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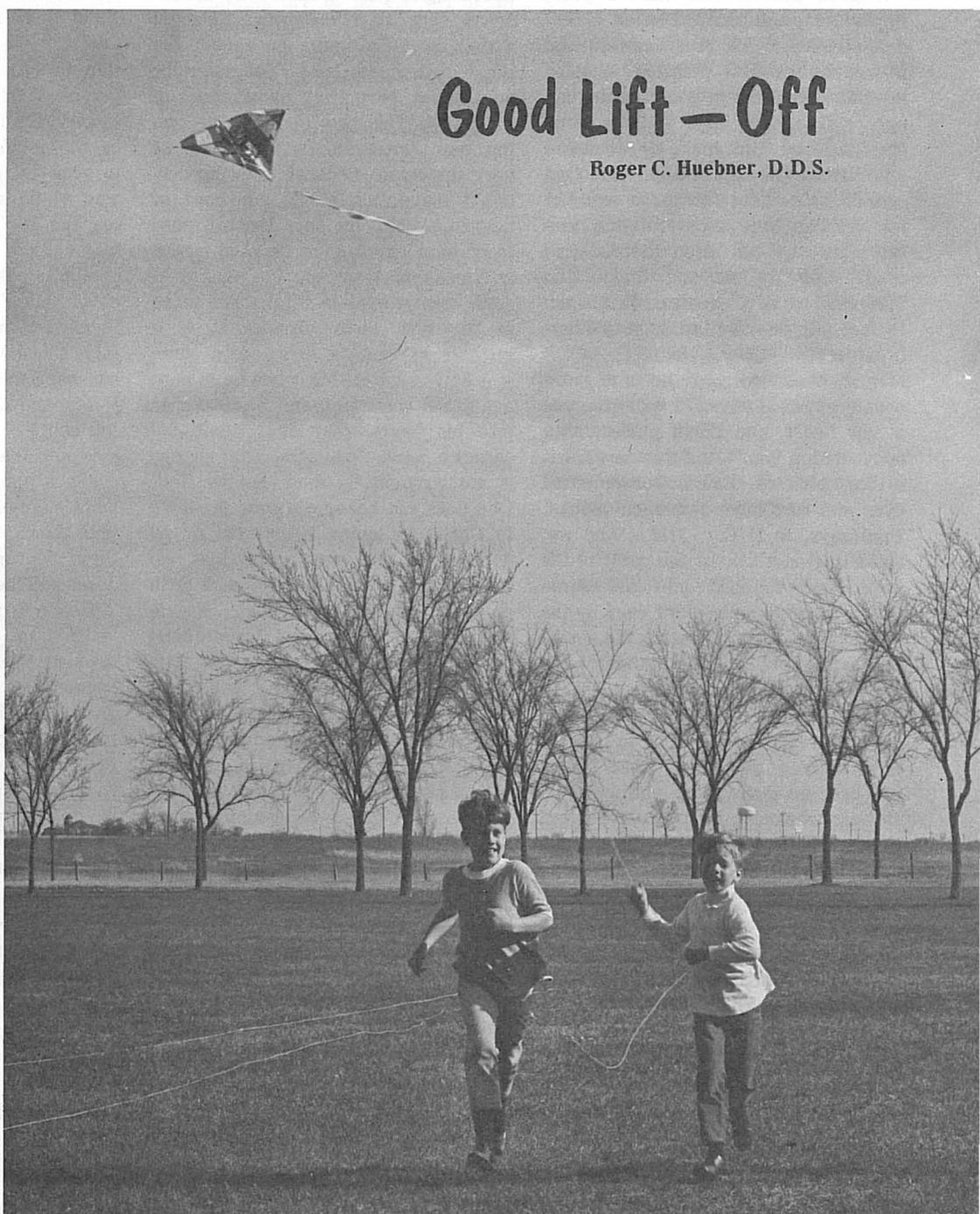
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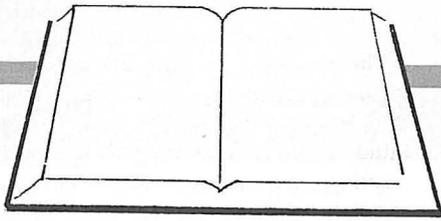
# ***LUTHERAN***

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**Good Lift - Off**

Roger C. Huebner, D.D.S.





## *According to the Word*

### NEW CREATURES

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

A good painter can take a poor, imperfect painting, and with a few deft strokes of his brush can change it into a beautiful painting. A good sculptor can take a poor, deformed, ugly statue, and with a little time and patience can make it beautiful and lifelike in appearance. But God can do something far more wonderful. He can take a poor, fallen, sinful man who has been marred and made ugly by sin and make that individual a new creature in Christ. In fact, all who are in Christ are new creatures.

How then do we become new creatures? God says, "I will give you a new heart, and I will place a new spirit within you." And this new spirit is the spirit of Christ. Our spiritual eyes and ears have now been opened. Paul says, in II Cor. 3:18, "And we, reflecting as a mirror the glory of the Lord, are changed into the same image from glory to glory even by the Spirit of the Lord." Just as the vessel that was marred in the hands of the potter was made into a new vessel, so also we are vessels in the hands of the great Potter, and no matter how marred and filthy that vessel has become through sin and unbelief, He can make it into a new vessel if we only let Him. He doesn't only patch it up but He makes it new.

When Paul speaks here of new

creatures in Christ he is only expressing what Jesus was explaining to Nicodemus in the 3rd chapter of John about the new birth. Becoming a new creature in Christ means being born again, and being born again means becoming a new creature in Christ. Jesus says to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God." You must be born again, born from above, born of the Spirit. This new birth, or becoming new creatures in Christ, is so very important because it is the doctrinal foundation of all our hope of heaven. And Jesus says that all need to be born again, even as good a man as Nicodemus was.

We cannot explain what takes place in the new birth because it is a miracle of God. A drunkard's home is a hell on earth, but when he is born again and converted and Jesus comes into his heart, then that home becomes a heaven on earth. That change is not wrought by man, but by God. One does not become a new creature in Christ by going to church, or by deciding to turn over a new leaf and quitting this or that sin. The new birth comes through repentance of sin and by faith in the Lord Jesus Christ as our personal Savior, accepting Him into our hearts. Then He will work the change. Then it won't be a question any more, "Is it sin to dance; is it sin to go to shows; is it sin to take a few drinks as long as you don't get drunk, etc?" These questions will all be answered for us because, "Old things are passed away, and all things have become new." A new

creature in Christ is no more of the world but he is in Christ. "It is no more I that live, but Christ liveth in me," as Paul says. The old man, Satan, and the old spirit has to leave when the new man, Christ, and His spirit comes into the heart.

But conversion isn't everything. A Christian should grow in His Christian life to become more and more like his Master, the Lord Jesus Christ. Close association with Him enables us to partake of His character and to grow in His likeness. When Moses was 40 days on Mount Sinai receiving the 10 Commandments, his face was radiant with light and the Jews couldn't look upon him so he had to cover his face with a veil. When Stephen stood before the Council, his face shone with a holy glory, "as it had been the face of an angel." When Peter and John were called before the court of the Sanhedrin they were bold and fearless and it says that the court "marvelled, and they took knowledge of them that they had been with Jesus." That was the secret of their courage, they had been with Jesus and they were changed men.

Two questions come to us in closing, "Am I a new creature in Christ through His indwelling in me?" Secondly, "If so, am I growing in grace and holiness?" Or am I still too much conformed to the world so that the glory of the Lord cannot radiate through me as it should? May we follow more closely in His steps so that the world may see that we are new creatures in Christ.

Hans J. Tollefson

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# The Pulpit Requisites

## Part I

by Rev. A. L. Hokonson  
Minneapolis, Minn.

2 Tim. 2:15; 3:16-17; 4:5

What does the Pulpit present? How does the layman in the pew look at the Pulpit? He sits in the pew with certain needs to be satisfied. We see five portraits of the Pulpit Personality. They are:

- I. The Man in the Pulpit
- II. The Shepherd in the Pulpit
- III. The Evangelist in the Pulpit
- IV. The Teacher in the Pulpit
- V. The Prophet in the Pulpit

First, let us take a look at the Pulpit.

The Pulpit in the Lutheran Church represents a distinguishing quality. It is something different. A Pulpit in the Lutheran Church is not like a pulpit in any other denomination. The Pulpit in the Lutheran Church is not a lecture-platform. It is not a place for anyone to discuss politics, nor is it a forum for discussion. Down through the years, something has happened to the Lutheran Pulpit. There are many good things in the education field that merit strong support. There are many fields of endeavor to which men of great esteem have lent great honor and prestige, and these men have carried honor with great merit and character because of exemplary learning. Yet they do not proclaim their learning from a Pulpit.

The Pulpit is a place consecrated for one thing, that the man in the pew may recognize that God, our Father in Heaven, is represented there. He is brought face to face with the WORD of God. In the old country, as it used to be in the early churches in this country, the Pulpit was high in the wall, or projected out from the wall. Underneath was the altar. Think of all those who have met God here! This is the idea of the Pulpit. It is the place for consecrated men of God, men in whom the Church of Jesus Christ has confidence; confident that the one in the pulpit speaks the TRUTH of God. What was the significance of the old high pulpit? Sim-

ply that the WORD comes from GOD. That was it. How we need to get back to that reality! That God is speaking through the man in the Pulpit. Let us take a look at:

### I. The Man in the Pulpit

God has chosen him. God did not choose angels, but **men** to preach the Gospel. This is the all empowering thought: sinners like you and I, like those in the pew. Just a man saved by GRACE; one with the same temptations, and also some specific temptations which others do not face. Paul says to Timothy, "According to the glorious gospel of the blessed God, which was committed to my trust" (I Tim. 1:11). And Paul goes on to say, in verse 12, "And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." We ministers are subject to attacks of a more subtle nature by the enemy than anything conceived by man. Satan is the author of them. The onslaughts of Satan are emboldened, because if Satan can tempt and defeat the preacher of the Gospel, he has won a real victory that sets the cause of the Gospel in adverse circumstances. "If the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out" (Lk. 14:34-35).

Do not try to make up in "pep" what you lack in "power." Luther says that the devil is nearer the pastor than any member of his congregation. We also face the temptation of becoming a professor instead of a pilgrim. What is the power that so tempts a pastor? It is the gravitation of the world. And many are falling prey to it. The spirit of compromise is the sign of worldliness in a pastor. We are tempted to be all things to please all men. We are tempted to be wordy, but not mighty in the WORD. How we need to bow in penitence to the Christ on the Cross! How we need to look up into His face to draw power from Him each day!

The people in the pew are not looking at a super-man, but at a man in the Pulpit who KNOWS God. The blind, if the man in the pulpit is spiritually blind, cannot lead sinners into the light. He must not be in a spiritual fog, because the man in the pew has come to listen to a WITNESS. It is our life with God in Christ that gives the true ring to the message. Character must be more persuasive than speech. If the "pull" has been taken out of the pulpit, you have nothing left but the "pit." Too many have already fallen into it. The man in the Pulpit must not lose contact with the pew. Above all, he must not lose contact with his SAVIOR. If he does, he is speaking of something outside of himself. The pastor's real sermon is the story of his soul. His spiritual life in Christ is the fountain; his preaching, the stream. Jesus never used the words "maybe" or "perhaps," but He spoke out of His heart and life. What a challenge to the man in the Pulpit! It was Bushnell, who after many years in the ministry, exclaimed, "I have found the Gospel." How true that is of us today!

What an aura of fellowship awaits the young pastor! He must not only preach, but bring the Gospel. And his visitation will show whether he is preaching something outside of himself or out of his soul. And so the man in the Pulpit must be backed by the man of a consecrated life. In relation to others? Yes, but this is not easy. It is a continual trial to the consecrated pastor. Because the closer we get to Christ, the more we see our own sins and shortcomings. How Paul exhorts and reminisces of this in II Cor. 6:3-10: "Giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth,

by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

And so the sermon I preach must be preached not only one day a week to the congregation, but seven days a week to myself. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). One may aim ever so well and yet miss the target. Sin is missing the mark. God says, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). How we yearn to live every word spoken! Yet we live by faith, even though we may not yet have entered into it fully. What an open challenge! One's daily life must not put the brakes on the sermon. The man in the Pulpit is an ambassador of Jesus Christ. Think then of the innermost demand for prayer and communion! In the WORD! He must know the WORD. And that he feels, from experience, takes even more than a lifetime. Above all, he must know the SAVIOR. How necessary for the man in the Pulpit to live a life between Easter and Pentecost, that the Trinity season of life may bear fruit! To know the victory and the exultation of the presence of Christ, the Living Christ at all times! This can only come through the WORD and prayer in the blessing of the Holy Spirit. And so the pew looks from the man in the Pulpit to

## II. The Shepherd in the Pulpit.

Jesus said, "I am the good shepherd, and know my sheep, and am known of mine" (Jn. 10:14). What an intimate relationship is this between sinner and Savior! There is mutual trust. And so also is the relationship between the shepherd in the Pulpit and the people in the pew. And so as the pew looks at the Pulpit, it sees one therein whom it can trust. As a shepherd, the man in the Pulpit has been given means by which the won-

derful Grace of God is dispensed and we know that as the Word of God and the Sacraments. And so as a shepherd, he has the ultimate for shepherding the sheep. His task is to get behind the Means to see how they can be used to bring us to God or closer to God. Scripture, the WORD of God, is revelation. Jesus is the fulfillment of revelation. The Holy Spirit speaks through the Word. Individuals become new creatures through the Word. And so the shepherd in the Pulpit must have a thorough knowledge of the WORD.

It is not enough to exhort, "Read the WORD," or "Read your Bible." The shepherd must so use the Word to touch the heart that a desire is deeply implanted to the extent that it becomes a searching desire that will overcome all obstacles to dull it. The depth of the shepherd's relationship to Christ has its counterpart in the desire of such a relationship between the hearer of the Word to the Lord of his soul. The shepherd must therefore live with his people, to know their problems, and live with Christ, to solve them. It is like an electric current, the pastor or shepherd in the power of the Holy Spirit, through the Word, to the believer. Where there is a real need in the hearer, the application of the Word can become a blessing, and awesome in its consequences. And the shepherd in the Pulpit, by tone of voice, kindly, yet imperative and urgent, depicting sin and grace as an experience, from verse to verse, in the Word, revives memory so the Word becomes the counselling agent and the pew relives in related living, through the power of the Holy Spirit according to the circumstances.

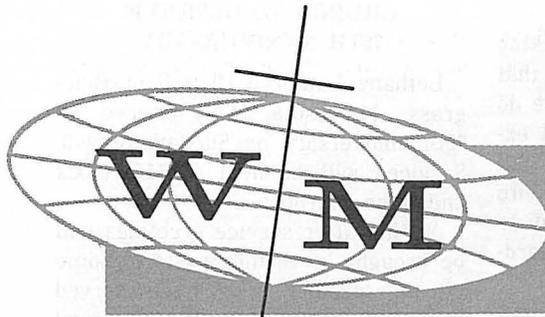
The shepherd in the Pulpit, through the Word, thus leads beside the still waters. Though the pew may have come through a turbulent week, the Word from the Pulpit, in its erosive power, brings into the still waters the deep things of God (I Cor. 2:10; Prov. 18:4). And calm comes over the soul. Like the experience of David, the pew can experience again the anointing of oil and the glad reunion of sinner with Savior. Such is the shepherding power of the Word from the Pulpit. How often also, as a result, in the deep recesses of night, the counselling

Word has come again in memory, and healing and joy have mingled once more. "I will bless the Lord who hath given me counsel; my reins also instruct me in the night seasons" (Ps. 16:7). What power there is in the Word of God!

Once while on vacation, we stopped in a Montana city and attended an Evangelical Lutheran (ELC) church. Because the pastor was late due to weather conditions in driving from another church in his parish, I was asked to teach the Bible Class. A month later, at home in Silverton, Ore., I received a letter from an elderly maiden lady who had attended that class. She said she found a blessed release in that hour. For some 40 years she had been taking care of an invalid brother, and her heart had been in constant rebellion at her years of sacrifice. Her soul had become embittered, but in that hour she had found the answer in the WORD, and now she was experiencing true joy in her task. How the Word can illumine and give grace for the deep purposes of God (Rom. 8:28; Eph. 1:11)! How important to let God speak in the Pulpit! Just as when you expose your skin to the sun, its color becomes part of the skin, so also the Word of God has its effect on our thought processes.

The pastoral work of the soul-physician is difficult, exacting, demanding a spiritual psychology of the highest type. The pastor's great opportunity is the church service on Sunday morning. Then as God's shepherd, he proclaims the Word to his people, exhorts, chides, comforts and cheers. There are many who hesitate to bring their spiritual problems to the pastor in privacy, but are willing to hear and make use of the message from the Pulpit. And so the shepherd in the Pulpit can be a blessing to the souls in the pew. Suppose a pastor has a congregation of a hundred souls at a Sunday morning service. Who are they? They are a hundred souls for whom Christ died, and are therefore precious to Christ. They are also a hundred sinners in whose bosoms burn all the passions of human nature, who struggle against the devil, the world and their own flesh. Some may be victorious; some may be losing the battle, and some may be already

*(Continued on page 8)*



# WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

## LIFE STYLE IN BRAZIL

by Connely Dyrud

Every morning we wake up to the crowing of roosters and the clapping of horses pulling squeaky two-wheeled wagons, mingled with the rumbling of diesel trucks and buses, plus the whining of two cycle, three cylinder engined-cars. Everybody here seems to be in a hurry to get to work and are not afraid to use their air horns and even their fists if the traffic doesn't move smoothly. Where else could you have such a varied selection of sights and sounds but right here in the largest industrial city of Latin America, Sao Paulo, Brazil.

We are beginning to get more and more accustomed to this new way of life, with such variety in every way. And we like it more and more.

The life style in Brazil is typically Latin American. The people are very



The modern and the old on a very busy street in Sao Paulo.

sociable and friendly, but also emotional; a man can be happy and laughing one moment and the next minute he's crying or enraged with anger, ready to fight.

Many of the Brazilians are honest as the day is long one minute and when your back is turned they'll rob you clean. An example we experienced occurred while we were shopping in a large shopping center here in Sao Paulo. A clerk made a mistake by adding wrong and she overcharged us 10¢. Most USA clerks would just forget the whole thing because of the insignificant amount. But this clerk hunted us down in the large store and reimbursed us, explaining how sorry she was. In contrast to this noble honesty there was a taxi driver who lived just a mile from our place. He was robbed and killed a few nights ago for just \$25.00.

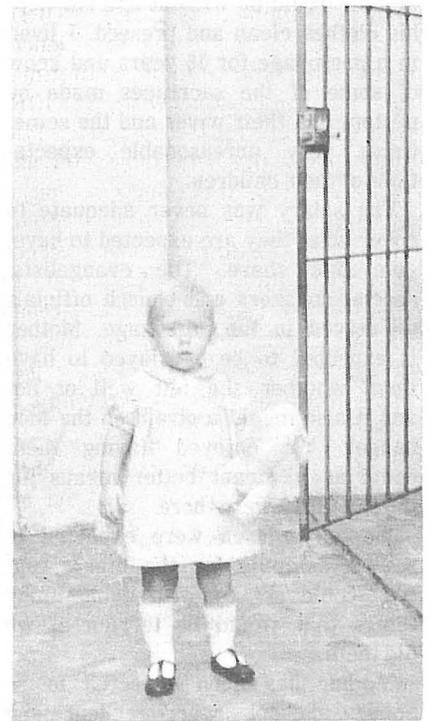
One of the most striking life styles noticed here is the insecurity felt by the people themselves. Nearly every house has a large stone fence around it, with a fierce dog such as a German Shepherd in the yard to warn the occupants of any intruders, or to even fight them off. Also, doors and windows are enclosed with metal bars for protection from break-ins, thus making the dweller of the house feel as if he were in a prison.

To add to the stiff security, night guards make their beats around every block many times during the night. They ride around blowing their whistles, to supposedly scare off any would-be thief, or fight him off. One missionary told of an experience with his night guard some time ago. It happened that a thief was trying to break into a car and the guard saw the incident so he started shooting at him. The thief opened fire in return



One of the modern buses in Brazil.

and it got to be a regular shoot-out. Everybody was watching from their upstairs windows as the bullets were whining back and forth. Pretty soon it became as silent as death and the people craned their heads out the windows to see who the unlucky one was. Just then the night guard shouted up to the nearest spectator: "Do you have any 22 size calibre shells handy in your house? I'm clean out!" So



No, Shannon is not in front of a jail in Brazil, but a house in Sao Paulo.

you see, man can think he is secure with all his "man-made security," but it is really quite insufficient and feeble. Christ is the protection we can trust in day or night, from day to day, not only for us in a strange land but for the Brazilian in his homeland. We all need Jesus minute by minute.

We are **not** in Brazil to change the cultural life style, or thinking, of these people, but we are here for the sole purpose of changing their "spiritual" life style. We are here to tell the people about Jesus. He does the transforming, from darkness to light.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

# Letter

## TO THE EDITOR

### LAMENT FROM A PASTOR'S CHILD

I am enclosing a clipping (from Ann Lander's column) I feel fits many of the pastors. Although my father's clothes never looked that way as Mother would do without and she kept his clothes clean and pressed. I lived in a parsonage for 18 years and know of some of the sacrifices made by pastors and their wives and the sometimes very unreasonable expectations of their children.

The salary was never adequate to cover what they are expected to have, give and share. The evangelists, special speakers and church officials all stayed in the parsonage. Mother is expected to be overjoyed to have them whether she felt well or not and it also meant a strain on the food budget. We enjoyed having them come as it meant better menus for the time they were there.

We as children were expected to set an example for the others, but they could get by with doing many things that would be terrible if we did them.

Mother has been expected to be Sunday School superintendent and Ladies Aid president even if she had small children, but, oh no, anyone

else just couldn't with a little one.

Dad has driven many miles making hospital calls (I'm thankful he is that dedicated to his calling) but little do people appreciate the effort and expense this involves. Only one call in his years of ministry has given him a car allowance. He's expected to attend all church conferences regardless of expense and distance.

We have worn hand-me-downs (how thankful we were for them), clothes made over, etc. I have never known Mother to pay more than \$10 for a dress and that was money given to her for a speaking engagement.

My husband has had less than one-third the school Dad had and yet his salary is far more adequate and he works many less hours. Dad is on call day and night and the hours he works are innumerable.

The parsonage is something that almost all parishes have neglected. I feel it should be as comfortable as most of the homes of the congregations. If Mother asks for something "she's always complaining" (something I've never heard her do); if she doesn't, "she doesn't care!" I would like to see people at least care enough to see what needs to be done and do it!

I would love to see pastors given salaries comparable to others who have equal education. Even \$8,000 a year would mean a great deal as my parents have never received anywhere near that amount. I would like to see Dad be able to take Mother out for dinner once in a while after paying his bills.

These are a few of the needs I have observed in the parsonage and I'm sure in parsonages other than the ones I've lived in.

Oh, the joy of having dedicated Christian parents who love the Savior and their work in His kingdom and are willing to sacrifice that others may hear the "Good News" of salvation.

A former resident of the parsonage

(Ed. Note: **From the pictures which have been shown in the Meet the Churches of Our Fellowship series, we would say that the housing needs of Association pastors by and large are being well met.**)

## CHURCH TO OBSERVE 75TH ANNIVERSARY

Bethany Lutheran Church of Bluegrass, Minnesota, will observe its 75th anniversary on Sunday, May 3. Services will be held at 11 o'clock and in the afternoon.

At the latter service greetings will be brought by former pastors. Some of the pastors who have served Bethany are Carl Amundson, Edmund Holland, John O. Grindeland, Olaf Braseth, H. M. Bueide, Edwin Peterson, Carl Berg, O. J. Haukeness, N. A. Nelson, Arvin Halvorson, Aage Carlson, and Charles Eidum. Our present pastor is Ralph Tjelta, a student from the Lutheran Brethren Seminary in Fergus Falls, Minn.

Mrs. Ernest Thompson

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## REV. E. S. VIK PASSES AWAY

Rev. E. S. Vik, 75, retired Waubay, S. Dak., pastor, passed away at a hospital in Watertown, S. Dak., on Friday, March 27. The funeral service was held on Wed., April 1. A complete obituary will be given in the next **Ambassador**.

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## HOW I WISH

How I wish I could have stood  
By the shores of Galilee,  
The day Christ reached out His hand  
And told them, "Come, follow me."

How I wish I could have sat,  
A small child upon His knee,  
The time Christ welcomed them all,  
"Let the children come to me."

How I wish I could have seen  
Miracles the Bible tells,  
Of how Christ said to the sick,  
"Go, your faith has made you well."

How I wish I could have heard  
His own soft voice telling me,  
"I go now to my Father,  
To prepare a place for thee."

I know some day I'll see Him  
At the very end of time,  
I know that He will beckon  
Me and say, "Come, you are mine."

Marlene Moline  
Lansing, Iowa

# MEET

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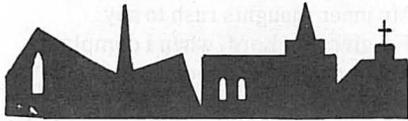
# Churches

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# FELLOWSHIP



## OUR REDEEMER LUTHERAN CHURCH, KIRKLAND, WASH.

In 1966 several families in the Kirkland, Washington, area requested help in beginning an AFLC church. Mr. Paul Jecklin, a student, was sent out in August of 1966 to canvass the area and see what interest and opportunity there was. In the fall, Pastor Albert Hautamaki, then pastor of the Everett congregation, served the small group at Our Redeemer. At this time the congregation was meeting in a school and in homes.

Through the efforts of the West Coast pastors and the mission board, property was located north of Kirkland in the rapidly growing Kingsgate area. The land surrounding this plot had been bought up by a land developer but this particular corner was owned by a man who felt his property should be used for a conservative, Christ-centered church and

he would not sell to the realtor. The property, about 2 2/3 acres, is located on a hill in the center of the development. A three bedroom house, about 10-years old, was ready to be used as a parsonage and the living room of the house was turned into a chapel in which to hold church services. The chapel comfortably seated about 45 adults. The garage and the rest of the house were used for Sunday School rooms and nursery, as well as for a parsonage.

Pastor and Mrs. John DeBoer served the group from November, 1966, to April, 1967. Mr. Stephen Odegaard and Mr. Dale Christopherson served in the interim between pastors in 1967. In July, 1967, Pastor and Mrs. Robert Rieth began their ministry in the Kirkland church.

After the property had been purchased in April of 1967 and a regular place of worship was established, the congregation began to grow. The Sunday School began in the fall of 1967 with 19 students and increased to a regular attendance of about 45 by spring. In January, 1968, the congregation was incorporated and the charter membership closed at 14 family units, with 49 members. In April, 1968, ground-breaking services were held for the construction of the present building. On November 10, 1968, the sanctuary at 11611 N.E. 140 Street, Kirkland, was dedicated to the service of our Lord.

At the present time there are 30 family units in Our Redeemer Lutheran Church with a total of 116 members. Average attendance in Sunday worship services is 100 and



Robert Rieth, pastor of Our Redeemer, is married to the former Marion Walth. They have a five-year old daughter, Renae. Rev. Rieth is near completion of work on a Master's degree from Seattle Pacific College. His undergraduate work was done at the State Teachers' College in Valley City, N. Dak., his home town, and he holds a Bachelor of Science degree from that institution. He taught high school in Elgin, N. Dak., and was a lay pastor at Tioga, N. Dak., under Pastor John Strand, in 1963. While attending Free Lutheran Seminary, from which he was graduated in 1967, he served Sunnyside Lutheran Church, Stacy, Minn., and Hope Lutheran Church, Wyoming, Minn. He was a member of the first graduating class of the seminary and is the first regular pastor at Our Redeemer. He is the secretary of the AFLC. Mr. and Mrs. John Rieth are his parents.

average attendance in Sunday School is 90. The area in which the church stands is still growing rapidly. Within a radius of two miles there are about 10,000 people, almost all of whom have moved in in the last 3 years. There is much work to be done if even a small percentage of these

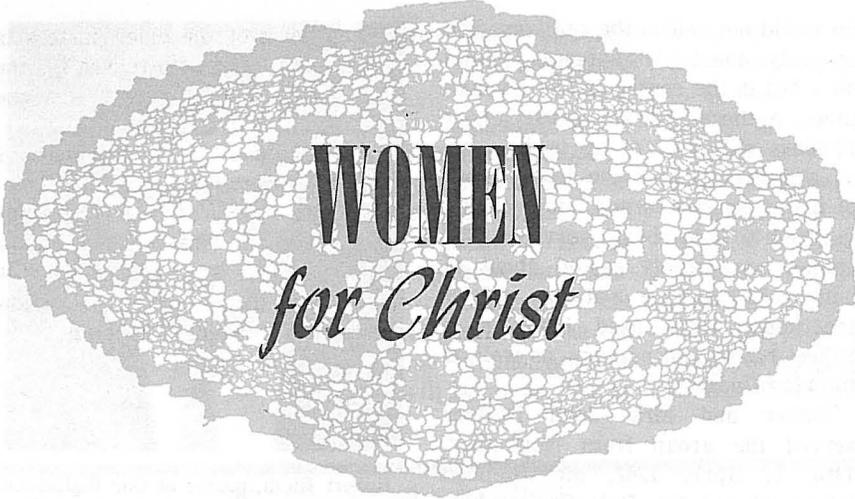
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Our Redeemer Lutheran Church



The parsonage of Our Redeemer Church. When the congregation was started it served as a chapel.



# WOMEN for Christ

## A BETTER WORLD BEGINS WITH ME

by Mrs. Carl Mortenson  
Hampden, North Dakota

When I was asked to write an article for the *Ambassador* under the heading of "Women for Christ," I felt that I was not capable of the task presented to me, but, at the same time, determined that with the help of God, I would try, for we know that the Lord will provide our needs if we but rely on Him.

In searching for a topic, my eyes focused on a tract in my Bible, "A Better World Begins With Me." I was truly touched by what I read and decided that this would be my theme.

In Chronicles 7:14 we read, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

I realize that this was given to the Nation of Israel, at a specific time and for a specific purpose, but the God of these people is also our God, and His promise to them is likewise a promise to us, for He is the same, yesterday, today, and forever.

What a glorious promise from God to this troubled world, and what an admonition for each of us this day!

God is speaking to the world today! He is speaking to you and to me. If we do not act as Christians this moment we will probably never have another opportunity.

Women hold, I believe, a big responsibility as to what our nation is and what it is to become.

The mother has the greatest opportunity of shaping the lives of her children, by teaching them love and respect for others, for home, family, friends, God and country. Where there is love, there can be no hatred. Where there is respect, there will be no destruction. Love and respect can no longer be confined behind the walls of Christian homes. We must branch out into the lives of others. We must witness to the world of God's promises.

We hear so much about the generation gap and we wonder where we have failed. The story goes that the youth feel unwanted, unloved, and that they have no place in today's society. I believe that it is the duty of every one of us to be a living example of LOVE and shout to the house-tops the wonderful love of God.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35, 37-39).

So let us place our trust in the Lord Jesus Christ, show love and compassion for our fellowmen, tuck this close to our hearts, insert it deeply into our minds, and never forget it. Keep close to Christ and His loving protection and help will follow you all the days of

your life.

We must also believe with all our heart that America can be saved if we will only humble ourselves, go to our knees in fervent prayer and believe that prayer not only changes things but also changes people.

These words I write from my heart, that a "Better World Begins With Me." Will you join me?

### FORGIVE ME, LORD

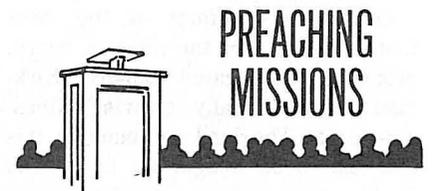
As I meditate this day  
Of Thee upon that cruel cross,  
My inner thoughts rush to say:  
Forgive me, Lord, when I complain  
About each little ache and pain.

Help me to remember, Lord,  
That there is no pain as cruel as  
Thou hast borne;  
Thou didst suffer mockery and scorn.

Then how my heart rejoices!  
For the grave could not hold Thee!  
Over sin and death for me!

When I meet Thee in the skies,  
Or fall asleep long days before,  
It matters not, beloved Savior,  
Because of what Thou didst for me  
That Blessed Easter Morn.

Mrs. Toivo Keranen  
Ontonagon, Michigan

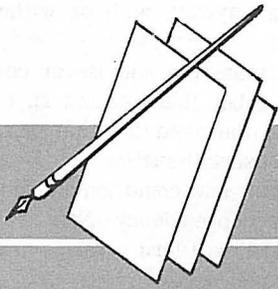


Sisseton and Roslyn, S. Dak.  
April 19-23  
Hope and Saron Lutheran Churches  
Raynard Huglen, Pastor  
Speaker: Rev. Marvin Undseth,  
Shevlin, Minn.

(Continued from page 4)

lost. And so the soul-physician operates through the Sword of the Spirit, the Word of God. With the lamp of the Law, wounds are opened, and with the healing salve of the Gospel, he ministers in love to his people. In the changed lives of some of the members, he sees the fruits of the labor of love in ripening spiritualities, and the glad responses of grateful souls in the experiential hymns of the church.

(To be continued)



## EDITORIALS

### ONE MORE GOOD REASON

For many years a very telling argument has been used concerning drinking—if you never take the first drink you won't have to worry about becoming an alcoholic. How very true that is.

At the present time there is a national drive against smoking that is showing signs of real effectiveness. Next year the advertising of cigarettes will be banned on radio and television. Many people have given up the smoking habit and, hopefully, many teenagers have decided against starting to smoke. The danger of contracting heart disease and cancer has been the chief force in the success of the anti-smoking campaign.

But now another very compelling reason for not picking up the habit has emerged. It can be stated this way, if a person doesn't smoke (tobacco), he isn't as apt to smoke marijuana either. And it has been proved conclusively that most people who go on to other drug usage start with the marijuana cigarette.

The drug menace is one of the real tragedies of our time. What was once thought of as a problem for small handfuls in the largest cities has now become a distinct threat all over the land. What a whirlwind there is to be reaped!

The Christian, of course, has added protection against the drug problem for himself. He doesn't want to harm his body, the temple of the Holy Spirit. Nor does he need a "trip" to forget the problems and cares of life (nor does he need alcohol). He has found strength, courage, purpose and peace in Jesus Christ. That is all he needs.

### REV. MORRIS EGGEN

Another of the founders of the Association of Free Lutheran Congregations has been called Home, in the passing of Pastor Morris Eggen. He was named to the Board of Administration (now the Co-ordinating Committee) at the organizational conference in Thief River Falls, Minn., in October, 1962. During those succeeding almost eight months, until the Annual Conference of 1963, the Board met often and wrestled with many, many vital matters. He was an active participant in all of that.

And in the years since then, though in all of them he was of retirement age, he served congregations as long as he could and always maintained his interest in the Association's work. When the Association's history is

written, the self-sacrificing work of the older pastors in those formative years will loom large as a reason for the success of the whole endeavor. Morris Eggen was one of those men.

My own memories of him go back to Bible camp days at Warren, Minn., when he was a pastor of the Thief River Falls District and I was a teenage camper. We had some rich camping experiences and I never knew Pastor Eggen as anything but a pastor deeply concerned with challenging young people, or people of any age, to follow Jesus Christ. Here is one chorus he taught us at camp:

“Safe am I, safe am I,  
In the hollow of His hand.  
No ill can harm me,  
No foes alarm me,  
For He keeps both day and night.  
Safe am I, safe am I,  
In the hollow of His hand.”

Then it happened that I succeeded him in the parish at Medicine Lake, Montana, after an interval of a few years. We had the privilege of having him and Mrs. Eggen return to share in the fiftieth anniversary of Bethel congregation of Homestead. We had a fine visit together in the parsonage and the whole anniversary experience was a real joy.

And there were many meetings over the years. For some years I served his home congregation, Scandia, Sisseton, S. Dak., and got to know many of his people.

From throughout the former Lutheran Free Church, from the Association and from other church bodies where he was acquainted, thanksgiving is raised to God for His faithful servant, Pastor Morris Eggen.

—Raynard Huglen

### CHURCH POLITICS

We predict that the move of Dr. Keith Bridston of announcing his candidacy for the presidency of the American Lutheran Church will not catch on in his church and will hurt whatever chances he may have had of occupying the position now held by Dr. Fredrik A. Schiotz, who will retire at the end of his present term.

In the church the office should seek the man and not the other way around. Such a policy wouldn't be bad in the political world either, but especially in the church it should be observed. It is good to think that the Holy Spirit will so direct events that the church body will be led to choose the right man. That, of course, depends on the spiritual tempo of the church, whether it is living in obedience to the Lord and constantly probing the mind of God through prayer.

Dr. Bridston's move is an effort to bring the church's politics into the open, he has said. Politics in the church is not a feature unique to the ALC. It has been found in all denominations to some degree or other. Whenever leaders are to be chosen and one person expresses preference for one possible candidate over others, there can be said to be "politics" in operation. Such is a natural thing and can never be eliminated, nor need it be. Some-

times movements get organized to some degree and may overstep the bounds of propriety and this must be guarded against.

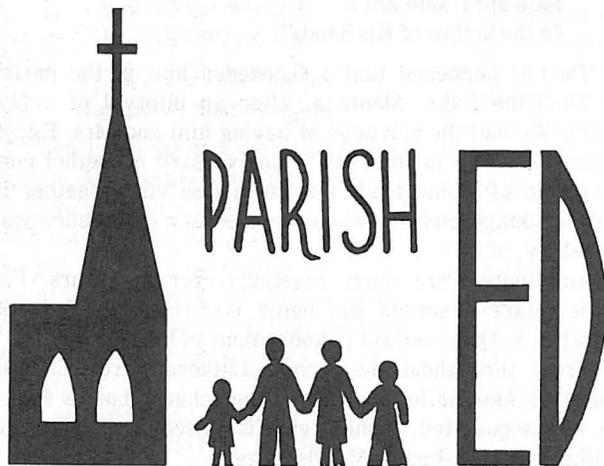
The Grand Forks, N. Dak., native apparently would like to see other candidates join him in a campaign throughout the church prior to the fall's election. That could lead to some unfortunate polarization, to use a word which has recently become very familiar. A certain amount of this might take place anyway, since ten candidates will be nominated by the district conventions this year and an effort made to introduce these men to the church before the biennial convention in San Antonio, Tex., at which time the actual pick will be made. Maybe

there will be some politicking anyway, with or without Dr. Bridston's declaration.

But let the office seek the man. One can never completely throttle zealous friends, but there seems an element of pride in going beyond the assertion that one is available to the state of saying "I seek the office."

Somehow it doesn't seem that one could get up much heart to campaign for a church presidency. Nor do we think the constituency of the ALC will lend a very sympathetic ear to any self-declared candidate.

In the AFLC thus far the office has sought the man, in every case, and we hope that that policy will continue to obtain among us.



### PREPARATION OF THE SUNDAY SCHOOL LESSON AND PRAYER

From "Biblical Pedagogy," by E. F. Bartholomew

One of the Bible teacher's greatest means of preparation is **prayer**. He makes his most effective preparation on his knees. He should go from the private prayer closet to the class room. In the closet he communes with the Master and fills his soul with the inspiration that comes from such communion. In such an exercise the Holy Spirit takes the things of Christ, the things contained in the lesson, and shows them to him, makes them clear to his understanding and warms them with the life-breath of the Spirit. And then when he comes forth from his closet, it will be with him as it was with Moses when he descended from the Mount, his face will shine with the radiance of the divine presence. It will be as it was with those rulers of the Jews, of whom it is said that when they saw the boldness of Peter and John, they marvelled and took knowledge of them that they had been with Jesus. So the class will take knowledge from the teacher's manner, the brightness of his countenance, the power of his words, the intonation of his voice, that he has been with Jesus. The particular virtue of the prayer preparation of which we are here speaking, consists in a specific attitude of soul for which there can be no substitute. In prayer the mind is open toward the spiritual side of life and is in a peculiar sense receptive of heavenly influences.

It lets the light of heaven and of the spiritual world shine into it to illuminate its darkened understanding. In this way it often occurs that when the teacher has earnestly prayed over a difficult passage of Holy Scripture it becomes plain and luminous to him. It is not necessary to call in supernatural agency to explain such experience; it can be explained on the ordinary psychological principles, for the Holy Spirit uses these to perform His work of illumination. The peculiar benefit of prayer consists in an open and receptive attitude of soul in which hints and suggestions will come into consciousness not otherwise obtainable. To the mind that is open to the light, light will come. In no other state is the mind so open to the light as in prayer. The poet voices a great truth when he says:

"More things are wrought by prayer  
Than this world dreams of."

Our Saviour says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." This promise is fulfilled in prayer. Prayer is an "asking," "seeking," "knocking" attitude, and he that prays earnestly is sure to come into the secret of things. Mysteries that the intellect cannot explain become clear to the prayerful soul. Prayer is the surest way to get into sympathy with the teachings of the Holy Scriptures, and where there is such a sympathy on the part of the student the inner sense of Scripture will reveal itself far more fully than is possible in any other way. When we pray over a subject, that subject begins to open itself to our understanding, the mental powers are quickened, the reason's insight is sharpened, the entire inner being is stimulated and made responsive to the appeals of truth. Prayer is a mode of learning, for as has been well said, "No man ever prayed heartily without learning something." We recall the familiar maxim, "To have prayed well is to study well." We are told that it was Martin Luther's practice while engaged in the translation of the Scriptures, that when he had a particularly difficult task before him he would spend more time in prayer than usual. In this way he found he could make much better progress in his work. The rule is good and eminently practical. If we have only a limited time to prepare for some difficult task, it pays to spend more time in prayer.

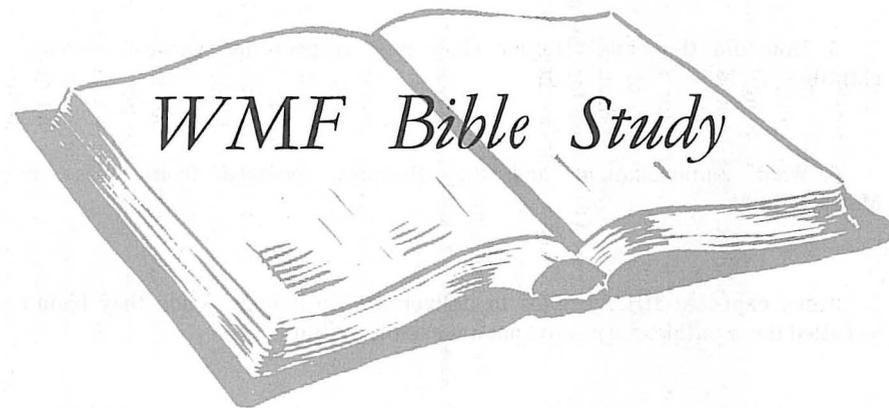
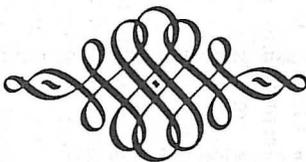
—The Friend

Herein is a marvelous truth. Jesus' Gospel was the Gospel of the kind, encouraging, sympathizing hand. How can we extend the Gospel by our hands? Haven't you been thankful for the many who have extended an encouraging hand to you?

18. What is the last that we hear of this son (Luke 9:42)?

A restored son! What could bring more joy to a father's heart. Give your children to the Lord—he will restore you with blessed children in his service.

Clarence Macartney, in *Great Interviews of Jesus*, says that we all have the evil anti-Christ, anti-God spirits which attack and take up their abode within our hearts. But they can be conquered. They can be driven out. There is a price to be paid, however. That price is prayer and fasting—earnest waiting upon God, surrendering our wills to His will and asking Him to give us victory. Now, this is the victory that overcometh the world, the world of evil without and the world of evil that would make our hearts its home. I John 5:4.



*A Divine Moment ...*

*... With The Master*

#### **THE BOY WITH AN EVIL SPIRIT**

All about us abides a world of contrasts. We are surrounded by good and evil, friends and enemies, rich and poor, illness and health, peace and chaos. This contrast is evident among personalities as well. Consider Jacob and Esau, Jesus and Herod, John and Judas.

So it was that following the never-to-be-forgotten peaceful experience on the Mount of Transfiguration the disciples and Jesus behold the scene of despair.

1. According to Luke 9:37, how closely did this incident follow the experience on the Mount of Transfiguration?

2. To whom did the man take his son? Go to the right place with your trials.

3. By what was the son plagued? Compare Mark 9:18; Luke 9:39; Matthew 17:15

4. What had disappointed the father (Mark 9:18)?

5. How did the child's father show high respect and earnest entreaty (Matthew 17:14)?

6. What admonishment had the disciples received from Jesus in Matthew 10:8?

Jesus expected His disciples to deliver such a person. Since they hadn't he called them faithless. They did not have unmixed faith.

7. How does Jesus respond to their comments (Luke 9:41)?

Perverse means that which is twisted or turned from the proper direction. Jesus was not impatient, but he again reminded them that he was the Messiah. Having witnessed his miracles they were yet slow in placing their trust in him.

8. Compare Mark 9:20 with Luke 9:42 and Mark 1:26.

The symptoms resemble an epileptic. Yet, is this demon possession?

9. What question did Jesus ask (Mark 9:21)?

10. What was the father's reply? This reminds us of John 9:3.

11. How was everyone challenged in Mark 9:23?

12. This is substantiated by Hebrews 11:6.

13. How did the father react (Mark 9:24)?

This is an expression of humility. In reality the father is saying, "Let not the defect of my faith be in the way of this blessing. Give me strength and grace to put entire confidence in Thee."

14. Why did the father weep?

Faith is openness to God.

Faith is the channel through which the divine power passes. Its quantity is of less importance than its quality. Is it correct to say that we must be exercised in the school of faith?

15. How did Jesus bring relief to the child (Mark 9:25; Matthew 17:18)?

a. What wonderful assurance was given the child?

16. What was the child's reaction (Mark 9:26)?

17. Jesus set a marvelous example in Mark 9:27. What did He do?

a. We have a similar expression used in other instances. "He took him by the hand." Who was involved in each instance?

Matthew 9:25

Matthew 8:15

Matthew 8:3

Mark 8:23

(Continued from page 7)

souls are to be reached for Christ. Much prayer is needed if God's will is to be accomplished.

The work in Kirkland, Washington, is the first of its kind in the AFLC home mission projects. Money for the down payment of the property was loaned from the church extension fund and the pastor of the church is called by the Home Mission Board. Because of the work of the Mission Board and all the people of the AFLC who have supported this area, there is now a church available in this new and growing community. Congregational growth has been steady and seems to be solidly grounded on salvation in Christ and instruction in the Word of God.

**SPECIAL MEETINGS WERE HELD IN WIDELY SEPARATED PARISHES RECENTLY**

Church president John P. Strand of Minneapolis, Minn., spoke at evangelistic meetings in Bethel Lutheran Church, Grafton, N. Dak., Mar. 15-19. Rev. Gerald F. Mundfrom is the pastor.

On the same dates a series of special meetings were held in Our Redeemer Lutheran Church, Kirkland, Wash., Rev. Robert Rieth, pastor. Those services centered on Christian growth and witnessing with the Letter to the Philippians as the basis for the studies.

Thirty-four new members were received into Our Redeemer earlier this year.

**REV. MORRIS EGGEN**



Funeral services for Rev. Morris Eggen, retired AFLC pastor, who passed away at his home near Spicer, Minn., on March 22, were held at Green Lake Lutheran Church south of Spicer on Thurs., March 26. Rev. Leslie Galland, local pastor, officiated. Burial was in the church cemetery.

Rev. John P. Strand, president of the Association of Free Lutheran Congregations, spoke on behalf of the church. Rev. Trygve F. Dahle, Spicer, delivered a eulogy as a long-time friend and co-worker, and Rev. Merle Knutson, Montpelier, N. Dak., a son-in-law, spoke for the family. The funeral sermon was preached by Rev. Julius Hermunslie, Fergus Falls, Minn., another long-time friend and former pastor at Green Lake.

The large congregation sang "Behold The Host Arrayed in White." Mrs. T. L. Sand sang "The Day of Christ" and Mr. and Mrs. Henry Kallevig rendered the duet "O That Will Be Glory." Mrs. Austin Jacobson was the organist and Mrs. Galland accompanied the special music.

Honorary pallbearers were John Farness, Rev. Carl Ostby, T. L. Sand, Lewis Thorpe, Elmer Benson, Ernest Ingebretson and Arnold Tommeraasen. Active pallbearers were Leonard Geisler, Clifford Rasmussen, Melvin Barnaal, Harold Krause, Murville Dahlseid and Verle Dean.

Morris Eggen was born on June 19, 1890, son of Adolph and Marie Eggen, in Otter Tail County, near Fergus

Falls, Minn. Later the family moved to Roberts County, South Dakota.

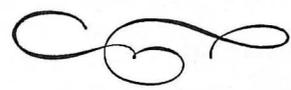
Pastor Eggen attended Bible School at Wahpeton, N. Dak., and at Moody Bible Institute in Chicago. He then farmed near Sisseton, S. Dak., until he entered the ministry.

He was ordained into the ministry of the Lutheran Free Church in 1923, and for nearly 45 years served parishes in the Upper Midwest. He began at Faith and Redelm, S. Dak., where he served from 1923 to 1930. Then followed pastorates at Hampden, N. Dak., 1930-38; Wannaska, Minn., 1938-45; Medicine Lake, Mont., 1945-47; Shevlin, Minn., 1951-60; Granite Falls, Minn., 1960-63; and Willmar, Minn., 1964-67. For a three-year period, 1948-51, he served as dean of North Star Bible School at Warren, Minn., and travelled as an evangelist.

Pastor Morris Eggen passed away at the age of 79 years. He is survived by his wife Ella (Satre), whom he married in 1917; four daughters, Ardy, Mrs. Merle Knutson, Montpelier, N. Dak., Elaine, Mrs. Norman Rehbein, Los Altos, Calif., Ida Marie, Mrs. Robert Benson, Wanamingo, Minn., and Audrey, Mrs. Duane Dahlke, Minneapolis, Minn.; three sons, Morris, Crescent City, Calif., Carston, Denver, Colo., and Kenneth, Wannaska, Minn.; one brother, Peter, Sisseton, S. Dak.; three sisters, Mrs. Jenny Eneboe, Rapid City, S. Dak., Esther, Mrs. Rudolph Eneboe, New Effington, S. Dak., and Mrs. Ruth Raaen, Minneapolis; 26 grandchildren and two great grandchildren.

He was preceded in death by his parents; three brothers, Oscar, Gustav and Carston; and four sisters, Anna, Christine, Emma and Ollie.

Blessed be his memory.



**In Memoriam**

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

**MONTANA**

Brockton (Poplar)  
John Reum, 85, March 19, Zion

**WANTED**

Good used church pews, 10-foot length. Contact Pastor Walter Beaman, Greenbush, Minnesota 56727.

**LORD JESUS, BY THY PASSION**

Lord Jesus, by Thy passion,  
To Thee I make my prayer;  
Thou who in mercy smitest,  
Have mercy, Lord, and spare.

O wash me in the fountain  
That floweth from Thy side!  
O clothe me in the raiment  
Thy blood hath purified!

O hearken to my knocking,  
And open wide the door,  
That I may enter freely  
And never leave Thee more!

O give that last, best blessing,  
That even saints can know,  
To follow in Thy footsteps  
Wherever Thou dost go!

Not wisdom, might, or glory,  
I ask to win above;  
I ask for Thee, Thee only,  
O Thou eternal Love!

Richard E. Littledale  
(from *Concordia*, 1917)

**HONG KONG CHURCH  
OFFERS STUDY SPACE**

Hong Kong—(LWF)—Study space for students in overcrowded Hong Kong is being provided by congregations of the Evangelical Lutheran Church of Hong Kong.

The 30 congregations of the church were responding to a letter sent by the Rev. Wu Ming-Chieh, church president, urging that they make their church buildings and classroom space available to students whose home environment makes quiet evening study difficult.

**GOD IS LOVE**

“God commendeth His love toward us in that while we were yet sinners Christ died for us” (Rom. 5: 18).

“Behold what manner of love the Father hath bestowed upon us that we should be called the children of God, and such we are” (I John 3:1).

“We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him” (I John 4:16).

O great heart of God! Whose loving  
Cannot hindered be nor crossed,  
Will not weary, will not even

In our death itself be lost—  
Love divine! Of such great loving  
Only mothers know the cost—  
Cost of love which, all love passing,  
Gave a Son to save the lost.

And as feeble babes that suffer,  
Toss and cry and will not rest  
Are the ones the tender mother

Holds the closest, loves the best—  
So when we are weak and wretched,  
By our sins weighed down, distressed,  
Then it is that God’s great patience  
Holds us closest, loves us best.

—S.H.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.”

Rom. 8:38-39

—Courtesy, Tract Mission

**O BOUNDLESS SALVATION!**

O boundless Salvation! deep ocean of love,  
O fulness of mercy Christ brought from above!

The whole world redeeming, so rich and so free,  
Now flowing for all men—come roll over me!

My sins they are many, their stains are so deep,  
And bitter the tears of remorse that I weep;

But useless is weeping, thou great crimson sea,  
Thy waters can cleanse me, come, roll over me!

My tempers are fitful, my passions are strong,  
They bind my poor soul, and they force me to wrong;

Beneath thy blest billows deliverance I see,  
Oh, come, mighty ocean, and roll over me!

Now tossed with temptation, then haunted with fears,  
My life has been joyless and useless for years;

I feel something better most surely would be,  
If once thy pure waters would roll over me.

O ocean of mercy, oft longing I’ve stood  
On the brink of thy wonderful, life-giving flood!

Once more I have reached this soul-cleansing sea,  
I will not go back till it rolls over me.

The tide is now flowing, I’m touching the wave,  
I hear the loud call of “The Mighty to Save”;

My faith’s growing bolder—delivered I’ll be—  
I plunge ’neath the waters, they roll over me.

And now, Hallelujah! the rest of my days  
Shall gladly be spent in promoting His praise

Who opened His bosom to pour out this sea  
Of boundless Salvation for you and for me.

Gen. William Booth

**TREASURER’S PROGRESS REPORT**

February 1 to March 31, 1970

	Proposed Yearly Budget	Current Budget	Total Received
General Fund	\$40,500.00	\$ 6,750.00	\$ 2,040.75
Schools	59,000.00	9,833.34	2,428.28
Foreign Missions	35,500.00	5,916.66	3,385.36
Home Missions	25,000.00	4,166.66	1,351.02
Praise Program	15,000.00	2,500.00	931.50
Totals	\$175,000.00	\$29,166.66	\$10,136.91

One Grand Fellowship Receipts — \$100.00  
Special Pension Fund — \$160.50

# CHURCH-WORLD NEWS

## UP-TREND FORESEEN FOR LUTHERAN SCHOOL ENROLLMENT IN LATE '70S

St. Louis—Downward, level, and upward are the projected trends of Lutheran school enrollment for the decade of the '70s.

These patterns were presented in a statistical report compiled by Dr. Martin F. Wessler, director of field services for the board of parish education of The Lutheran Church-Missouri Synod.

Present enrollment in LCMS elementary schools is 154,235 a loss of 1,362 since last year. Peak enrollment was 161,357 in 1965.

The total number of schools is 1,236, a net loss of 45, most of them small.

Despite enrollment drops and school closings, the report shows an increase of 85 teachers, who now number 6,589. The teacher-pupil ratio has decreased to 24.3 pupils per teacher.

Twenty-five LCMS high schools reported enrollments totaling 12,469, an increase of 451 from the previous year. Secondary teaching staffs total 704, an increase of 29.

A major contributing factor to the elementary enrollment decline, Dr. Wessler explained, is a 17 percent drop in the birth rate during the last decade.

In that period, he added, LCMS congregations reported a 23 percent decline in child baptisms.

Dr. Wessler foresees several factors which could produce enrollment gains by the end of the decade:

— an anticipated population boom near the close of the '70s.

— a growing trend toward cooperative educational programs among parishes, with improved standards and favorable economic advantages.

— increasing public interest in church-related schools at a time of moral upheaval.

Twenty-two new schools were opened in 1969, according to the report. They included four inter-parish schools in which two or more congregations join in maintaining a single

school under a formal written agreement.

Twelve of the church's 35 North American districts reversed the prevailing trend, reporting increased elementary school enrollments.

## LEADERSHIP CHANGES LOOM AMONG CANADIAN LUTHERANS

Winnipeg, Canada—(LC)—Several changes will take place in the leadership of Lutheran church bodies in Canada this year.

Presidents are to be elected at all seven synod, district or national conventions of the three Lutheran groups in Canada. In at least four cases, new leaders will be elected; in the others there is the possibility of re-election.

The Evangelical Lutheran Church of Canada, meeting in Saskatoon in June, will name a successor to Dr. Karl Holfeld, who has held office for 20 years. Dr. Holfeld headed the former Canada District of the American Lutheran Church from 1949 through 1966 and when the district became Canada's first autonomous Lutheran Church in 1967 he was elected president of the ELCC.

Dr. Holfeld is not eligible for re-election because the church constitution provides that no officer may be elected who is 68 years old at the time of elections. He was 68 last February.

The Eastern Canada Synod of the Lutheran Church in America, meeting at Waterloo, Ontario, June 1-4, will name a successor to Dr. Albert W. Lotz, president of the synod since the formation of the LCA in 1962.

Dr. Lotz has said he will not stand for re-election because of his conviction that "in days of rapid change, a younger man should be selected to head the Synod."

The Rev. Philip Fiess, president of the Ontario District of the Lutheran Church-Missouri Synod since 1959, will not stand for re-election. Mr. Fiess, recovering from serious heart surgery, feels he should lighten his work load. The district will meet at Waterloo, Ontario, June 19-21.

The LC-MS's Manitoba-Saskatchewan District, meeting at Regina, July 6-9, and its Alberta-British Columbia District, meeting at Lethbridge, April 13-16, will both elect full-time presidents. At present the district presidents are also pastors of congregations.

Dr. Leonard W. Koehler, pastor of Immanuel Lutheran church in Winnipeg, is not running for re-election. He has been president of the Manitoba-Saskatchewan District since 1951.

The Rev. George Rode, pastor of Grace Lutheran church in Edmonton, has been president of the Alberta-British Columbia District since 1966 and will be completing a four-year term.

Dr. Otto A. Olson, Jr., of Winnipeg, president of the LCA's Central Canada Synod, and Dr. John M. Zimmerman of Edmonton, president of its Western Canada Synod, are both eligible for re-election. They have headed their synods since the LCA was organized in 1962.

The Central Canada Synod will meet in Winnipeg, April 24-26, and the Western Canada Synod in Edmonton, May 24-27.

With about 300,000 members, Lutherans comprise Canada's third largest Protestant denomination.

## SWEDISH CHURCHMAN RESIGNS AS SOUTH AFRICAN BISHOP

Geneva — (LWF) — A well-known Swedish churchman who has been episcopal head of the Evangelical Lutheran Church in Southern Africa—Southeastern Region said here he has submitted his resignation from the post.

Bishop Helge Fosseus, 57, said he would leave the position mainly in the interest of Africanization of the 98,500-member church.

The bishop, here for sessions of the Executive Committee of the Lutheran World Federation Commission on World Mission, which he serves as chairman, said other factors in his decision were health problems of recent years and the fact that "as a

white man under existing conditions, remaining in the position will only help to preserve the status quo."

Bishop Fosseus for many years has advocated Africanization, advising in advance of his own election to the Southeastern Region church in 1965 that an African churchman be named.

The church assembly that year—consisting of only Africans and two-thirds of them laymen—ignored his counsel with the comment that they chose him not because he was white but "because we wish you to serve us and the church here in our midst."

Bishop Fosseus started his missionary service in Africa in 1948 after ten years as a parish pastor in Sweden. In 1958 he was consecrated as the first episcopal head of the Evangelical Lutheran Zulu Church, which developed from work of the Church of Sweden Mission.

## EVANGELICAL LUTHERAN SYNOD HAS CHANGE IN LEADERSHIP

Madison, Wis.—(LC)—The Rev. Juul B. Madsen of Cottonwood, Minn., has resigned as president of the 15,787-member Evangelical Lutheran Synod to join the faculty of its Bethany Lutheran Seminary at Mankato, Minn.

Mr. Madsen, pastor of English Lutheran church in Cottonwood, was in the final year of his second two-year term. As of January 1 this year, he was succeeded in office by the Rev. George M. Orvick, pastor of Holy Cross Lutheran church in Madison.

Mr. Orvick was elected vice president of the ELS last June after the Rev. E. G. Unseth of Lombard, Ill., resigned.

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