

February 20, 1979

The Lutheran Ambassador

WELDERS AT WORK
Luoma Photos



MEDITATION MOMENTS

ALL WE LIKE SHEEP

Isaiah 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

It is not very complimentary, being likened to a sheep. Anyone who has worked with sheep knows that they have some unfavorable characteristics. Sheep are headstrong animals. When trying to get them to enter a shelter, these animals just look at you and refuse to move; however, if one sheep goes, they all go. They are group followers and often get into undesirable situations. Sheep are nearsighted and that, too, gets them into trouble. They may become lost or wander into dangerous places that could cause them bodily harm or even death. Sheep frighten easily and may run at the slightest strange sound. It is obvious that many sheep have "gone astray" as they have wandered from the fold, at the leading of their own will. Man also goes astray, following his own will.

In Romans 3:23, we read, "For all have sinned, and come short of the glory of God." Our old nature is such that we are disobeying God, seeking to do our own will, satisfying the lust of the flesh, listening to Satan and desiring the things of the world. We have followed the natural desires of the flesh, which lead us astray. We find

ourselves utterly lost, as sheep that have wandered from the shepherd to strange but beckoning surroundings, not even aware of our precarious situation.

"... the Lord hath laid on Him the iniquity of us all." On whom? On Jesus! This is fulfillment of the plan for fallen man. This plan is as old as the fall of man in the Garden of Eden. In Romans 5:19, we read, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The sinful nature of man dates back to the first man, as does the plan of man's redemption. The Savior God, Jesus Christ, knew well that some day He would have to leave the fellowship of heaven and take upon Himself the form of man. Here He would be tempted by Satan, as Adam was, yet He would not fall into sin. It is an awesome thought, that a holy God would come to pay for my sin. The iniquity of us all was on Jesus in His Passion and death.

Once I heard a Sunday School teacher tell her pupils about the "mean" men that nailed Jesus to the cross. This would be the Old Nature's way of ignoring the responsibility of our own sin; however, it was not the Jews, the Romans, or any single group

whose actions were to blame. It was the iniquity of us all. Each one of us had a part in the crucifixion. This is a humbling thought. Because of me, Christ sweat blood, He wore a crown of thorns, He was beaten beyond recognition, He was made to bear the heavy timber, His hands and feet were pierced with spikes, and His side rent open by the spear, letting the precious blood flow out. The writer, Merrill Dunlop, expressed this same humbling thought in the words of the song, "Lord, Make Calvary Real To Me":

Show me the cross of Calvary,
Open my eyes to see
Thy dying form in agony—
Lord, make it real to me.

Show me the cross of Calvary,
Open my ears to Thy plea:
"Father, forgive them!"—can it be?
Lord, make it real to me.

Low at the cross of Calvary,
Bowed is my heart as I see
Grace that can save eternally—
Lord, make it real to me.

Chorus:

Lord, make Calvary real to me!
Jesus dying in agony,
Thy great sacrifice let me see:
Lord, make Calvary real to me!

—Philip S. Featherstone

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How to find

the will

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3:5, 6).

TRUST IN THE LORD

This is the first step. Trust that He has a definite will for you: for your life's work, for your life's companion, for each day, for each thing you do. Ephesians 2:10 says, "We are His workmanship, created in Christ Jesus for good works which God prepared beforehand that we should walk in them." He has already prepared a detailed plan for us, a plan far better than anything we could think of ourselves. Let us trust His plan.

Let us trust, too, that He is able to reveal this plan to us—it may not be all at once—it may be step by step. But as we need to know, He will make it clear. If He has planned it, we can be assured it is His deepest longing and desire to reveal it, that we may walk therein. To that end He will use every possible means, even to overrule our weakness, our stupidity, our foolishness. Let us trust His power to reveal His will to us.

TRUST . . . WITH ALL THY HEART

A divided heart can hinder God's revelation. As we set ourselves to know His will, let us be sure that we really want to know. It is not that we are to make our own decision and seek His approval on that. No! It is for Him to decide. Suppose His will should seem to our limited vision to be unpleasant, disagreeable, too difficult, or that it should lead in different paths than we had thought—are we willing to walk in His way, even though it may seem to be against our desires? Yes, are we willing to lay down our desires at His feet, to have Him mold and shape them, if necessary even change or blot out, that His will may have priority? If our trust is with all our heart, and we

are surrendered fully to do His will at any cost, then we can be assured He will make it clear. And we can be sure His will for us is "good, acceptable, perfect" —we need not fear it. It will be the very best for us.

LEAN NOT UPON THINE OWN UNDERSTANDING

Notice that the Word of God does not say we are to throw out reason entirely. No, reason has its rightful place, but we must not lean upon it. We are not to expect reason alone can make any final decision. It may enter in, to a lesser or greater extent as the case may be. For example, it is usually helpful in facing a decision to find out all we can about all sides of the matter. Our reason enters into this. Sometimes it is helpful in thinking a matter through to weigh it pro and con, perhaps write down all that would be in favor of this side and all that would be in favor of another side. If we are honest before God and prayerful in such reasoning, then He can often greatly bless it.

But we must always remember that our reason is limited. We do not know the end from the beginning as God does. We do not really understand all that is involved in any issue. Our knowledge is limited. That is why sometimes, in unusual cases, God has to use supernatural means, such as a vision, to reveal His will to us. We do not even fully understand ourselves and our own needs. So the final decision cannot be made by our intellect or our understanding. It is too faulty to lean upon. God's will may even be contrary to man's way. He says, "For as the heavens are higher than the earth,

of God

so are My ways higher than your ways, and My thoughts than your thoughts" (Is. 55:9). Our intellect, if yielded to God, can be of some help in discovering His will, but in the final analysis it must be laid aside, while we lean, not on reason, but ON OUR GOD for light.

IN ALL THY WAYS ACKNOWLEDGE HIM

It may be that we are seeking His will in some one thing. We feel it has no relation to other parts of our life—but it has. If we are disobedient in one phase of our lives, we cannot rightfully expect God to reveal light in another phase. God is not to be mocked. If He sees we are not in earnest about obeying His will in one thing, then it would seem foolish, yes, even dangerous for Him to further reveal His will only to be disobeyed. For the more light we disobey the farther we fall away from Him. I wonder if this is not the most common reason why some who seek His will never seem to get an answer. Are we walking in the light we already have? If not, then we must first set in order those things which are out of line. Let the Spirit search our minds, hearts, every part of our lives. And let us obey His promptings to confession, restitution—whatever may be standing in the way of a close walk with God. He says He counsels us with "His eye upon us" (see Psalm 32:8). But if there is unconfessed sin, however small, standing as a barrier between us—then we

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Depression and mental

by Rev. Gerald F. Mundfrom

(The thoughts in this article are taken from the writer's book "Purged" which tells of his experience as a patient in a mental hospital and which will be published soon.)

Jesus seemed far away. Could it be there was no God? I had believed in God and in Jesus as Savior as long as I could remember, but my faith was truly being tested now.

The grounds at Fort Meade in South Dakota were beautiful, covering many acres. So walking became a pastime. In desperation, I would roam the long corridors between the many wards or I would go walking in the park. Then I would attempt to pray. My memory was filled with remembrances of doing this in the past, and I'd been blessed in it. Jesus had always seemed close at such times. I longed to sense my Savior's closeness again and to be assured that He had not forsaken me, but I felt completely alone.

My prayers, even more than my conversation, would come to an abrupt halt immediately after they were begun. Somehow I just could not seem to reach God. But I kept trying. My prayer life was more like groanings than actual praying. It was not as it had once been.

Bible reading went about the same way. Many attempts were made to read, but only empty words faced me from the page. Concentration was impossible. Over and over again I would read the same verse or paragraph in an attempt to get some understanding from it, but it was all void of meaning. Somehow God did not seem to speak to me through His Word anymore.

The future looked bleak. There was nothing to look forward to. There were no plans to make. A mental institution was all the future I could see. Plenty to eat, but I was not hungry. A place to sleep, but I could not sleep. Shelter from the cold, but it seemed more like a prison than a shelter. And that was all. No family to enjoy. No old friends or relatives to fellowship with. They were all many miles away. There was nothing, so it seemed, that was worth living for. The future seemed dreary and hopeless. Life was void and meaningless. Would it not be better if I just died?

* * * * *

God will lead . . .

cannot look into His blessed face and read the answer to our question. Acknowledge Him! Put Him first in every part of your life and heart and walk, and you will discover His will is easy to understand and to do.

HE WILL DIRECT THY PATHS

He will! It is sure. It is final. Wait upon Him for it—over a period of time if necessary. Sometimes our desire for a hasty answer is evidence of a lack of trust. There may be times when an immediate decision is necessary. If so, He can make clear instantly. And if we are still uncertain but must move, then we can ask Him to check us lest we move wrongly. He is gracious and kind. If we permit Him, He can keep us from going astray. But in most cases let us be willing to wait for Him. Commit it all to Him. He is to give the final revelation and judgment. It is His responsibility. Let us be expectant, but not anxious. He will give the answer when the time is ripe, when we ourselves are ready for it and when the situation is prepared.

It does not matter how it comes. It may be that God will arrange the circumstances so that we may have peace in making the next step. It may be some definite word that leaps out of His Scripture, or out of the mouth of one of His servants into our hearts. We know it is for us. It may be the answer will come in a single critical moment, or perhaps it may be a gradually deepening conviction which we cannot escape. In either case, the seal of the Spirit of God is upon it—His Spirit bearing witness with our spirit—in inward assurance, in peace and joy. "This is the way; walk ye in it" (Is. 30:21).

And then . . . step out in full abandonment unto obedience, and joyous faith to carry out His will for you and for a lost world.

"I delight to do Thy will, O my God" (Psalm 40:8).

—Miss Margaret Miller
(The Lutheran Colportage Service, Inc.)

I do not write this article as a psychiatrist or as an expert in this field, but I speak from my own personal experience as a mental patient and from my knowledge of the Bible.

There are many dedicated Christians who go through periods of deep depression, a nervous breakdown, or mental illness.

There are certain stresses that a Christian faces which the man of the world does not face. If he were not a Christian he would not face these same stresses, and in one sense he would be less susceptible to depression or a breakdown. He would not be concerned about leading a life separated from the world or about accepting and believing the right doctrine, thus avoiding the pressure that taking a stand on these issues often invites. However, to give up one's faith and one's hold on Christ, or to become less concerned about truth, is too big a price to pay in order to maintain mental health.

I would rather stand firm and face all the onslaughts of the devil than to hedge even a fraction in my convictions, even if it upsets my emotional health and gives me depression and

illness

mental stress. I am thankful, in my experience with depression and mental illness, that God has helped me to remain steadfast and that He did not allow me to lose courage through the storm. His grace was sufficient.

The people of the world are not tested in this same way. It is the pressure that the world puts upon the Christian which often makes him susceptible to mental illness. This doesn't mean that God's grace is not sufficient. It is! But we are emotionally affected by battle fatigue. God permits this! The Christian warfare can be very trying. Mental illness is a specialized schooling which God wills for some. And He does work it out for good (Rom. 8:28). Be of good cheer, dear depressed Christian. Take courage! Jesus has not forsaken you and He loves you dearly.

The Christian is asked to take up the cross willfully to the glory of Christ. He is asked to live his life in a way that would accent Jesus and what He stands for, which is foolishness to the world. The Christian is urged to proclaim Him to a world that rejected Him. The Christian is asked to take up the Christian warfare, no easy warfare.

The more mature we are as Christians, the greater our testing is apt to be. More is expected of the student when he gets into higher education.

God allows us to suffer to the extent that we are able to endure. The greater the suffering, the greater is the blessing, or the greater is the spiritual training received. God turns our suffering into good and into a profitable experience.

We do well, as Christians, to recognize that trying experiences are of God and are for our good, especially our eternal good. Some believe all depression is of the devil. I believe we should accept these experiences as of God, and endure them as calmly as we can, without complaint, for His name's sake. Wait on your Lord God and He will work it into a blessing.



The fighting of this warfare, or the carrying of the cross, can be trying and wearisome. It can cause depression and mental anguish. Oftentimes the Christian, consciously or subconsciously, feels rejected, as did Jesus. It is not without cost that he takes a stand for Christ.

Jesus, too, was sad and faced deep depression. If he had bowed down to Satan in the wilderness He could have been spared this. Jesus wept when He saw the grip that sin had on the world. He was grieved and distressed, agonizing in prayer in the Garden of Gethsemane, as He faced the cross. It was depressing to Jesus to be rejected and put to death by those whom He dearly loved and wanted to help. However, these deep feelings of depression did not stop Him from going all the way to the cross.

There are those, like Job's friends, who would confuse the issue by attributing depression in the life of a Christian to sin, a mistake in life, or to the wrong kind of living. But it was not because of sin that Job suffered depression. And it was not because of sin in the life of Jesus that He was depressed.

This is not to say that sin does not cause suffering, including depression. We know it does. Man does and always will suffer because of sin. Many times he refuses to admit that it is sin which is the cause of his suffering and he attributes it to a streak of bad luck. He is slow to see the relationship between sin and suffering.

The Christian, on the other hand, is more prone to swing to the opposite extreme. Because of his love for Christ and hatred for sin, he tends (many times) to blame all his suffering directly on some sin or mistake in his life. In vain, like Job, he looks for that sin. He takes conviction at times when he should not. The Christian warfare itself is the cause of much of his suffering. He need never be ashamed or remorseful for such suffering.

In John 15:2b, we read, "*And every branch that beareth fruit He (meaning God or Jesus) purgeth it that it may bring forth more fruit.*" There are several things here that the depressed Christian can take to heart for his encouragement and comfort.

One, the purging is done by God, and not by Satan, as some claim. God, in order that good might prevail and that His purpose might be realized, does will that the Christian endure certain types of suffering.

Two, it is the fruit-bearing branch, and not the thistle, that God purges. It is the Christian, not the non-Christian, whom God causes to undergo certain types of suffering or depression.

Three, it is not because of sin that the branch or Christian is to undergo this purging or suffering. But he is to suffer in order that he might produce better fruit, or be put to greater use in extending God's kingdom on earth.

It is the Christians whom God has already used who are put to the test, so

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God truly works all things out for good to those who love Him and are called according to His purpose

Romans 8:28

that God might use them in a still greater way.

Purging to the Christian is what pruning is to the fruit tree. I am reminded of a trip through North Africa while in the Army. There I saw large vineyards of grapes that had been pruned. The pruner showed no mercy to the grape vine, but cut them down so that only a stick stood up out of the ground. The pruner knew what was needed to produce better fruit-bearing vines. God, too, cuts deeply at times that we might produce better and more abundant Christian fruit.

God truly works all things out for good to those who love Him and who are called according to His purpose (Rom. 8:28). He even works out the seemingly impossible for good and for gain to those who are dedicated to Christ.

Oh, Christian, thank God if He considers you worthy to suffer for His name's sake, in order that greater glory be given to His name! Let this be your comfort—that God is preparing you for greater use! And it is no sin if you feel the heat and strain of the battle.

Some attribute depression and mental illness in the life of a Christian to his being too pious or overly zealous for Christ, or to a lack of involvement in the pleasures of the world. Perhaps this is true. If you lay down the cross Jesus has asked you to carry, your suffering may be less. *Oh dear, depressed friend, beware, do not let the world or the devil tempt you to lay down your cross and lose a great reward in heaven in order to lessen the pain.*

As a Christian warrior, your depression is an advance training course which the Master wills to put you through. He has a special place and a special task for you in His vineyard. When you successfully complete this training, with God's continuing, sustaining grace, you will be of greater use to God. Your suffering is not in vain, and it is not of the devil.

Oh, my friend, if depression will bring glory to our Lord (who has done so much for us) by making us more mature Christians, of greater use to Him, then let us not complain, but rather say, "So be it Lord! I gladly suffer for

Your name's sake! And do not ever let me lay down Your cross because it is too heavy."

We can be assured that Jesus will work it all out for good, as He promises in Romans 8:28.

Some facts to remember . . .

It is possible to have worries and stresses of which you are not aware. When you ask a mentally disturbed person if he is worrying about something, he may tell you that he is not. His worries are subconscious. He does not think about them, but they are damaging to his mental health nevertheless. He may try to forget his worries and even succeed in so doing. But he has only buried them in his subconscious mind where they continue to damage his mental health.

It is helpful if these worries can be brought into conscious thought. A psychiatrist or other professional can help the sick person to talk and find these worries. If the cause of the illness, or subconscious worries, is not discovered, the sick person usually recovers in time, nevertheless; but it is apt to take much longer. I was not aware of the causes for me until after I was fairly well recovered. If you do not know the worries which cause the stress, it may be advisable to seek professional help. Note: What I have to say about mental illness can also have reference to a nervous breakdown. Strictly speaking, a nervous breakdown is a mild, or sometimes not so mild, form of mental illness.

* * * * *

The recovery is usually a slow, day-by-day process. Often there are discouraging days even on the road to recovery. Recovery is not "snapping out of it." The breakdown usually takes place over a long period of time and healing also is slow. Once the symptoms are present, as with a common

cold, mental illness runs its course. Patience is needed. Patience and love from friends and loved ones are also very much needed. The mentally ill should not be expected to take their regular place in life, with all of the responsibilities they once had, too soon. We do well just to wait on God, letting Him work it out for good. Above all, do not blame or punish yourself for being mentally ill.

* * * * *

The Christian faith of the sick person is severely tested. He may feel that God has forsaken him. Even when he has been a faithful follower of Jesus for years, he may doubt that he is still a child of God. Helpful friends should be slow to assume that such a person is not a Christian. Too often friends (like Job's) assume that sin is the problem when it is not. The patient may assume that sin is the problem, but can't find the sin which is supposed to be the root of his problem. Sometimes he imagines something in his life to be sin when it is not.

* * * * *

A mentally disturbed Christian really feels conviction. He is ridden with guilt feelings, even when he is doing good. In helping such a person we need to be careful that we do not increase his feeling of condemnation. Such will only increase his depression. He needs the reassurance of God's love. He needs to be encouraged, not judged like Job of the Old Testament.

(To be continued)

A PAGE FOR CHILDREN



Happy Acres



THE QUIET GAME

Saturday had been a wearisome day for Mom. She had done an extra "small wash." She had ironed Sunday dresses for the girls. She had done some extra mending besides the usual chores about the house. Now as the family gathered about the supper table, it seemed that the children were all talking at once.

"You look tired, Molly," Dad said to her, tenderly.

"Yes," she answered, "I am tired. I hope I can have a nap tomorrow afternoon."

"We'll just see that you do," promised Dad.

The children settled noisily. As Dad bowed his head for grace, they were quickly still. As soon as he had finished the prayer, though, the chatter began again.

Dad held up his hand. That was his signal for all to be quiet. When the chatter paused, he announced, "We'll play the Quiet Game during supper."

If they did not play it too often, the Johnson children enjoyed the Quiet Game though they knew it was just a game their father had invented to stop them when they became too noisy. The

object of the Quiet Game was to see who could keep from talking the longest. As soon as someone talked, he was out of the game.

Now everyone in the Johnson family joined in the Quiet Game. Silently, they passed the food around, and ate.

As usual, Mark was the first to want a second helping. Now he pointed to the bowl of mashed potatoes, then to his own plate. The potatoes were near Stephen. But he acted as though he could not understand what Mark wanted. So Mark went through all his motions again. Not until Dad nudged him, did Stephen pass the potatoes to his brother.

As more second helpings were wanted, there were more and more motions and signs. There were many smiles and grins resulting, but no one laughed aloud because if he did that would put him out of the game.

Not until time for dessert was a voice heard. Then, as Dad was making exaggerated motions to show Mom that he wanted only half a piece of lemon pie, Beth giggled and said, "You funny, Daddy!"

With supper done, Ann and Stephen had not yet said a word. So the game continued through the dishwashing

while the other children merrily tried to trick them into talking.

Stephen won the game. Even by the time the family gathered for devotions, no one had succeeded in getting him to speak aloud.

"Game is over," announced Dad as they sat down. "Let's give the champion a big hand."

They all clapped until Dad held up his hand again for quiet. Then he said, "There's a 'time to keep silence, and a time to speak' " (Eccles. 3:7).

Mom looked at him gratefully. She had appreciated the quiet of the game.

FAMILY DISCUSSION

1. When is it easier to get cross with one another? When our house is noisy or quiet? (Proverbs 17:1)
2. Why are there Quiet signs on streets near hospitals? What is the best place for resting, or for gaining strength after illness? (Ecclesiastes 4:6; Proverbs 1:33; Isaiah 32:17)
3. Why should we be quiet in church? (Psalm 46:10)

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MEMORY VERSE

*A time to keep silent, and
a time to speak. Eccles. 3:7*

Apostle of Norway

by Arnfinn Stene, Worthing, S. Dak.

A Pilgrim's Trek

The teaching of the Holy Spirit is not easy to understand, says Hauge. It is from eternity and comes from the Father and the Son as the Son came from the Father. In the supernatural conception and birth of Jesus, we have to believe the unbelievable. As God creates a new life within us through the Holy Spirit, making it possible to be born again to a life with God, so we can grasp in a small way the birth of Jesus. When the Holy Spirit is born within our hearts, there is no room for anything else. The Holy Spirit is God's host who feeds us and sustains our life with God.

Repentance, in Hauge's opinion, means what the Hebrew word means, a complete turn around, further explained in the parable of the Prodigal Son.

The life of a Christian can be thought of as a pilgrim's trek through a dangerous land. The world is like a house where the devil is the host. It is, however, a constant confrontation by the world that shows us what we are worth. It is like a tempting-ground. The world is a worthwhile place if what is spiritual comes first, a life of self-denial and frugality. In a prayer in 1804, Hauge asks that the Lord give us wisdom and strength not to touch the forbidden fruit but not to deny ourselves what is within the Law.

As to the Christians' responsibility in the world, Hauge believed they should build factories, be merchants and also diligently work the ground. People are created for healthy work. Hauge himself was used to heavy work from childhood. The more one has been able to acquire of earthly possessions in life the larger his responsibility toward his fellow men. He also said one is not poor who owns very little but is satisfied with his lot, but one is poor who wants much and is dissatisfied no matter how rich he is in his abundance.

Relationship to the Church

Hauge was critical of some things in the official church, but loyal. He and his followers were regular church attenders and also regular partakers of communion. His criticism of the church was the lack of a call to personal repentance and faith, a vacuum that he himself had felt a call to fill. In this mission he got support from Bishop Johan Nordal Brun in Bergen. Most of those who confess the name of God, said Hauge, don't live accordingly. Then their outward Christianity becomes more of a detriment than benefit to themselves and others. It is a large responsibility to partake in God's grace through the sacraments and this should not be treated as monkey play. Hauge pointed to Jesus' correcting the high priests of His time, who had the people tied to outward customs, ceremonies, times and places. Faith in God is not bound by time and place but can be found anywhere, anytime, if two or three are gathered in His name. Some over-anxious Christians would jerk out the tares growing among the wheat, but Hauge said they stand so close together that the good will come out with the bad. Let the false hearts be, as long as they don't do God's children too much harm. Only false teaching should demand separation from the communion of saints.

Hauge had some sharp criticism of the pastors of his day. He talked about pastors who followed the tracks of the Pharisees and the pope; he called them tools of the devil. One may not wonder at his criticism either, as some of them were the chief reason for his many years in prison, which in time took his health and eventually his life. In later years he modified his criticism to the guilty and not to the whole number of pastors.

The Lay Preacher

It is no secret that Hauge's preaching and soul winning activity became a thorn in the eye of the clergy as they figured he encroached on their jobs and

what was entrusted to them. They considered that they as pastors were hurt. Most of them turned against him. This opposition gave Hauge the determination to work as a layman within the church of Norway. Where did he receive this bold and brave conviction, we may ask. There are three powerful reasons:

1. His personal call, April 5, 1796, and later when he clearly seemed to hear the voice of God.
2. His outstanding ability to use the Scriptures to prove his point.
3. That down through the ages in the history of the church laymen had been used by God to explain and lead in spiritual questions.

This made Hans Nielsen Hauge the first layman in Norway who claimed that the responsibility to proclaim the Gospel and God's saving grace rests with us all if we feel the call to do so. The most important part of Scripture in this respect, 1 Peter 2:9, Hauge seldom referred to. He used others more frequently, like Luke 22:32, and also the parable of the talents. He refused to dig his talent into the ground. He also got support from his calling in the Old Testament, from Isaiah, in II Corinthians 4:13, "Because I believe, I speak," in the prophet Joel, about how God's Spirit in the last days shall come upon all flesh, and in Moses' wish that all the Lord's people become prophets.

Hauge also touched on the Apostle Paul's word that women should keep quiet in a gathering. These words of Paul must be taken as a view on an orderly procedure, but that women should hide God's truth was not his purpose.

Hauge's faith was strengthened by his many arrests and jail confinements. As he sat in jail in Trondheim before Christmas in 1799, he worked on a large collection of sermons. "Nobody should put his light under a bushel," he wrote. "I am glad that I can proclaim my faith in speech and writing. I will not retreat from this call, come what may." Hauge also pointed to

editorials

THE SANCTITY OF WORK

February is traditionally a month in which to stress patriotism. This is so because it is the month which gave us Washington and Lincoln, two of the all-time great American presidents.

One is known as the Father of our country, the other as the Great Emancipator. Specifically, Lincoln was forced to deal with a great cancer in the body politic, the slavery issue. Historians lament that he did not live to guide the nation through the very difficult Reconstruction days.

Our cover photo today shows two welders at work. They are craftsmen performing a useful task for mankind. Just so, there are literally thousands of separate, individual tasks which people may perform, to make their own livings, but also to provide a service for their fellowmen.

It is the Christian view to see the latter as very important for the believer literally lives for others as he lives for the Lord. We are often reminded of Paul's words in II Corinthians 5:15: "And He died for all, that those who live might live no longer for themselves but for Him who for their sake died and was raised." It follows then that even as Jesus was the "Man for others," His followers will also be for others.

Granted, that the first concern for others will be the spiritual concern. But there is also a place for caring for the physical needs of one's fellow men and, in general, living in such a way that the quality of life for all will be good. And that doesn't mean that just having many material things is the all-important. Far from it.

Blue collar workers, white collar workers, physical work, mentally creative work, all are needed and honor the Lord if one is in God's place for him and is contributing to the good of others. Lutherans often refer to Martin Luther's strong pronouncement about this, about the housewife at her daily chores in the home doing as holy work as the pastor in his church. The key is being in God's will and place.

Much is heard in our time about lack of pride in workmanship, as though a deterioration has taken place. All of us have personal experiences which cause us to believe this is so. The situation is unfortunate. Exasperating and unfortunate. It is bad enough to be the victim of someone's carelessness. How much worse to be the one who is content to do poor work and thus rob those who should benefit from what he does. A Christian involved in such practise would reveal a spiritual problem needing quick attention, for he is one dedicated to living to God's glory.

To do one's best is to glorify God. A worldly person will be turned off by a Christian with careless work habits. We write in this Month of Patriotism to call for a stirring up of one another, also in this area of life, to love and "good" works.

Paul's call on the Damascus road. Before then he was a Pharisee, a pastor without a call. Hauge saw different positions in the Christians' duty to witness, especially to those who felt the call to travel around as missionaries. Pastors also have a call that should not be shown disrespect, but that this call requires them to take their job seriously. Nowhere in the Bible do we find that Christ reserved the right to witness of their faith to educated people only. He chose fishermen as well as publicans and whosoever loved Him. There were times that Hauge felt that he did not have the education for his call and prayed for God to send a bishop or other prominent man that all the people would pay attention to, but God the more confirmed his call to stand firm in his service. So in spite of

outward opposition and inward thoughts Hans Nielsen Hauge continued faithful to his calling and became the first Christian layman in Norway to proclaim the Gospel's saving grace.

Since Hans Nielsen Hauge was born 207 years ago, his adversaries are also dead and almost forgotten. However, Hauge still lives. More than 1000 publications, biographies and even doctor's theses have been printed. In time Norway may build a church in his honor as Denmark did for Grundtvig. In serving nine years of his life in jail for preaching the word of God he opened this door for his Savior. No one since has had to serve time because he couldn't hide his light under a bushel.

(Conclusion)

Prayer by Hauge

Dear God in Heaven:

*I pray for grace to serve You,
To learn to know Your will
About what to do and not to do,
To experience Your love in
my heart,
To keep me pure and humble,
So I can with all my strength
serve You.
I will give my all, even my life,
Like the martyrs of old,
Before I disobey Your command-
ments.*

*In Jesus' Name,
Amen*

Left with the Abels on February 11

Cindy accepts call

by Randy Moe

"So do not fear, for I am with you;
Do not be dismayed, for I am your God.
I will strengthen you and help you;
I will uphold you with My righteous
right hand" (Isaiah 41:10).

This is the promise that Cindy Alpert claimed as she prepared to leave for Brazil. She met David and Janet Abel in Miami to continue with them to the mission field where she will be taking the place of Priscilla Wold, who is home on furlough.

Cindy's hometown is Richardton, N. Dak., which is located about 80 miles west of Bismarck. Following gradua-

tion from Dickinson State College in 1973, she taught for one year at Hanover Country School and for three years at Marion, N. Dak., Elementary School. She then came to AFLBS where she was a student last year and this year, as a senior, has been serving as assistant dean of women.

Cindy's duties on the mission field will consist mainly of teaching reading,

spelling, writing and language arts to missionary children.

Cindy shares that she had a real awareness for missions as a teenager, but this gave way to other areas of study and work during her college years. She is thankful that the Lord has now led her into mission work and asks our prayers as she begins this new area of service for the Lord.



WANTED: A WMF ALIVE . . .

HERE IS THE MISSING PART

How many of our readers thought there was something strange about Mrs. Michael Brandt's otherwise very fine article "Wanted—A WMF Alive!" in the January 9th issue? How many wondered if something new was being added in the WMF, that the husbands were now being encouraged to discuss the agendas of WMF meetings, simplify them if possible, and prepare suggestions and alternatives?

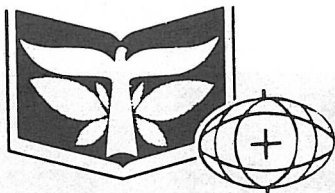
This all came about through an unintentional omission of *one page* of Mrs. Brandt's manuscript. It is the sort of blunder printers and proofreaders hope will never happen, but sometimes does. It did for us.

We feel that our readers deserve to get the whole sense of Mrs. Brandt's article and so the whole omission is being printed here, beginning with the paragraph in which the left out part began. Asterisks mark the start and the end of the omission.

We start here: Ask your pastor to help you in enlisting the support of the men. Many a young woman in considering the plans, preparations and sacrifices she must make to attend WMF finds the task overwhelming and decides it is easier to say home. However, if she had the encouragement and practical help of her husband, she might learn to look forward to a time apart with other women. The ministry of women to women is unusually edifying and encouraging. The husbands will benefit* also, as their wives are mutually encouraged by this womanly

fellowship. Even women without children at home need the support of their husbands to be an active part of this fellowship, and such a big part they have: Titus 2 admonishes the pastor to "... bid the older women to train the younger women..." and so follows a long list of lessons that young women learn best from more mature women. This is a wonderfully fruitful task.

At your meeting consider giving first priority to the Bible study, the women taking turns in leading the discussion. It is better to have freedom to lengthen this spiritual time than to cut it short after a lengthy business meeting. The Bible study sets the tone for the rest of the meeting. Business will fall into place more cooperatively and willingly when our spirits have been prepared. Take time to pray together. One group benefited greatly from giving oppor-



PRAYER REQUESTS

by Priscilla Wold

Before I went to Brazil, I prayed specifically for my family, friends, relatives, and pastor. I mentioned them by name in my prayers and remembered them in daily, practical situations. However, when it came to missions, I just prayed, "And God, bless all the missionaries all around the world,"—and that took care of it all. But then I went to the mission field myself and found out that missionaries need to be prayed for by name and for specific needs.

We are grateful for each one of you who support us in prayer. "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Pray for:

ABELS

John (Campo Mourao)

- as pastor of our church in Campo and main pastor in Umuarama
- as teacher at our Bible Institute and Seminary and Bible Camp director
- as president of the Field Conference
- for furlough preparation this spring

Ruby (Campo Mourao)

- as teacher at our Bible Institute, Women's groups, and VBS

Jonathan (Moorhead, Minnesota)

- as he studies at Moorhead State University

Paul (Minneapolis)

- as he studies at our Free Lutheran Seminary
- for him and his fiancée, Becky Dahlin, as they plan to be married in May

Debra (Curitiba—capital of the state of Parana)

- as she studies in a medical university preparing to be a doctor, and her work in a local church

Lydia (Curitiba)

- as she studies for and takes entrance exams to enter medical university, and her local church work

Nathanael (Fergus Falls, Minnesota)

- as he's a senior at the Lutheran Brethren High School
- that God will show him what to do after graduation

Priscilla (Campo Mourao)

- as she studies in a Brazilian school

KNAPPS

George and Helen (Vilhena, Rondonia in the Amazon Basin)

- as they are pastoring our church in Vilhena and three other preaching points around this city

- Praise God for two church buildings: one in Vilhena and one in Colorado (about 70 miles from Vilhena). Pray for the people who meet in these churches. (Superstitions hold heavy sway even after conversion. It takes much diligent teaching to help them see things in the light.)

- Praise the Lord for many children who have accepted Christ in Sunday School, VBS, and weekly clubs.

- Pray for more laborers in Rondonia

Karen (Campo Mourao)

- she married Carlos Roberto dos Santos (from near Sao Paulo, Brazil) last Sept.

- Pray for God's direction in their future plans.

- was accepted into the nursing program at St. Catherine's College in St. Paul

- continue to pray for God's healing touch and guidance

(Continued in the next issue)

LORD, TEACH US TO PRAY

tunity for small group prayer. Several varied lists of pertinent requests were prepared ahead to lead each group in effective prayer. Each woman can be given a simple prayer favor created by the hostess with the name of a missionary, or national, district or local WMF officer. As she pins this reminder to her kitchen curtain, she can be fruitful in concentrated prayer for only one that month and receive a new name the next month. We become more personally interested and aware of the WMF work by praying for individuals by name. One national officer was deeply touched to receive a letter from such a prayer warrior in a far-away church, knowing she had been faithfully upheld by a stranger!

Be willing to be flexible, to try new ideas. Be eager to implement variety. The same routine breeds disinterest

and monotony. This takes creativity (from women who were made in the image of their creative Father), effort and preparation. Always be careful, however, that your approach enhances your purpose—never compromise your goal for a clever idea. Is the time of your meeting the most convenient for all? Perhaps this is an area of flexibility.

Three words about business meetings—keep them short! Perhaps it would expedite matters to have your executive board meet one week prior to the regular* meeting to discuss the business agenda, simplify it, prepare suggestions and alternatives, and then pray specifically for the meeting and the women. It is the responsibility of the board to take the leadership in inviting and including new women. Let each of you focus on one new woman to

invite, and give your efforts time before considering another. It may take several months of persistent, patient invitation before the woman recognizes the sincerity of your interest. Then take this newcomer under your wing, a spiritual foster parent, as such, assuming chief responsibility for her attendance, understanding of the work, interest and growth. Set the example in this venture and others will soon follow. If we each participated this way the responsibility would not be heavy, and think of the solid growth that would be achieved!

Annual Pastors' Conference held

Force, Norborg featured

Rev. Maynard Force and Dr. Sverre Norborg, well-known Lutheran teachers, were the featured speakers at the annual Pastors' Conference of the Association of Free Lutheran Congregations, Jan. 16-18, in Minneapolis, Minn.

Pastor Force, who taught in the Lutheran Bible Institute system for many years, was the Bible study leader of the conference which met in the Association's seminary.

Dr. Norborg, a repeater from the conference two years ago, delivered lectures on "The Fountainhead of a Truly Living Ministry," "The Pastor's Relationship to His Congregation" and "The Pastor with His Congregation Before God." Dr. Norborg is the author of many books and has served as a parish pastor in addition to having been a theological professor.

The conference opened on Tuesday night with the traditional communion service. The message was brought by Rev. Bhushana Rao Dasari of the Schools faculty. A group of seminarians provided special music.

Rev. Ralph Tjelta of DeKalb, Ill., spoke at the joint chapel service for the Schools on Wednesday morning.

Rev. David Molstre, AFLC evangelist, talked to the pastors and seminarians and their wives at the banquet on Wednesday night, held this year at the Bible School cafeteria.

Morning devotional leaders were Pastor Francis Monseth of the Schools faculty and Mr. Ted Kennedy, mid-year graduate of the seminary.

The conference registration fees for all AFLC pastors and seminary students were underwritten by Aid Association for Lutherans, Appleton, Wis.



Part of the audience which heard the talk by Mrs. Berkas

Lessons out of personal grief

by Kathy Ostrand

"In a situation of grief these three things become very special: family, friends, and your faith."

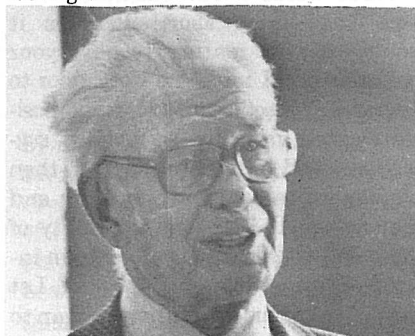
This was one of the opening remarks made by Mrs. Ted Berkas on January 17, as she spoke to approximately 30 pastors' wives during the pastors' conference this winter.

Mrs. Berkas and her husband Ted were missionaries to Madagascar for a number of years and now are serving at Powderhorn Christian School in Minneapolis, Minn.

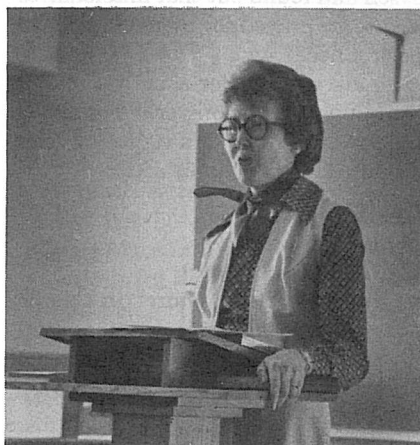
Two years ago the Berkases lost their 14-year-old son John through a sudden illness. Leaving the family in a state of shock over this sudden loss, they had to deal with certain steps and situations that go along with losing a loved one.

Mrs. Berkas shared some of these steps with the pastors' wives from personal experience and facts she had observed in other families during their times of grief.

She encouraged the women to visit the terminally ill, not allowing them to suffer alone, always leaving the lines open for conversation dealing with the ominous future, as they may want to open up and share their thoughts and feelings.



Pastor Maynard Force



Mrs. Ted Berkas

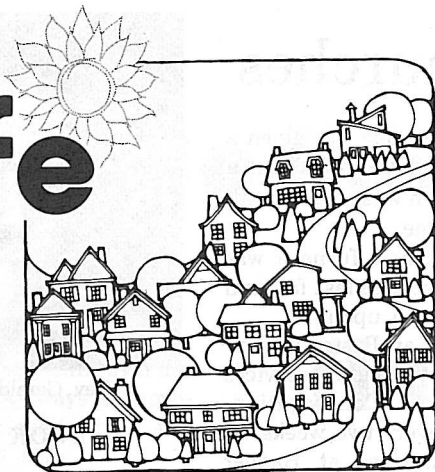
Also mentioned was the fact that, in personal grief, a person should reach out and touch something or someone else through this event, as God doesn't waste our experiences in life, but has given these situations for a purpose—namely, to share our experiences with others in need.

"Our faith isn't determined by the list of things God is doing for us, but by the relationship we have with Him (through Jesus Christ)," was one of the concepts that was shared.

Grief is unpredictable. When it hits it is devastating for a time. Some people grieve longer and harder than others. It must be remembered that this is the beginning of a new chapter in life and life will never be the same as it was before.

Great comfort is found in God's Word during these times. It is in Him that we find strength and courage. John 11:25-26: "Jesus said unto her, 'I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.'"

Life on the Edge of Town



Houston, Texas

HOMeward BOUND

Here we are—John P. Strand, Francis Monseth, Richard Snipstead, Robert Knutson, Wendell Anderson, Robert L. Lee, Elden Nelson and I—in Houston, where we've been attending the Lutheran Brotherhood Colloquium on the Church in Future Society. We leave for home tomorrow on two different flights.

I use the term "in Houston" loosely. We are actually a long way out of the city and I'm not even sure of the distance or direction, although we seem to be northeast of Houston (actually it was more northwest) and about an hour out. Furthermore, we will not even get into the city. Nor will we get to visit the U. S. Space Center. This is a source of no little disappointment as this may be my only trip to Texas.

Come to think of it, I have yet to set foot on Texas soil having stayed on concrete, wood or asphalt so far, but I shall make it a point to touch the good earth.

We are at a rustic modern conference center called The Woodlands Inn. In turn, it is located in a 20,000 acre development called The Woodlands, a collection of small villages and neighborhoods. I believe we are in the village called Grogan's Mill.

Over 4,000 live in The Woodlands (the chief tree of which is the East Texas Pine, a type of white pine) and more people will be coming. Homes may be

purchased from \$30,000 to \$300,000 (estates). They are grouped according to value. There are three schools in The Woodlands. There is a shopping center attached by footbridge to the Inn, called the Wharf.

And the weather? Cool, real cool. For instance, yesterday the high was 43 degrees. The normal low for the day is 42 degrees. So that gives you an idea. It was our misfortune to strike an unusually cold spell and we northerners don't feel we'll mind it all that much to get back home to what we're used to.

Oh, yes, I went skating once during free time and the thought of ice skating in Texas is just, well, unique.

THE COLLOQUIUM

A report and/or analysis of the Colloquium will have to wait until another time. I'm not even sure how I can report on it. There's been so much presented and on such a lofty level that it will be difficult to do justice to it.

I have learned how to pronounce paradigm (pair-a-dime) and the word extrapolation is not uncommon around here. We have learned that not only is it necessary to conceptualize problems and possibilities but also to re-conceptualize them. We must avoid being caught in cul-de-sacs by a sensate culture or sensate values. We have the duty of distinguishing between the epistemological and ontological argu-

ments as we face teleological and eschatological projections.

We have had the privilege of hearing many learned presentors, experts in their fields. Futurists is what most of them are called. We know that we have been privileged to be a part of this Colloquium. We have sat trying to look wise even though we couldn't always understand what was being said. (Speak for yourself, R. H.)

It's been good to increase in the awareness of future problems and trends. We're thankful, too, for the reminders that have come here and there that God is the unchanging One. And just now the old saying comes to me: "The future is as bright as the promises of God."

We've lived well here at "Houston." It's been interesting to meet new people. It's just been a fine experience. Many thanks to Lutheran Brotherhood for this opportunity.

Back home, I saw my first moose here on the edge of town. I was skiing on Sunday, Feb. 4, when I spied one coming along the river. Needless to say, I halted my progress and watched from a safe distance. The next day I saw the tracks of one across the south portion of our lawn.

—Raynard Huglen



ALMIGHTY GOD, THY WORD IS CAST

Almighty God, Thy Word is cast
Like seed into the ground;
Now let the dew of heaven descend,
And righteous fruits abound.

Let not the foe of Christ and man
This holy seed remove;
But give it root in every heart,
To bring forth fruits of love.

Let not the world's deceitful cares
The rising plant destroy;
But let it yield a hundredfold
The fruits of peace and joy.

Oft as the precious seed is sown,
Thy quickening grace bestow,
That all whose souls the truth receive
Its saving power may know.

John Cawood
(from *The Hymnal*)

Happenings in the Churches

Kalispell, Mont.—The Christmas program at Faith Lutheran was entitled "The Little Flute Player," the story of a little boy who offered the Baby Jesus a happy tune on his flute. All Sunday School classes were involved in the production.

At Stillwater Lutheran ten minutes before each service has been used for a "praise song" singspiration and the response has been good.

Bagley, Minn.—From "Shared Life," the parish paper: You can't wait on the Lord and run with devil at the same time. And this: Grace gives me what I don't deserve, mercy keeps me from getting what I do deserve.

Mason, Wis.—Mr. Hokanson has painted signs for Moland Lutheran. Worshipers are now greeted with the words "Enter to Worship" as they arrive and "Depart to Serve" as they leave.

Mrs. Mattson of Moland Church honored on the occasion of her 100th birthday on Nov. 30 by the Ladies Aid, her sons Frank and William, and Pastor Ronald Knutson, at the Ashland,

Wis., Nursing Home. She was given a pink bed jacket and the Aid brought a decorated cake which was served to all residents of the home.

Stacy, Minn.—A new furnace was installed in the parsonage last fall and a half bath was put in upstairs.

Badger, Minn.—Lay Pastor Gustav Nordvall continues to conduct services for Salem Lutheran Congregation, Wampum, Man., every two weeks, in addition to his services at Badger Creek and Oiland Churches.

Boscobel, Wis.—1979 Luther League officers at Trinity Lutheran are Rick Watters, president; Lauri O'Kane, vice-president; and Lisa O'Kane, secretary-treasurer.

Medicine Lake, Minneapolis, Minn.—An attendance contest is being held in the Sunday School and will continue through the school year. Two adult classes are being offered this year: "God's Eternal Purpose in Christ Thorough the Church," taught by Mr. John Kjos, and "Martin Luther and the Scriptures," taught by Mr. Rick Rasmussen.



Rev. Gerald F. Mundfrom

BOOK REVIEW

PURGED

Price \$5.00

by Rev. Gerald F. Mundfrom

The author tells us the most interesting and exciting account of how lovingly and wonderfully our Heavenly Father *purges* us so that we might bring forth the most we individually have to offer in this, our pilgrimage here on earth.

Though he was depressed to the point of mental breakdown, not once, but twice, he tells us about this illness with the ever constant awareness of God's presence. His watchful caring, His love, as He ever so gently restores this man to his healthy state, whereby he can be used by God to help others, as he was helped is a very interesting story.

My heart went out as I read the words of pain and suffering, always being reminded of the suffering of our Lord Jesus. Though the author did not sweat drops of blood, his pain was so real that strength could only come from the One who knew the depth of his despair. As he called on his Savior, He was always there, ministering through daily experiences.

Now, years later, a whole man, restored to health, we see him as a light for others who must pass this way.

I highly recommend this book. It will be of encouragement and inspiration to all who read it. You, too, will thank God for His caring love and *purging*.

Mrs. Josephine Borchert
Tucson, Arizona

(Ed. Note: Rev. Gerald Mundfrom is a pastor in the Association of Free Lutheran Congregations. He is an occasional contributor to the *Ambassador* and has an article in this issue. See page 4).



PSALM 6

God be merciful, we pray,
And attend us with Thy blessings,
Cause Thy face to light our way,
That the earth may know Thy presence!

May the nations know Thy grace,
And unite to sing Thy praise!

Let all people praise Thee, Lord,
Make the nations sing with gladness;
For Thy true and righteous Word
Shall dispel their sin and sadness,
Thou shalt rule in every place;
Let all people give Thee praise!

Let all people give Thee praise,
For the earth her fruit hath yielded,
And our God shall ever bless,
As His own He always shielded;
O let all in every place
Fear the Lord and sing His praise!

C. K. Solberg

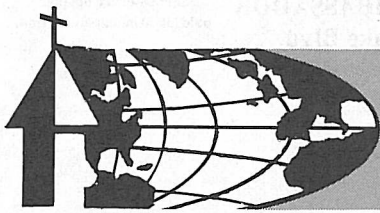


Pastor Molstre accepts call, resigns as evangelist

Rev. David Molstre, McIntosh, Minn., who has served as evangelist of the Association of Free Lutheran Congregations since Sept. 1, 1975, has resigned that position to accept a call to become pastor of Our Savior's Lutheran Church, Dickinson, N. Dak., next summer.

Rev. Elden Nelson, the present pastor in Dickinson, is also the executive director of Home Missions in the AFLC and will devote himself full-time to that work when he leaves Our Savior's.

It is expected that the AFLC will name a new evangelist to begin work next fall and a recommendation to the Annual Conference is likely at next summer's event in Kalispell, Mont.



CHURCH-WORLD NEWS

EFFORT TO 'HEAL BREACH' OF REFORMATION LAUNCHED

New York—(LC)—An effort to "heal the breach of the 16th century" was formally launched during the annual Week of Prayer for Christian Unity by a Roman Catholic ecumenical institute and an independent Lutheran publication.

The "breach" is the Reformation, which gave rise to a multitude of separated Christian groupings in the West. The co-sponsors are the Graymoor Ecumenical Institute, a project of the Atonement Friars, Garrison, New York, and *Lutheran Forum*, published by the American Lutheran Publicity Bureau here.

An emphasis of the unofficial "year-long celebration" is to "inform and educate Roman Catholics and Lutherans concerning the doctrinal agreements which have already been achieved by our respective theologians in the national ecumenical dialogue," according to a letter sent to the 170 bishops who head U.S. Roman Catholic dioceses and the 87 bishops and presidents who head districts and synods of the Lutheran Church in America, American Lutheran Church, Lutheran Church-Missouri Synod and Association of Evangelical Lutheran Churches.

The sponsors report "full support" from the National Association of [Roman Catholic] Diocesan Ecumenical Officers and the "personal encouragement" of the presidents of the three large U.S. Lutheran denominations.

The effort is keyed to celebrations of the 450th anniversary of the presentation of the Augsburg Confession, a basic Lutheran statement of faith, June 25, 1530.

The observance is to involve a "national network of Roman Catholic and Lutheran coordinators . . . so that 'a thousand flowers will bloom' around

the country as a result of local initiatives."

It is to be kicked off on Reformation Sunday (October 28 this year), which commemorates Martin Luther's posting of his 95 Theses, October 31, 1517, the symbolic beginning of the Reformation. The conclusion would come a year later, on "Reformation/Reconciliation Sunday . . . the beginning of a new covenanted relationship between Roman Catholic and Lutheran parishes according to their particular circumstances and reflecting what is deemed ecumenically possible at that time."

In between, a wide variety of study, worship and fellowship activities is projected. The committee is also promoting publication of a book for study and discussion among Lutherans and Roman Catholics by Paulist Press here and Augsburg Publishing House, Minneapolis. The book deals with topics which have been the subject of common statements by the official U.S. Lutheran-Roman Catholic theological dialogue.

The committee reports that nearly 40 Roman Catholic bishops and more than 50 Lutheran synod and district presidents and bishops endorsed the venture by mid-January. Most replies were favorable. One Roman Catholic bishop penned a request for a copy of the Augsburg Confession.

The only responding Roman Catholic to express major reservations, pending more information, was Bishop James Hogan of the Diocese of Altoona-Johnstown, Pa. He questioned "the advisability of associating a program with the observance of the Lutheran Confessio Augustana. . . . Can we mark observance of a document that challenged clerical celibacy, private masses, confession, religious consecration, etc.? In a word, I fear misinterpretation, if indeed not a measure of scandal."

Among the generally positive responses from Lutheran regional leaders were occasional notes of caution.

Wrote President Kenneth Sauer of the LCA Ohio Synod: "Despite all the press releases and the cordial relationships, our folks don't perceive too much changed in Romanism. . . . Whether the issues of today will allow for them to struggle to get where the 'experts' are is a question for me."

NORWAY BISHOPS CRITICIZE WCC BUT MAJORITY VOTES TO STAY IN

Oslo—(LC)—By a 7-3 vote, the bishops of the [Lutheran] Church of Norway have decided to keep the church in the World Council of Churches, but the episcopal majority was critical of several aspects of the international ecumenical body.

Several mission and other organizations within the church have urged withdrawal.

The majority noted that all WCC members are independent and said the Norwegians have been enriched in several ways by WCC membership.

Nonetheless, they noted that they "share the uneasiness [about WCC membership] . . . in wide circles, and we understand the serious recommendations we have received to withdraw from the WCC."

The bishops listed several "reasons for concern":

—"the dominating influence of the secretariat on elected organs."

—"what they regard as lack of precision in major WCC theological documents and a tendency to confuse the concepts of Christian and human unity."

—"the shift of emphasis in mission theology from evangelization towards the struggle to increase justice and improve living conditions."

(Continued on page 16)

Our Beatitudes and His

We have said, "Blessed are the rich in spirit; for theirs is the kingdom of the mind."

Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

We have said, "Blessed are the jovial: for they shall not mourn."

He said, "Blessed are they that mourn: for they shall be comforted."

We have said, "Blessed are the bold: for they shall lay hold of the earth."

He said, "Blessed are the meek: for they shall inherit the earth."

We have said, "Blessed are they that seek after facts: for they shall advance."

He said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

We have said, "Blessed are the powerful for they shall obtain control."

He said, "Blessed are the merciful: for they shall obtain mercy."

We have said, "Blessed are the big brains: for by searching they shall find out God."

He said, "Blessed are the pure in heart: for they shall see God."

We have said, "Blessed are the conquerors: for they shall be called heroes."

He said, "Blessed are the peacemakers: for they shall be called the sons of God."

And out of our beatitudes have flown the foulest evils known to history; while out of His have come the highest blessings known to man.

C. A. Wendell

(Continued from page 15)

—"one-sided" WCC statements about human rights so that "violations of human rights in the West have been criticized, while there has been a conspicuous aloofness when it comes to the situation in Eastern countries."

These and other criticisms notwithstanding, the majority bishops say: "The Church of Norway wants to continue its positive contribution to the work of the WCC, especially in support of the former mission churches in the third world. The best way to give this support is to be a member of the WCC, where the majority of the younger churches have applied for and have received membership."

The three bishops favoring withdrawal say Church of Norway delegates have tried but failed to change WCC directions and emphases and that withdrawal would help strengthen the witness of Norwegian missionaries working with younger churches, WCC members or not.

HISTORICAL INSTITUTE TO DEDICATE MAJOR NEW ADDITION

On Sunday, February 11, 1979, the Concordia Historical Institute, St. Louis, MO., dedicated a major new addition to its present facilities which were built in 1952. The addition will do much to relieve extremely crowded storage and work conditions at the Institute, which is the Department of Archives and History of The Lutheran Church-Missouri Synod and a major repository for materials dealing with the history of Lutherans in America. The new portion of the building will consist of large exhibit galleries, a stack area which will ultimately be equipped with five levels for the storage of manuscript and archival materials, and efficient new office, work and meeting space. Basic construction costs for the addition were underwritten by The Lutheran Church-Missouri Synod at \$516,000.

Still required by the Institute are some \$165,000 in private contributions in order to equip and furnish the addition with three additional stack sections, fire and burglar alarm security systems, equipment and furnishings. Gifts toward these needs will be gratefully acknowledged by the Institute and will enable it to carry out more effectively its task as a major "memory" of Lutheran Christians in the United States and Canada. Special wall plaques will commemorate gifts of \$10,000 or more.

Further information on the Concordia Historical Institute or on the dedication of the new addition may be obtained at the Institute on the Concordia Seminary campus in Clayton, Mo., or by calling 314/721-5934, extensions 320 and 321. The Institute is open every weekday from 8 a.m. to 12 noon and from 1 p.m. to 5 p.m.