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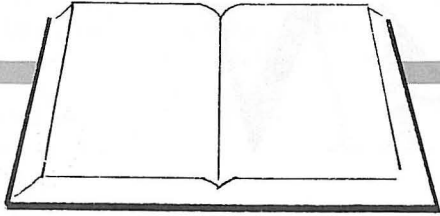
# *LUTHERAN*

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Statue of Lincoln, Spokane, Wash.



—Luoma Photos



## *According to the Word*

### TIME TO AWAKE!

#### Romans 13:11

"Knowing the time, that now it is high time to awake out of sleep." "Knowing the time." Yes, we do strongly believe that we are fast approaching the day of Christ's return. We are now in the evening of life's day as far as this world is concerned. Realizing this, the words of our text should come to us very forcibly: "It is high time for us to awake out of sleep."

First of all, it is high time for Christians to awake; for if Christians do not awake, how can we expect the unsaved who are asleep in sin to be awakened and saved. Yes, we who are Christians need to pray: "Lord, send a revival, and begin it in me." The day and age in which we live is one of great moral laxity, and general laxity in regards to all sin. We lack a sensitiveness to sin. Our consciences have become strangely benumbed. Practically nothing is sin any more. A great many who call themselves Christians cannot be told apart from the world any more. They attend regularly at the theatre; they have beer and liquor in their homes, and partake of it; they spend hours at the card table, and partake in all kinds of

worldly amusements, but at the prayer meetings they are strangely absent, and still they call themselves Christians, followers of Christ.

Oh, yes, it is time for Christians to awake, to get down on their knees and pray; pray that we may not be swallowed up in this modern spirit of carelessness and lukewarmness; pray for a deep consciousness of sin. Satan tries to belittle sin in our sight. Pray that all manner of sin may be exposed and dealt with as all sin should be dealt with, in repentance at the foot of the cross.

Again, Christians need to be awakened to the fact that thousands are going into eternity every day unsaved, without Christ. Can we say that they are none of our concern? How about the unsaved we come into contact with every day; are we concerned about their lost souls? Yes, Christians, we need to awake, for we are in the midnight hour; time is running out on us.

It is time also for the Christian church to awake. If Christ should come today He would find a sleeping church. He would find many sitting in the church pews who are asleep in sin, who are spiritually dead. They are smug, self-righteous, self-satisfied hypocrites like the self-righteous

Pharisees of old of whom Jesus would have to say, "You have a name that you are living but you are dead." And I'm afraid many a church today would have to come under this same accusation of the Lord. How many churches there are which are just going through the motions. They follow along with their rituals and creeds and repeat the Lord's prayer. They have a form of religion but they do not have the living Christ. Thus the church becomes no more than another club or lodge where the members come off and on and pay their dues. Certainly it is time for the Christian Church of today to awake out of sleep.

Jesus saw how quickly time was passing by. That is why He spoke the words: "I must work the works of Him that sent me while it is day; night cometh when no man can work." How quickly the days and years are passing by. What are we doing with our time which the Lord gives us? Are we busy laying up treasures in heaven? One day we shall have to give an accounting as to how we have used our time, our talents, and our money. Let us wake up and be busy in the Lord's business. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).  
Hans J. Tollefson

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The second part of a paper delivered by the writer at the 1969 Bible Conference of the Eastern North Dakota District.

# LAY WITNESSING

## PART II

by Rev. Gerald F. Mundfrom  
Grafton, N. Dak.

As I think on this, I also think of Jesus when He went to visit Zacchaeus in Jericho (Lk. 19:1-10). A large crowd gathered around him. But Jesus didn't have much time for this crowd. He was interested in Zacchaeus.

What was wrong with the crowd? For one thing they didn't have any time for Zacchaeus. They didn't even notice him. They got in the way so that Zacchaeus couldn't get next to Jesus. If this crowd had really been for Jesus, they would have opened up the way, stood aside, so that Zacchaeus and Jesus could get together.

This reminds me of many of our churches today. We gather on Sunday morning, dressed in our fine clothes. We sing praises to Jesus. We assume that Jesus is really pleased with us. But as we gather this way, I wonder if Jesus isn't longingly looking right past us, through the door, to some Zacchaeus that we should have talked to about Jesus. **Is Jesus really as pleased with us as we often assume that He is?** Jesus says, "If you love me serve me" (Jas. 2:17).

When it comes to lay witnessing, there are many who can no longer see that there is anything left to do. They see the many churches in our land, or in our communities. In some communities there are not too many people who don't have their names on some church record. Therefore, if one is to witness for Christ, they would ask, "To whom is he to witness?" It would seem as if the work is all done, that the harvest is in. **The Devil would like us to believe this.**

But the truth is that though there may be many people who are going

to church, yet very few are really reading and studying God's Word today. More and more God's Word is becoming a forgotten book. In the meantime, the Devil is busy around the clock with his agents, spreading his lies.

The need today is to proclaim God's truth. Many more Christians need to proclaim it, and it needs to be proclaimed to church members as well as to non-church members.

Very few people really have the way of salvation straight today. Very few fully understand what we mean when we speak of Jesus as a Savior. Most people, in spite of our many churches, still believe they will get to heaven by their good works, by going to church, by being honest, etc. They do not see Jesus as the way, the truth and the life (Jn. 14:6).

So many people feel that the way to have a Christian witness is to "sell" their church, to invite people to come and join their church. Now it is good to invite people to church, and even bring them to church, **but more is needed.** We are not just to "sell" our church, not that there is anything wrong in that, if done honestly, **but that is not witnessing for Christ.** What is needed is that we speak of Jesus, that we quote the Bible, and that we train ourselves to do just that.

Many people are offended if you try to win them from another church to your church, and rightly so. But you can speak of Jesus, you can proclaim the Word of God. You can do this to Catholic, Protestant, Jew or heathen. Many people are open to this kind of witness today. You can have freedom to talk of Jesus, to quote the Bible, where you would not have freedom to talk about your church. Now you may feel that what your church believes and what the Bible teaches is identi-

cal. **Let us hope and pray that it is.** And possibly it is, but you must convince your listeners, you must convince those to whom you are witnessing, that it is.

When you let those outside your church know that you know Jesus, and know the Word of God, this will also speak favorably for your church. It will speak far more favorably for your church, than if you just speak of the church. You won't get everyone that you speak to about Jesus to join your church, but if you meet them in heaven, because you told them about Jesus, this is far more important than meeting them in your church.

We do have a tremendous mission field all around us, even in our own communities, when it comes to proclaiming God's Word to those who really don't know. **May God help each one of us to find our place in that great mission field.** First, we need to accept Christ if we haven't done so. Second, we need to make it our business to ever acquaint ourselves with God's Word. **And no one is too old for that.** Then third, we need to be willing to let God use us. **And no one is too old for that either.**

And if you have come to Christ, are dedicated to Him, and are arming yourself with the sword of the Word of God, God will use you. God will show you open doors. He will open doors for you. **I believe this very much. And He will go with you in all that He asks of you** (Matt. 28:20).

Let us not say that there is nothing more we can do. We haven't even begun. Ask God to show you what is to be done, and what He wants you to do.

I have read of the underground church in Russia in the book **Tortured for Christ** by Wurmbrand. You may have read this, too. The report is that they have no members in this church who are not mission-minded and soul-burdened. The very nature of the church being underground weeds out those who just want to sit.

When we only sit and listen to the Gospel, we are like the person of this parable who buried his talent. This also applies to our responsibility toward the Gospel. I believe it applies to the Gospel first of all. This third servant took the talent, but that is all he did.

Some hear the Word of God, they hear the truth, but that is all they do. They take little or no responsibility in the ministering of that Word or that truth to others. Some have sat and heard the Word of God for years. They think the mere hearing is going to save them. How very wrong they are. They are like the men with one talent. They take the talent (the Gospel) but they do nothing about it. It is needful that they also take the responsibility of proclaiming the Word of God. We often talk and pray for revival to come to our land, or into our church, but I personally believe that God will not send us a revival until we show a greater love for His Word, and a greater concern in getting that Word out to others. God will do business with us when we prove to Him that we mean business with Him.

Have you ever asked yourself why this lord gave only one talent to this third servant, when he gave the others more? This lord had ten talents and three servants. Why didn't he divide the talents equally among the three servants (a little over three talents a piece)?

Some in our day would say that this lord was unfair. That he discriminated against the third servant? Don't you suppose this lord knew his servant? Don't you suppose this lord knew what servants he could best trust with his goods? I think so. Why did the lord give the third servant anything? I am sure he knew that he would bury it. The lord gave this third servant a talent out of mercy. He would give him another chance to prove himself worthy. But he would give him only one more chance. And he would give him only one talent. If he proved worthy, he would entrust him with more the next time. If he proved unworthy, he would take from him that which he had entrusted to him.

**Now I wish to ask you a question.** Why is it that some people who continue to go to church and sit under the preaching of God's Word lose their faith? It doesn't grow, it diminishes. I believe it is because they take no responsibility toward the Gospel, toward the faith they do have. And so God takes it from them.

Let us take another look at this third servant, the one who buried his talent. Notice what happened to him. He was cast out into outer darkness where there was weeping and gnashing of teeth. In other words **he went straight to hell.** And note this, he was not sent to hell because of some great sin he committed. His sin was the sin of omission. He was sent to hell because he refused to take the responsibility that was his in spreading the Gospel. He buried his talent. He buried the Gospel way back in some corner of his mind, and did nothing more about it.

Notice also the excuses this third servant gave. He said, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown and gathering where thou hast not strewed (and here comes the excuse) **and I was afraid, and went and hid thy talent in the earth.**" He was afraid.

How many people there are today who, when asked to speak for Christ, say "I am too nervous. I am afraid. I lack in speaking ability, etc." Isn't that just what this lazy servant said? Did his lord excuse him, because of his fear? Will our Lord excuse us for not taking a stand for Christ before the world because of nervousness and fear? No, not for one moment will we be excused.

Some people think it is easy and natural for a pastor to speak for Jesus. Sometimes it is. Sometimes it isn't. We all have our own battle fronts when it comes to witnessing for Christ. It is never easy for anyone to speak of Jesus to a world that hates Him. This is what Jesus means by taking up the cross. If you think that you are the only one who suffers from fear and nervousness when it comes to speaking for Jesus, you are mistaken. I believe every real soldier of the cross suffers from the same thing. But we can still dare to go forward, because Jesus said: "**Lo, I am with you always**" (Matt. 28:20). You can count on Jesus to be with you. He will not fail you.

We would all like to fight the Christian warfare behind the lines. This is natural. We would like to speak for Jesus in that area where we feel comfortable in speaking for Him. But we need to step out. We need to step out-

side of the church, outside of our homes, and face the world as we speak for Jesus. No battle was ever won behind the lines. Neither will the Christian warfare be won behind the lines. We need to take Jesus with us, and face the enemy if we hope to win.

Gerald F. Mundfrom

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## PERSONALITIES

**Rev. David Molstre** has resigned as pastor of Trinity Lutheran Church, Grand Forks, N. Dak., and accepted a three-year call on a loan basis to Hope Lutheran Church (LCA) in Minneapolis. His duties there as an associate of Rev. Roger Carlson will be in the areas of youth work, visitation and Christian education. He will continue to hold membership in Trinity in Grand Forks.

New address of **Rev. and Mrs. Herbert L. Franz** in Cloquet, Minn., is 1301 Wilson Avenue. The family has just moved into a new parsonage built by St. Paul's Lutheran Church.

**Rev. and Mrs. A. L. Hokonson** are now living at 9467 Pilgrim Lane, Osseo, Minn. 55369, in the home formerly occupied by **Mrs. F. B. Monseth**, Medicine Lake Lutheran Church, which Pastor Hokonson is serving now, purchased the home from Mrs. Monseth. She is now making her home in Fergus Falls, Minn.

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## BLEST DAY OF GOD!

Blest day of God! most calm, most bright,

The first, the best of days;  
The toiler's rest, the saint's delight,  
The day of prayer and praise.

My Saviour's face made thee to shine;  
His rising did thee raise,  
And made thee heavenly and divine  
Beyond all other days.

The firstfruits oft a blessing prove  
To all the sheaves behind;  
And they the day of Christ who love  
A happy week shall find.

This day I must with God appear;  
For, Lord, the day is Thine;  
Help me to spend it in Thy fear,  
And thus to make it Thine.

John Mason  
(from **The Hymnal**)

# WOMEN for Christ

## THE CHALLENGE OF YOUTH

by Mrs. Ovin Hastad  
Grand Forks, N. Dak.

What can be more challenging in this day and age than to put your trust in the Lord? The hippies, the LSD'ers, the dope addicts haven't convinced us or themselves that they are happy in their choices. When we live out of line with God's teachings, we are indeed the most miserable of men.

Last summer we traveled along the West Coast. It was very common to see hippies along the way. Some were alone, others in pairs, and even couples with babies. How our hearts ached to see these innocent babes being brought up in such squalor. The greatest heartache was a young man with long hair, unshaven, faded clothes and barefoot, with the most unhappy countenance. His expression seemed to say, "How I wish I had chosen another road." Each of us must make a choice. What road have you chosen? The Bible says, "Choose ye this day whom ye will serve." The choice is up to you.

Neither do we have to dress in such a shocking manner to be recognized. One pastor brazenly emphasized that if Jesus had lived on this earth today, He would have been a hippie. What misinterpretation. Jesus dressed according to the custom of His day. Are we dressing in a manner that becomes us as Christians? The Bible is very emphatic regarding girls and boys and adults in improper dress. Deuteronomy 22:5 says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a

woman's garment: for all that do so are abomination unto the Lord thy God." I Corinthians 11:14, 15 is a lesson for long-haired beatniks. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5-6). Take the Lord at His word. Try it. You are in for the most blessed experience of your life.

If you are troubled with doubt, take comfort and hope in Matthew 16, which speaks of faith the size of a mustard seed. This seed is very small. Jesus will still accept you and love you even with your microscopic faith. He wants you so much that He was willing to lay down His life for you. John 3:16 says, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What have you to lose? No superfluous dress, no rituals, no imitations, no flourishes, just simple faith. No one who has accepted Jesus has been disappointed, but instead has found a peace that brings satisfaction.

In a new life for Christ, you will have a different attitude toward your fellow men. No longer can you steal from him, deceive him, or abuse his friendship. You will no longer enjoy vandalizing property, getting hooked on drugs. Instead, Christ will give you courage to resist temptation. You

can face life with new hope and a profitable and useful future.

Much emphasis is placed on peace. We have many peace-lovers, but few peacemakers. Peace-lovers follow the crowd. Peacemakers sometimes suffer humility, estrangement and loneliness because of their stand for everything that makes for man's highest good. Jesus said, "Blessed are the peacemakers," not peace-lovers.

We will never be happy inside till we accept Christ in our hearts.

## WE TAKE SOME THINGS FOR GRANTED

Dear Friends in Christ:

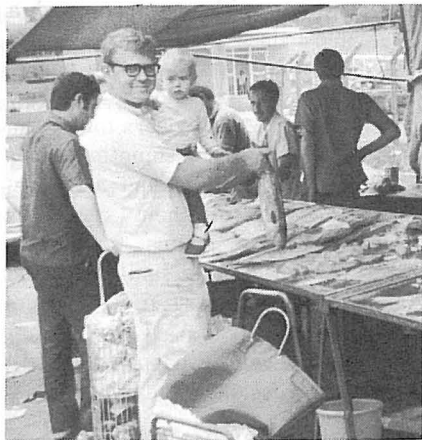
We had a wonderful flight here and our little girl, Shannon Joy, took the whole trip like a real trouper; she really surprised us. The Knapps were here to meet us and help us with a few legal matters the first two days. We then went out to Campo Mourao for about a week to get to meet the people and see the work there.



Carolyn and Shannon on the way to the "feira" or marketplace

We have been in school seven weeks and it is rather hard but we know the Lord will see us through and we trust in Him. Isn't it wonderful to have such a God who sees to our every need and whom we can always come to and find strength, peace and all that we need?

Brazil is a very beautiful country with such lovely flowers and colorful stores. They have a beautiful flowering tree here of both purple and white blossoms; it really stands out. And the people are very colorful. They like to wear bright clothes and even the truck drivers like to decorate their trucks with bright colors and little things hanging from their windows.



Connely and Shannon buying fresh fish at the market

As a housewife and mother I miss some of the modern conveniences we had at home. No frozen vegetables to throw into boiling water, if you are in a hurry to fix dinner. They have some canned fruits and vegetables but they are not the best, so we buy very delicious fresh ones, which we



The main street of the marketplace

"Let's take this one, Mommy."

soak in an iodine solution, because of the amoeba. Another time-saver at home was self-polishing wax. Here there are no rugs, so, of course, the whole house must be washed and waxed, either by hand or with an electric polisher. I always think of how at home I would take these things for granted. I think this is somewhat like we do with God's Word and all the many beautiful and wonderful things He has supplied us. We too many times take it for granted, never thinking what would happen if we were denied these things. I look at the people here, eager to hear the Gospel, and think how so many people at home can hear and do hear and then take it so much for granted.

Here they have street markets that are called "feira" where you can buy

just about everything. We go once a week and stock up on our fruits and vegetables mostly. The feiras are very interesting as they have so much and there are many things I have never seen before. We can even buy fresh "Oucapus," but I don't know if that is really our forte.

We want to thank the WMF for their faithful support. And we pray that the Lord will continue to bless the work at home. Our thoughts and prayers are with you all, as we are all co-workers for the Lord.



"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you" (John 15:16).

Much Joy in Christ,  
Mrs. Connely Dyrud  
Sao Paulo, Brazil

## LUTHERAN SCHOOLS REPORT ENROLLMENT OF 105,923

New York—(LC)—Lutheran seminaries, colleges and high schools in the United States and Canada reported a combined enrollment of 105,923 students at the beginning of the 1969-70 academic year.

The total represented a loss of 495 students over 1968-69 but a gain of 5,128 over 1967-68, according to statistics compiled by the Office of Research, Statistics, and Archives of the Lutheran Council in the USA.

Seminaries, junior colleges and high schools had net gains over the previous year, but 15 of the 36 four-year colleges and universities lost 1,278 students, a decrease of 2.4 per cent.

A major factor in the lower enrollment of fulltime undergraduates was the elimination of Hartwick College at Oneonta, N.Y., with some 1,500 students. Late in 1968, Hartwick terminated all formal connection with the Lutheran Church in America to become eligible for greater financial assistance from New York state sources. (Ed. Note: Free Lutheran Theological Seminary has 16 students in the present academic year.)

### FOR SALE

8-foot church pews, altar and communion rail with new covering, baptismal font and pulpit. At your own price. Contact Mrs. Ernest Thompson, Route 2, Verndale, Minnesota 56481. Phone Wadena 218-631-3026.

Attention, Ladies:

The national WMF winter workshop will be held in connection with the Winter Bible Conference in Thief River Falls, Feb. 12-15. The workshop will be held on Friday, Feb. 13, from 4:30—7:30 at the United Methodist Church, where the supper will be served by the ladies of that church at a cost of \$1.50 per plate. Would you kindly send the following to Mrs. Melvin Walla by Feb. 10 if at all possible that we might know how many to prepare for. I plan to attend the workshop supper meeting on Feb. 13.

Signed \_\_\_\_\_

There will be Bible study, singing and the presentation of the 1970 projects and materials by those who have written them.

Mrs. Melvin Walla  
404 Kendal Ave. So.  
Thief River Falls, Minn. 56701

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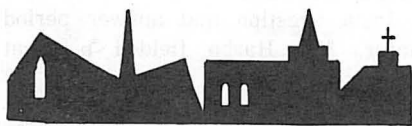
# Churches

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# FELLOWSHIP



**TODAY: THE GREENBUSH-BADGER (MINN.) PARISH,  
Concluded**

### Bethania Lutheran Church

The first Bethania Church was located about five miles northeast of Greenbush. That church building was constructed in 1898, the congregation having been organized a year earlier, under the Lutheran Free Church. Around 1930 the congregation relocated in the town of Greenbush and purchased the Methodist Church. That building, still occupied, underwent extensive remodeling in 1963 and further renovations in 1969. Many furnishings from the original country church are presently being used.

The old church was sold and moved to the Karlstad community. The old cemetery is still used occasionally but another one is also used at Greenbush.



Bethania Lutheran Church

The following pastors have served Bethania: J. L. Bestul, 1897-1900; B. L. Sundal, 1901-12; A. K. M. Neppelberg, 1912-15; R. J. Huglen, 1915-24; John L. Pederson, 1924-30; J. T. Quanbeck, 1930-33; Reinhart Pederson, 1934-37; Elnar Gundale, 1937-41; Joseph Nystuen, 1941-49; George Mellby, 1949-50; Reinhart Pederson, 1950-59; R. Snipstead, 1960-64; and lay pastors Sidney Swenson, 1964-66; Orville Olson, 1966-68; and Walter Beaman, 1969—.

### Bethlehem Lutheran Church

A Hauge Synod congregation until the merger of that group with two other church bodies to form the Norwegian Lutheran Church of America (later the Evangelical Lutheran Church), Bethlehem is situated ten miles southwest of Greenbush. The congregation has subsequently joined the Association of Free Lutheran Congregations as have all the churches of the parish.

Organized in 1900, the first services for Bethlehem were conducted in homes and in a schoolhouse. One home where many services were held was the log cabin homestead of Miss Carrie Sogn.

Some years after organization, perhaps around 1909, a building in the Pelan area was purchased and moved to land donated by Gilbert Anderson. Fourteen horses with sleighs were used in the moving. In 1911 a foundation was placed under the church but a basement did not come until 1940. Extensive remodeling was done in 1913 and included an enlarged chancel,

wallpaper and a new stove and chimney pipe.

Church records indicate that a **klokker** or song leader was used until 1915 when an organ took over for the singing. In that same year a pastor was serving six congregations for an annual salary of \$700.

Pastors at Bethlehem have been: J. F. Andrianson, 1900-03; J. H. Johanson, 1904-08; A. N. Skogerboe, 1908-15; Berge Olson, 1916-22; Bernhard Guldseth, 1924-26; Morris Peterson, 1927-36; M. T. Johnson, 1937-40; Egberg Tollefson, 1941-44; Walter Masted, 1944-45 (deceased while serving the parish); Henry Mathison, 1946-53; Bernard Nyjordet, 1953-57; Reinhart Pederson, 1958-59; R. Snipstead, 1960-64; and lay pastors Sidney Swenson, 1964-66; Orville Olson, 1966-68; and Walter Beaman, 1969—.

Bethlehem began receiving pastoral service from the Lutheran Free Church in 1958.

### Poplar Grove Lutheran Church

Poplar Grove is located nine miles southeast of Greenbush. It has been served by the following pastors: M. Flekke (organization); P. C. Birkelo, 1901-03; N. J. Njus, 1904-08; Magne Endresen, 1910-13; E. Salveson, 1913-15; A. O. Nessel, 1917-18; J. A. Bernards, 1918-21; A. E. Hanson, 1921-24; A. Stortroen, 1924-31; F. B. Trelstad, 1932-39; G. T. I. Bergee, 1940-43; J. A. Korshavn, 1945-49; C. O. Hanson, 1949-55; James Hanson, 1955-57; Reinhart Pederson, 1958-59; ? Lindgren, 1960-62; R. Snipstead, 1962-64;

*[Continued on page 13]*



Bethlehem Lutheran Church

## PASTORS' CONFERENCE HELD IN MINNEAPOLIS LAST MONTH

The annual conference for pastors and lay pastors of the Association of Free Lutheran Congregations was held at Free Lutheran Theological Seminary in Minneapolis, Minn., January 13-15. The students at the seminary also participated in all the sessions.

The conference dealt with a number of concerns relevant to the Christian ministry today. Several guest speakers shared their experiences and insights with the large gathering of pastors and students.

Dr. Bernhard Christensen, former president of Augsburg College and Theological Seminary in Minneapolis, gave two talks on Wednesday about the pastor and his devotional life. He prefaced his remarks by reading Psalm 63 and then referred to a definition of the devotional life given by Francis de Sales. That French Christian spoke of the unconverted sinner as being akin to the ostrich which cannot fly at all. The ordinary Christian is much like the chicken, able to fly and jump about a little. But the Christian with a true devotional life, said de Sales, is like the soaring eagle.

The former teacher and author of two books, **Fire Upon the Earth** and **He Who Has No Sword**, discussed devotional life mainly in the area of prayer, after setting down the goals of that life. Dr. Christensen considered the forms and methods of prayer and the levels of prayer. He closed his presentations by suggesting various types of books and other reading aids which will help the devotional life.

"Israel and Christianity" was the first topic discussed by Dr. Arnold Olson, president of the Evangelical Free Church and the National Association of Evangelicals (NAE). He reported that only 30 percent of the Jews in Israel today are Orthodox, that is, holding to the traditional Jewish religion. Not even the Minister of Religious Affairs is that. Nor is there any great spiritual quest among the people yet.

But it is interesting to notice, Dr. Olson stated, that while there is a spirit of antagonism toward the Christian religion in Israel, there is a grow-

ing interest among the scholars in the life of Jesus. Twenty-three books about Jesus have been published in four years over there and not one was antagonistic. Dr. Olson indicated that he felt it possible that a turning to Christ among the Jews could come through their own scholars who already know Him so well according to the flesh.

Dr. Olson's second topic at the conference concerned the Roman Catholics and the Bible and he spoke out of his knowledge as a vice-president of the United Bible Societies. He said that Catholic interest in the Scriptures stems largely from the decision of Vatican Council II that everybody ought to have easy access to the Bible. Since the Catholic Church was lagging badly in the translation of the Scriptures she felt compelled to cooperate with the great Protestant Bible Societies. The RCC agreed to conditions laid down for this cooperative work, namely, the text must be followed regardless of church doctrine, no doctrinal notes or comments would be allowed, and the Apocryphal books, when used in an edition, would be segregated. Another interesting point, he said, is that in the work of translation the text does not go beyond the Bible Societies' staffs for correction or approval.

The Evangelical Free Church leader was careful to insist that Bible distribution work has not been and ought not to be tied in with the ecumenical movement. And he further declared that evangelicals must work together with all who will work with us, on our terms, to disseminate the Word of God.

A third main speaker at the conference for Association pastors was Mr. Anker Harbo, formerly associated with the Federal Bureau of Investigation in Washington, D. C., and Detroit, Mich. He spoke on the subject "The Christian Church and the Present State of Law and Order." Stating that conditions in America will probably get worse before they get better, the son of former Augsburg professor E. P. Harbo, listed four reasons for the present deteriorated situation in the United States: (1) the Christian Church's declining influence, including the failure of many

pastors to seek and present Bible solutions to problems; (2) the present tendency of courts at all levels to sometimes release the obviously guilty on legal technicalities. This has hurt the morale among lawmen, he said, although they are not without their faults, too; (3) Marxist thought and activity, also found in socialist groups, opposes religious thought; and (4) the influence of home and school for good has dropped. There has been a loss of discipline and control by these units of society.

In a question and answer period later, Mr. Harbo fielded a great variety of questions.

The perplexing and persistent problem of divorce was the topic of a lecture by Dr. Iver Olson of the Seminary. His presentation and the discussion which followed stirred a great deal of interest.

On Wednesday night pastors and their wives had a supper meeting at a cafeteria. After the meal, Pastor John Strand, the church's president, led a discussion of the U. S. Congress on Evangelism which was held in Minneapolis in September. Rev. Raynard Huglen, Rev. Jay Erickson, Dr. Iver Olson and Rev. Herbert Franz all made presentations and several others who had attended added their comments. A question and answer session concluded the meeting.

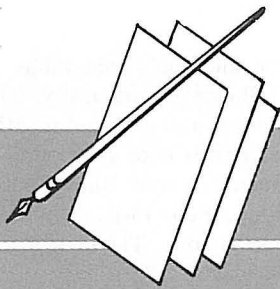
Rev. Amos O. Dyrud, teacher in both the Seminary and Bible School, preached at the service of Holy Communion on Tuesday night. Rev. A. L. Hokonson, newly-arrived pastor of Medicine Lake Lutheran Church, officiated at the impressive and sacred service, assisted by Rev. Albert Hautamaki.

Morning devotional sessions were conducted by Rev. Wendell Johnson and Rev. Laurel Udden, the latter also a member of the faculty of the Schools.

Pastor Strand and Dr. Olson presided at the sessions. Rev. Robert Rieth handled travel equalization for the pastors.







# EDITORIALS

## YEAR NUMBER EIGHT

This issue of **The Lutheran Ambassador** marks the beginning of the eighth year of publication. That isn't being very old but may we point out that a number of religious periodicals have come and gone in that space of time. And then we're all aware that some papers of long standing have ceased publication over the past seven years.

In fact, looking at these statistics and observing the appeals various magazines and tabloids make for support, we have come to the conclusion that being in the magazine publishing business is a risky venture indeed.

But God has been good to us. He has provided a faithful and loyal constituency. The **Ambassador** has no paid advertising, the lifeblood of most periodicals. But through a respectable subscription list, generous subsidies from the main agencies of the Association and occasional contributions the needs have been supplied.

Throughout our history the Association has labored under the handicap of insufficient workers and this has also resulted in many of our activities not getting the publicity they deserved, and needed. It is remarkable to note, however, that people of the church, and not so few interested friends, have risen up to take care of the work before us. What we're trying to say is that many things could have been publicized more, in the **Ambassador**, too, but you people have responded tremendously financially anyway. In the next issue or so we're going to be able to report a fine increase in giving in 1969-70 over 1968-69.

**The Lutheran Ambassador** seeks to be a vehicle of information and inspiration. In varying degrees it is being that. Through some really capable and consecrated talent in the congregations and among the pastors, and with some notable contributions from other friends, many hearts and lives have been challenged. Thank you to all who have helped. God bless you.

There is always room for improvement, on man's part, on our part. Perhaps in this new year for the **Ambassador** some of that will come through. We covet your prayers and your help.

### THE NEED TO BE KNOWLEDGEABLE

The write-up on the Pastors' Conference, found elsewhere in this issue, reveals that the pastors gathered in Minneapolis last month concerned themselves with a variety of topics, from devotional life to law and order. When you stop to think of it, that is as it should be.

Life is many-sided. Some people by nature or choice

are able to limit their attention to two or three interests and let the rest of the world go by. The clergyman can hardly afford to be one of them. For one thing, he deals with the spirit of man and thus with all of life, more than many another occupation does. In a sense, he must get a "world-view" if he is to effectively deal with people's problems. He will certainly not know about every development in science, literature, music, medicine, politics, etc., but he must have some basic knowledge in many fields, while he is naturally drawn closer to some areas than others.

Thus it is, too, that law and order (in the good sense of the term) is a reasonable topic for ministers to discuss even as a pastor's library is not very complete if it contains only books on theology.

Of course, a pastor deals primarily with theology and with people's relationships to God. This is his big interest. His vocation in life, not only as a Christian but as a Christian pastor, is to be an agent for reconciliation between God and man, and to give what assistance he can to the flowering of already existing life with Christ. This necessitates the devotional life and walk. Only one who has been with Jesus, and is with Jesus, will remind others of Him.

But the pastor is not only a man of the prayer chamber, although he must resort there often. He is man of the library, of the homes of his people and their neighbors, of the marketplace, of the school. Only as he realizes the questions with which people contend, will he be able to suggest principles from God's Word which touch upon the case.

In the busyness of life it isn't easy for pastors either to keep up with current information on the many subjects in which they would like to be knowledgeable. It is good if parishioners are cooperative not only in realizing the time which a pastor must spend in his devotional life (prayer, Bible reading, etc.), and in his sermon and class preparations, but also in recognizing that he ought to utilize some time each week in making himself familiar with what is happening in the world in general, through whatever means he considers best. Certainly a major part of that ought to be in reading.

Getting back to our starting point, whatever your pastor received toward filling out his "world-view" at the recent pastors' conference was all to the good. Here and there, in all of life, whether we be pastors or lay people, we pick up the influences that shape our lives.

### WE'LL SEE YOU IN THIEF RIVER

One of the fine things about the Winter Bible Conferences is that they have been held in different places each year. This has made it possible for the people of seven communities to attend and has brought a number of visitors to those places, thus widening and deepening the fellowship within the whole church.

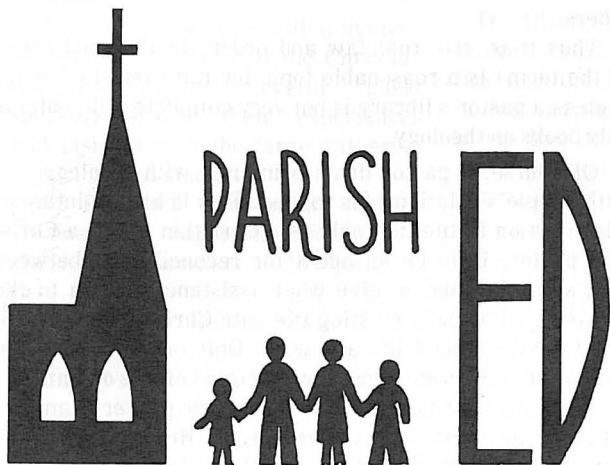
This year's conference will be held in Thief River Falls, a city familiar to many of our people. It was the scene of the constituting convention and later of an annual conference. But the winter-time setting of the Bible Conference may permit some to come to Thief River who found that impossible in the summer or even in the fall. Yes,

it's winter in that northern Minnesota city, too, but don't be surprised if some of those resourceful folks arrive at conference sessions in their snowmobiles. By the way, Thief River is the home of one of the popular "snowcat" companies.

It is the desire for the Word of God and for fellowship that brings people to a Bible conference. A fine program of Bible teaching and preaching has been arranged. So

on the first score there will be an amply laid table. As to fellowship, that seems to follow very naturally. That is, where the Word of God is, there is also pleasant meeting together. Old friends are greeted, new friends are made.

Plan to attend the eighth annual Winter Bible Conference in Thief River Falls, Minn., Feb. 13-15. You'll not be sorry that you made the effort to do so. The Lord stands ready to give good things to open hearts.



### GOD'S TONIC

Television viewers are familiar with the commercial dealing with "tired blood." Our amusement at the wilting characters may even be mingled with a tinge of empathy! But, according to the commercial, we can enjoy immediate recovery with the prescribed tonic.

Physical anemia can be serious. Spiritual anemia can be disastrous! It can sap the vitality and reality from you and your Sunday School class. It can make a living Christ appear dead. It can reduce a positive Christian witness to a veneer of a professed creed. It contributes toward lethargic, complacent classes—even Sunday School drop-outs. Spiritual anemia may or may not be evident to others. We are concerned here in making a self-diagnosis because only when we recognize our own personal need will we seek help. Quite possibly some of us may recognize ourselves as we talk about the teachers who faithfully carry out their responsibilities with "tired" hearts, wilting spirits and contrived enthusiasm. They do everything and perhaps more than is expected of them, but in honesty must admit to themselves that they are deficient in Christian joy, thanksgiving and energy. How can an anemic Christian worker get back to spiritual health?

#### There Is A Place To Go

Jesus, the understanding Physician, says, "Come unto me and I will give you rest" (Matt. 11:28). The rest is from our own shackles and lies in bondage to Him. Go to Jesus; admit your condition; confess the factors that contributed to that condition. Then leave your sins at the cross and continue with Jesus in daily fellowship.

#### There Is a Tonic for Spiritual Vitality

There is no valid reason for spiritual inertia. God's

abundant provision for His children includes a means by which we can maintain spiritual strength. To the elders of Ephesus Paul said, "And now I commend you to God and to the word of his grace which is able to **build you up . . .**" (Acts 20:32). The Word creates faith. God's Word, like a tonic, also builds us up in the faith. It equips us for His work (II Tim. 3:16-17). His Word and our positive response to it generates Christian zeal and joy and genuine enthusiasm. Use the tonic provided, daily. Partake of it in generous doses. Jeremiah's experience can be ours: "Thy words were found, and I ate them, and thy words became to me a joy and the delight of my heart" (Jer. 15:16). Use the tonic of God's Word regularly for Christian stability, growth and effectiveness.

#### There Is An Exercise for Spiritual Growth

Exercise is a necessity for growth, whether it be physical or spiritual. We must . . . **WALK** with the Lord in obedience to the Word. To know His will is not enough. We need to be doers as well as hearers (Jas. 1:22). Unless our belief results in obedience we may well question the reality of our faith (Jn. 3:36).

We must . . . **RUN** the Christian race with determination to win. "Let us run with perseverance the race that is set before us, looking unto Jesus . . ." (Heb. 12:1,2).

We must . . . **FOLLOW** close to Jesus to assure the hearing of His voice. "My sheep hear my voice, and I know them, and they follow me" (Jn. 10:27).

We must . . . **REST** in quiet confidence. "For thus said the Lord God, the Holy One of Israel, 'In returning and rest you shall be saved; in quietness and in trust shall be your strength'" (Is. 30:15). We can rest, confident that He who began the work of faith in our hearts will bring it to completion, if we let him (Phil. 1:6).

God's prescription for dynamic workers is available. Try it!

—Eula Mae Swenson

#### MINNEAPOLIS DISTRICT SETS RALLY

The Parish Education Rally of the Minnesota District will be held on Saturday, March 7, at Morgan Avenue Lutheran Church, Morgan Avenue and Second Street North in Minneapolis, Minn. Registration begins at 9:30 and the morning session commences at 10 o'clock.

Miss Judith Wold, executive secretary for parish education in the AFLC, will be the guest speaker and Bible study leader.

Please send your reservations to Mrs. C. R. Heikkinen at the above address.

# Letter TO THE EDITOR

## JOY IN THE LORD

May the readers of the **Ambassador** find joy in their hearts and assurance in our beloved Lord and Savior.

The world is in trouble and men are seeking and questioning each other. What must we do, for darkness is all around us? All the wealth in the nation cannot help us. A man without God is a man without a country. I picture this man as I was before God came into my life and gave me a new life. When this happens the inner being in our hearts is transformed and love replaces fear and hate. Thus, we find a purpose in living and have hope even though we have lost our youth and grow old.

But God has found a way to make us young again, in His Son Jesus Christ. We can rejoice for God is great and wonderful and we have found a joy that fills us as we read in His promises. Such a one is Psalm 51:13: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Because Christ died on the cross to save man, may we all say now that we find ourselves bigger sinners and need Him more every day. Christ has become my life; without Him I have no life. He is part of me. I can say "Only in Christ," as I look back on the year of 1969.

In Ephesians 1:18, we read, "The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." In our troubles and trials we come closer to Him. And He looks on us with love so that we can take this message to heart:

"Let none hear you idly saying,  
'There is nothing I can do.'  
While the souls of men are dying,  
And the Master calls for you.  
Take the task He gives you gladly,  
Let His work your pleasure be;  
Answer quickly when He calleth:  
'Here am I; send me, send me.'"

Thrust your arms out to Jesus and say again, "Use me. Use me."

May the Lord bless you and fill you with His love and joy.

Walter Niemi  
Cloquet, Minnesota

## NEWS FROM Lake Stevens, Wash.

Mr. Laurel Anderson has built an altar for Elim Lutheran Church to match the pulpit and baptismal font he had made earlier.

The new Concordia Hymnals have arrived for the congregation and are being used for the worship services.

## WEST COAST DISTRICT PLANS WINTER BIBLE CONFERENCE

Camp Lake Retreat, about 15 miles southeast of Issaquah, Wash., will be the scene of a winter Bible conference for the West Coast District of the AFLC, Feb. 20-22.

There are accommodations for en-

tire families. Youth and adults will be charged \$9.00 for the weekend and children 3-5 years, \$5.00. The first service of the conference will be at 7:30 on Friday, Feb. 20.

Rev. John P. Strand, president of the AFLC, will be the guest speaker at the conference.

## A SINNER'S PRAYER

When I a hopeless sinner stand  
Before the Throne of Grace;  
When I a hopeless sinner meet  
My Savior face to face;

When I have done my final deed  
And crossed that far off strand,  
Into the promised kingdom  
Into that glorious land;

When I meet my God so great  
To whom shall I then flee?  
My only plea, Christ died for me  
Oh God, my sins erase.

Tilford O. Rundhaug  
Fairdale, N. Dak.



## NEW YEAR'S EVE IN BRAZIL

Over 1.5 million Brazilians throng the many beaches in Brazil on New Year's Eve. Not for parties and fun as many do in the U.S.A. but to offer up sacrifices to their sea goddess Iemanja. The spiritist religion known as Macumba, or black magic, is a form of voodoo, Brazilian version.

This mystical heathen worship of the sea goddess was brought to Brazil back in the 1500's when the African slaves were shipped across the ocean. After arriving safely they would give thanks to her for giving them a safe journey.

Legend also says that "at the bottom of the sea, Iemanja has her secret abode, her own version of Davy Jones's Locker, to which young, good-looking

sailors are lured, but that if the forlorn sweethearts of the drowned seaman weep and pray and please the vain goddess with their presents, she may return the sailors to their loved ones waiting on the shores." Therefore, the faithful Macumba followers wade out into the ocean and offer presents to Iemanja. The presents for the beautiful goddess includes lipsticks, perfumes, mirrors, jewels, money and flowers. The ceremony also includes candles, drum-beating, dancing and the offering up of dead chicken blood.

What is so remarkable about the whole event is that this pagan, primitive ritual takes place on some of the most modern, famous beaches in the world, such as Copacabana in Rio de Janeiro. It is almost impossible to be-

lieve that just 30 yards away are air-conditioned skyscrapers, sophisticated restaurants and streams of rapid moving traffic on modern freeways.

Dr. Freyre, an internationally-known Brazilian sociologist, stated that, "while Brazil is governed by Europeans, referring to social heritage, the nation is ruled by Africans." He also noted that Brazil is the largest Catholic country in the world, yet "there has been a steady decline in the Catholic church and Macumba has clearly been on the increase."

The spiritist or Macumba movement in Brazil is spreading like wildfire. Its followers are not only black, but white as well. They also include the poor and wealthy, the uneducated, as well as the educated. Most claim to be Catholic, yet they practice Macumba, black magic, or spiritism.

The Satanic practice is alarming. People have been healed from incurable diseases. Many prophecies

have come true. Fortune-telling and all that goes with it seems to find the followers and sweep along the innocent.

At times it seems the odds are against us. We are so few here in this huge, vast country and Satan is so very cunning. He roams around like a roaring lion, seeking to devour one and all (I Peter 5:8). But Jesus is more powerful. A missionary friend told us how he walked into one of these satanic meetings as a young girl was prophesying and just his presence caused her to become nervous and lose her message. Soon she was unable to prophesy. Just the presence of a man of God proved to be too much for this demon-filled girl.

We have so much to be thankful for as this New Year dawns. First, that we serve the risen Lord Jesus who conquered sin and death and the power of Satan. Second, that we have the privilege to share this all-powerful Lord and Savior with those who are

bound helplessly by Satan's horrible power. And thirdly, to see how Jesus Christ can release the helpless and transform them into new creatures. His promises are sure as seen in Romans 8:37-39.

No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor power, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

In closing, my family and I would wish to thank each one of you for your cards and gifts. Thy meant so much to us during the Holiday Season. May God richly bless you throughout the new year.

Joy In Christ,  
The Dyruds

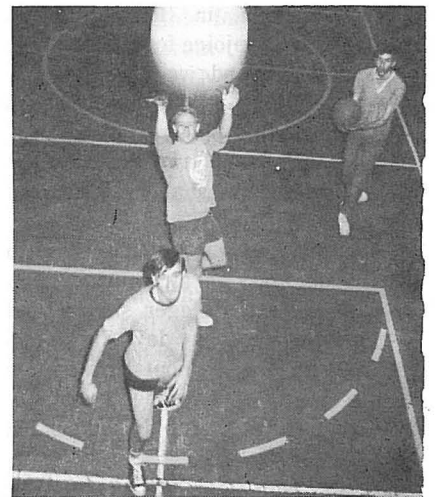


## SCHOOL NEWS



One of the musical groups of the Bible School is the Choral Club. It rehearses once a week and participates in the special concerts and chapel services at the school.

From left to right are Nancy Youngberg, Astrid Sather, Christine DePope, Claudette Kjersten, Kathy Ferguson, Gwen James, Elaine Aasness, and Wanda Floan. Another member this quarter but not pictured is Mary Arneson. The accompanist is Lori Torgerson.



The Bible School has a basketball team this year competing in the YMCA Church League. The boys are 3-2 in the won-lost department with 13 games left, playing once a week.

Making up the team alphabetically are, Lyle Forde, Tim Jones, Stan Miller, John Mundfrom and Jim Rasmussen.

They get a lot of help from Seminarian Ken Moland, a former Concordia standout in football. The high scorer and coach is Richard Anderson, a Bible School student in 1966-67, its first year, who now attends the University of Minnesota.

[Continued from page 7]

and lay pastors Sidney Swenson, 1964-66; Orville Olson, 1966-68; and Walter Beaman, 1969—. Rev. M. T. Johnson and Rev. Egberg Tollefson of Greenbush gave interim service at various times as needed.

English services were first conducted in the church in 1924. The congregation had been organized in 1900, but the church was built in 1911-12. In 1950 a chancel and small kitchen were added to the church.

Poplar Grove was begun under the Norwegian Lutheran Synod. The merger of 1917 brought it into what was later known as the Evangelical Lutheran Church. The congregation began to receive pastoral service from the Lutheran Free Church in 1958 and subsequently affiliated with the AFLC.



Poplar Grove Lutheran Church

### Zion Lutheran Church

Another Norwegian Lutheran Synod-background congregation in the AFLC is Zion Lutheran Church. A log cabin church was erected in 1902-03 and served for some time as the house of worship. The present church was built in 1929-30 although dedication did not take place until November, 1936. The parish house was constructed in 1946. Oak trees dot the churchyard.

Zion, organized in 1901, is seven miles southeast of Greenbush. The first pastor of the congregation, P. C. Birkelo, donated the land for the church. Zion Church has been served by the same pastors as Bethlehem with the exception that a Rev. Crabtree gave service in 1958 and Rev. Arden Johnson in 1959. Walter

Beaman is the present pastor.

### The Parish

Lay Pastor Walter Beaman and Mr. Burton Rygh serve seven congregations in the Greenbush-Badger area. The original Lutheran Free Church parish in the area consisted of Bethania, Badger Creek and Oiland. The pastor at first lived in Badger, now in Greenbush. For some time Emmanuel Lutheran Church of Holt belonged to the parish.

Poplar Grove was formerly a member of the Middle River (ALC) parish. Pauli was a member of the Halma (ALC) parish, then of the Greenbush (ALC) call. Zion and Bethlehem were both members of the ALC parish at Greenbush.



Zion Lutheran Church and Parish Hall

### STUDY SUPPORTS LOWER AGE AT COMMUNION AND HIGHER AGE AT CONFIRMATION FOR LUTHERANS

New York—(LC)—Proposals that would radically change confirmation and communion practices followed for centuries by Lutherans received substantial support in a year-long study of the subject in local congregations in the United States and Canada.

A total of 86,000 church members, it was reported, participated in study groups organized last year to consider the findings of a Joint Commission on

the Theology and Practice of Confirmation.

The commission has proposed that children be admitted to their first communion at the age of 10 or 11 years and that confirmation take place five years later.

A tabulation of responses from local congregations indicated that "there is much more agreement with the commission's recommendations than there is disagreement."

"The broader the analysis in terms of combined church bodies and regions, the more evident is the agreement with the commission's recom-

mendations," the report on the study results said.

Since the 16th Century Reformation, most Protestant denominations have withheld eligibility for Holy Communion until after the rite of confirmation, usually at 12 to 14 years of age. Roman Catholics generally admit children to the Lord's Supper at an earlier age.

Members of the commission are the Lutheran Church in America, Lutheran Church-Missouri Synod, and American Lutheran Church, with five representatives each. The Evangelical Lutheran Church in Canada, for-

**8th ANNUAL WINTER BIBLE CONFERENCE**  
**Sponsored by the AFLC**  
**Our Savior's Lutheran Church, Melvin Walla,**  
**Lay Pastor**  
**Thief River Falls, Minnesota**  
**February 12-15, 1970**

PROGRAM

**Thursday, Feb. 12**

8:00 p.m.—Evening Service. Speaker, Rev. Herbert L. Franz, Cloquet, Minn.

**Friday, Feb. 13**

9:15 a.m.—Devotions, Rev. Marvin Haara, Virginia, Minn.

9:30 a.m.—Bible Study, Rev. Laurel Udden, Minneapolis, Minn.

10:30 a.m.—Coffee Break

11:00 a.m.—Topic: The Political Signs of the Times, Rev. C. R. Heikkinen, Minneapolis, Minn.

2:00 p.m.—Bible Study, Pastor Udden

3:00 p.m.—Coffee Break

3:30 p.m.—Topic: The Social Signs of the Times, Pastor Heikkinen

8:00 p.m.—Evening Service, Pastor Franz

**Saturday, Feb. 14**

9:15 a.m.—Devotions, Rev. Larry Severson, Abercrombie, N. Dak.

9:30 a.m.—Bible Study, Pastor Udden

10:30 a.m.—Coffee Break

11:00 a.m.—Topic: What Price Revival?, Rev. Marvin Undseth, Shevlin, Minn.

2:00 p.m.—Bible Study, Pastor Udden

3:00 p.m.—Coffee Break

3:30 p.m.—Topic: The Believer's Riches in Christ, Rev. Robert Lee, Tioga, N. Dak.

8:00 p.m.—Evening Service, Pastor Franz

**Sunday, Feb. 15**

11:00 a.m.—Morning Worship. Speaker, Rev. Amos Dyrud, Minneapolis, Minn.

2:00 p.m.—Afternoon Service. Speaker to be announced.

merly a district of the ALC, also took part in the study.

Following a four-year study of the subject, the Joint Commission recommended that confirmation and communion be separated with first communion being offered to children in the fifth grade (ages 10 or 11) followed by confirmation in the tenth grade (ages 15 or 16) instead of the current practice of children receiving communion after confirmation in the eighth or ninth grade (ages 12 to 14).

Grade 10 is accepted as the best time for confirmation more often than any other grade by 30.3 per cent of those answering the questionnaires compared to 24.7 per cent for grade 9 and 25.4 per cent for grade 8," the survey report said.

There is "strong agreement," it noted, "with the theological and psychological position that the baptized child may be able to participate meaningfully in Holy Communion before confirmation," with 63 per cent

agreeing either "strongly" or "somewhat."

To the key question of permitting admission to the Lord's Supper before confirmation, 50.8 per cent answered "yes," 30.5 per cent "no," and 18.7 per cent "uncertain."

The survey indicated a strong preference for two years of pre-confirmation instruction, as against three years as has been widely advocated.

Selected most often by participants as the best grade for admission to the Lord's Supper before confirmation was the fifth grade (36.4 per cent) as recommended by the commission. However, the average grade selected was 6.2.

"This suggests that grade 6 or grade 5 are options for consideration in the commission's determination of the best grade for first communion," the report said.

There was "overwhelming agreement" with the commission's recommendation that adults not be confirmed, with 80 per cent approving "strongly" or "somewhat."

The Joint Commission will meet in Philadelphia, Feb. 12-14, to weigh the survey results and to formulate its final recommendations for submission to the national conventions of the participating Churches.

The LCA will convene in Minneapolis in June, the ALC in San Antonio in October, and the LC-MS in Milwaukee in July 1971.

Changes in confirmation and communion practices ultimately will require revisions in church body and model congregational constitutions since membership classifications would be altered. Also involved will be revamping of liturgies and broad changes in parish education materials.

Those in the survey who opposed separating first communion from confirmation expressed a fear that the proposed practice would result in "dropouts" by youth prior to the time of confirmation.

In a summary to its report on the results of the study, the commission acknowledged that "it must deal with a constructive approach to the dropout problem before confirmation if earlier communion is introduced."

# CHURCH-WORLD NEWS

## AMERICAN BIBLE SOCIETY OFFICIAL RETIRES



NEW YORK—The Rev. Dr. Robert T. Taylor, 65, senior general secretary of the American Bible Society since 1956, has retired after 29 years of service with the Society.

No successor will be named at this time by the board of managers of the 153-year-old nonprofit organization, according to president Edmund F. Wagner.

Dr. Taylor's responsibilities, administration and promotion, he said, have been divided and added to the duties of the two remaining ABS general officers, Dr. Laton E. Holmgren, general secretary, and Charles W. Baas, treasurer.

The board of managers, in a resolution, paid tribute to Dr. Taylor's "deep commitment to the Bible cause."

His efforts, the resolution said, "have been devoted to seeing that the spiritually undernourished and underprivileged of the world are provided with abundant supplies of the Word of Life."

Soon after his appointment in 1941 as secretary of the Northwestern District of the American Bible Society in Chicago, he met with a group of ministerial leaders in a large city who had said their concern was not so much with Scripture distribution as with getting their people to read the Bibles they already had. Describing that experience, in an article he wrote for the *Bible Society Record*, he said:

"When I asked them what was being done for the blind in their city; if the Christian workers had an adequate supply of Scriptures in the jails; if the rescue missions had enough Gospels, they admitted frankly they didn't know. They also admitted they didn't know if the foreign language groups and the needy of this city had an adequate supply of Bibles."

Dr. Taylor also was an early exponent of translation in "dynamic languages" texts of the Scriptures. One of these, the Society's first English translation of its own, "Good News for Modern Man," the New Testament in Today's English Version published three years ago, has now totaled 18 million copies in circulation.

Since his election as a general secretary in 1944, Dr. Taylor has been principally involved in the Society's promotion and fund-raising programs.

In 1940 the Society received \$135,286 from 41,931 individual gifts. By 1968 this had grown 19-fold to \$2,564,847 from 1,075,208 gifts.

A graduate of Millikin University, in Decatur, Ill., and Princeton (N.J.) Theological Seminary, Dr. Taylor was ordained by the Presbytery of Springfield, Ill., in 1929 and received an honorary Doctor of Divinity degree from Millikin in 1938.

For ten years prior to 1941 he was minister of the First Reformed Church (Old Dutch Church of Sleepy Hollow) in Tarrytown, N.Y., the church made famous by Washington Irving's "Legend of Sleepy Hollow." From 1929 to 1931, he was an assistant minister of the Old First Church (Presbyterian) in Newark, N.J.

Dr. Taylor and his wife, Helen, residents of Dobbs Ferry, N.Y., for the past 15 years, recently moved to Southbury, Conn.

## ALC, MISSOURI SYNOD MOVE TO IMPLEMENT FELLOWSHIP

Minneapolis—(LC)—Steps have been initiated to implement altar and pul-

pit fellowship between two major Lutheran Churches at the local parish level, according to a statement by the presidents of the two bodies.

Focusing on the possible transfer of pastors, congregations, or seminary students from one communion to the other, the statement was issued in St. Louis by Dr. J.A.O. Preus of the Lutheran Church-Missouri Synod and in Minneapolis by Dr. Fredrik A. Schioltz of the American Lutheran Church.

Although it was agreed that such transfers are not to be encouraged, the practicality of such a possibility in multiple parish situations in rural areas was acknowledged.

The committee also favored a proposal that the LC-MS Commission on Fraternal Organizations add two observers from the ALC and two others from the Lutheran Church in America.

The committee acknowledged a request by the presidents of the member bodies of the Lutheran Council in the USA that its Division of Theological Studies give attention to the question of "a united Lutheran witness with regard to anti-Christian organizations" and to "the confession-making process for Lutherans today."

## WISCONSIN SYNOD REPORTS MAJOR HIKE IN OFFERINGS

Milwaukee — (LC) — Congregations of the Wisconsin Evangelical Lutheran Synod contributed \$5,351,000 to the synod in 1969 compared to \$3,681,000 in 1968 for an increase of 45.3 per cent.

The announcement was made here by the Rev. Oscar J. Naumann, president of the 372,000-member church body.

Congregations exceeded their 1969 subscriptions to the synodical budget by \$81,186. "This 101.5 per cent of our goal," said Mr. Naumann, "is the best we have ever done."

The record-breaking increase was attributed mainly to an intensive stewardship education program begun in the fall of 1968.

Mr. Max P. Lehninger Jr., a Milwaukee business executive, served as national chairman of the effort. Under it, an estimated 15,000 laymen visited most of the 150,000 homes of the synod.

Mr. Naumann also noted that with a 9.7 per cent increase in contributions in 1968 and the 45.3 per cent increase in 1969, offerings for the synodical budget had increased 55 per cent in two years.

Described by Lutheran observers as "the church most uncompromising in its dedication to confessional Lutheranism," the WELS has 923

congregations in 32 states.

Its congregations maintain one of the largest parish school systems among Protestant church bodies—235 parish schools with an enrollment of 25,775. Its congregations also support eight area Lutheran high schools with an enrollment of 2,924.

In addition to maintaining a seminary, three colleges, and four academies, the synod maintains missions in Germany, Africa, Puerto Rico, Mexico, Japan, Hong Kong, Taiwan, India, and Indonesia. It also works among the Apache Indians of Arizona.

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