storms and war. We do not pass by on the other side and not help help those in need.

The Association has given some support to help the suffering through supporting the World Relief Commission, an arm of the National Association of Evangelicals. This commission has, on our behalf, faithfully and wisely given aid to relieve physical suffering and to bring the Gospel in numerous areas of the world. Our support of this work gives little reason to boast. Let us strive to do better next year, in the name of Christ.

I attended the annual convention of the National Association of Evangelicals this past winter. It was good to meet with these brethren in Christ. All is not well in the NAE, unfortunately. The doctrine of the Word as we believe and teach it is not shared by all there. Not all are evangelicals who claim to be. We are not comfortable with some of the neo-evangelicalism at times evident, nor those bent towards the dramatic and sensational. The concern for

souls is commendable, but the building of congregations is not an apparent emphasis. The Association of Free Lutheran Congregations did not join the NAE some years ago and that appears to have been a wise decision. Some of us are members individually, however. We are Lutherans and are jealous of our Lutheran doctrines and emphasis. We are confessional and sacramental.

#### Bible Camp Development

We thank God for our Bible Camps. They must maintain an emphasis on the teaching and preaching of the Word of God. Psychological motivation must be avoided at all costs. We all need to be grounded in the Word of God. Only then can young and old mature in Christ.

An opportunity faces us to develop a large area for year around usage by our Church. This is a big project and needs careful study. An initial report will come to this conference. A large, well-equipped camp would be a great asset to our entire work, but would take years to develop. Camp grounds of adequate size are not presently available for our annual family camp use.

#### The Future

The Association has a good future, if she remains true to her God and His Will. Temptations, shortcuts and compromises will always be present. Our growth may not be spectacular, but our fellowship is sweet and our leaven needed. Mission opportunities abound. We must move wisely, always conscious of God's leading. May ambitions not make us blind to God's guidance.

In passing, we will mention a suggestion that has come. Many of our people go south in the winter, particularly to Arizona. There they miss our AFLC work and worship. Could a group organize a colony there with space for trailers to park or home building that could become the beginning of a congregation? Several are there now hoping for such a development. It could be self-supporting and a good congregation formed. People from several other church bodies have done this. The older we become,

the more precious our AFLC heritage becomes.

What is always needed in every church is a spiritual awakening. A true awakening comes only through the Word of God. We thank God that our pastors are true to the Word and work for true spiritual life. The way to Christ is through humble repentance (wrought by the Word), child-like faith in Christ and daily surrender to His Will. If God's people will humble themselves and seek the Lord's face, God will hear and heal our land, even this Bicentennial year.

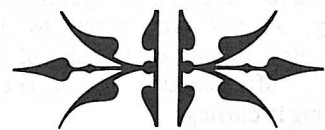
#### Gratitude

Again we express to our God and His people gratitude for the opportunity to serve in His Kingdom. Forgiveness is requested for many failings. Thanksgiving is given for grace and patience.

Philippians 4:4-8: "Rejoice in the Lord always; again I will say rejoice! Let your forbearing spirit be known to all men. The Lord is near. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things."

Sincerely in Christ,  
Pastor John P. Strand,  
President, Association of Free  
Lutheran Congregations

(Ed. Note: The section on Events of General Interest has been omitted here but will be found in the Annual Report which will be available later this year.)



# Women For Christ

## NORTH CENTRAL MINNESOTA WOMEN MET NEAR MCINTOSH

Trinity Lutheran Church, rural McIntosh, Minn., was host to the North Central Minnesota Women's Missionary Federation spring rally on April 10.

The morning session began at 9:30 with coffee and registration. Mrs. Haldor Hegg, district president, opened the meeting with the women singing the theme song, "Work for the Night is Coming," followed by a sing-spiration. Devotions were by Mrs. Joseph Hestad, Fosston. A vocal solo was sung by Mrs. Gilmore Karevold, Fosston.

The Bible study was given by Pastor David Molstre of McIntosh, based on John 8:31, 32. He said that in many ways we can be workers and witnesses for Christ. There are two responses we must make to the Lord. The first is to come to Him (Matt. 11:28). We are to come just as we are, with our spiritual and physical concerns. The second response is to abide (Jn. 8:31). Pastor Molstre said that we should continue in His Word. This is what it is to abide. The truth makes us free.

A noon lunch was served by the Trinity WMF.

The afternoon session began at 1:30 by the singing of the song "Work for the Night is Coming." A prayer time was led by Mrs. Ed Mathison of Bagley. The special music was provided by a group of ladies from Trinity. A skit was given by the Maple Bay women on "Fruits of the Spirit." "My Country, 'Tis of Thee" was sung in closing.

Mrs. Jerome Voxland  
Secretary

## REPORT OF THE SPRING MEETING OF THE NORTHERN MICHIGAN WMF

The spring meeting of the Northern Michigan District Women's Missionary Federation was held at Our Savior's Lutheran Church in Bessemer on April 24.

The meeting was opened by the chairman, Mrs. Woimanen, and the welcome given by the president of the Bessemer WMF. The theme of the day was "In Christ There Is No East or West."

Gloria Peronto and Vivian Matero were elected to the nominating committee. The Ontonagon church agreed to take the fall meeting on September 25th.

Shirley Keranen raised the question of how to get more women involved in the WMF. It was decided each church should send in a list of names and addresses of the women in their groups.

The Bible study led by Vivian Matero was on "How To Become Like Christ." Gloria Peronto gave a Scripture reading on Psalm 145. Mr. Al Jarvinen of Bessemer gave the afternoon address on our theme.

During sharing time several women gave readings and the ladies of Calvary Lutheran Church sang several songs. Pastor Kenneth Pentti led the women in a closing prayer.

Elsie Moilanen  
Secretary Pro-tem

## MIDSUMMER INTERLUDE

Now usher in those quiet days,  
Midsummer's interlude,  
When nature in so many ways  
Displays a gentle mood.

Past is the busy springtime scene,  
Stands harvest at the gate,  
This is the season in between,  
A time to pause and wait.

The birds all hush their gay spring  
song  
And seek the hidden bough,  
Above, soft clouds that float along  
Cast shadows down below.

While whisp'ring breezes stir the air  
And touch each leaf and blade,  
God's creatures rest, untouched by  
care,  
Content with cooling shade.

Wild flowers blooming on the hill  
The prairieland adorn,  
With unassuming beauty fill  
The place where they were born.

Yes, peaceful days, a time to dream  
Apart from worldly noise,  
When in our musing almost seem  
To hear God's still, small voice.

Lord, give us quietness of heart  
Who in Thy love repose,  
A peace this world cannot impart,  
That only Heaven knows.

E. I. Mork  
Carbury, N. Dak.

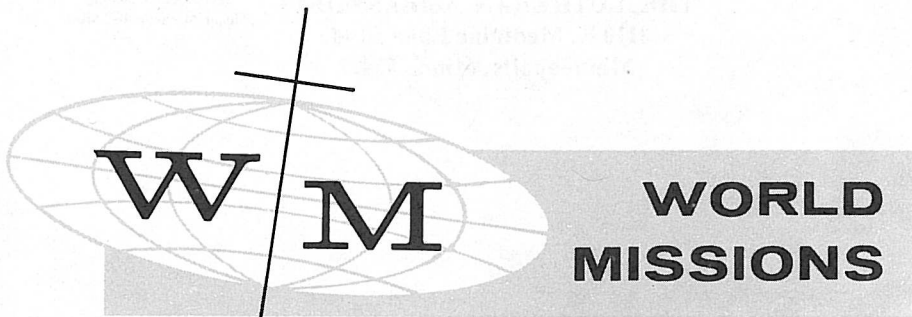
## PASTOR MOLAND WILL BE ACTING DEAN AT BIBLE SCHOOL

The Board of Trustees has named Rev. Kenneth Moland of the faculty as acting dean of Association Free Lutheran Bible School. He replaces Rev. Amos O. Dyrud, who served in that capacity in the last term and who continues as dean of Free Lutheran Seminary and instructor in both schools.

Pastor Moland came to AFLBS last fall as an instructor and director of recreational activities. Previously he had served as pastor of the Kenyon, Minn., parish. He is a graduate of Concordia College, Moorhead, Minn., and of Free Lutheran Seminary.

It is expected that the Board of Trustees will name a full-time dean of the Bible School before the next annual conference of the church.





# WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

## RETURN TO BRAZIL AND FIRST IMPRESSIONS

Thursday, April 2nd

Flight: Minneapolis to New York  
 We have just sent out a prayer letter to each of the churches, so we trust that you know of our recent six weeks medical leave from the field. Now we are on our way back to Brazil. The Lord has allowed us to return as a family. We are very thankful. Gen. 28:15: "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

Flight: New York—Rio de Janeiro  
 Now for a good night's sleep. Big meal at 9 pm. At 11:00, the lights are turned off and most everyone sleeps. The plane purrs on its way south at 33,000 feet. It is good to hear a foreign language again. This flight is Spanish, as we are flying an Argentine line. Sunrise. Breakfast. Rio do Janeiro. Stamping of papers. Inspection of baggage. All is O.K.

Saturday, April 3rd  
 Flight: Rio—Curitiba  
 Plane is full. Nice flight.

Curitiba, 1:30  
 Taxi to friends' home which is always open to us. They've even slicked up our car, no red dust! We take baths, sleep, relax.

Sunday, April 4th  
 Go to Presbyterian Church with host family. Communion. Church is full; some stand; 400 or so present. We don't expect to see anyone we know. We meet host's relatives and friends. Ready to leave. "Well, who is this?" Our S.S. Supt. from the Central Church where we work in Campo

Mourao, Sr. Luiz, his wife Julieta, and his mother Dona Noemia. Her name was mentioned in with the announcements, as she is celebrating her 81st birthday. Now we know who Noemia is, a sweet lady, who informs me that her church is Catholic, but that she often attends here because she likes it and it is not too far from her home. We miss meeting a car full of grandchildren as they've already left. Pray for this family and relatives that they may be united under Christ. Eph. 4:13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God..."

Monday, April 5th  
 Curitiba—Maranatha  
 Register with local department of foreign passports so that they know we've returned. Visit a friend. Exchange money so that we can negotiate again, dollars to cruzeiros. We leave town in the direction of home.

Ahead of us on the highway are five vehicles, four VW bugs and a truck. This reminds us that we ARE back in Brazil. Soon we all pass the slow-moving truck and then there are the four VW bugs and our own Opala traveling north.

Dinner with missionary friends in Campo Largo. 85 degrees today. Carol comments on how nice it is to not have to wear a coat. Our friends tell us there have been two frosts lately; fall is here. A flower by their door froze and turned brown.

We notice how much our tans have faded during six weeks in the U.S.

We travel on. There are dead cats and dogs on the highway. No one claims them when dead, so there they are until they melt into the asphalt!

Maranatha  
 Daughter Karen is expecting us. She pulls out some goodies from the

"frig" when we arrive at 8 p.m. We snack and talk, trying to tell her of our trip, the wedding, medical report, organ recital, how warm it was in Minneapolis, etc. There is so much to tell and show. Soon it is 11:00 and we stretch out to sleep on the kitchen floor.

Tuesday, April 6th  
 We awaken to the beautiful music of several kinds of birds. Karen has an 8 o'clock class at the Bible School. We rest and do some visiting. We eat our noon meal with Karen and then leave for our next check station.

Maringa  
 We check in with Carol's doctors, to let them know we are back. Visit in Dr. Toledo's home a few minutes. Show the wedding pictures and leave for home.

The scenery is always so pretty on this last 60-mile lap. Many soybean fields have been harvested. Some fields are being worked up, some have already been planted to wheat and have a nice coat of green! We're told the yield is running 70 to 80 sacks an **alqueire**, or about 25 bushels to the acre. They are spreading the straw and working it into the soil, instead of burning. A sign of progress.

Campo Mourao  
 Home by 5:30. Carlos and the cat, Tinker Bell, come running. The cat has suffered but not Carlos. The students come over to greet us, later fellow-missionaries Dyrud and Wold. We give them greetings from you and letters sent with us.

We clean out the dust from our home and go to bed. It is good to be home!

Home is such a good thing.  
 Its comforts many are.  
 There is that which is familiar  
 The loved and handled things.  
 There is rest to be had  
 at the end of the journey.  
 The hot mug of coffee,  
 The cold glass of water,  
 The bed that soothes the aches,  
 The love of the family.  
 There are God's blessings in  
 everything.

Missionary Helen Knapp

**R. W. GUNDERSONS TO RETURN  
TO THE U.S.**

Missionary and Mrs. R. W. Gunderson and family of Bolivia will be returning to the U.S. at the end of August due to the ill health of Mrs. Gunderson's mother. They will take up residence in Minneapolis where they can help in this family need.

It is, of course, not known at this time what doors of opportunity will open for Pastor Gunderson during this time when he will be away from the mission field where he has been serving under the World Mission Prayer League.

**THE LUTHERAN AMBASSADOR**  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55427

Second-class postage  
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