

**THE**

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# *LUTHERAN*

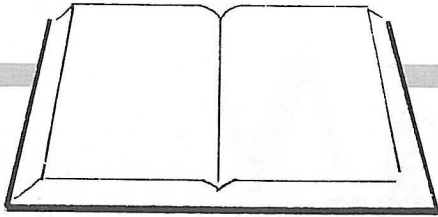
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Featuring: Home Missions

## *After the First Snowfall*

Dr. Roger C. Huebner, D. D. S.



## *According to the Word*

### THE GREATEST

Matt. 18:1-11

In that hour, or at that time, came the disciples unto Jesus saying, "Who is the greatest in the kingdom of heaven?"

They had been looking for a king and a kingdom after their own material pattern. They had expected Jesus to assert himself in the midst of the age in which he lived to break the power of Rome and to re-establish the throne of David in Jerusalem; to appoint Peter in all probability as prime minister, and the other apostles to all the other offices of state, etc.

But you will notice in the previous chapter He had talked about how He was going to Jerusalem to suffer and die, and rise again the third day. This mysterious statement of their Lord and Master had shattered all their hopes, and they stood there in the midst of the wreckage of their own ideals, hopes and aspirations.

So they wanted to say, Your idea about the kingdom seems to be entirely different from ours, so then, who will be the greatest in Your kingdom? They did not realize that Christ had not come to establish a material kingdom, but a kingdom of grace.

Christ answered their question by

giving them an object lesson.

And Jesus called a little child to Him and set him in the midst of them. Then He started to talk to them, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

You have been discussing and debating about which one of you will be the greatest in the kingdom of heaven. That is absolutely useless, because you will not even get in with the kind of spirit you have. You have to be converted and become like little children. What a blow to their pride!

Were not the apostles converted? I think they were. But even if we have had a real meeting with the Lord, and have been genuinely converted, the proud, old self comes back again and wants to dominate our life.

The old Bible scholars in Norway speak about a daily conversion (en daglig omvendelse). Which means a Christian meets something every day that he has to turn away from. In this particular case it meant that the disciples had to turn away from pride and become humble. In verse four we read: "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." The way to greatness in

the kingdom of grace is to come down, become small. The lowest place is the best place and the safest place. He who is willing to be the servant of all without murmuring is considered to be the greatest in the kingdom of heaven.

Christ, the King of His kingdom, who was in the form of God, made Himself of no reputation, took upon Himself the form of a servant, and humbled Himself and became obedient unto death, even the death of the cross. How far do you think it is from heaven's glory to the death of the cross? He came that far to save we who were lost in sin. How this should humble us in deepest contrition and shame over ourselves and fill us with joy unspeakable and full of glory, and with a holy zeal to serve Him with all that we are and have.

The Apostle says, "Let this mind be in you, which was also in Christ Jesus." How far are we willing to go to reach some of these lost, blood-redeemed souls for the kingdom of heaven?

May we as true believers be endued with this humble, childlike spirit which is not looking for a prominent place, but only for an opportunity to serve.

Lars Stalsbroten

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# Why Home Missions?

**Rev. John P. Strand, President, AFLC**

Luke 24:46-48: And He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance for forgiveness of sins should be proclaimed in His name to all the nations—beginning from Jerusalem. You are witnesses of these things" (New Am. St.).

## **GOD HAS COMMANDED IT**

The Gospel is for the whole world. God—"desires all men to be saved and to come to the knowledge of the truth" (I Tim. 2:4, New Am. St.). God loves all people. God is no respecter of persons, He has no favorites, nor is there anyone whose salvation God does not desire. Men sometimes have favorites; men sometimes have burdens for a particular people or for particular individuals. God has a burden for all. America is included in God's burden. As far as God is concerned, His Kingdom is not divided into segments or endeavors. He loves the world. Men think of schools, home missions or foreign missions; however, what is home missions to a Brazilian is foreign missions to an American and what is home missions to an American is foreign missions to a Japanese. God looks on the whole world as one needy field for the Gospel.

God has a strategy for the evangelization of the world. Evangelization was to begin in Jerusalem. The early disciples obeyed, and started in Jerusalem, and it took special revelation and persecution to scatter them to other nations. How grateful we ought to be that it is right for us to have a great concern for our own in our homes, community, and nation. This is nothing to feel guilty about. If we do not do a good job of witnessing at home, we have no right to assume

that we are being sent to other nations. A failure at home would be a double failure other places. I Tim 5:8: "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever" (New Am. St.). If this is true concerning material things, and it is, it certainly is true for things spiritual. The Association needs to have a greater concern to provide free and living congregations for her children as they move from place to place in America. I personally do not feel guilty about our foreign mission program, nor our seminary and Bible school program. I do feel guilty, however, about our home mission program. It seems to me that we are not following the Biblical strategy as closely as we ought to. We need a greater emphasis on building more free and living congregations in beloved America.

## **BECAUSE OF THE NEEDS IN AMERICA**

We are a proud people. Because of our high standard of living, we are apt to assume "we are rich and need nothing." We are blinded to the real truth. America is in deep trouble. Some evangelical Christians who have traveled much say that we are the world's biggest mission field today. We have many churches, but there is little preaching of Christ and that repentance for forgiveness of sin is necessary for salvation. Christ is looked upon as a "big brother"; the atonement is scorned; universalism, that all are saved, is a common message. Many find it impossible to find a living church in their communities.

Immorality is on the rise in America. Real moral standards have been all but destroyed. Crime and sexual deviation of many kinds are glamorized on TV, in radio, and in the press. Pornography is made a way of ad-

vancement. Many churches are approving sinful practices and programs. Is there any sin that you can not find in the U.S.A.? Is there any tragic situation in the so-called heathen lands that is not duplicated in America many times over? How about life in the ghettos or the drug addiction among our youth? And our laws are being liberalized to defend much evil. We are forbidden to pray in our schools, but cannot remove atheistic communists from school staffs. Scripture-defying evolution is openly taught as scientific truth to our children. Sex education, divorced from meaningful morality, is the great discovery in many school districts. Many American citizens, because of their life and standards, are not welcome in other lands. Life for many is a "rat race," with people being destroyed by the pace, the false standards, and the materialistic goals of our society. Many missionaries on furlough confess that it is harder to maintain one's faith, and to rear one's children in the Christian faith, in America than on the foreign mission field. They are anxious to get back where there is no TV, rotten movies, seminaries teaching false theology, etc., and where there is time to really live. There is a greater likelihood that the true Church will be forced underground in America than in the so-called backward nations.

It is time to wake up to the situation in our nation. The Gospel of Jesus Christ is the only remedy. We believe that the congregation is the right form of the Kingdom of God on earth, and if America is to be saved, she will be saved because of the ministry of Christian congregations. It is not enough to have Gospel radio and TV programs. The congregations are needed and they must be established. We are concerned about the situation now. How will it be for our children

and grandchildren if we do not build in our generation? They will have no hope.

### THE NEEDS OF THE ASSOCIATION

God has wonderfully blessed the Association of Free Lutheran Congregations. It is because of His grace and mercy that there has been such progress. But there is so much to be done. Open doors face us on every hand. There are more calls from congregations, groups, and individuals for pastors and other help this fall than at any other time. We have had to say "no" and have been unable to help far too many times. This does not sit lightly in our minds and weighs heavily on our hearts. What are we to do?

Prayer is the great method of advancement for God's Kingdom. Many of us are failing here. God have mercy!

More generous giving on our part is needed. Many Association people are tremendously generous. Some are not. The average per capita giving per communicant (after confirmation) member last year was over \$22.00 for our common endeavors (missions, schools, general fund, etc.) This is good compared with other churches, but we need more givers. We need to grow faster than we are.

Growth comes as congregations do their humble, Spirit-blessed best proclaiming Christ in their communities. People are hungry for spiritual truth today, and every congregation should be growing in numbers as well as in Spirit.

Growth comes as new congregations are established in promising areas in our nation. This is the purpose of our home mission program. Every new congregation will add more prayer warriors, more workers, and more givers to the Association. Then the work at our schools, our foreign missions, and home missions can be further expanded. Unless the Association grows through a realistic and aggressive home mission effort, we will constantly be hampered by lack of funds and workers. Home missions is the base from which can show greater efforts in all areas of the church. Let us be "wise as serpents and tender as doves" as we plan for what future we may have.



Rev. Reuben Wee was installed as pastor of Faith Lutheran Church, Granite Falls, Minn., on Sunday, Oct. 11. Officiating was Rev. John DeBoer, Villard, Minn. Rev. Leslie Galland and Rev. Trygve Dahle of Spicer, Minn., and lay pastors Larry Halverson, Scared Heart, Minn., and Otto Saukerson, Chamberlain, S. Dak., also took part in the service which was attended by a good audience.

### MASON CHURCH HEARD CONCERT BY HAROLD TOLFSEN

A sacred concert featuring Mr. Harold Tolfsen, Norwegian bass-baritone and concert pianist, was held recently (October 18) at Faith Lutheran Church West Mason, Wisconsin. Mr. Tolfsen sang to a full church, with people attending from Mason, Drummond, Ashland and surrounding communities. Mr. Tolfsen presents a unique

concert, in that he accompanies himself as he sings, and shares in a personal way his faith in Jesus Christ. He has traveled extensively throughout the Americas, Europe and the Middle East. Recently he sang in the largest Protestant church in Moscow, Russia. Eugene W. Enderlein is the student pastor of the Drummond-Faith-Moland AFLC parish.

### LORD, I AM WEAK AND POOR NOW

Lord, I am weak and poor now,  
And cannot see.  
Oh, keep me, Lord, from wandering  
Away from Thee.  
Although the world seems powerful,  
So apt to sway,  
O Lord, you'll be always near me,  
My guide and my stay.

This life is but a shadow  
That soon will pass;  
And Lord, You, and You only,  
For'er shall last.  
What need I fear then in this life,  
Though storms may come.  
For soon the great day is coming  
When I'll be home.

(Tune: Oh Take My Hand Dear Father)

—JoAnn Moland '70

(The writer of this hymn poem graduated from AFLBS in 1970. JoAnn is a student at NDSU in Fargo, N. Dak., this year.)

### TREASURER'S PROGRESS REPORT February 1 to October 31, 1970

	Proposed Yearly Budget	Current Budget	Total Received
General Fund	\$ 40,500.00	\$ 30,375.00	\$ 19,042.64
Schools	59,000.00	44,250.00	30,640.41
Foreign Missions	35,500.00	26,625.00	35,258.91
Home Missions	25,000.00	18,750.00	16,141.31
Praise Program	15,000.00	11,250.00	6,883.27
	\$175,000.00	\$131,250.00	\$107,966.54

Receipts last year at same time — \$89,127.17  
One Grand Fellowship — \$1,208.33  
Special Pension — \$272.50  
Library — \$50.00

## Building A Church In The Northwest

Romans 1:14 reports Paul's feeling of obligation concerning the Gospel message toward all. He says: I am debtor, (I have an obligation, I am under duty) both to the Greeks and to the barbarians, (both to the civilized peoples and heathen nations, both to the cultured and to the uncultured) and also to the wise and to the unwise, (both to the educated and to the uneducated.)

We who have been enlightened by the light of the world, Jesus Christ our Savior, have an obligation to others. We have not fulfilled this obligation when we share His salvation with one person, nor when we give our money in the offering, nor when we work on some activity in the church. We cannot then sit down and rest, thinking that our part is done. Paul says he is a debtor, that he owes all other people his utmost in ability to share the Gospel. Paul doesn't tell us that this duty will be fulfilled in a month or in a year, but rather he speaks of it as an on-going responsibility. He is not released of this obligation when he

shares it with his own people, the Jews, but rather he owes this to each and every man regardless of position, education, nationality or culture.

Foreign missions are very important and much concern and work is due this field. In no instance can our work stop nor our concern lessen concerning our foreign mission work. But there must also be a renewed zeal concerning those in our own country. There are great needs in every neighborhood. We, as Christians, are obligated to share the Gospel of Christ with all people. If we fail to tell them, their souls will be laid to our account.

Our Redeemer Lutheran Church in Kirkland, Washington, began as a Home Mission congregation. Money for the down payment of the property was borrowed from the Church Extension Fund and the pastor of the church is called through the Home Mission Board. If it were not for the people in the AFLC who have given to the home mission fund, there would not be an outreach into this area.

In 1966 several families began to be

concerned about a Free church in the Kirkland area. Through the efforts of the West Coast pastors and the mission board, property was located north of Kirkland in an area known as Kingsgate. This area had just begun to be developed with homes. Now, within two miles there are about 1500 homes. Some of these homes are in a new low-cost-housing development. Many of the homes are considered "upper middle class" homes. Everything is new and carefully decorated. Yards are planned with taste and developed over many months. The schools are new and lavish with equipment. Progressive education is emphasized. To a visitor it appears that it is a neighborhood of successful people.

But behind these rows of brightly painted and decorated doors lie the same problems that have plagued mankind since the beginning of time. The economic level has not solved unhappiness. It is a common misconception that success and money will



Our Redeemer Lutheran Church



The picture of the parsonage shows the remodeling done on the pre-school department of the Sunday School. One garage door was taken out and a new wall put in. Inside there is a large L-shaped room divided into three parts by curtains. The floor is carpeted. The room is used for the opening exercises for 3 classes, for nursery during church and for group meetings during the week. It is a very necessary addition but still we are very crowded for room.

remove people's problems. When men work hard to get a good education, a good paying job, a position of importance, a home in a good neighborhood and all the other things they see as success and still they find no inner satisfaction, they become disillusioned. When they discover that all their efforts and all the world has to offer is not the answer to peace, they have no place else to go. Problems in the home develop. The percentage of homes with marital problems soars. Teenage problems with drugs and delinquency grow. Alcohol becomes a means of escape. Most people do not realize what is missing.

But some have come. Decisions to turn their lives over to Christ have been made. In the pews of Our Redeemer Lutheran Church on Sunday mornings sit people of all kinds: staunch Christians of long standing, new converts, those who are seeking, the lonely, the unemployed, the children. These is little of the complacency and coldness that comes from taking God and religion for granted. The Bible study groups are well attended and couples take instruction in their homes.

The membership of Our Redeemer is now 132 people. This includes engineers, carpenters, Boeing workers, salesmen, and many others. There are people of many nationalities and backgrounds. Attendance in the morning worship services and Sunday School is between 100 and 125. The comfortable seating capacity of the sanctuary is about 100. This fall the Sunday School needed more room so the garage of the parsonage was remodeled and three class rooms put in for the preschool department. It is exciting to see the children come. Many come from homes where the parents do not attend church at all.

The area is so large, the task so great and only a few are really affected by the work. Your mission congregations need much prayer and help. We need your prayer. What a responsibility there is to give our neighbors the Word of God, the Gospel of Christ. Paul said that he was duty bound to preach the Gospel with all that was within him. May we, too, have this great concern and zeal for telling and living the Gospel!

Mrs. Robert Rieth

#### A Hymn for Advent

#### RISE, ARISE!

Rise, arise! Rise, arise!  
 Zion, rise to greet thy King!  
 Open wide the gates before Him!  
 Let the glad hosannas ring!  
 Haste to worship and adore Him!  
 Hark, the watchman on the mountain  
 cries:  
 "Rise, arise! Rise, arise!"

Weep no more! Weep no more!  
 Zion, dry thy bitter tears!  
 Cast away all gloom and sadness,  
 For the Shiloh now appears,  
 Who shall turn thy grief to gladness!  
 Day has dawned! Arise! The night  
 is o'er!  
 Weep no more! Weep no more!

O rejoice! O rejoice!  
 Christ doth come, as long foretold!  
 The Messiah long expected,  
 The incarnate Word behold!  
 Though by kings of earth rejected,  
 Hail Him Lord of all with mighty  
 voice!  
 O rejoice! O rejoice!

Crown Him King! Crown Him King!  
 His exalted Name confess!

From His heavenly throne descending,  
 Jesus, Lord of righteousness,  
 Bringeth joy and peace unending!  
 O let heart and tongue His praises sing!  
 Crown Him King! Crown Him King!

Worship Him! Worship Him!  
 Worship at His sacred feet!  
 Hail the Son of God thy Saviour!  
 Haste, thy longed for Bridegroom  
 greet!

Come, receive His kingly favor!  
 Zion, haste, Thy lamp of faith to trim!  
 Worship Him! Worship Him!

—Anna Hoppe  
 (from **The Hymnal**)

#### DATES FOR 1971 FAMILY BIBLE CAMP SET

Rev. Leslie Galland, Spicer, Minn., dean of the Family Bible Camp announces that the 1971 Camp will be held July 5-11 at Lake Geneva Bible Camp, Alexandria, Minn.

Begin now to arrange your vacation schedule so that it will permit you to attend the week at Family Camp.

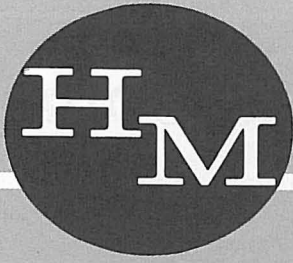
## *Annual Christmas Concert*

at  
 Association Free Lutheran Bible School  
 3110 E. Medicine Lake Boulevard  
 Minneapolis, Minnesota

Sunday, December 13, 1970  
 7:00 p.m.

Featuring the Bible School Choir and Choral Club  
 Mr. Don Rodvold, Director

UPPER MICHIGAN  
CONGREGATION AIDED BY  
HOME MISSION FUNDS



HOME  
MISSIONS

OUR HOME MISSIONS NEEDS

Rev. Herbert L. Franz, Chairman  
Board of Home Missions

"Freely ye have received, freely give." Matthew 10:8

We are stewards of the manifold grace of God, not to keep it but to share it. We have a treasure, as Paul says, in earthen vessels. The Gospel is not a secret document to be kept in a safety deposit box but it is a story of Christ's redeeming love which should be sent out to all people.

Jesus, on one occasion, said that the Living Water should be in us a well of water springing up into everlasting life, and that from within us should flow rivers of living water. What is our response to such a command? Peter told the lame man at the gate of the Temple, "Such as I have give I thee."

According to Christ's teaching, "To have is to owe, not own," and we are to dispense God's grace and not hoard it. Didn't Paul say that he was debtor to all men? It is a day of good tidings for our Association as the call comes repeatedly from despairing people, "Come over and help us." If we withhold the good tidings of God from them, I am afraid it will go ill for us. Much too long, we as Christians have been stuffing ourselves with Gospel blessings while thousands in our land have never had a taste of the grace and mercy of God. I say again, that we as an Association have much to answer for because of our Bible-centered and pietistic emphasis we preach and teach in our churches. We are to give freely what we have freely received from the heart of God.

There are letters coming in every week from concerned people who

would desire an AFLC congregation in their area. However, our hands are tied because of limited funds and manpower. A new work may open up to us in South Minneapolis. We will have more to report on this in the near future. Inquiries have come in from the Boscobel, Wisconsin, area to have a church in their community. Then the Moland congregation in Moland, Wisconsin, has joined together with the Drummond and Mason churches to form a three-point parish.

If we were to list the congregations where seminarians are serving we would have the following congregations which are without full-time pastors. We need pastors in South Minneapolis; Sand Creek, Wisconsin; Grafton, North Dakota; Ontonogan, Michigan, Ishpeming, Michigan; Minnewaukan, North Dakota; Spokane; Washington; Roseau, Minnesota; Virginia, Minnesota; Cumberland, Wisconsin; Blue Earth, Minnesota; and Fargo, North Dakota. Many of these churches are being served on a part-time basis. However, before these churches can really grow, they will need full-time servants who can work the areas. Then also, many of these congregations cannot support a full time pastor, so they will need assistance from the Home Mission Fund of our AFLC. However, the Home Mission Board has only a limited amount of money with which to work. So we need your prayers and your gifts to keep the work of the AFLC growing. Remember, we do not own any of God's grace, but we owe it to our fellow man. We are to dispense God's grace and not hoard it. May God place the need upon our hearts, but also the means. And those who have the means should give it with a loving and a willing heart.

We first began by meeting in homes and listening to taped sermons by Rev. Herbert Franz of Cloquet, Minn.

Through the generosity of the Green Cemetery Association, we were given permission to use the old Finnish Church in Green, located six miles west of Ontonagon. Ultimately, this building was given to us as a gift.

We were officially organized as a congregation on August 7, 1967. There were 22 confirmed members and 12 children. We immediately became affiliated with the Association of Free Lutheran Congregations and called Pastor Albert Hautamaki as our Vice Pastor. He, along with Mr. Kenneth Pentti, Mr. Onni Jarvinen, Mr. Andrew Kaare and Mr. Henry Johanson, served us until we called Rev. Jerome Nikunen to be our full-time pastor in May, 1968. Pastor Nikunen resigned in September of this year, and we are once again being served by Pastor Albert Hautamaki of Ishpeming.

We have conducted Sunday school, sponsored evangelistic campaigns twice a year, had weekly Bible study and prayer, and have a very active WMF. Luther League was held for a year and then after a period of inactivity was once again revived.

Through the grace of God, we were able to purchase the former Presbyterian church in Ontonagon in September of this year. This, it is hoped, will offer an opportunity for growth.

Ontonagon is a village of about 2,500 and located on the south shore of Lake Superior in the western end of the U.

*[Continued on page 14]*



The new home of Redeemer Lutheran congregation in Ontonagon.

## how a congregation was BORN



Roy A. Bredholt, pastor of Trinity Church since July, is a native of Brooklyn, N.Y., and was a member of Trinity Lutheran Church there. He has a B.A. degree from Wagner College, Staten Island, N.Y., a M.Bus. degree from New York University and a B.D. degree from Luther Seminary in St. Paul, Minn. From 1950-60 he was employed by General Motors in New York City, Ford Motor Company of New Jersey and was engaged in public relations with the Better Heating and Cooling Council in New York.

Mr. Bredholt has served in the U.S.M.C. His previous pastoral experience has been at First Lutheran Church, Portland, Me., and in Pennsylvania. He is married to the former Lillian Larson and the couple has three children: Roy, Jr., 12; Jeanne, 10, and Paul, 4.

A common spiritual need drew sixteen men and women together on December 14, 1962, in Grand Forks, North Dakota. They read the Scriptures together and prayed that God would guide and help them to continue steadfast in the faith. Their deepest concern was that they might uphold the entire Bible as God's inspired Word and to do this in accordance with conservative Lutheran doctrine under the framework of the Fundamental Principles of the Lutheran Free Church.

From this meeting, five men were

selected to call the necessary house meetings to encourage one another in the faith. As the group met together they felt an urgent need to worship in a more formal church atmosphere and to provide sound Biblical teaching for their children. On July 21, 1963, the first service was held in rented quarters under the leadership of Rev. John Abel. The first Sunday school classes were opened on September 8, 1963.

On January 29, 1964, the group began to organize a congregation. On March 3, 1964, the first officers were installed and the congregation began on an independent basis, but subsequently affiliated with the Association of Free Lutheran Congregations. On March 15, 1964, the congregation selected the name Trinity Free Lutheran Congregation and incorporated under the laws of North Dakota.

The congregation purchased land in the south end of Grand Forks in May, 1965. Ground was broken on June 11, 1967, and the building was completed, December 3, 1967.

The congregation received assistance from the Home Mission Board of the Association during its first years.

Trinity seeks always to reach men and women for Jesus Christ and to involve the entire family in the mes-

sage of the Gospel. To do this the congregation reaches out into the community and surrounding area with a broadcast ministry over a local radio station every Sunday morning, in addition to its 11:00 a.m. services at 3426 Chestnut Street.

The teaching ministry of Trinity includes the Bible study and prayer hour, the Sunday school, Junior and Senior confirmation classes and an adult Inquiry Class. The Senior Choir, Luther League, Women's Missionary Federation, Men's Club and Couples' Club have it as their purpose to reach others for the Gospel and serve Christ through the congregation.

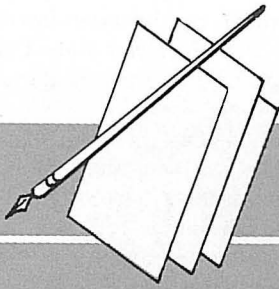
Pastor John Abel conducted services for the congregation in the summer of 1963. Student pastors Gary Skramstad and Robert Lee served the church in 1964 together with Pastor Hans Tollefson of Hatton. Rev. George Schuster was the first full-time pastor. He began in December, 1964, and continued to October 20, 1965. Pastor Trygve Dahle served the congregation from December, 1965, until May, 1966. Pastor David Molstre assumed his duties in May, 1966, and served until April, 1970. The congregation is now served by Rev. Roy Bredholt, who began his ministry here in July, 1970.

—Mrs. Vernon R. Nelson



The first unit of Trinity Lutheran Church, Grand Forks





## EDITORIALS

### HOME MISSIONS

Today's **Ambassador** contains some information on the home mission program of the Association. More may appear at a future date.

It shouldn't be necessary to state how important home missions are. Jesus, in His final command, sent His disciples first to Jerusalem, then to Judea and Samaria, before assigning them a responsibility even for the world. Jerusalem, Judea and Samaria all represent home missions.

It is sometimes said that America and Canada have had their chance for the Gospel. On the face of things, that is true. But if we are speaking of a job having been finished, then the mission task at home is not over.

In every community there are unchurched people. Yes, they could seek out a church, but if they do not, it is our task to find them. The whole Christian religion is founded on a God who reached out to mankind, who makes the first move.

Practically speaking, congregations must be established where there are enough people to support the work adequately. The Home Mission Board keeps this in mind when it decides where to plant a church. County seat towns, small cities and large ones provide the best opportunities. Some attention must be given also to areas where there is interest in the low-church form of Lutheranism which we advocate and practice.

Quite a few congregations in the Association have been started with little or no Home Mission aid. Interested people have managed somehow, realizing that the Association didn't have the funds to be of assistance. Under present circumstances, the Home Mission Board has to choose its locations for new work with great care. There aren't the resources to come up with very many failures.

As congregations are started at home, they, in turn, become supporters of the whole program of the Association. The base is broadened and greater efforts become possible in bringing the Gospel to the world. This is another reason why we must have a vital home mission program.

The Church Extension Fund is an integral part of home missions. It is a revolving fund from which home mission congregations can borrow and pay back the principle on a regular schedule with interest. These loans are for capital expansion, the building of churches, educational units and parsonages. As it is paid back it can be loaned out

to other churches. Unfortunately, the Association's CEF is so small that not much can be done with it. There are few better places right now for large cash gifts and annuities than the Church Extension Fund.

This writer's father was a home mission pastor, in Canada and Montana. For that reason, too, home missions are close to our heart. Congregations already self-supporting must aid those which as yet cannot carry the load alone. New churches must be begun where there is need for the kind of Lutheran ministry we can provide.

Don't forget Home Missions when your congregation makes its contributions to Association work. Send your gift to "Home Missions" and the Church Extension Fund. Do this before January 31.

### THE ALC CONVENTION ACTIONS

The American Lutheran Church biennial convention has been history for a month now, but we wish to make some comments on some of the major developments of the San Antonio gathering.

**The New President.** The election of Dr. Kent Knutson to the presidency means that the ALC can look forward to a continuation of the general policies of his predecessor, Dr. Fredrik Schiotz. Basically, it is the ecumenical outlook with a definite movement toward merger with the Lutheran Church in America by the end of the decade and as soon after that as possible with the Lutheran Church-Missouri Synod.

Dr. Knutson's ecumenical interests go much beyond inter-Lutheran fellowship, however. He is likely to be open to theological discussions with most Protestant groups. He has been actively engaged in the same with Roman Catholics for some time. While he does not predict a Lutheran-Catholic union in the foreseeable future, he sees Lutheranism drawing into a much closer relationship with the Roman Catholic Church than is the case today and predicts that the next great world ecumenical council will include both those groups as well as others.

ALC members of a more conservative nature and with less ecumenical bent seemed to group around the candidacy of Dr. Gerhard Belgium and they found little to cheer about in the election of Dr. Knutson, a man who is without doubt an able theologian.

**National Council of Churches.** Contrary to our prediction several years ago, the ALC did not vote membership in the NCC in 1970. It did not refrain, however, because of a new council of churches in the next few years, one church seems to be that it will be along in the formation of a new council of churches in the next few years, one that in all probability will include the Roman Catholic Church.

**Use of the Term "Bishop."** A trial run in which the ALC's district presidents will be referred to as bishops and the church president will be called supervising bishop will be held. If the name change is liked, it will be fully adopted later.

It is awfully hard to argue against the use of a Biblical word like "bishop." It is very natural to speak of the Norwegian or Finnish bishops because we have always known them by that word. The same is true of the Episco-

palian and Methodist bishops in the United States. But among Lutherans in America the change will not come easily. Among our own the title "bishop" sounds too much like an unhealthy elevation above the common people. On the American scene it has lost its Biblical warmth. This is our opinion. We think the words "president" and "district president" are preferable.

**Lowered Age for Communion.** We have discussed this before. Young people have been admitted to communion by Lutherans at ages 13, 14 or 15. The major portion of Lutheranism in America has now opened the way for the Sacrament to be given to children of 10 or 11 years. All are arbitrary or discretionary ages. The Bible doesn't say at what age a person should first partake.

Still, it should be remembered that Jesus administered His Body and Blood to adult men. And the Apostle said, "Let a man examine himself, and so eat of the bread and drink of the cup" (I Cor. 11:28). It can be argued whether the Greek word **anthropos** here means an adult man or refers to the more general "person" or member of mankind. But it is at the point of examination of oneself that the issue is joined. The several years beyond the age of 10 or 11, and after a period of confirmation instruction, would seem to better prepare for participation.

The problem the ALC and LCA will now face will be

getting young people to go through confirmation instruction several years after they first received Holy Communion. Our hunch is that they will lose a considerable number of potential confirmation candidates.

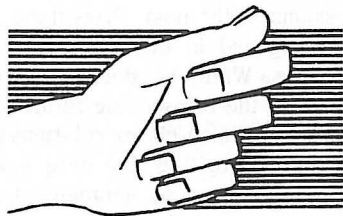
**The Ordination of Women.** By a seven per cent majority, the ALC again departed from a long-time tradition and approved the ordination of women as pastors. The action does not help prospects for better relations with the LC-MS, but definitely keeps the church in step with the LCA, which had previously taken the same action.

Our own thoughts on the ordination of women were expressed in **The Lutheran Ambassador** for Sept. 29, 1970.

**Abortion Reform.** The ALC convention, facing a lengthy and potentially heated debate on a reform statement on abortion, voted to send the topic back for further study. But the delegates did reaffirm a statement adopted at another convention to the effect that sometimes an abortion is necessary for therapeutic reasons.

With that we can agree, if it refers to protecting the life of the mother, and that has long been the position of Protestant churches. Roman Catholics have always been more hard line on the subject, refusing at times to surrender the fetus to preserve the life of the mother.

We fail to see why any church should come to the aid of liberal abortion laws.



## STEWARDSHIP

### STEWARDSHIP

This corner in the **Ambassador** will carry short meditations on the topic of stewardship. Before we go any further, let us remind ourselves that stewardship involves more than just money and material possessions. The Bible also speaks about the stewardship of our life, our time and talents. Someday you and I will have to give an account to God of the stewardship of all these things.

The U. S. government allows people to make tax-free gifts up to 30% of their gross income to charitable, edu-

cational and religious causes. This shows that the government expects people to give and encourages them to do so.

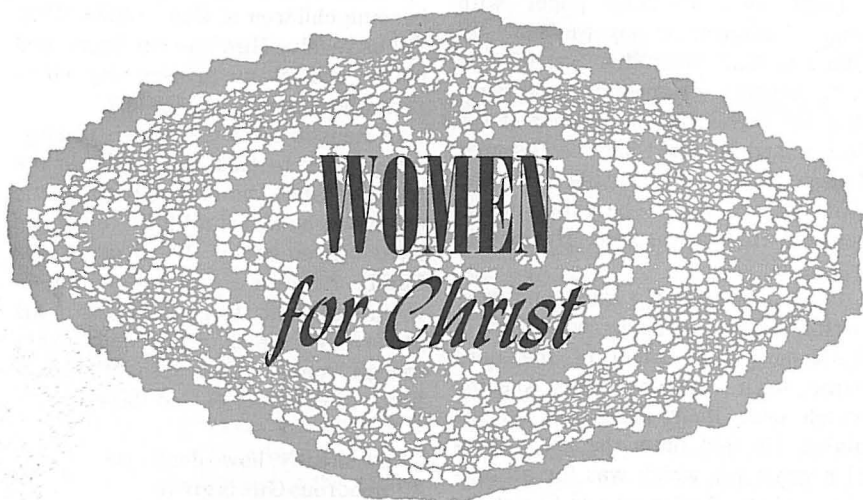
The work of God in the world is carried on by gifts on the part of God's people. People who know and love the Lord give to His work out of grateful hearts and from an awareness of mankind's spiritual needs. They have caught the vision of God's work and of man's need. Even some who are not Christians give to the work of God because they realize its value in the world.

The Bible has a great deal to say about giving. Therefore, we must also

say something about it. First of all, we see from Scripture that giving is an affair of the heart. Paul says, "Every man according as he purposed in his heart so let him give" (II Cor. 9:7). This is the real secret of sacrificial giving by the Christian. Until the burden is on one's heart, and until giving originates from a deep, inner desire of the heart, no one is going to give to the point of sacrifice.

Do you and I feel that the work of the Association is worthy of our support? If so, we will support this work with our gifts. I think we should stop and carefully go over our church budgets and ask ourselves: Do we keep too much at home of what we give to our local congregation's operation? How much of our church budget is used for missionary work? The People's Church in Toronto, Canada, keeps about 20% for the operation of the home congregation and uses 80% for missions. I believe we should seriously consider sending at least 20% to the work of missions, benevolences, and the work of the Association. If we did this, I am sure we would be able to meet our proposed budget in the Association.

Rev. Marvin S. Undseth  
Stewardship Board



## ADVENT

Mrs. Delbert Maltby  
Kalispell, Montana

Christmas is coming! Even stores around the country are beginning to show signs of Christmas with their stock of toys and gifts. Advent, "the coming of the Savior," is a holy season of the Christian Church, the period of preparation for the celebration of Christmas.

Philippians 4:4, 5 has some real insight for us in this time. "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand." This portion of Scripture makes sure the Philippians know that even though they have problems, that joy is the predominant feature of the Epistle. Paul says, in part, that the Philippians should forget themselves and have consideration for others.

At this time of the year shouldn't we then be joyful in the Lord? People seem to forget about religion and the coming of Christ because they are so taken up in their shopping and so on that they miss the real meaning of Christmas.

Advent means the coming of Christ. It is the time of preparation for the coming of the Son of God, as a man, and a hopeful reminder to a Christian that the Lord has promised to return. Acts 1:11 says, "This same Jesus,

which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

In celebration of His first coming an advent wreath with four candles may be used. The candles represent the four Sundays in the Advent season.

The first candle is the **prophecy** candle. Romans 13:12-14 says, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

The **Bethlehem** candle, the second candle, serves to remind Christians, that the Lord Jesus left His heavenly home to come to earth as a babe. Isaiah 9:6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace."

The third, the **shepherds'** candle, reminds us of our responsibility to share the message of the birth of Christ as the shepherds did. Isaiah 40:3: "The voice of him that crieth in the wilderness, Prepare ye the way

of the Lord, make straight in the desert a highway for our God."

The final candle, the **angels'** candle, is to bring to mind the promises that the Lord will return to take those who believe in Him to heaven to live eternally with Him. John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I **will** come again, and receive you unto myself; that where I am, there ye may be also."

At this time of the year too much stress is put on the material things of this life. Should we not, as Christians, prepare for Christmas in this manner—having devotions and prayer daily—for Christmas is the birth of Christ, our Savior. Remember then, that this Advent season, let's prepare and be ready for Christ's birthday!

## HONORARY MEMBERSHIPS AWARDED AT SPICER

Honorary memberships in the Women's Missionary Federation were awarded at Green Lake Lutheran Church, Spicer, Minnesota, on August 12, to Mrs. Wm. Thompson, Mrs. Elmer Gravgard, Mrs. Lloyd Dresser, Sr., and Mrs. Esther Carlson. (The latter could not be present.) Mrs. Earl Jones, president, did the honors. Mrs. Thompson and Mrs. Gravgard have served the Aid as president and Mrs. Gravgard is the current secretary. May the Lord bless each one as they continue in the Lord's service.

## McVILLE CHURCH HOSTED OCTOBER WMF RALLY

The Women's Missionary Federation of the Eastern North Dakota District of the Association of Free Lutheran Congregations met in New Luther Valley Lutheran Church of McVillage, N. Dak., on Tues., Oct. 13, for its fall rally.

The theme of the meeting was "Jesus Reigns," using Psalm 47:8 as a theme verse and "Jesus Shall Reign

Where'er the Sun" as the rally hymn.

Presiding was Miss Pearl Aanstad of Hampden, district president. Mrs. Bernhard Nelson and Mrs. Henry Hanson of Portland were accompanist and song leader, respectively. Mrs. Stephen Odegaard of Hatton used Romans 14:5-9 for the devotions. Our morning Bible study was led by Mrs. Roy Bredholt of Grand Forks. She based the study on Philippians 2:5-11. Music was provided by Mrs. M. Aanstad, Mrs. C. Logie and Mrs. Dale Schonauer, all of the Hampden parish.

New officers elected were: president—Mrs. Orville Vigness, Grand Forks; Mrs. Gerald Mundfrom, Grafton, vice-president; Mrs. Ernest Miedema, Valley City, treasurer; and Mrs. Arnold Ivesdal, Edmore, cradle roll secretary.

Miss Priscilla Wold of Abercrombie, who is going to Brazil to teach missionary children, brought a greeting and closed the morning session with prayer.

In the afternoon Mr. Verle Dean of Redby Indian Mission brought a greeting and led in devotions, reading from Ezekiel 13:16-21. Music was provided by the ladies chorus from Valley City. Rev. Roy Bredholt of Grand Forks spoke on Hebrews 1:1-9, emphasizing that in the troubled world of today it is our place to declare Jesus as Lord and to let Him shine through us.

163 were registered at the meeting.

—Mrs. Donald Jacobson



A cradle roll program was held on August 26 at Green Lake Lutheran Church, Spicer, Minn., for members of the cradle roll. Theme for the event was "Jesus is the Good Shepherd. We are His sheep." Following the short program, a social hour was held with refreshments served.

## WHEN THE ANGELS SANG

by Mrs. I. M. Norum,  
Clayton, Wisconsin

There was no daily paper with great headlines, or any radio or TV announcement when the Son of God came to earth. An angel had told Mary that she was to be the mother of the Savior, and an angel had also assured Joseph about this, saying that the Child's name was to be called Jesus, because He was to save His people from their sins.

It all happened in a quiet and wonderful way when Jesus was born in Bethlehem. The angel of the Lord came to a few shepherds keeping watch over their sheep out on the plains. He told them the great news of a great joy which was for all people, that the Savior who is Christ the Lord was born.

Suddenly there was not only one angel, but a multitude of the heavenly host of angels, praising God with their song, "Glory to God in the highest, and on earth peace among men with whom He is pleased." This was the first Christmas music. Could anything have been more beautiful than the voices of angels in a great choir from heaven? God's long awaited promise of the Savior was fulfilled. He came, not with pomp and power, but as a little baby whom all could love and receive. "For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life."

And now we are again commemorating the birth of Jesus. Memories come back from days gone by, treasured memories of Christmas at our childhood homes. How well I remember the deep joy in the heart as we sang the familiar Christmas songs. Other things were not so important. In our Christmas festivities Jesus was the center. As we looked up at the sky on Christmas Eve, we thought the sparkling stars shone more brightly than ever, and we almost thought we could hear the angels singing.

How are you celebrating Christmas? Are you keeping Christmas in such a way that your children will have precious memories of the true meaning of Christmas? So many other things are

crowding in, and crowding Jesus out. And what do we have Christmas for if Jesus is left out?

"To all who received Him, who believed in His name, He gave power to become children of God" (John 1:12). Let us receive Him into our hearts and homes and let our praises ring out to Him who came to save the lost.

In Heaven the angels are still singing praises to God and to Jesus the Lamb of God. And to the great angelic choir will be added all those who have been redeemed by the blood of the Lamb. Are we ready to join them, when we depart from this earth? One day every knee shall bow and "every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

"How silently, how silently the wondrous Gift is giv'n!  
So God imparts to human hearts the blessings of His Heav'n.  
No ear may hear His coming; but in this world of sin,  
Where meek souls will receive Him still, the dear Christ enters in.

"O holy Child of Bethlehem, descend to us, we pray;  
Cast out our sin, and enter in, be born in us today.  
We hear the Christmas angels the great glad tidings tell,  
O come to us, abide with us, our Lord Emmanuel!"

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### BIBLE SCHOOL CHRISTMAS CONCERT TIME CHANGED

The time of the Christmas Concert sponsored by Association Free Lutheran Bible School has been changed from 8:00 p.m. to 7:00 p.m. The date remains the same—Sunday, December 13. The place is the Bible School, 3110 E. Medicine Lake Blvd., Minneapolis, Minn.

Appearing in the concert will be both the choir and the choral club, directed by Mr. Don Rodvold.

The Christmas concert is being established as a tradition at the school and all friends of the school are invited to attend. The earlier starting time is for the convenience of out-of-town guests.

# The Christian Life

by Raynard Huglen, Editor  
The Lutheran Ambassador

## PART IV Review

Last time, we considered two main ideas. The first was what being a Christian is, as well as what it is not. Being a Christian is 1.) standing in a relationship of accepted grace to God; 2.) growing in holiness or Christ-likeness; and 3.) expressing one's life in Christian activity.

The second main theme was the Christian's highest good, namely, the will of God. It was pointed out that while a Christian will ask other questions, too, the determining one for him is "What is God's will?" The primary sources for ascertaining God's will are the Bible and prayer. But there are other helpful aids as well.

In this next to the last article in this series, for I have concluded that the subject can be covered in five installments, we shall set forth a few more thoughts concerning the will of God and then look at some visible marks of the Christian person, and the place of the Lord's Supper in Christian growth.

The final article will be concerned with the interesting subjects of the Christian as a member of society and the "other-worldliness" of the child of God. God willing, we shall follow this plan of action.

### The Will of God

When writing about the will of God, I realize that not a few people have taken strange pathways under the guise of seeking out the will of the Lord. Sometimes actions have taken place that to spiritually perceptive people did not appear to be God-controlled or God-honoring. That is why, in many situations, it is good if the counsel of other Christians is sought out before a decision is made. Also, it should be kept in mind that the person who talks most about looking for the will of God may not necessarily be most closely attuned to that will. That is, as in so many circumstances of life, it is through the life lived that it will become evident to others whether or not God's will is the de-

terminating factor. The common everyday expression is "the proof of the pudding is in the eating."

I only mention these things as a word of caution. It is always tragic when Christians have become sidetracked ostensibly in the search for what is most important, the will of God. A beautiful description of the search rightly conducted can be found in Charles M. Sheldon's classic, **In His Steps**.

There have been four questions proposed for asking in determining what is right or wrong as conduct. They are questions which ought not be neglected. I forward them to you.

1. Is the practice helpful to my spiritual and physical life? Some subsidiary questions: Will it help to "approve what is excellent" and to "be pure and blameless for the day of Christ" (Phil. 1:10)? Will an indulgence or habit (such as the use of alcohol, tobacco or drugs) help me physically or harm this body which is a temple of the Holy Spirit (I Cor. 6:19)?

2. Is it worth taking the risk? A practice, some form of entertainment perhaps, is at best questionable. Many, in participation, have suffered damage. Is this practice worth going into danger for and perhaps even the forfeiture of my soul?

3. What about my example to a weak brother? Every person is watched by others. Certainly a Christian is. His example is noted. Something may seem all right to me. But someone seeing, or hearing, me does what I do, or say, and he falls. And I am responsible for his loss. Therefore, the Christian will forego some things in life for the sake of his example.

4. Will I be doing God's will in it? Some other questions: Can I do it in the name of my Savior? Can I do it to the glory of God? Can I take my best Friend, Jesus Christ, to a questionable place for my own amusement?

If the Christian can answer Yes to every one of these questions that would seem to be the "go ahead"

sign. But if the answer to even one is No or there is doubt, then he should be willing to lay it aside as a weight and possibly a sin (Heb. 12: 1, 2). The individual who doesn't follow Christ isn't concerned about these questions. Local customs and the disapproval of others may curb some desires, but not the sense of caring what Christ wants of him. The Christian, however, is concerned with what his Lord thinks.

Someone has said that a better question to ask, in determining what is right or wrong to do, is "What ought I do?" Usually we phrase it "What can I do?" or "What may I do?" What **ought** I do is a much deeper question and the mark of increasing sanctification.

Above all, the Christian seeks God's will.

### The Marks of a Christian

Have you ever tried to make a list of characteristics which should be evident in a Christian person? To be sure, a Christian is someone who believes in Jesus as his Savior. Perhaps he has remained in his baptismal covenant, by God's grace, always loving and trusting Jesus. Perhaps he was converted out of a life of sin, finding in the Savior the answer to all needs.

But what have we a right to expect in the lives of those who profess the Christian faith? If we are Christians, what should others have a right to find in our lives. Let me suggest five marks. You may add several more.

1. A Christian is one who keeps the Commandments of God. Not perfectly, of course, because sin still clings to him. But he **strives** to keep them, with God's help. When he breaks one of them it is from weakness, not design. Our Catechism declares that the Law "points out to the believer what fruits his faith must bear." He has a loving respect for the Law. "If you love me, keep my commandments," Jesus said. And by commandments, He meant also Sinai's Law and His own insight into it.

2. A Christian is concerned about church attendance and the work of the church. It has been stated previously

that church membership does not save. Now we can add that neither does church attendance. But the church is still a good place to be because the Word and Spirit of God are there. The Christian will seek the fellowship of the Christian congregation. "Not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (Heb. 10: 25). The Christian's place is in his church on Sunday unless the work of mercy or illness prevents him. He is also a person to be depended upon in carrying out the church's program. "We must work the works of him who sent me, while it is day; night comes when no one can work" (Jn. 9:4).

3. The Christian has an earnest hatred of sin and the desire for a better life. Is this obvious to others? I think so. Certainly it will show in his indignation against the evils of society, while he maintains a love for the sinner. And even the personal, often silent, struggle within will be evident through a meek and humble spirit before men, testimony that here is one who lives each day only through a generous measure of God's grace. "Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:13, 14).

4. The Christian enjoys fellowship with other Christians. I have in mind the coming together for devotional acts such as Bible study, prayer, group sharing and discussion. Some Christians have little opportunity for this. God can keep them nonetheless. Others have the opportunities but seldom use them. They are in the greater danger. Fellowship nurtures life and fans ash-covered embers into glowing coals.

5. Lastly, the Christian gives expression to his faith and seeks to witness for Christ. I mean, he wants to pass on the faith which means the world to him. And, indeed, he has to or he will lose even that which he has. That is the message of the words of Paul, "Because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For

man believes with his heart and so is justified, and he confesses with his lips and so is saved" (Rom. 10:9, 10). Not all believers are as effective in the one-to-one relationship and some zealous souls have not been as useable for the Lord as they might have been, but there are times and places for every child of God to speak the word of testimony for Christ. It may be in a meeting, in private conversation or in the small group, perhaps even gathered over some secular matter. The Christian will desire the Spirit's prompting and empowering to wisely share his faith in Jesus.

#### The Lord's Supper

The Lord Jesus instituted His Supper as a replacement for the Old Testament Passover feast and He gave it for His friends. Thus it has always been and is now.

The Lord's Supper is given for the strengthening of the Christian. Through it the grace of God comes to the believing heart. It is one of the "means of grace" the Lord has given.

The Christian, the friend of Jesus, has life with the Master before he comes to His table, else He would not be a Christian. As he receives the bread and wine in the Sacrament, and thus the actual body and blood of Christ, he is reminded in a special and visible way that Jesus died for him and has taken his sins away. So it is that the Christian receives new comfort from the knowledge that he is free from the wages of sin.

Together with this, participation in the Supper becomes at once a confession both of sin and of faith, both of his need and of the possession of the Savior. It is **communion** with Him and fellowship with other saints of God.

That one is worthy to attend the Supper who feels his unworthiness, but clings to God. He is one who lives in the daily renewal, daily bringing his sins to the Lord. In the Lord's Supper he experiences a special closeness to his Savior.

The Bible lays no regulations down as to how often the believer should partake of Holy Communion. But he should do so as often as his congregation provides it and on occasion in some other church where he visits.

Participation ought to be preceded

by self-examination, by confession, by prayer and the reading of the Word. All too often in our day this preparation is neglected and the Sacrament becomes a commonplace thing. It is necessary to pray for greater earnestness as one approaches this mysterious, wonderful, visible Gospel.

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#### PERSONALITIES

**Rev. Albert Hautamaki** has resigned as pastor of Hope Lutheran Church, Ishpeming, Mich. For the present he will continue to live in Negaunee and give interim service to Redeemer Lutheran in Ontonagon, which has a pastoral vacancy.

**Rev. Marvin Haara** has tendered his resignation as pastor of Good Shepherd Lutheran Church, Virginia, Minn. Future plans are indefinite.

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"I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Gal. 2:20

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[Continued from page 7]

P. of Michigan. Our chief industry is mining and wood products. Hoerner Waldorf Corporation has a mill here that produces craft paper and within a few miles of town is White Pine Copper Co., which is one of the largest underground copper mines. A great expansion program at White Pine is underway and it is expected that the population of the area will greatly increase within the next few years.

We are grateful to the Association of Free Lutheran Congregations Board of Home Missions for the financial assistance we have received and for the genuine Christian fellowship we are now experiencing.

—Corr.

# CHURCH-WORLD NEWS

## DR. KENT KNUTSON NAMED PRESIDENT OF THE ALC

San Antonio, Texas (LC) — A top-ranking young theologian has been chosen as president of the American Lutheran Church.

At the ALC's fifth biennial convention here, Dr. Kent S. Knutson, 46-year-old president of Wartburg Theological Seminary at Dubuque, Iowa, was named on the fourth and final ballot of an election marked by open political campaigning unprecedented in the annals of American Protestantism.

Only a simple majority was required as he defeated Dr. David W. Preus, the last survivor of nine other candidates for the office, by a decisive vote of 566-to-411. Dr. Preus, is the current vice president of the ALC and a parish pastor in Minneapolis, Minn.

Dr. Knutson was the youngest of the 10 candidates nominated by the 18 districts of the ALC, his rivals ranging up to 64 years of age.

Elected to a six-year term, he will lead a church that, with 2.5 million members is the third largest Lutheran body and ninth largest Protestant denomination in the United States.

Established in 1960 by a merger of three bodies, the ALC was joined in 1963 by a fourth church. The union brought together the old American Lutheran Church (German), the Evangelical Lutheran Church (Norwegian), the United Evangelical Lutheran Church (Danish) and, later, the Lutheran Free Church (Norwegian).

Dr. Knutson ran second to Dr. Preus by two votes on the first ballot, 203-205, when five of the candidates were eliminated. He forged into the lead on the second ballot when he pulled 315 to 274 for Dr. Preus as the slate was reduced to three candidates, then gained an insurmountable lead of 460-to-349 on the third ballot.

On the fourth, 983 ballots, counted in a matter of minutes by computer, revealed that delegates had swung their support to Dr. Knutson and had given him 77 votes more than the majority of 489 required. Five ab-

stentions and one voided vote were recorded.

Dr. Gerhard Belgum, pastor of St. Timothy's Lutheran church in Lakewood, Calif., the acknowledged candidate of certain conservative elements in the church, remained in the running throughout. He garnered 160 votes on the first ballot, 191 on the second, but was eliminated when he dropped to 178 on the third. He had campaigned more openly and more vigorously than any of the other nominees.

Eliminated earlier on the first ballot were Dr. Gordon S. Huffman of Washington, D.C., (75 votes); Dr. John Bachman of Waverly, Iowa, (41 votes); Dr. Keith Bridston of Berkeley, Calif., (32 votes); Dr. George S. Schultz of Minneapolis, (31 votes), and Dr. Sidney A. Rand of Northfield, Minn., (29 votes).

Eliminated on the second ballot were Dr. Alvin N. Rogness of St. Paul, Minn., (146 votes), and Dr. J. Elmo Agrimov of Bismarck, N.D., (66 votes).

Dr. Knutson was born in Goldfield, Iowa, on August 7, 1924. After graduating from Iowa State University at Ames with a B.S. degree in 1947, he worked for a brief period as a chemical engineer.

In 1949 he went to Norway for a year's study at the University of Oslo, then entered Luther Seminary at St. Paul, Minn., and received his B.D. in 1951. He has also attended the University of Minnesota, the University of Heidelberg in Germany, and Columbia University in New York City. He received a doctorate in philosophy from Union Theological Seminary in New York City in 1961.

Dr. Knutson served as pastor of Our Saviour Lutheran church in Staten Island, N.Y., from 1954 to 1958, then joined the faculty of Luther Seminary in St. Paul as assistant and later associate professor of systematic theology. He was also director of graduate studies from 1960 to 1969. He came to his present post as president of Wartburg Seminary in 1969.

Dr. Knutson is chairman of the standing committee of the Division of Theological Studies of the Lutheran Council in the USA and a participant in the current theological conversations between Lutherans and Roman Catholics in this country and between Lutherans and Anglicans abroad.

Dr. Knutson is married to the former Norma Arnesen of Brooklyn, They have six children, two of whom are adopted.

## ALC APPROVES TRIAL PERIOD FOR USE OF TITLE "BISHOP"

San Antonio (LC) — The American Lutheran Church became the first Lutheran body in the United States to approve use of the title of bishop by its highest ecclesiastical leaders.

A resolution adopted by delegates at the closing plenary session of the ALC's fifth biennial convention here provides for an indefinite experimental period in use of the title before it is adopted officially by changes in the constitution and bylaws of the Church.

Use of the term "bishop" in designating the presidents of the ALC's 18 geographical districts and the term "supervising bishop" in designating the general president of the Church is to be "encouraged both formally and informally" during the trial period.

To make the usage permanent, changes in the constitution and bylaws of the ALC will be proposed to a future general convention by the Church Council "when it is convinced that the practice is sufficiently accepted to warrant such change."

The resolution pointed out that the title "bishop" is understood to refer exclusively to an ecclesiastical office, and the term "president" is used to refer to officials in many other organizations.

"The use of biblical and ecclesiastical nomenclature does not imply, according to Lutheran interpretation, support for the concept of the apostolic succession or life-time tenure

in the office," the resolution stressed.

"In the history of Lutheran churches the use of titles for officials has been determined according to the situation in the life of the church at that time under guidance of the Spirit."

**DR. DAVID PREUS ELECTED  
 VICE PRESIDENT OF ALC**

San Antonio (LC) — Dr. David W. Preus, runner-up for the presidency of the American Lutheran Church, was elected vice president of the 2.5 million-member denomination at its fifth biennial convention here.

Dr. Preus, 48, is pastor of University Lutheran Church of Hope in Minneapolis. He was named to the part-time, non-salaried post of vice presi-

dent for a two-year term in 1968. By a constitutional change his new term will extend over six years to coincide with that of Dr. Kent S. Knutson, the newly-elected president of the ALC.

In the course of three ballots for the presidency earlier in the convention, eight of the ten candidates nominated for the office were eliminated and Dr. Knutson defeated Dr. Preus by a margin of 566 to 411 on the fourth and final ballot.

All the unsuccessful candidates automatically became nominees for vice president. On the first ballot for this office, Dr. Preus received 473 votes to 189 for Dr. Gerhard L. Belgum, 133, for Dr. J. Elmo Agrimson, 64 for Dr. Gordon S. Huffman and 44 for Dr. Alvin N. Rogness.

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