

February 6, 1979

The Lutheran Ambassador



DANISH REGISTRY
Roger C. Huebner, D.D.S.

MEDITATION MOMENTS

THE LAND OF THE FREE

We live in the greatest nation on the face of the earth, a nation with "Liberty and Justice for All." This is not a happenstance. Our forefathers, as they drew up the Constitution and Bill of Rights, were men of principle and they lived according to these principles. George Washington is pictured at Valley Forge kneeling in the snow, a man who knew where his help came from. This Constitution that makes our land one of opportunity did not just happen; it was drawn up with prayer and with concern for freedom for all men. Only the hand and eye of God could have drawn up such a standard of life. After 200 years it is still relevant and workable.

As God chose great men to organize our country, He has also chosen great men to lead our country. Through the years there have been many tests and trials. During each trial, capable men have rallied to the cause of freedom, both in leadership and in battle. The hand of God has prevailed. One of the testings was the question of slavery, which proved to be a dividing issue that tore our land apart. Under the leadership of Abraham Lincoln, right prevailed and freedom was granted again to all people.

We pause in this month of February

to pay honor to Washington and Lincoln, two men who dedicated their lives to the rights of others. Great wars have been fought and won, but we have learned that mighty force does not bring peace. Brilliant legislation has been passed to protect and/or provide for the elderly, the disadvantaged, the poor and the minority groups; however, this does not bring freedom, as laws to help one group infringe on another.

Our nation is not perfect, for there is no perfection on earth, and there will be none until Christ's kingdom comes. But in no place on earth except America do you find the opportunities we have. All can live a life in dignity, and anyone can get an education if he wants it. It is possible to rise from poverty to riches and even to progress from a lowly state to that of the presidency. Where else can we speak out as we please, publish what we wish, and worship as we feel led? We have the greatest Bill of Rights anyone could ask for.

With rights come obligations and with freedom comes responsibility. My wishes may infringe on someone else's desires, so, with freedom comes my responsibility for others. I must show respect for those who are different, for those who think, behave or worship dif-

ferently. The same right that allows me to do what I do, allows the other fellow to do what he does. Rights are not legislated, rights are practiced. Only when the love of Christ fills our being, do we begin to look at the rights of others in the proper light. Christ said, "Love thy neighbor as thyself." This is the beginning of freedom. When our Constitution was drawn up, it was not to impose rules, but to give us choices and opportunities.

In these days life is more complicated, the population is much larger, government is more involved in our daily living, communication is far reaching and travel is faster and more readily accomplished, but the basic truths are still relevant. We continue to live, people with people; some are in need and some must be available to help, if this land of ours is to stand and continue to be the land of the free and the brave. We must get back to basic truths in our own personal lives. Our president recognized this and in his inaugural address two years ago, read Micah 6:8: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

—Philip Featherstone

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The Purpose of God's Law

by Pastor Herbert L. Franz, Cloquet, Minn.
(Abridged from a radio message)



Rev. Herbert L. Franz

Exodus 19:16-19; Exodus 20

The Law Rejected

Many people agree that the principles set forth in the Ten Commandments are eternal and right for us, and that we never possibly outgrow our need for them. Yet, perhaps unconsciously, a vast number have discarded them—at least in daily practice. But what a fearful price they pay! It is still true that “They who sow to the wind shall also reap the whirlwind.” John Jess says: “The Ten Commandments constitute a guide by which we may ascertain between good and evil. They also form the basis for peace, on both individual and national levels. These are unchangeable laws. Upon them we have formed the framework of all man-made and man-enforced laws; and history has shown that none can continue to break the laws of God without breaking himself.” Our whole judicial system here in the United States of America is based upon the Ten Commandments.

“ . . . much of modern life seems to deny any respect for law.”

Yet much of modern life seems to deny any respect for law. The cheap, the vulgar and the vile are the ways of modern living. Crime multiplies more than twice the rate of the population. Everywhere we see hostility to the laws of God. Everywhere there are pathetic evidences of the departure from the path which God originally laid out for man when He created man. People today want to do away with the Ten Commandments. Many say that the moral law of God is no longer obligatory. Yet at the same time, man's greatest needs are in the moral and spiritual realm.

The Law's Purpose

Let us look today at the divine purpose of God in giving His Law to us. In Exodus 19:16-19, we get a glimpse of the manner in which God gave His law to Moses, who in turn presented the Law to the people. It was quite a sight there on Mount Sinai. The mountain shook as if an earthquake had struck it. Then it was burning as if on fire. The mountain even moved at the voice of Him who spoke. Up and up the peak rises, and the glory of the Lord engulfs it in one mighty baptism after another of fire and fury and terror and thunder and lightning. Then in the smoke and the cloud is the presence of the Lord God Almighty.

As we look at the Law of God and its demands upon us, we are perplexed. Who of us could live in the presence of the holy God? He is holy, pure, righteous, just and powerful. There is no mercy or grace in the law. There is no allowance for failure. There is something frightful when we think of punishment for failure—punishment without any pardon. This is what the Law demands, because the Law says: “The soul that sins shall die.” “The wages of sin is death.” God's Law is perfect, just and also final.

Another thing which perplexes the mind of man concerning this legal relationship between God and man as seen

in the legal document, the Ten Commandments, is this: these commandments reflect the character of God. We know our God is just and holy and He is a “consuming fire,” as the Bible says. But is that all God is—One who issues commands for us to obey and if we don't obey, we die? Is God not something more than this?

There is a third perplexity which frightens us as we read the account of God's Law, and it is this: How can any person not be driven to despair if he believes that his relationship or friendship with God depends upon his obedience to every command of God? I ask you, who has kept the Commandments of God perfectly? Who can really say that they have kept all of the Commandments of God and have never sinned? John said, “If we say that we have no sin, we deceive ourselves and the truth is not in us” (I John 1:8). Paul said, “All have sinned and come short of the glory of God” (Romans 3:23). The Bible says, “Cursed is every one that continueth not in *all* things which are written in the book of the law to do them.” (Gal. 3:10) Some people say, “I keep the Law,” but who can keep it perfectly?

“The Law was not given to make us righteous or justify us.”

Our Depravity

What then is the purpose of the Law of God if the Law cannot save us? We read in Galatians 3:21: “For if there had been a law given which could have given life, then righteousness should have been the result of keeping the law.” There is no righteousness in the Law. It is found only in Jesus Christ! The Law was not given to make us righteous or justify us. “Knowing that a man is not justified by the works of the law . . . for by the works of the law shall no flesh be justified” (Gal. 2:16).

(Continued on page 4)

The Law of God was not given to sanctify us, or make us holy. "When we were in the flesh, the motions of sin, which were by the Law, did work in our members to bring forth fruit unto death. But now we are delivered from the Law, that being dead wherein we were held" (Romans 7:5-6). Then *why was the Law given to us* in the first place, if we are not made righteous or saved by keeping the Law? Friend, the Law was given to reveal to us the depravity of our souls. Depravity means our corrupt, vile, evil, immoral, wicked and vicious nature. Jeremiah said: "The heart is deceitful above all things and desperately wicked" (Jeremiah 17:9). Then he asks, "Who can know it?" Only through the Law of God can we know how wicked our hearts really are.

Friend, this is your heart and mine. You can't think of any filthy thing, nor depth of human depravity, no perversion that can be thought of, but that people are guilty of just that. The obscenity and corruption, the rot and lust, the stench and sting of human life are almost indescribable and also unbearable to behold and tell. Every one of us knows what it is to lie, to steal, to live hypocritically, and to sin against the body, the soul and the heart. I don't believe the picture which Paul gives us in Romans, chapter one, of the sins of mankind is an exaggeration of the sins of our own day. It is not overdrawn when Paul says that man would go into every sex sin imaginable—vile and sinful things with each other's bodies. Women will turn against the natural plan which God had for them and men likewise—men indulging in sex sin with each other and women likewise. Lives are filled with every kind of wickedness and sin—greed, hate, envy, murder, fighting, lying, bitterness, gossip, backbiters, haters of God, proud, braggarts, disobedient to parents, promise breakers, heartless, and they sin openly and are proud of it.

James says that the Law of God is the mirror which He gives us so we can see ourselves as we really are on the inside. The Law of God does not make our hearts and lives right. No, the Law of God reveals to us what is not right in our lives. One man has said that the Law of God is a straight line against

which a man can see how crooked his life really is. The Law of God does not correct a man's life but only reveals the waywardness of man's life. The Law of God is like a lamp, shining brightly into man's soul and uncovering the evil lodged there. The Law of God tells man what he ought to be and then pronounces a curse upon him if he is not that. I ask you: *do you measure up to what God requires of you?* Are you what you ought to be according to God's standards? The truthful answer to that question is a revelation of how far short we come to the glory of God.

Our Inability

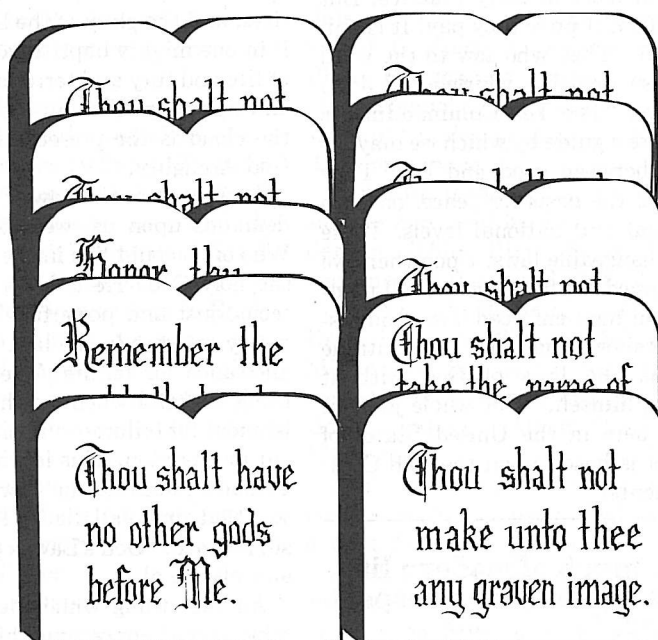
The Law of God not only reveals sin but also our inability to save ourselves. The struggle to be righteous and our dismal failure in this fight is shown by Paul in Romans 7:14-24, where he says: "For in me dwelleth no good thing; for what I would, that do I not; but what I hate, that I do." We can fight evil our entire lives, but no matter what we try, we will never rid ourselves of the consequences of evil. We may engage ourselves in a world of good works, ever struggling to make ourselves worthy of God and more appealing to ourselves, but we just don't seem to make it. Sin, greed, and selfishness destroy every good effort we make in order to overcome evil, but it always ends in frustration, heartache and misery.

God alone knows our fruitless efforts and the despair that is suffered by those who fight against the odds of iniquity. We try to keep the Law of God. We don't want to hate or steal; we don't want to covet; we try to love our neighbors; we try to control our tongues; but to no avail. We find that evil is always with us—in heart, soul, brain, desires, imaginations, at work, at play, at home, at business, and all of life. We must say as Paul said, "Evil is present with me." A man cannot save himself. He cannot keep the Law. He is too weak, too carnal, too prone to fall. He is sold under sin. The Law of God reveals not only our fallen nature but also our helplessness to save ourselves.

"... the Law of God is our schoolmaster to take us by the hand and bring us to Christ."

The Law a Schoolmaster

The Law was given to lead us to Christ. Paul says, "O wretched man that I am, who shall deliver me from the body of this death?" Paul was concerned about himself and his relationship to God. But he had the answer for deliverance: "I thank God through Jesus Christ our Lord." So what then is



the purpose of the Law? It is to point us to Jesus who can conquer for us. Paul says, in Galatians 23-24, "Before faith came, we were kept under the law . . . Wherefore the law was our schoolmaster to bring us unto Christ." The word "schoolmaster" used here is "paidagogos," which is the word used for the servant or slave kept by rich families of that day who took the little child by the hand each day and brought that child safely through the streets to school where the lad was taught the Greek language and culture and all the other things that went with a liberal education. So Paul is saying here that the Law of God is our schoolmaster to take us by the hand and bring us to Christ.

We see then that the Law of God not only reveals to us the depths of the sin in our lives and shows us that we cannot save ourselves, but the Law leads us to Jesus Christ. Jesus not only fulfilled the Law for every lost sinner, but when you and I broke the Law of God by our sin, He died in our place. He paid the punishment for the infraction of the Law so that you and I can be saved. We tremble as we look at Mt. Sinai where God gave His Law, but any poor sinner can come to the Mount of Calvary and look up into the loving face of Jesus Christ and find forgiveness.

The Law a Guide

But there is more to God than only judgment against sin, which is the wrath that burns forever. What is that "more"? We see it in Jesus Christ. In Him there is love, mercy, pardon and forgiveness. It doesn't mean that we throw out the Law of God. The Law is a guide for Christians to follow. The Law tells us how to live decently and orderly in this world, but basically the Law is given to show us that we are sinners and we need a Savior.

Friend, have you stood at Mt. Sinai in fear of the Law of God? Then I say, flee to Mount Calvary where Jesus died to save you and give you everlasting life!

Hans Nielsen Hauge

Part II

Apostle of Norway

by Arnfinn Stene, Worthing, S. Dak.

Further Facts on His Life

The world had changed remarkably during the years Hauge spent in jail, but so had he. His health was broken (one can imagine the jails in those days); he would be troubled with sickness for the rest of his life. To help him his brother bought a farm for him where he could live and try to regain his health. But he never did. The last part of his life was ten quiet years after he was set free. He built up the Bakke farm and had other projects like a mill on the river close by and also a position to look after the poor in the sawmill industry. In those years Hauge with his friends gathered in 530 dollars for N.F.S. Grundtvig, another of his time's great men who was not recognized until after his death.

Hauge was married in 1815 to his housekeeper. She died the same year after having borne a son to Hauge. This son became quite a leader in the church life in Norway. In 1817 Hauge bought the large farm of Bredtvedt in Aker. At about the same time he married the second time. His second wife had three children with Hauge; all died in infancy. Where he lived now became the spiritual center of the "Haugeaners." When the leading people came through, they always stopped by to get advice on many questions. But through long periods Hauge lay sick in bed. Still during this time he wrote eleven larger and smaller writings. Hans Nielsen Hauge died March 20, 1824, after a long pain-filled illness. He was only 53 years old, but his life had created a new dimension in the history of the Church of Norway. His adversaries are now also dead and almost forgotten. But Hans Nielsen Hauge still lives in the minds of people. About 1000 biographies and other writings about him are available.

Hauge's call from God was completed. Emigrants from Norway brought his personal faith with them to America where it still lives in churches and especially in the hearts of people.

II. Hauge's Faith

Hans Nielsen Hauge's knowledge of the Bible was enormous. As he was put in jail for preaching and teaching the Word of God, he studied it to the utmost. In regard to the Gospel versus the Law Hauge says we are "free from the condemnation of the Law, but we are not free from obedience of the Law."

1. By the Law we know our sins.

2. We are accused and judged by the Law.

3. It is our rule and guideline in our earthly pilgrimage.

Hauge also stresses that justification is by faith in Jesus, a gift of God. On the other hand, it is the one who by the Law sees his sins who can receive the Gospel's word about salvation and when receiving the Gospel's grace more sincerely accept the obedience of the Law. It is a combination of the Law and Gospel that promotes growth in the life of a Christian. Just as God is the same when He renders judgment and saves, so is His word the same whether it is the Law or the Gospel.

The Holy Spirit has more power to touch the heart in hearing the Word preached than if we read it, says Hauge, in answer to a question concerning this in the year 1800. In a prayer during Easter that year Hauge asked the Holy Spirit for insight into the Holy Scriptures so as to be able to preach the Gospel with an intense calling and driving power so that people could feel the need for repentance.

Paul explains the Old Testament in a new way; James and Peter correct Paul; the Gospel of John is the most trustworthy, etc. It is like a sigh from the depths of his heart when he said that when he looked at some teachings, he wished they were never written. Hauge felt at times that Paul talks against himself. Hauge says that even if contradictions seem to be present in the Scriptures, some are caused by us, the world's children, who have mixed

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up minds. We take as our guideline what best fits us. In reality the Bible has only one message: the saving grace of God through Jesus Christ. It is not enough to feel the need to live but to have the longing to live for God. The believer knows that God treats his children like a father—sometimes with love, at other times with stern rebuke. The younger of God's children are seeking more the happy feeling, but feelings are of many kinds and values. The Holy Spirit must be used like a sailor uses the wind to get where he wants the ship to go.

III. *The Old and New Person*

The old person has lost the image of God; born again, one has regained it and become a new person. The natural man can achieve a lot through up-bringing, discipline and habits but is still in a class with the animals. But the new man is awakened to a new life by the Holy Spirit here in this world, to be a partaker of God's nature here on this earth. In his remarks on II Peter 1:5-8, Hauge says we cannot understand that we can partake in the Godly nature. In a sermon he says that God has not only taken away the sin of the believer but has given to him a new desire and new feeling. We have become heaven-oriented instead of earth-oriented. When God's Spirit has planted the true and living faith in our hearts, then the heart's longing and need for the lost image of God are re-

created in the soul and the new man feels the change in a living love for God and his fellow man.

IV. *Saving the Heathen*

God's Grace at Work

God Almighty is all-knowing; He is everywhere, good, merciful, holy, upright and just. He created, sustains and blesses all His creation. God's honor and holiness cause him to punish sin, but the main factor in God's ways is His will to save the lost. Hauge warns, however, against sinning on His grace and mercy. God's grace and saving power do not mean that he won't condemn those who will not accept His mercy. The highest witness of God's love is that He sent His son to save all peoples in the world and those who accept this saving grace become good like God and will live under His care as a father and enjoy His protection. II Thess. 3:2: "For not all have faith." Here we must not misuse the Word to sow doubt but use other words in the Scripture to counteract such thoughts because God does not want any sinner condemned (I Tim. 2:4). The well known words of Jesus that "many are called but few are chosen" must be taken as a thought that calling is not all that is involved, but the Christian's self-denial and service to God and his fellow man are a sign that the grace of God is at work preparing him for eternal life with Him.

Hauge is sorry that some use the Virgin Birth as blasphemy. As the fact that Jesus' teachings have conquered all heathendom is a sure sign of the Holy Spirit dwelling within Him, it is also a sure sign that He is the true Son of God. Jesus is the Word who dwelt with God and became flesh and lived among us.

An Evangelical Message

Besides Prophet, High Priest and King, Hauge had other titles for Jesus—Lord of our lives, Savior and Teacher, also our Representative in heaven, our "Advocate" with the Father. Hauge warned his followers against trusting in the power of the sacraments and Christ's wounds and blood without letting His example lead their lives.

Was Hauge's message evangelical-centered or Law-centered? We must say evangelical without minimizing the Law. As Christ became like us in the flesh, we must become like Him in spirit. It is Jesus, who by His death on the cross, has bought and paid for our sins' debt with His blood, freed us from the devil's grasp and given us free and open communion with God. Nobody can explain the happiness experienced by those who have had their sins forgiven and their robes washed in His blood.

(To be continued)

everlasting light

by Pastor T. F. Dahle, Sr.

Christmas has come and gone for most people, but for the Christians, it continues through the year. The beautiful Christmas hymns that we sing with more or less enthusiasm, and often with very little thought of content, contain very deep Biblical messages. The one that stood out for me this year is "O Little Town Of Bethlehem," the first stanza, line three: "Yet in thy dark streets shineth, the Everlasting Light."

Who is this "Everlasting Light?" It is none other than Jesus Christ, the Son of God, who became the Son of man, in order that He might do for us

what we could not do for ourselves, namely, fulfill the Law to perfection and die for our sins on Calvary's cross, thereby making salvation available for all mankind.

Light is a gift from God. In Genesis 1:3, we read, "And God said, 'Let there be light: and there was light.'" That light was Jesus, as we read in the Gospel of John 1:1-5: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made that hath been made. In Him was life; and the life was the Light of men. And

the light shineth in the darkness; and the darkness overcame it not." In John 8:12, Jesus said, "I am the light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life." And He says further, "Walk while ye have the light, that darkness overtake you not," and "Believe on the light, that ye may become sons of light" (John 12:35-36). In Matthew 5:14, Jesus said to His disciples, "Ye are the light of the world. A city set on a hill cannot be hid," and in verse 16, "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

Christian, never forget, when we have received Jesus as our Savior, God has kindled a light in us that we cannot

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Happy Acres



MOM INSPECTS

Mom gasped with surprise as she stepped into the girls' room. Not only were there paper scraps all over the floor, but the table and dresser tops and chairs were strewn with all the different things that can clutter young girls' rooms. What was worse, there on the floor were Ann's pajamas, and a dress belonging to Melissa.

The closet door stood open and showed dresses and sweaters plopped in a heap on the floor.

Paul followed his mother into the room. He saw the look on Mom's face and then he remarked, "They don't keep their room nice, do they?"

Mom shook her head. It was Saturday. Ann and Melissa had scampered happily off for a visit with two of their schoolmates who lived not far away. They had hurried away without first tidying their room.

"This is like the way Suky keeps her place," said Paul as he looked about the tousled room.

Mom laughed. Suky was a big brood sow. Her pen was a messy looking place what with her constnat rooting and digging about the ground.

Mark happened by in time to hear Paul's remark. As Mom closed the door of the girls' room, Mark said to her as he stuck out his chest, "If you are out on an inspection tour, ma'am, just come this way!" He opened the door to the room he shared with Stephen.

That room was, Mom declared, "Trim as a barracks." Neither Mark nor Stephen had liked to make their beds or clean their room until a soldier cousin had come to visit and had told them how neatly soldiers had to keep their barracks.

As Mom left Mark's room, she thought she saw a spark of mischief in his eyes. She was not greatly surprised when she came upstairs an hour later and found a paper sign tacked to the door of the girls' room. In big bold letters the crayoned sign announced: "SUKY LIVES HERE!"

Mom left the sign on the door. She was at work in her sewing room when Ann and Melissa came home and hurried up to their room. She heard Ann exclaim, "Say! Look! Suky—lives here! Why, the idea! I'd just like to know—say, I betcha Mark made that sign!"

"Why would he put that sign on our door?" asked Melissa.

Ann did not have time to answer before Mom joined them. "Hello, Girls," said Mom. "Did you have a nice time?"

"Oh, yes," chorused the two girls. Then Melissa asked, "Mom, why did Mark put that sign about Suky on our door?"

Mom eyed the messy room. "Well," she said, "I just wonder why!"

Ann, however, flushed. She wasn't wondering why.

"Suky is a big pig," said Melissa, "and we're girls—in this room."

"Yes, but I guess we let our room look like Suky's pen today," admitted Ann.

Mom went over to the little blue bookcase and got Ann's white Bible. She opened it to a certain page, and laid it on the table. She pointed to a verse that read: "Let all things be done decently and in order" (I Cor. 14:40).

Then she said, "This verse wasn't written especially for housekeepers. It

was advice to some people in the church at Corinth who were very disorderly about the way they had church services. But it's good advice for housekeepers, too.

"Being neat and orderly is just plain common sense. You know that if you didn't keep your room in order, why, in a few days you'd be stumbling over things, and you wouldn't be able to find anything without stirring around in the mess. It's just much easier to live with people who do things 'decently and in order.'"

FAMILY DISCUSSION

1. When we are untidy, are we also careless and slothful? Does carelessness bring waste? Consider Ecclesiastes 10:18.

2. Would it be showing respect to God if we let our church be untidy and shabby?

3. Turn to Luke 10:38-42 and you will read about a certain worried housekeeper. We are sure she must have done a neat job of taking care of her house, but what did Jesus consider more important than her housekeeping? Which sister had chosen the "good part"?

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MEMORY VERSE

**"Let all things be done
decently and in order.**

I Corinthians 14:40

(Continued from page 6)

hide. We are like a little candle on a dark night; it cannot light the path very far, but it can be seen from a long way off. If we live for Jesus, let us be sure that the people with whom we associate will notice the difference between us and the unsaved.

That life we receive from God is "everlasting Life," which begins here and continues after we die, forever. However, it is possible to lose that life, and our enemy, the devil, will do his best to separate us from our best friend who gave us this life. May we all take seriously the warning of Jesus, who said, "Watch and pray: for ye know not when the time is" (Mark 13:33), and in I Corinthians 10:12, it is written, "Let him that thinketh he standeth take heed lest he fall." There is no one who is beyond the possibility of falling. Jesus also warns us, in Revelation 3:11, "I come quickly: hold fast that which thou hast, that no one take thy crown."

Dear friends, may we daily feed that new life on the Word of God, and pray that we be able to stand in time of temptation. I am sure that we all have been tempted to neglect to read the Word occasionally, especially when we are traveling or are extra busy. But we need spiritual food regularly, more than we need physical food. Remember the Israelites and the daily "chore" of gathering manna. So it is spiritually; it is a daily "chore," lest we become weak and our light gets dim. I remember, as a boy, doing chores in the barn. The only light we had was a kerosene lantern. If we neglected to refill it with oil, the light would go dim, blacken the chimney, and finally go out. The only remedy was to refill it with oil, trim the wick, polish the glass and then it would shine like at first. How is our light? Is it shining brightly, or has it become dim by reason of neglect (Heb. 2:3)?

One very stormy night, a ship was trying to enter the harbor at Cleveland, on the south shore of Lake Erie, and it was very treacherous. There was the upper light, the lighthouse, and then the lower lights to guide the ships. This very stormy night the lower lights had gone out and the pilot could not find the way. The ship was wrecked on the very rocky shore and many lives were lost. Jesus is our upper light and is always shining. We are the lower lights. Are we shining like

LUTHER LEAGUE ACTIVITIES

WHAT DO YOU DO WHEN THEY SAY "NO"?

The situation: A person whom you love very much does not know Christ. You've been praying and praying for God to open his heart and break down the barriers that keep him from Jesus. You bring his name up at prayer meetings and the whole church is praying for him. His life is pretty messed up. Finally, the day comes when God seems to have opened all the doors. You start to share the Good News of Jesus with him. He seems really hungry to hear what you have to say. You tell him all about God's love and plan for salvation, then you ask him if he would receive Jesus Christ as the Savior and Lord of his life. Your heart breaks as you hear him say, "No."

For anyone who has dared to follow Jesus Christ, this is not a new situation. It seems that the more people you tell about Christ, the more negative responses you get. Yet, just knowing that the road to heaven is narrow and there are few that find it doesn't help the ache in your heart. Perhaps it's your close friend who scoffs at the words of Christ, or one of your parents who says, "I'm glad it works for you, but that's just not for me." Whatever the explanation or excuse, they prefer to reject completely or put off until later their

acceptance of salvation. What are we supposed to do when they say "No" to God?

First, we must give them completely over to God's control. God has given us the opportunity and responsibility of sharing Jesus with anyone who will listen. However, that doesn't mean that we can change their hearts. Only God can break a heart to the point of seeing Jesus as He really is. Even if we could convince them that what God says in the Bible is really true, we still couldn't break their will. God will not force His way into the heart of any man. Think how greatly God's heart must ache to see His Son rejected by those He died to save.

Secondly, we must keep loving those who reject Jesus, just as God kept loving us before we surrendered to Him. Those who reject Christ will be looking to see if we stop caring about them because they refused to "join our religion." God never stops loving them. Neither should we. Continue to share with them about Jesus. Be available to them as a friend and as a witness for Christ. God often has to allow some hard things to happen in order to bring someone to Himself. Also, *never* stop praying for them. God promises to answer us if we trust Him and don't set our own time limits!

If your heart hurts for those you know who are rejecting Jesus, don't be discouraged. The One who died to give them life loves them far more than we ever could! Praise Jesus!

Tad Spading

HIBERNATING?

We'd like to hear from you. Do you have a testimony for Jesus Christ? Has anything newsworthy happened in your League lately? Any announcements you'd like to make? Write to me: Tad Spading, Devotional Life Secretary, LLF, 10447 N. E. 110th, Kirkland, Wash. 98033.

we should to point seeking sinners to the heavenly harbor?

"Trim your feeble lamp, my brother! Some poor seaman, tempest-tossed, trying now to make the harbor, in the darkness may be lost." May God give us all grace to keep our lights shining

clearly every day, wherever we are, that we may guide some seeking sinner to find his way to Jesus "the everlasting light," lest he be eternally lost. "Who (God) would have all men to be saved, and come to the knowledge of the truth" (I Timothy 2:4).

editorials

COURAGE AWARD FOR THE YEAR

Our award for courage last year and so far this year goes to the Secretary of Health, Education and Welfare, Mr. Joseph T. Califano, for his crusade against smoking. It does take some courage to keep up that attack when other branches of government are involved in supporting the tobacco industry.

In no way should one administration be blamed for duplicity in subsidizing an agricultural industry while either knowing or suspecting that its benefits are few and its dangers great. This has been going on for a long time.

The only new factor is that most health studies now trace a definite link between smoking and health hazard. We're old enough to remember when "narrow-minded Christians" were almost labelling smoking as a sin. They didn't know just why, but they had suspicions that something was wrong with it. It certainly seemed to be habit-forming and expensive, at any rate.

Today there is the added, beyond reasonable doubt, proof that smoking isn't good for a person, ultimately. And that, for the Christian, at least, brings him squarely up against the Word of God which says that there is a stewardship toward one's physical body (I Corinthians 6:19, 20). So there is a great responsibility in disregarding what the Bible says on that score. Sure, there are other ways to harm the body and we're not defending them, but right now we are talking about this one area.

We say "hats off" to those in government and other public life who dare to speak out on the smoking question. Perhaps the day will come when public tax money will no longer subsidize the production of tobacco. Like many others, we hardly expect that smoking will be done away with, but it doesn't seem right that the government should support what the Department of Health warns against. We need some more "profiles of courage" on this matter.

And let it be hoped that in the meantime young boys and girls will get away from the foolish and tragic notion that to start smoking is a good thing to do, the smart thing to do. Wherever do they get that idea?

GATHER AT GRAFTON

We are on the eve of the 17th annual Winter Bible Conference to be held at Bethel Lutheran Church in Grafton, N. Dak., Feb. 14-17. The conference again this year is set up so that those attending may be back in their home churches for Sunday. Hopefully all can wait until Saturday afternoon to make the return trip and thus get in on all the sessions.

In returning to Grafton for the conference, we will find greatly expanded accommodations at the church (L.A., November 14, 1978). An addition last year provides more room for meal preparation and serving and small group meetings and visiting. We will also find a congregation which continues to thrive on Grafton's south side under the leadership of Pastor Rodger Olson.

Rev. Bhushana Rao Dasari of our Schools faculty will be the Bible teacher. He was to have been present a year ago but illness prevented him. Our people will enjoy to meet this fine new member of our Schools teaching staff.

The evening speaker will be Rev. Ronald Knutson of Drummond, Wis., and later on, Ferndale, Wash. He is also an earnest and sincere preacher of God's Word. Others will take part in the program and, of course, the Women's Missionary Federation will hold its annual workshop on Friday afternoon.

Come to Grafton, Feb. 14-17, if you can. But, by all means, pray for the Winter Bible Conference that rich blessings from the Lord will come down upon the church through it.

DR. M. A. HELLAND

Dr. Melvin A. Helland had two careers in a long and interesting life, but in both of them he was involved in education. In the one, he was a missionary in Madagascar, in the other, a teacher at Augsburg College and Seminary in Minneapolis, Minn.

He took a great deal of satisfaction in his authorship of two books in the Malagasy language and translation work while in Madagascar. As late as 1960-1963 he carried on a special teaching assignment at the Lutheran Seminary in Tananarive, capital of the island country.

It was as a professor at Augsburg Seminary that I knew him best for he was my teacher in seminary even as his father Andreas had been my father's a generation before. Andreas Helland, it will be remembered, was a biographer of Georg Sverdrup.

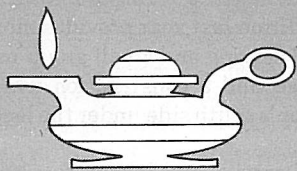
Melvin Helland was our professor in New Testament exegesis. He had a great fund of knowledge far beyond his own field of theology and nuggets of that came out both in his teaching and preaching.

He served as secretary of the seminary faculty in those days and perhaps it was in that connection that he administered a private, unofficial, and very welcome aid grant to me one year. I believe he took as much joy in doing that as I did in receiving it.

In a visit in his home on Lyndale Avenue a few years ago he gave me his copy of *The Gospels* by Johannes T. Ylvisaker. I keep it as a remembrance of this seminary professor, one of those men who led me in the study of the Scriptures on that level and in other related branches of theology.

He was the first of that seminary faculty to pass away, a rather remarkable fact when one considers that it is 25 years ago since I was graduated. No man fully comprehends the debt he owes to those who guided him well down the paths of opening insight and I pay honor to them.

—Raynard Huglen



SCHOOL NEWS

they obey and depend on God's Word rather than visible results.

Whether it is going each Sunday or once a month, there is anticipation and excitement with the thought of going back to tell those familiar little folks that "Jesus loves you." It is a privilege to be a small part of Christ's command to "Go." Yes, even to the inner city. The challenges and rewards are great as no student leaves a mission unchanged.

Reaching the inner city

by Bunny Carlson

"Jesus loves you!" That's the message AFLBS students carry with them as they spread the Gospel to the children of our city. Christ commanded, "Go into all the world and preach the Gospel to all creation." In fulfilling this command these students have held out their hands to the children of the Marie Sandvik Center and the Children's Gospel Mission.

Many children come to hear God's Word, but few have the advantages of the average home. Many of them are from single parent homes that depend on welfare. Some of the children have heard Christ mentioned in their homes, but few come from Christian homes, making the job of the students even more important.

Jim Johnson, a senior student, has become involved as a teacher at the Children's Gospel Mission. Every Sunday Jim drives a carload of students to the Mission. He teaches his adult class while the others share Bible stories with the children and aid in the art-work which they take home.

The third Saturday of every month creates a new challenge as students carry their message to the Marie Sandvik Center. About 15 students pile into the van and go to share their faith in song and story. Telling nearly 100 children of a Friend who can change their lives isn't easy, but it is satisfying.

The progress the students see is slow and discouragement is felt. But this can be an important lesson to learn as

Mission Club at AFLBS

by Craig Benson, president

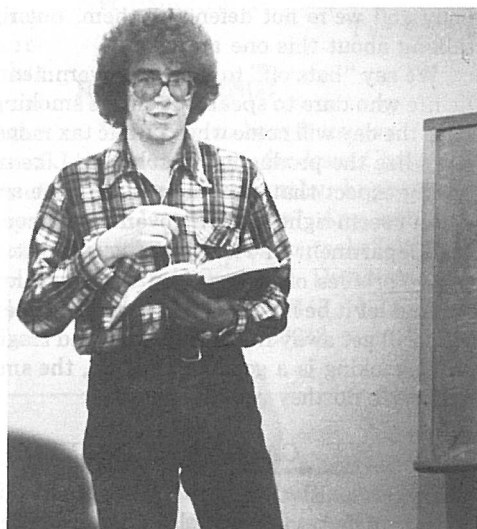
AFLBS Mission Club is a group of students who have a burden for missionary work. The 20-member club meets nearly every week to discuss and plan for various mission-related activities.

This year we have been involved in several activities such as correspondence with our missionaries, home and abroad, so that we can better understand their needs. We desire to devote much of our time together to prayer, knowing that we have a prayer-answering God. The more we learn about missionary life, the more we realize that their greatest need is prayer support.

(Continued on page 13)



Marsha Jacobson, left, Tammy Spading, Carol Twedt and Bunny Carlson at the opening exercises of a Sunday School at the Children's Gospel Mission.



Jim Johnson at his Sunday afternoon class at the Children's Mission.

In summary:

"The Apostle here, as in many other places, is particularly desirous that believers should lead the fullest, strongest, and best life, and for this reason he prays for them, as he so often does elsewhere. There is no doubt that the life of God's people, when fully lived, is one of the best testimonies to the reality of the Gospel.

"Notwithstanding the satisfaction that the Apostle felt in viewing the genuineness of these Christians, he could not help giving them a word of warning against specious and deadly foes. His whole pulse beat with reality, and he shrank from anything like 'persuasive speech,' and false arguments which might easily lead astray the unwary and unstable. The day of peril is not over, and there are many today who are easily captured by modern cults of various kinds. They are so persuasive as to endanger the spiritual life of people by their erroneous reasoning. And so the need of caution is as great as ever.

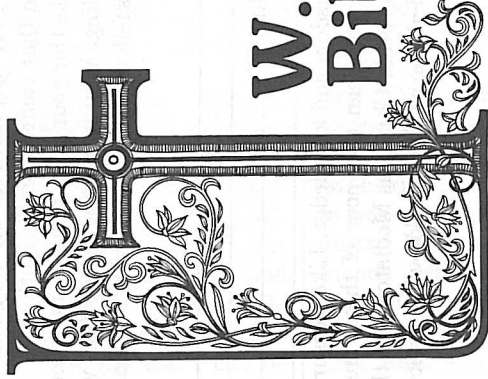
"The one and sufficient safeguard against every form of danger was the Person and Word of the Lord Jesus Christ as 'God manifest in the flesh,' and as possessing in Himself everything that the soul could need for time and eternity. The Apostle was certain that if only there came to be a personal and ever-increasing experience of Christ there would be a sufficient protection against all foes. It is exactly the same today. Whatever errors may be prevalent, however many and specious may be the perils, the panoply of God is union and communion with Christ, in all the fullness of His Divine Person, redeeming work, risen life, and constant fellowship. Given this, all will be well." *Christ Pre-eminent by W. H. Griffith Thomas*

Project Calendar:

March: My Missionary For A Day

This is the time when we especially remember to thank the Lord for and pray for our missionaries. Remember to send in the special printed form so each lady will know the day on which you will especially pray for her and she in turn will also pray for you.

April: Cradle Roll/Junior Missions



March, 1979

CHRIST OUR TREASURE

Study Assignment: Colossians 2:1-7

As we grow in Christ and in the understanding of the Christian life, there comes into our hearts a prayerful concern for others, yes, even for those whom we have never seen. As we read Col. 2:1 we will note an agonizing concern. James Moffet uses the word *striving*. Paul had great hopes and desires for that group. They were facing danger from their enemies. To counteract any attack it was so necessary that they be *knit together in love*.

This might be a good time to once more read the entire Book of Colossians. Did you memorize Col. 2:6, 7?

1. What should be our prayerful concern, according to Col. 1, 2? _____

The word translated "knit together" means "compacted," or "harmoniously fitted" (Eph. 4:16) and this is to be in the bond of love, doubtless referring to God's love to us in Christ.

2. When are our hearts really encouraged? _____

Notice how important love is. If we lack understanding in the things of God, we cannot help but be wafted with every wind of doctrine. A well rooted plant stands the storm. Again James Moffet expresses these thoughts in an interesting manner. "May their hearts be encouraged! May they learn the meaning of love! May they have all the wealth of conviction that comes from insight!"

Note Paul's prayer in Eph. 3:14-21. Make this your prayer for others in your group. Discuss: Love promotes understanding. Why is it so necessary that we grow in understanding each other? How does fellowship with one another increase understanding?

3. Where are all the treasures hidden? _____

Why, then, is it so important to be "in Christ?" _____

"In whom are hid all the treasures of wisdom and knowledge. Like treasures they are concealed or garnered up. It does not mean that none of these "treasures" had been developed, but that, so to speak, Christ, as Mediator, was the great treasure-house where were to be found all the wisdom and knowledge needful for men." *Barnes' Notes*

4. How would you describe a mature Christian? _____

Does age make a difference? _____

If you were given a test on the fundamentals of Christian faith, name some answers you would give: _____

5. Where is the source of all wisdom and knowledge? _____

6. What does Col. 2:4 mean to you? _____

Discuss: Why is it so very easy to become misled in spiritual understanding? According to verse 5, do you think the Colossians fell for error? _____

Why or why not? _____

8. What is Paul's concern for these people as stated in v. 7? _____

Christ gives us wisdom that knowledge might be more meaningful. A person can possess many earned degrees and yet not have wisdom.

9. If you lack knowledge in the things of God, does it bother you? _____
How can this be overcome? What do these verses tell us to do?
Matthew 11:28-30 _____

John 14:1 _____

John 15:4, 7-9 _____

Revelation 3:20 _____

10. Why is it important that we teach our children the fundamentals of the Christian faith? _____

Many of our children are baptized and confirmed and then left to drift. There is at times very little daily teaching by example, by applying the Word and prayer.

Something To Think About:

Would you be able to discern error in a sermon if there was such?

Can you identify contrary teaching when you hear remarks shared by your children when they return from school or play?

Are you able to help that college student who returns home to share what might be a false philosophy taught by his instructor?

How very important it is for all of us to be grounded in the things of God. What are we admonished to do in II Timothy 2:15? _____

11. It has been stated that we can know all the facts about Christ and really not know Him. Do you believe that? Be able to defend your answer.

The Church's responsibility

It is important for the pastor and congregation to work together to meet each other's needs and to fulfill God's purpose through the congregation to bear an effective witness in the community which will lead men to the knowledge of salvation.

When asked the secret of his success and power as a pastor, Charles Spurgeon, one of England's greatest preachers, responded by taking his inquirer to a room filled with several hundred laymen who were all praying for him and for the service. Is it any wonder that through his ministry thousands came to know Christ?

The congregation is responsible for praying for and calling a man whom it believes is to be led of God in accepting the call to serve the congregation. When he accepts the call, it is to accept him as its spiritual leader called by God and not just called to serve it. As God's chosen leader, he is both deserving of and in need of its prayer, acceptance as a person and a leader and its loyalty and support through the members' involvement.

Every person wants his congregation to be alive, exciting and growing. The key is the calling of God's chosen man for the leadership, accepting his spiritual leadership and supporting the work God is doing through him, as well as supporting him as a person.

The pastor is a person. He needs the support of the congregation in his role as its pastor and as a person.

As a pastor he has needs related to his work as any other person does. As the shepherd of the congregation he needs its prayerful support, and he also needs its involvement in planning and in implementing the program which God leads it to undertake. He needs the tools to do his work—an adequate office, good equipment and an effective secretary. He needs ongoing training through seminars and continued schooling, through which he will grow, be motivated and be more effective in the planning and leadership of the congregation. He needs willing, enthusiastic workers. The progress of the congregation is a team effort. A pastor and congregation can be held back by poor facilities, inadequate tools, lack of professional growth and unwilling workers, just as a farmer or business can be held back by the same difficulties.

As a person, the pastor needs to have the support of the congregation both spiritually and practically. He needs the open enthusiasm of his people. Their loyalty and open expression of appreciation for him and for his concern and efforts will encourage him as a man. God will use that to motivate him in his ministry. He needs their patience, understanding and expression of Christian love, remembering he is a man. Although he is called to a specific place of service and even though he may have a unique ability, he is still a man. He needs their constructive suggestions which should be shared in a

caring, supportive way and which he can prayerfully consider.

He needs their financial support. He is serving the congregation and the community on a level comparable to other community leaders. While in most communities these other positions are considered to be worth anywhere from \$15,000 to \$50,000 a year, somehow the pastor is supposed to live on a fraction of that income. Why is it that we find it easy to see that a doctor, manager of the local cooperative business, banker or professional educator, administrator or counselor is deserving of a good income, but somehow the pastor is supposed to be able to support his family, invest for the future and live on a comparable level with these other professions at an income level far below theirs?

One pastor this author knows was called in by the IRS to have his income tax records audited. After completing the examination, the pastor asked the examiner if there were any questions. The examiner said, "Yes, one. How do you live on that?" One person unfamiliar with the Protestant clergy said to the pastor, "I didn't know you had to take a vow of poverty to enter the ministry." Granted, this is certainly not true in many congregations or communities, but it is often true. One financial counselor this author spoke with said that he did not really have any advice for the pastors of a particular Protestant group on investing because they were all living on incomes which were below what he considered minimal to be able to live adequately, let alone do any planning or investing for the future. The pastor has the same needs as any other person in the community, and he has a great deal more responsibility and expenses than most.

Most pastors and congregations are limited in their growth because of inadequate tools and inadequate salaries than perhaps any other single reason.

The pastor needs his congregation. He needs its enthusiastic loyalty, its financial support and its willing involvement. Through the congregation's love and support for him it grows in its love and in its witness in the community.

(Conclusion)

—Pastor Robert Rieth

Missions *cont. from p. 10*

Once a month we are involved in a joint mission service on Sunday evening in Medicine Lake Lutheran Church. Throughout the year we have various people come to our weekly meetings and share with us their involvement in missionary work.

We are now planning for the Missions Emphasis Week, February 6-11. This year's theme verse is Isaiah 49:6b: "I will also make you a light of the nations so that My salvation may reach

to the end of the earth." We look forward to hearing from Miss Priscilla Wold, Theodore Manaen, Sidhom Sidhom, Pastors David Molstre, Eugene Enderlein, and others. We pray that those who attend these special meetings will see the need for all people to be involved in mission work as the Holy Spirit is allowed to increase the burden and vision in individual hearts. May each one of us be obedient to God's calling as we seek to do His will daily.

Sixteen years, 400 issues

With our previous issue (January 23), *The Lutheran Ambassador* completed 16 years of history. That means that 400 issues of this publication have been published between February, 1963, and January, 1979.

The *Ambassador*, publication of the newly-organized Association of Free Lutheran Congregations, began as an eight-page magazine. Quite early it

was expanded to its present 16-page size. For many years, the Christmas issues have contained 24 pages.

This is our third issue in which the layout of the paper has been done by Miss Solveig Larson. She has been added to our staff and has a large part of the responsibility for the way in which the material is presented visually to the reader. The *Ambassador* has a new look and we think you are pleased with it. In addition to her work with the *Ambassador* she is a part-time faculty member at Association Free Lutheran Bible School.

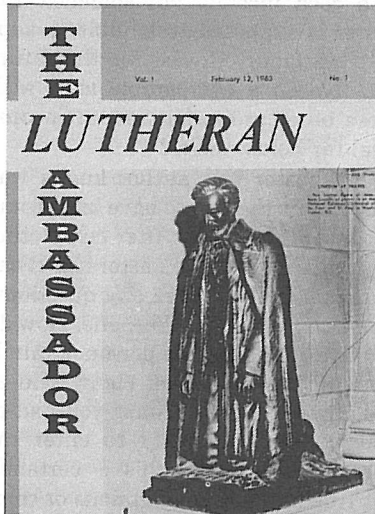
The Editorial Board has been re-activated. A meeting was held in Fargo, N. Dak., last month. The members are: Mr. Clarence Quanbeck, McVile, N. Dak., 58254, chairman; Rev. Francis Monseth, 2640 Nathan Lane No.,

Minneapolis, Minn. 55441, secretary; and Rev. Robert L. Lee, 496 S. W. 6th St., Valley City, N. Dak. 58072.

They are ready to receive your comments and suggestions concerning the *Ambassador*, as is the Editor. It is hoped that any reader who wishes to discuss content in the *Ambassador* will feel free to use the Letters to the Editor column. In some cases names can be withheld upon request, but letters must be signed when they reach the Editor's desk.

As the 17th year is begun, it is well to note the Bible verse from which the paper takes its name and commission, II Corinthians 5:20: "So we are *ambassadors* for Christ, God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God."

The Editor



The first issue of the *Ambassador*

New missionaries ordained, commissioned in Minneapolis

David H. Abel and Charles D. Kvanvig were ordained into the ministry of the Association of Free Lutheran Congregations on Sunday, November 19, at Medicine Lake Lutheran Church, Minneapolis, Minnesota, and with their wives commissioned as missionaries to Brazil at the same service.

Rev. Richard Snipstead, president of the AFLC preached the sermon at the afternoon service. Rev. Gary Skramstad, St. Paul, Minn., was the liturgist. Rev. Kenneth D. Moland, dean of Association Free Lutheran Bible School, read the vitae of the candidates. Other participating pastors were J. G. Erickson, Francis Monseth, Philip Haugen and Laurel Udden, all of Minneapolis. Miss Mary Kvanvig, sister of Charles, sang a solo in the ordination service.

Scripture readings for the commissioning were read by Rev. Eugene Enderlein, Thief River Falls, Minn., chairman of the Board of World Missions; Vernon Russum, Grafton, N. Dak.; Kenneth Williams, Ishpeming, Mich.; and Rev. Amos Dyrud, Minneapolis, all members of the Mission Board; and Rev. Albert Hautamaki, Minneapolis.

Paul Abel, a brother of David, and his fiancée, Miss Rebecca Dahlin, sang a duet following the commissioning. The offering went to World Missions and Pastor Enderlein pronounced the benediction. Miss Orpha Flaten served as the organist.

DR. M. A. HELLAND

Funeral services for Dr. M. A. Helland, 82, were held in early January at Oak Grove Lutheran Church, Richfield, in Minneapolis, Minn. He had passed away on January 4.

The service opened with the hymn "O Day Full of Grace" and closed with "Guide Me, O Thou Great Jehovah." Rev. Marcus Mork, a pastor of the church, read the Scripture and Rev. Harald Grindal, senior pastor, preached the sermon, using "Grace and Glory" as his theme.

Dr. Charles Anderson of Augsburg College brought a greeting from that institution and the World Missions of the American Lutheran Church were represented by Rev. Duane Olson. Mr. Jerome Formo spoke in behalf of the family.

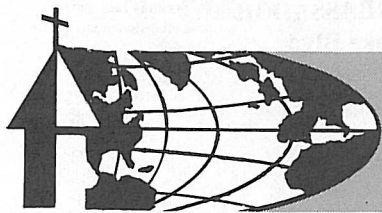
Melvin A. Helland was born on January 29, 1906, in Minneapolis to Rev. and Mrs. Andreas Helland. He was a graduate of Augsburg College and Theological Seminary (1910-18). He did graduate work at Hartford Seminary (Ph.D) and Grenoble in France.

He was united in marriage to Emily Marie Larson in 1919. He was a missionary to Madagascar from 1921-38 and 1960-63 and served as a professor at Augsburg College and Seminary from 1941-60.

Among survivors are his wife Emily. His brother Bernhard, deceased, was a long-time missionary to India under the Santal Mission.

Blessed be his memory.

(Ed. note: See the editorial on page .)



CHURCH-WORLD NEWS

LCMS BEGINS WORK ON ITS OWN WORSHIP BOOK

St. Louis—(LC)—Work has started on a "new hymnal and service book for the Lutheran Church-Missouri Synod," according to the new LCMS Commission on Worship.

Commission chairperson Robert Koeppen said a late November meeting began compiling worship materials "acceptable to our church."

In 1977 a special LCMS review committee strongly criticized the new Lutheran Book of Worship, produced after more than a decade of effort by the Inter-Lutheran Commission on Worship, of which the LCMS was one of four North American member denominations.

The other three bodies—Lutheran Church in America, American Lutheran Church and Evangelical Lutheran Church of Canada—have endorsed the new book, which was introduced this fall.

Koeppen said that "because of the response from many in the church," the worship commission "must take a close and critical look at the report of the review committee."

He added that he is "particularly impressed with the attitude of the present members of the commission to respect the selection of much of the fine material which appears in the LBW."

All but one member of the LCMS worship commission resigned in 1977 in the wake of pronounced LCMS opposition to the inter-Lutheran book. The resigned members supported it.

NEW SWEDISH PLAN ON FEMALE PRIESTS

Stockholm—(LC)—A special 12-person committee has issued a proposal on women's ordination in the [Lutheran] Church of Sweden. Though permitted for two decades, it continues to be a source of controversy and disagreement.

Earlier in 1978, Primate Olof Sundby, archbishop of Uppsala, appointed the committee to suggest a way out of the controversy. Its report was to be taken up by a meeting of the church's constituted assembly beginning in late January.

A church report calls the committee's work a "significant step forward to reconcile different points of view."

On the one hand, it says, no one in the church should be forced to go against conscience on the matter. On the other hand, no one should be hindered who wished to follow the official church policy, that women's ordination is permissible.

If a bishop declines to ordain a female candidate accepted for service in a diocese, the candidate would have the option of being ordained in another diocese for the same post.

INFANT COMMUNION AN ISSUE IN WAKE OF LCA/ALC ACTION

Gettysburg—(LC)—A policy statement precluding the communing of infants has led to the withdrawal of permission for a member of the LCA seminary faculty here to preside at celebrations of the eucharist.

Seminary President Herman Stuempfle took action after Professor Eric Gritsch announced he would continue to welcome all baptized members of the congregation to commune. At a eucharist at which he presided in mid-December, two infants were reportedly among those who received the bread and wine which Lutherans understand as also conveying Christ's body and blood.

Stuempfle's letter noted that Gritsch's action and intention are "in violation of the policy which I am under obligation to uphold . . . I am asking that you not be assigned to preside

at eucharist until you find it possible to do so within the LCA policy and the announced guidelines."

The president told Gritsch he has "defended and will defend your right to challenge the LCA's policy with respect to this and any other practice to which you object . . . I regret that [my] action is necessary, because I continue to count you a valued colleague and an important presence in our community."

In his "statement to the seminary community," Gritsch said "the sudden termination of the well established practice of infant communion at this seminary 'excommunicates' infants, who, because they are infants, cannot defend themselves in this situation."

(In late October, Stuempfle issued a "clarification of . . . LCA policy," whose effect was to preclude the communing of infants and some other unconfirmed children at the seminary. The memo came, Stuempfle said, after he discussed the matter with LCA President James Crumley.)

Infants are also communed in some cases at Wartburg Theological Seminary, Dubuque, Iowa, a school of the American Lutheran Church. Last October, the ALC convention passed the same communion practices statement as the LCA, including the sentence, "Thus infant communion is precluded." Vigorous efforts to delete the sentence failed at both conventions.

In advance of the convention, the Wartburg faculty, in a resolution "adopted unanimously . . . October 5, 1978," voted to "strongly urge the convention to recognize that the question of infant communion and the question of the admission of the retarded are open questions."

Eastern Christianity allows infant communion, but the practice is very rare in the West.

CONCORDIAS WANTED

Used *Concordia* hymnals are needed by the Redby Indian Mission in Minnesota. If some are available, please state the type of hymnal you have (word or music) and the price asked.

Contact Mr. Art Joppru, Route 4, Thief River Falls, Minn. 56701.

SCHEDULE

The AFLC Winter Bible Conference

February 14-17
Bethel Lutheran
Grafton, ND

Rodger Olson,
Pastor

Theme:

*The Christian
Home in God's
Plan*

Evening Speaker:

Pastor Ronald Knutson,
Drummond, Wis.

Bible Teacher:

Pastor Bhushana Rao Dasari,
AFLC Schools

Wednesday, February 14

8:00 p.m. Evening Service

Thursday, February 15

9:15 a.m. Devotions
9:30 - 10:30 Bible Study
10:30 - 11:00 Coffee Break
11:00 - 12:00 Lecture: "The Enemies of the Christian Home"
Mr. Arlo Kneeland, Summit, S. Dak.
2:00 - 3:00 p.m. Bible Study
3:00 - 3:30 Coffee Break
3:30 - 4:30 Lecture: "The Family in Worship"
Pastor Einar Unseth, Bismarck, N. Dak.
8:00 p.m. Evening Service

Friday, February 16

9:15 a.m. Devotions
9:30 - 10:30 Bible Study
10:30 - 11:00 Coffee Break
11:00 - 12:00 Lecture: "The Education of Children"
Dr. Philip Dyrud, Middle River, Minn.
2:00 - 3:00 Bible Study
3:00 - 3:30
Coffee Break
3:00 - 4:30 Lecture (for men only) "The Responsibility of the Husband"
Pastor Wendell Johnson, Stacy, Minn.
8:00 p.m. WMF Workshop
Evening Service
Music by AFLBS Gospel Team

Saturday, February 17

9:15 a.m. Devotions
9:30 - 10:30 Bible Study
10:30 - 11:00 Coffee Break
11:00 - 12:00 Lecture: "The Influence of the Home in Society"
Pastor David Molstre, AFLC Evangelist

(You are encouraged to make your own housing reservations. Motel accommodations were listed in *The Lutheran Ambassador*, January 24.)