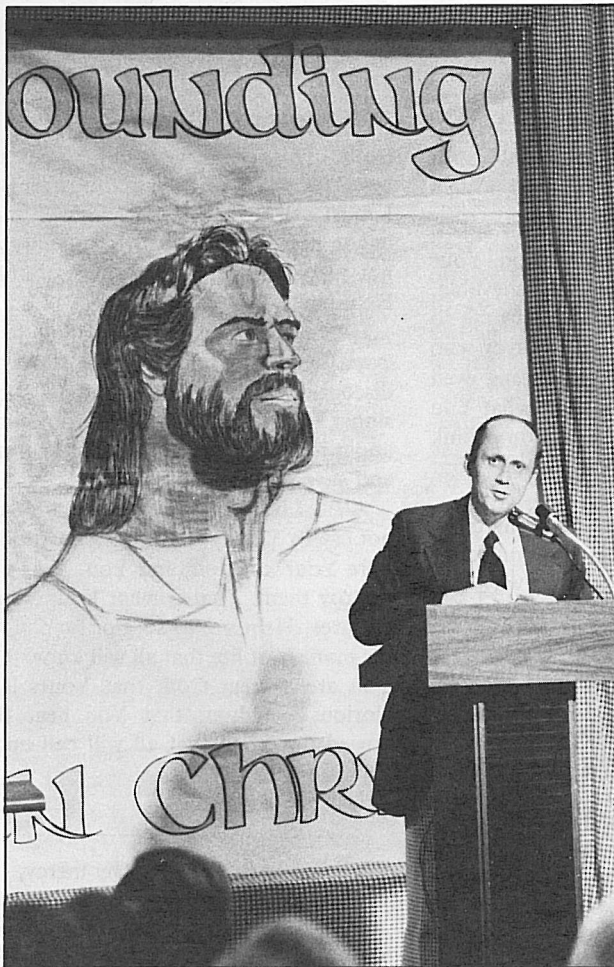


THE LUTHERAN AMBASSADOR

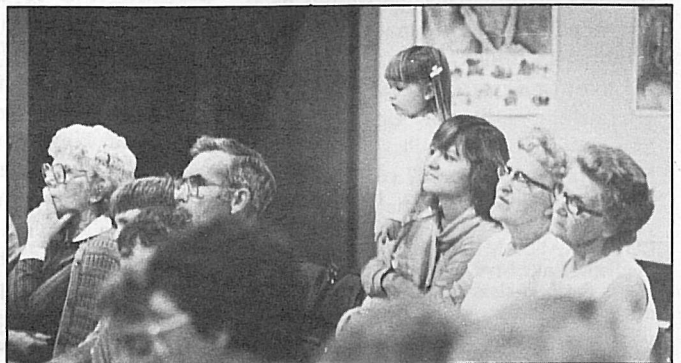
September 14, 1982



BIBLE CAMP '82



Story and photos
on p. 8 and 11



AT THE MASTER'S FEET



Rev. John Strand

A Glorious Kingdom

Lord, it is a beautiful morning. The sun is shining brightly. The farmers are busy gathering an abundant harvest. There are signs that peace may come to war-torn areas. We are surrounded by plenty and hope. But most of all, we rejoice because You are with us, and You are a loving God.

At Your feet this morning I read Psalm 145. Thank You for it. Help me to learn.

The Psalmist meditates on two things. I ought do the same. Alas, it is all too easy to think and meditate on my troubles and duties, my work and my worries, and not on what I should.

THE LUTHERAN AMBASSADOR

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"On the glorious splendor of Thy majesty,

And on Thy wonderful works, I will meditate."

You are a glorious God. Your splendor is beyond my comprehension. Your beauty, Your grace are unbelievable. Help me to think on this. Help me to meditate on this. Help me to savor who You are and what You are doing even today. Help me to remember what You have done and are doing, and not think only of what I should do, even in Your service.

Lord, You are gracious and merciful, slow to anger and great in lovingkindness. There are many reasons why You should be angry with me. How good that You are slow to anger and great in lovingkindness. You are good to all, even me.

Lord, Yours is a glorious kingdom. It is an everlasting kingdom. It will endure forever. It is so easy for me to get wrapped up in things and works that will not last. It is so easy to spend time meditating on and living for things that will pass away. How wonderful the privilege of living for You and Your kingdom. Thank You, Lord! Help me that Your kingdom service may never become burdensome in my thinking.

Lord, a wonderful harvest is being gathered in. You are opening Your hand and giving food. Thank You that You are my food supplier. You are so capable. I need never worry about this. Help me that my eyes be always turned towards You in gratitude and confidence.

Master, Your Word tells me that You are near to all who call upon You in truth. This encourages me. You are never far away, or too busy to hear. But I must call upon You in truth. I must have a heart turned towards You always, not just when I am in serious trouble. Help me to be genuine.

How good to know that You hear even those who fall, are bowed down, discouraged, guilty. Here is hope, for a sinner I am. There is nothing really good about me. But I fear You. Your hear me and save me. Thank You.

Alas, Lord, there are those who do not cry to You. There are those who ignore Your kingdom and You. You will destroy them. That is what Your Word declares. Help me to so glorify You by my manner of life that all will know that You are a great God, that Yours is a glorious kingdom, that You hear the bowed down, so that all will call upon You in truth.

"As wide as the skies is Thy mercy,
O God!

Thy faithfulness shieldeth creation.
Thy bounteous hand from the
mountains abroad

Is stretched over country and nation.

Like heaven's embrace is Thy love, O my Lord!

In judgment profound Thou appearest.
Thou savest our souls through Thy
lifegiving Word.

The cries of Thy children Thou hearest.

(Unknown Composer)

WHAT GENUINE REVIVAL MEANS TO THE LOCAL CHURCH

Part I

(The following article has been submitted by a pastor of the church, but the writer, unknown to me, is not from the Association. The article merits our attention.—The Editor)

**Do we
want to
pay the
price?**

NOTE: The following article was not written as a complete Position Paper, but rather was "scribbled" by a pastor sharing "random" thoughts that have grown in his heart for several years. God deeply touched his personal life. His is a small church. It has not been involved in any "revival" crusade. The pastor's name and church location are not important. What is important are the thoughts shared about whether or not the concept of "death to self" must be applied corporately to the program of the local church as well as to individual lives in order to insure God's blessing. If so, how can this happen in the present structure of the average local church? No attempt has been made to edit or "dress" this article in any fashion.

Revival is a fascinating, intriguing, tantalizing subject. Ask 100 different people and get 100 different definitions—possibly all correct. Revival may be: deliverance from unbelief and fear, cleansing from the lusts of the flesh, escape from the prison of bitterness.

For all, it is to abandon pretense and theoretical Christianity—a coming into the freshness, power and joy of reality.

If I were to choose one single verse to represent the heart of revival truth it would have to be Matt. 22:37: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Revival is deposing of the usurper who sits upon the throne which belongs to God alone. It is a returning to a totality of affection, loyalty and obedience which God deserves and for which we were designed.

I would like us to give some thought to what revival means to the corporate body, the church.

I do not believe revival is automatically self-sustaining—that is not to say that individual Christians could not or have not walked with God all alone in the midst of unbelief and apostasy. I am saying that it is God's plan for the Body of Christ, the visible, functioning organization known as the church to operate on the revival premise found in Matt. 22:37. The church should fortify, promote and implement the will of God to love Him in totality.

In the individual experience this revival experience often comes about as a result of enormous struggle—an ordeal

so costly and dramatic that the Bible describes it as dying to self. The reason it is so traumatic is because we are dealing with the basic, underlying principle of our entire Christian experience. We come to realize that to continue to live according to feelings and carnal appetites, defending imagined rights, is to walk in the flesh and to know only failure. To abandon that life is to ruthlessly deal with our own sin and to begin a new life full of a sense of our own need and the sufficiency of our Lord.

I believe that the church, if it is going to operate in revival is going to face the same desperate, painful, costly experience. The individual must walk in the flesh or in the Spirit. They are mutually exclusive—they cannot co-exist in peace. *There will be a premise*, announced or unannounced. It will be a commitment to honesty and purity or a continuing deception, a spiritual charade, an exercise in futility and frustration.

It is possible for a church to accept into its corporate body individual members whose lives have been transformed by revival and still retain as its premise principles which are utterly

"Revival is deposing of the usurper who sits upon the throne which belongs to God alone."

carnal. In that case the revival cannot long continue.

It is plain to me that the goal, the passion, the longing of the average church is something other than loving the Lord God with our total being. Our goals are varied and in most cases these goals are in answer to the nagging realization that all is not well, that our churches are not fulfilling the Divine pattern, that we are weighed in the balance and found wanting. Some have said that what we need is to be bigger. So, we adopt programs, promotions, methods, hire a pastoral P.R. man and build an organization. To this group, statistics are the badge of success, the evidence of legitimacy, the mark of faithfulness. To others it is separation. To others it is a favorite doctrine which consumes them and promises the spiritual life and vitality which they long for so fervently. In spite of extravagant claims, prodigious efforts and impressive church success stories, the terrible moral disintegration of our society continues. The impact of the church in forestalling our moral breakdown is barely discernible if it exists at all.

Recently I read an article by a Christian leader who suggested that persecution came upon the church because of their super-aggressiveness. In my estimation that is nonsense. The New Testament Church was hated and persecuted because it loved the Lord Jesus with a passionate love which refused to be extinguished. This love countenanced no rival nor would it be enticed by any substitute. It was an extravagant,

"Personal revival is the cross, the grave and the joy of resurrection."

REVIVAL . . .

courageous love, careless of any possible consequences that its expression might bring. Their shameless, irresistible courage was not a result of a pre-planned aggressiveness—it came forth spontaneously, individually from hearts consumed with love for the Saviour.

We are not hated today for the reasons the New Testament Church was hated. In fact, I believe that hatred is the wrong word—today the word is contempt. The world holds the church in contempt for its unconscionable hypocrisy, its verbal allegiance to one standard and its apparent alternative for conduct.

In the heart of the church, the pastor, the board, the leaders who plan the program, spend the money and set the spiritual tone, there must be this premise of revival. In effect, they must be willing to say that statistics are irrelevant, income of no consequence, we will aspire to obedience—we will pray and labor and long for a church which will do right regardless of price. We will have a church where Matt. 22:37 is our passion, our goal, our spiritual heartbeat. If we can't have that kind, we will be glad for God to close it so that we don't continue to contribute to the hypocrisy and confusion wrought by a carnal church.

Personal revival is the cross, the grave and the joy of resurrection. I suspect that the church in our society is so loaded with debt, so enslaved by monster ego, so thoroughly programmed by the flesh that the cross and the grave are unthinkable and therefore the resurrection joy and power are an unexperienced mystery.

Let us mobilize every energy to loving our God. May He fill our world from horizon to horizon. May our Bible reading be done out of a deep longing to love the author. May our church attendance spring from a desire to foster and promote this love for God. May the focus of our lives grow smaller and smaller until our one passion is to love Him. Then, out of these hearts healthy

and fragrant with spiritual life shall spring spontaneously all of the characteristics we have been trying to imitate and promote by artificial means.

This, then is the new premise of the revived church—that we will love the Lord our God with all our hearts, souls and minds.

1. Revival brings a new PROGRAM to the church.

In the light of this new premise of revival, what will the church program be? Whatever it is, the driving force must be the first and greatest commandment.

Let the program spring out of the Scriptural injunction to make disciples. The command is for the Body of Christ to produce disciples. The word *teach* in Matt. 28:19 can also be translated "disciple." Our generation of churches is recruiting admirers. We rack our brains for new ideas to keep the people entertained and comfortable. At all costs the statistical integrity of the church must be protected. Our program is aimed at the wrong purpose. The program of the church should be designed to produce disciples.

The Christian must be confronted by the Word of God continually so that his heart can remain clean and free from unconfessed sin. He must be encouraged, edified, uplifted, taught, inspired and comforted by the Word. Revival teaches us our great vulnerability, our great weakness, our great need. The atmosphere of the church in revival not only encourages this realistic recognition of human weakness, but also gives the answer to that weakness through the teaching of death to self and the Lordship of Jesus Christ.

Our ladies' missionary society should be junked unless they fan the fires of love for God and produce disciples; that must be basic. Then, in that atmosphere proper service can be rendered to the missionaries in material, creative ways.

The young peoples' groups are often worse than worthless. Until parents with broken, burning hearts can begin to

communicate dynamic, living truths, these youth programs ought to be discarded.

Most of the things we do in our churches we do for inferior reasons. Probably the only way that it will ever be rectified is for us to discontinue them and seek the face of the Lord for His direction.

If the ladies are to meet, let them meet to share needs, blessings and to get on their faces before God. If the men will meet, let them seek the face of God in recognition of their responsibility to provide the spiritual leadership in the church and in the home.

A friend of mine recently shared her feeling with another Christian in our city that what we need in our churches is to take the time to get right with God—to deal with sin and find cleansing and renewal. Her reply was that we don't have time. It is far less costly personally and less time-consuming to continue as we are than to fall on our faces before the God of heaven. Therefore we are willing to perpetuate activity that is empty, powerless and of the flesh.

Perhaps it would be worthwhile to consider the almost complete absence of real intercessory prayer in our church program. The explanation is simple. The programs and goals of our churches can be accomplished without Divine help.

When the fervent desire of the church is for genuine, deep conviction of sin there must be intercessory prayer since God alone can bring *sorrow* for sin. Only the Holy Spirit can strip man of his self-righteous pretense and leave him bleeding, broken and undone before the holy Law. Today, we are recruiting admirers of God. This requires dedication, talent and persistence but not supernatural power. After all, many other sects and isms are successful in their quest for followers and we certainly wouldn't attribute their success to Divine help.

Then there is the matter of the church's aims. In days gone by, the expressed goal of the church was to produce disciples. This involves death to self and the undisputed Lordship of Christ. The ultimate aim is that Christians would live lives of true holiness in the midst of outright rebellion against

(Continued on p. 7)

"Most of the things we do in our churches we do for inferior reasons."

Pastor E. Brandt

(The late Pastor E. F. Brandt was an evangelist in the Lutheran Free Church for some years.)

The church of the present day is one of much activity, with its many organizations and social functions. As time passes it seems that these increasing activities demand more and more of our time and attention to the extent that many of our churches have become so cluttered up with machinery (organizations) that, even though it might seem that this machinery is performing efficiently, it is, after all, falling far short of accomplishing God's plan and purpose.

We are all agreed that organizations are necessary and that certain definite rules be followed, that our work as a church may be done "decently and in order;" but we do stand in grave danger of losing sight of the value of the individual soul. If we would keep in mind the words of the Master, "For what is a man profited if he gain the whole world and lose his soul," we would be more concerned about the brother and sister who walk by our side, and would in turn seek to win those souls with which we come in contact for Christ and His Church. For after all, the Church of Jesus Christ on earth is built up of individuals who have come to recognize what the Church has stood for and the part it has played and is playing today in the shaping and molding of individual lives, thus fitting them for service in His kingdom.

Christ's last command to His believing Church was a command embracing all lands and nations. But nineteen centuries have now passed and yet to 50 percent of the world's population the Gospel of Jesus Christ is still unknown. If we were to search out the reason for the slow progress made, we would find that the evangelization of the world has been retarded by cold, clammy indifference

BUILDING THE CONGREGATION THROUGH PERSONAL EVANGELISM

on the part of those who bear the Christian name.

Mass conversions seem to have become rather uncommon during the last three or four decades. For this reason the Church must lay greater emphasis on personal evangelism, winning souls one by one for His kingdom. It may seem that this is a slow process by which to build the congregation, and yet when we study the life of Christ and His ministry, we find that it consisted largely in contacting individuals. Jesus took time to speak with individuals, such as: the woman at the well of Sychar; the rich young ruler; Nicodemus, who came to Jesus at night; and many others of whom Scripture speaks. Walking along the shores of Galilee one day He spoke to a lonely fisherman, saying, "Follow me." And Andrew found his brother Peter; they followed Jesus. Others, too, became followers of Christ through

"... when we study the life of Christ and His ministry, we find that it consisted largely in contacting individuals."

similar contacts. Matthew, as he sits at the place of toll, is invited by Jesus to fellowship, resulting in a lifelong service. Although we have very little information as to the extent of the activities of some of the disciples in the service of Christ, yet we do know that Andrew won his brother Peter, who with all his failings accomplished a great work in bringing many souls to Christ. This incident has served to encourage personal evangelism, seeing how one soul won might go out and win hundreds and even thousands as in the case of Peter.

When engaged in soul-winning we are assisting in accomplishing or fulfilling the last command of our Savior to His Church. But in many places this is left largely to the pastor of the congregation with the result that progress is retarded. It is evident that the building of the congregation cannot be done through the preaching of the Word alone; nor can it be done by the pastor alone, but only by united effort of the Christians in the congregation with the pastor as captain can this be done.

It is quite common, especially for worldly-minded people, to judge a pastor's success by the number of names which he may add to the membership roll of his church, while the successful pastor in God's sight is not necessarily such as has built up a church with a large membership, but rather the one who through personal contact has won recruits for the Lord's army who together with the pastor work for the salvation of souls. If the pastor has been able to win some upon whom he can rely as co-laborers in the vineyard, and who have definitely dedicated their lives to Him and His cause, he has a nucleus with which to begin the building of a spiritual congregation. Let us say, he has here a foundation upon which to begin the building. It is altogether evident that the foundation is a very important part



It is better to have our sins forgiven than to have our bodily diseases healed, if we cannot have both. In the case of the paralytic [Matt. 9:1-8], he experienced the double blessing. The forgiveness of our sins is the choicest blessing that God can bestow upon us, for, as Luther says in his Small Catechism "Where there is forgiveness of sins, there are also life and salvation."

L. S. Keyser

“... it stands to reason that man can enter
the Kingdom of God only as individuals. . . .”

EVANGELISM . . .

of any structure, and surely it is not less important in the building of the congregation. The truly spiritual congregation must be built on Christ as the chief cornerstone, with consecrated members as living stones in the structure. “For other foundation can no man lay than that which is laid, which is Jesus Christ” (1 Cor. 3:11).

It may seem at first glance that this is a slow and tedious work and yet we know that the really worthwhile things in life are the product of thoughtful, careful and prayerful precision. The writer will long remember when far into the Saturday night he spoke with a man who yet at the age of sixty-five was unsaved, and how the pastor could, on returning to his study, to make the final preparations for the Sunday service, rejoice and thank God because another of earth’s weary travelers had started on the homeward march. Nor can he forget that young woman to whom life had become somewhat of a puzzle, but who through conversing with her pastor about her relationship with Christ was led to see the light and so returned to her home with joy in her heart because she now had the assurance of sins forgiven and was really a child of God through faith in His Son. Other incidents, too, might be mentioned to show that personal evangelism has an important part to play in “building the congregation.” Dr. Peck is reported to have said that if he had the certainty that he was to live only ten years, as a condition of gaining heaven at the end thereof he had to win a thousand or ten thousand souls for Christ, and he was given his choice of winning them either by preaching sermons or by individual effort, he would choose the latter method every time.

Then, too, mention must be made of the personal talks with the confirmands during the period of instruction for confirmation as well as afterward, for through these personal efforts several of these young people have been helped and have thus been kept for Christ and His Church, who otherwise would likely have fallen away.

Much is said today about winning “the crowds” for Christ. We believe that every such effort should be encouraged, but it stands to reason that men can enter the kingdom of God only as individuals, and man being a personality must be dealt with as such. Therefore, the pastor who aims to build a spiritual congregation will endeavor to enlist united efforts of the Christians within the congregation in this great and noble task, “the building of His Church on earth.”

The story is told that several miles above Milton, Pa., when the ice was breaking up, a farmer got into one of his boats, purposing to pull it out of the river. A floating mass of ice struck it, breaking it loose from the bank, and carrying it and him out into the current. A neighbor, seeing the danger, mounted a horse and with great speed rode down to Milton. The people of the town gathered all the ropes they could secure, went out on the bridge, and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat with the farmer

would pass under, so they put a rope down every two or three feet clear across. By and by the farmer was seen, wet and cold, standing in the boat half full of water, drifting down the rapid current. When he saw the ropes dangling within reach, he seized the nearest one, was drawn up and saved. Now, one rope might not have answered the purpose. The pastor hangs the rope of salvation from the pulpit, and sinners present do not seem to get near it, but if members of the congregation will hang out ropes, souls are sure to be won for the kingdom.

Because of existing conditions it becomes apparent that greater emphasis must be given to personal evangelism in the future than in the past. Evil forces are at work everywhere; false teachers seem to increase in number, denouncing the teaching of the Christ and causing men to doubt the preaching of the Gospel as we have it in our churches. The pastor who is vitally interested in the winning of souls and the building of a spiritual congregation will find many opportunities to deal individually with souls since there are many who, perplexed and bewildered, are just longing for such an opportunity of speaking with a Christian pastor about problems which confront them. In dealing tactfully with these, they may through such spiritual help and guidance become splendid material for the “Building of a Spiritual Congregation.”

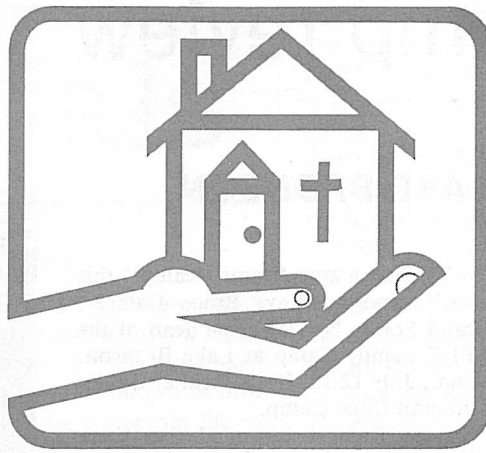
“Because of existing conditions it becomes apparent that greater emphasis must be given to personal evangelism in the future than in the past.”

THE SABBATH DAY

The Sabbath is God’s special day
For heaven’s music swells.
From the churches to the schoolhouse
You can hear the pealing bells.
From the busy city sidewalks
To the meadows far away,
Hear the echo of God’s music
As it welcomes this new day.
On the Sabbath all is peaceful
As we share God’s special grace,
In the midst of life’s confusion
Sabbath is our holy place.

—Selected

THE MODEL CHURCH



To find clear and authoritative information and instruction regarding the model church today, we turn to the early church of the Book of Acts. There are several characteristics found therein which are in severe contrast to the present level of church life.

1) They were a *praying church*. Throughout the book from the first chapter (120) and on, we see a church on its knees. This is the secret to their effectiveness in turning the world upside down.

2) They were a *Spirit-filled church*. In 2:4, we read they were all filled with the Holy Spirit and from that prayer meeting went forth winning souls. Peter was transformed from the spineless coward at the trial of Christ to the flaming evangelist and missionary through whom multitudes were turned to Christ. This change? The power of the Holy Spirit.

3) They were a *unified church*. Again and again, we read they gathered in "one accord." They are also described as being of "one heart," "one mind," and "one soul" in the cause of Christ. When sin disrupted the unity, it was dealt with immediately (Ananias and Sapphira—Acts 5).

4) They were a *giving church*. Not only had they given themselves to God but with themselves came their purses. They shared with one another so none knew financial crisis. They gave to every man as he had a need.

5) They were a *continuing church*. They continued in the Apostles' doctrine, breaking of bread, prayers, and fellowship (2:46-47). Not only did they start well but they persevered even when persecuted and afflicted.

6) They were a *missionary church*. They went everywhere preaching the Gospel. In their dispersion because of persecution they witnessed for Christ. Philip went to Samaria—then to the Gaza desert. They also sent out missionaries (3:1). Paul and Silas went forth having either riot or revival wherever they went. And God blessed the seed sown. We read that the Lord added unto the church daily such as should be saved.

7) They were *bold in witnessing and preaching*. Sin was sin and Peter, Paul and Stephen didn't beat around the bush. They fearlessly spoke the truth in love at Pentecost, at Lystra, etc.

Quite a church! Can God do it again? He can as we comply with Romans 12:1, 2 and Ephesians 5:18.

Rev. Francis Monseth

REVIVAL . . .

the king. All of this is clearly impossible to accomplish by the unassisted arm of flesh. It demands a moment by moment, day by day reliance upon the power of God.

Today, we aim to keep people happy who are already in our churches and to add as many more as possible. For this we have invented many ingenious and effective techniques to make church going fun, comfortable and in many cases profitable. They range from the Mickey Mouse prizes of bubble gum, kites and pony rides to the big time of bikes, cars and trips abroad given to reward the most effective "scalp gatherers." Jesus refused to be made king on the basis of being a food wholesaler. Can you imagine what use the church of goldfish swallows and karate experts would have for someone who could supply free food for the eager multitudes? He could easily be booked for years in advance. All of this at no personal price, no tears, no long hours of intercession, no desperate, continuing dependence upon convicting, life-changing power from heaven.

As a result of all this, the prayer meeting is an incidental part of the church's program. It is a halfhearted gesture of respect to past days. Our prayer now is for "God's blessing." Of course, this means more people and more money.

The average pastor today would not even consider investing time for intercessory prayer. His activities are consistent with those of the church, as might well be expected. They are egocentric. They have to do with the organizational and promotional aspects of the church. Lengthy intervals of prayer have no ego value—they do not minister to the overall image. The pastor today is a high-profile man. He must justify the wisdom of the people who hired him by being successful. These pressures and demands cry out for a man to be busy about the business of building an organization. The temptation even of a pastor whose church has been touched with revival is to harness that revival to the chariot of ego.

(To be continued)

'82 Bible Camp review

WEST COAST DISTRICT

"KNOW YE THAT THE LORD HE IS GOD"

This verse, Psalm 100:3a, was the theme verse for the West Coast District Youth Camp held July 10-12 at Moran State Park on beautiful Orcas Island, second largest island of the San Juans.

Most of the 69 campers activated the weekend camp with a bang by first admiring a breath-taking, God-created view of the San Juans and Vancouver, British Columbia, Canada, from the top of Mt. Constitution, then descending the 4½ mile and 7½ mile nature trails to the Bible Camp.

Physical energies depleted for the first day, spiritual food was shared in abundance by pastoral staff, counselors, and especially youth evangelist Tom Eggum, one of God's special messengers of His Word to China and the Soviet Union.

Other highlights of the camp were: Tom Eggum's continued challenge of sharing our Lord Jesus Christ and blessings of God's greatness with others, augmented by Bible studies led by the district pastors; peace and joy felt as we sat before the campfire area while wild deer, turkeys and squirrels fed in the foreground; a raccoon sitting with folded hands; the evening prayer meeting; great youth interest as Tom Eggum radiated feelings of caring for them; greased watermelon contests, obstacle course, free-for-all tag football; annual volleyball game with pastors against campers (new champs this year are the campers); gathering in small groups to share and sing; counselors who cared enough about their kids to stay up all night and let the kids know, "I really do care what you do after curfew;" large response to God's call following the Sunday night afterglow.

Tom Eggum gave us all an opportunity to purchase his book, *Feeling Fine*, his testimony of God's hand and will leading him. I recommend this book to all youth and adults.

Mrs. S. E. Odegaard
District Secretary

LAKE BRONSON

"We had a true "family camp" this year," reported Rev. Bruce Dalager, Grand Forks, N. Dak., the dean of the AFLC Family Camp at Lake Bronson, Minn., July 12-18. It was held at Galilee Lutheran Bible Camp.

Pastor Dalager indicated that there were over 30 elementary school children in the class led by Janell Kneeland and Barbara Myhre. A good number of young families were present, but the youth and confirmation sections were small. In all, about 220 persons registered for all or part of the week, down slightly from last year.

The morning adult Bible studies were given by Rev. Larry V. Severson, Roseau, Minn. He did an expository study of I Thessalonians. Rev. Ragene Hodnefield, Hampden, N. Dak., taught the youth Bible studies and Lay Pastor Walter Beaman, McIntosh, Minn., the confirmation group.

Pastor Dalager, who has been the dean for the past three years, brought the evening messages, using the 23rd Psalm for his text. Many visitors joined in the evening services and attendance was good. The treasurer, Mrs. Don. Balmer, reports that the offerings were the highest since she became treasurer.

A special hour this year was a class on Family Relations taught by Dr. Mary Lindquist, head of the learning disabilities department of the University of North Dakota in Grand Forks. A member of Trinity Lutheran Church there, she is a new member of the Board of Publications and Parish Education in the AFLC. The Family Relations classes were well received and some afternoon



Campers gathering at Levin Vagle Memorial Chapel, Galilee Bible Camp, Lake Bronson, Minn., for an evening service during Youth camp.



Rob Lundquist sharing at the ARC family camp.

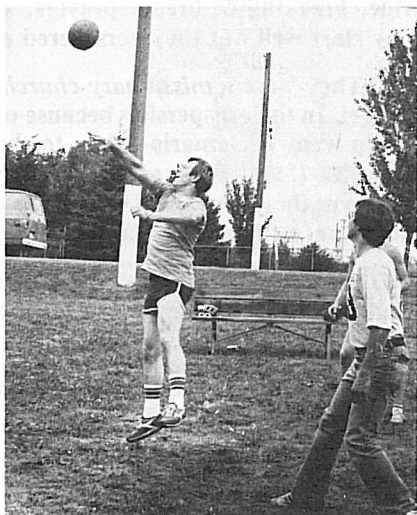
group discussions were added to the program by popular request.

On Sunday morning Mr. Johan Koren, student pastor at Thief River Falls, Minn., spoke at the service of Holy Communion and Pastor Dalager at the morning worship service.

Other staff members were Rev. Leroy Flickinger, assistant dean, Rev. Leslie Galland, dean of men, Miss Cindy Alpert, dean of women, Mr. Sheldon Mortrud, manager, Mr. Glen Espe, registrar, Mrs. Myrtle Erickson, nurse, and Mrs. Bruce Dalager, choir director.

Pastor Dalager has resigned as dean of the Family Camp and his successor will be named by the Co-ordinating Committee of the AFLC.

(More on camps p. 11)



Jerome Stulen, Spicer, Minn., returned a spike at the ARC.

editorials

NOT ENCOURAGING

Among the statistics to be found in Dr. Merton Strommen's popular book *Five Cries of Youth* are these unsettling ones: most church youth (two-thirds) rarely, if ever, read their Bibles privately; almost as many are non-contributors, or little more, to their churches. Not even half have a prayer life or take part in the youth group of their church. About one in five are infrequent attenders of the church service, if they attend at all.

The statements come from a survey taken among nine church groups in the U.S. some years ago and one independent youth outreach organization, Young Life, by Youth Research Center, now known as Search Institute, and headed by Dr. Strommen.

It is always an easy first reaction for us to say, out of our own small, tightly-knit fellowship, "Thank God, that doesn't describe the situation in the Association!"

And, thank the Lord, the statistics *are* likely somewhat better in the Association, but how much no one knows because we aren't quick to measure things.

Perhaps it could be said that in some of our congregations our young people put the above statistics to shame. And in all candor, there are likely some of our congregations in which the youth sampling figures are all too true and, God forbid, maybe even worse.

It all depends on a number of things. What is the level of spiritual life among the adults in the congregation and hence the homes? Have the youth been strongly exposed to the Bible Camp and Luther League movements in the district? Is there an effective youth program in the church with the full backing and interest of the pastor?

Yes, we know it is possible to give the easy answer and judge the youth situation in the congregation simply by asking the question, "Are they Christians?" And if they are, it will certainly make a difference,

But there can still be problems. Young people can profess Christ as Savior and still be careless in the devotional life of Bible reading and prayer. Youth may make a decision for Christ, or have remained in the baptismal covenant, and have quite sad habits of giving to God's work. Young people may claim Christ's lordship but fail to be faithful in the church youth group and be careless in church attendance.

Yes, you say, but perhaps then their commitment to Christ isn't genuine but a deception. That could be, but only the Lord knows for sure, in some cases. We really don't always know. It's the same among adults in the congregation. Consecration among those who make profession of Christ varies. Devotional life may be lagging. Stewardship of finances, or time or talents, may fall short of the ideal. A person may miss the worship service and the prayer meeting, or the special meeting, on too easy an excuse.

To get back to the young people in the church. It is quite

safe to say that no congregation in the AFLC can rest on its laurels in regard to the youth within it. Those more fully committed must be given a lot of encouragement and challenge. Those in the middle area must be given much love and help. And those on the fringes and the edges, and some have already been lost not only to Christ but to the church, have to be reached out to again, if by any means they can be gathered in.

It isn't easy. It's very hard. But this is surely our task. And this is one reason why it will be good when the Association can finally have a full-time youth director or advisor who can keep the challenges before us and give some suggestions when we feel unsure of our next move, our next attempt.

The Lord bless youth work in our Association. Pastors, youth leaders, advisors: don't be weary in well-doing. There will be a harvest, if you don't lose heart. Parents, be as supportive as you can be. We have worked in both kinds of congregations and believe us when we say that youth work goes so much better when the homes give their interest and support.

ANOTHER TERM

When this reaches you, another term of the Association Schools will have begun, the 19th for the Seminary and the 17th for the Bible School. The best wishes of the church, and the prayers, go out to students, faculty, administration and other staff.

We aren't sure what the enrollments will be. Perhaps even next time we won't be able to give you the exact numbers for the Bible School, but they will be forthcoming soon.

The Seminary enrollment is expected to remain high. The Bible School may be hard put to sustain the enrollment level of last year because there is a declining number of high school graduates foreseen in these next years. However, we hope that the attendance level can hold around the 100 mark during the period of fewer post-high school youth.

These are exciting days on the campus of our Schools at Medicine Lake. It is always that way when a new term opens. The Association can rejoice in these educational opportunities for Jesus Christ being provided through the Bible School and Seminary.

Next time we will be carrying a special emphasis on our Bible School. Watch for it.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 East Medicine Lake Boulevard Minneapolis, Minnesota 55441

BUDGET RECEIPTS February 1-July 31

Fund	Total Budget	Total Rec'd to Date	% of Total (Ideal—50%)
General Fund	\$170,000.00	\$ 59,369.01	35
Schools			
AFLT	86,381.00	32,037.43	37
AFLBS	154,162.00	46,349.61	30
Home Missions	254,380.00	62,868.21	25
World Missions	218,880.00	75,773.44	35
Praise Fund	30,200.00	14,888.83	47
Total	\$914,003.00	290,486.53	32
1981-82	\$809,206.00	\$256,680.23	32

Letters

TO THE EDITOR

EMPTY WORDS

I'd like to respond to the articles on the "Laity and the Church" as written in our church paper (June 22). This has been a subject of much prayer and concern to me for some time now.

As I attended our annual conferences in our early years I had some of these things firmly fixed in my mind. I deeply appreciate and heartily agree with Pastor Donald Greven's report ("What a Pastor Expects of His People") in every detail. I said to Arnold (my husband) after reading it to him, "There is a man I hope to get to know because I feel he has things in the right order."

I believe every department of our AFLC work should have this standard: God's approval first, whether a pastor or chairman or whatever. So, thanks, Pastor Greven. We can't lose by seeking first the kingdom of God and His righteousness, etc., in all we do as Christians. It would be just great if these other answers to the laity really worked in our "church," but I don't believe they do and this deeply concerns me and my dear husband.

Sometimes it seems to us both that our dear AFLC could go back into what we fought so hard to leave. I am not too acquainted with the church government as a whole, but I have tried hard to keep up with our national and district WMFs and so I speak on that mostly.

It seems to me the individual woman doesn't have a voice all the time. I mean the boards or committees meet and take care of much. I'd like to know before the decisions are all settled and presented to be voted upon. Then no one speaks up, even if given a chance. We take pride in being "Free," but is this really "free," for all?

One article talked much about each individual using his or her God-given talents and I totally agree, but I don't feel it is working that way now. I know I

am not alone in seeing this. I just speak up.

I really feel there are a great many gifted people in our Association but they aren't given a chance, because it seems to me that some people are shifted from office to office, year after year. I can't see this as using God-given talents.

There are no doubt many ladies, like me, who couldn't nor want to take an office in our WMF. But I feel there could be those who have very much to offer, if given a chance. So this speaking on using our God-given talents to their fullest seems empty to me.

Mrs. Arnold Jodock
Hatton, N. Dak.

FOOD FOR THOUGHT

I have been reading your recent copy of our church paper, *The Lutheran Ambassador*, and I do read every article. May I comment on the "new hymnal" you have written about and also give some "food for thought" on a couple other things. I am trying to see both sides, good and bad.

I am sure that there are many new and beautiful hymns which are not in our *Concordia*. I am sure that our *Concordia Hymnal* is a much loved book by all our Free Church people. Why not leave it the way it is? There are many hymns in it that are seldom used. Maybe we should brush up on those and also use them more. Your committee seems to be doing a thorough job of investigating many things and that is good.

There is a possibility that you may run into a lot of pros and cons in choosing the new hymns, etc., for a new hymnal. I would suggest leaving *The Concordia* the way it is. Consider the inflation, too, and cost, according to your figures in this article (August 3). In our church we do have another hymnbook that we use with the *Concordia*.

Here is my suggestion. Is it possible that our Free Church could buy Bibles, two to a pew, and place in every church pew? Strangers who come to church, and visitors, too, would have a Bible to follow up the text of the day. And if we forget our Bibles at home, these would be there to use. Surely this would be spreading the Gospel. Hopefully, this could be done in all of our churches.

Then another thought. Why can't we of the "Free Church" still have the name "The Lutheran Free Church" instead of the long drawn out "Association of Free Lutheran Congregations?" I have belonged to the Free Church ever since I was married, 49 years ago, and I like the name the way it was and I like the church because I feel they preach only God and His true Bible. Thank you for letting me write and express my feelings.

Mrs. Art Nordberg
Spicer, Minn.

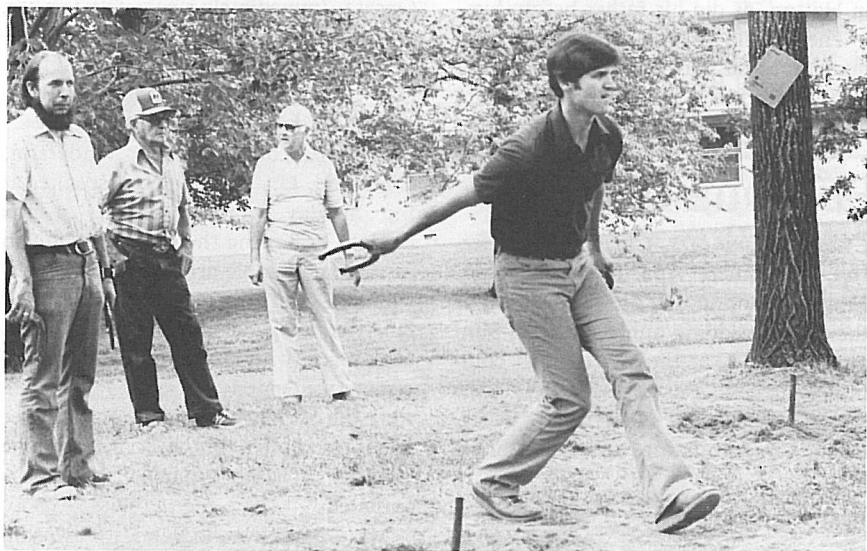
(Ed. Note: Placing Bibles in church pews is a matter for each congregation to decide. Many of our churches do this. The name, "The Lutheran Free Church," was denied us by court action. Read the brief history of the AFLC in the book, *The AFLC: Twenty Years of Beginnings and Blessings*, for more information.)



It's potato peeling time again for Kayleen Swajanen, Eben Junction, Mich., ARC summer employee.



The adult choir at an evening service.



Doug Johnson, Granite Falls, Minn., aims for that perfect toss.



Miss Priscilla Wold enjoys the fellowship of the ARC.

Include camp in your next summer's vacation plans!



The all-time favorite attraction.

CAMP REVIEW . . . ARC Family Camp

"Rooted and built up in Him, and stablished in faith, as ye have been taught, abounding therein with thanksgiving." Col. 2:7. This was the theme verse for the 1982 Family Bible Camp at the ARC, August 9-15. It truly was a time of thanksgiving as we realized how much we have been blessed and when we can together unite as one body in our Lord Jesus and glorify His Name! It was like a mountain top experience as we were richly fed from the Word and in fellowship with other Christians. It was rewarding and encouraging to see families together, centered around Christ.

Morning Bible sessions were led by Pastor Yeddo Gottel, adult; Pastor Ken Moland, youth; Pastor John Kjos, confirmation. Miss Judith Wold led the grade school classes with Janeel and Karla Kneeland, Janeen Galland the *Barnabas* 7 team assisting. Cary Dietsche directed the adult choir. Mission hours were conducted by Pastors Eugene Enderlein, Elden Nelson and Einar Unseth. Camp Dean was Pastor Michael Brandt with Naomi Rolf and Rodney Johnson serving as Dean of Women and Men.

The highlight of each day was the evening service where we were under the preaching of Pastor Ken Pentti. Many hearts were touched and lives changed. God is still at work!

Over 320 people were registered for the last time by Mr. and Mrs. Art Arneson. They are retiring after 9 years of faithful service as camp registrars.

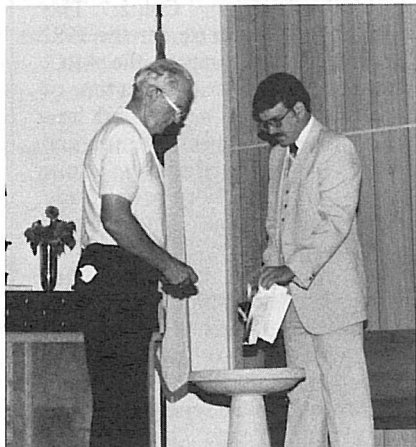
—Nancy Woods
Fosston, Minn.



Staff and campers at Galilee Youth Camp, Lake Bronson, Minn.

NEWS OF THE CHURCHES

Ishpeming, Mich.



A mortgage-burning ceremony was held at Hope Lutheran Church, Ishpeming, Mich., on Sunday, July 25. Mr. Richard Schauland, left, president of the congregation, is shown with Pastor Paul Nash. All indebtedness on eight acres of property purchased two years ago has now been paid up.



New members were received at Hope Lutheran Church, Ishpeming, Mich., on August 1. They are, left to right, front row, Mrs. Einar Niemi, Mrs. Frank Cody and Mrs. Robert Johnson, Sr.; and back row, James Trewnick, Robert Johnson, Sr., Robert Johnson, Jr., and Ronald Johnson.

Laymen to Meet

The Northern Minnesota Lutheran Laymen will meet on Sunday, Sept. 26, at Golden Valley Lutheran Church, southeast of Wannaska, beginning at 2:30 p.m. Text for discussion will be Romans 8:25-39. All are welcome.

Art Joppru, Chairman
Joe Jacobson, Secretary

Hatton, N. Dak.

James Olson was installed as lay pastor of Zoar Lutheran Church, Hatton, N.Dak., on Sunday, July 25, by his father, Rev. Orville Olson, who previously had served the congregation.

Pastor Olson also officiated at the baptism of his grandson, Ole Joseph, son of the newly-installed pastor and his wife.

Pastor and Mrs. Orville Olson retired from Zoar Church last fall and James has served since then. He also serves as chaplain of the Tri-County Rest Home in Hatton, as did his father before him.

The Orville Olsons are making their home in Mesa, Ariz., where Mrs. Olson is employed by the East Mesa Care Center, a 190-bed rest home.

Personalities

Evangelist and Mrs. Clifford R. Anderson, Woodmere Apartments, Buffalo, Minn., were honored on the occasion of their 60th wedding anniversary on Sunday, Sept. 12, at the apartments' community room. Pastor Anderson once served Sunnyside Church at Stacy, Minn. Congratulations and God's blessings.

In Memoriam

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

NORTH DAKOTA

Williston

Mrs. Selmer (Selma) Hjelmeland, 79, Aug. 24, 1981, Emmanuel

Selmer Hjelmeland, 82, Mar. 30, Emmanuel

George S. Myra, 85, Feb. 16, Aadalen, Fairdale, N. Dak.

Oline M. Arneson, June 18, Aadalen, Fairdale, N. Dak.



Left to right, Leroy Peterson, trustee, Nick Snustad, honorary deacon, Orville Berg, deacon, Joel Goodman, Sunday School child, and Pastor Ray Persson.

Bemidji, Minn.

Bethany Lutheran Church, 1300 Beltrami, Bemidji, Minn., held dedication ceremonies recently for 21 acres of land willed to the church by the late Carl Opsata. Immediately a cemetery is being laid out and in the future the congregation plans to use the rest of the land for a new church, parking lot and Christian school.

Lay Pastor Emerson Anderson, Cleveland, O., was the guest speaker at the Sunday worship service at the church. Following the service a caravan of cars and people proceeded to the new site on County Road 404 and Highway 2. After a picnic lunch the dedication took place, with groundbreaking for the cemetery. Genesis 23 and Psalm 122 were the Scripture passages used. Three members of the church board and one member of the Sunday School participated.

Mr. Opsata lived in Bemidji Township and was a member of the Lutheran Free Church. At the time of the church merger of 1963, he donated a large amount of property in Bemidji and in California to the Association of Free Lutheran Congregations, with which Bethany Lutheran is affiliated. Pastor Ray Persson serves Bethany.



Those who attended the dedication service. Mr. Emerson Anderson is shown at the right in the second row. Pastor Persson is in the front.

To Bella Coola and back

The first of two parts

by Raynard Huglen, Editor

Mount Saugstad

Of course, I wanted to see the mountain named after Rev. Christian Saugstad, that pioneer pastor not only in British Columbia but also in Minnesota. My guides pointed it out to me, off to the south southwest, through a side valley. We could see the mountain, not entirely free of clouds, far off, silver-white in the morning sunlight from the snow which covered part of the summit.

Mt. Saugstad stands over 10,000 feet above sea level and is only about 16 miles from ocean water so the ascent is rapid and steep. It does seem a great thing to me that the province of British Columbia has honored the memory of that humble man by naming one of the highest mountains in its Coast Range after him. In a sense, he is one of the indirect forbears of the Association of Free Lutheran Congregations. But that may be another story.

A little while later that morning of August 6th I stood before his grave in the cemetery near Hagensborg. The tall, slender granite stone, showing signs of age now, is easily noticeable when one comes into the graveyard. There is this inscription upon it:

Rev. Chr. Saugstad

Born in Norway, June 13, 1838

Founded Bella Coola Colony in 1894

Died March 8 in 1897

Joh. 11:25-26

Grateful colonists erected this stone.

I wish I could have spent more time in that cemetery, but in the short time available I scanned the memorial stones for names of the earliest settlers. It has been said that only those who came in the fall of 1893 were "colonists," all who came later, even the next spring, have had to bear the appellation "newcomers."

A Dream Comes True

As I've indicated before, it had been my hope for some years to visit Bella Colla, B.C., and area. I first remember hearing of the place in 1938 when my great uncle, B. A. Borrevik, was pastor there and made a visit to our home in Montana. One of my pastors, Ernest Raaum, served there and our own

Pastor Hans Tollefson did, too. I was intrigued by that faraway place on the west coast of British Columbia where a group of Norwegian people settled, many of them from the Crookston-Climax, Minnesota, area. In August my plans to make a visit materialized.

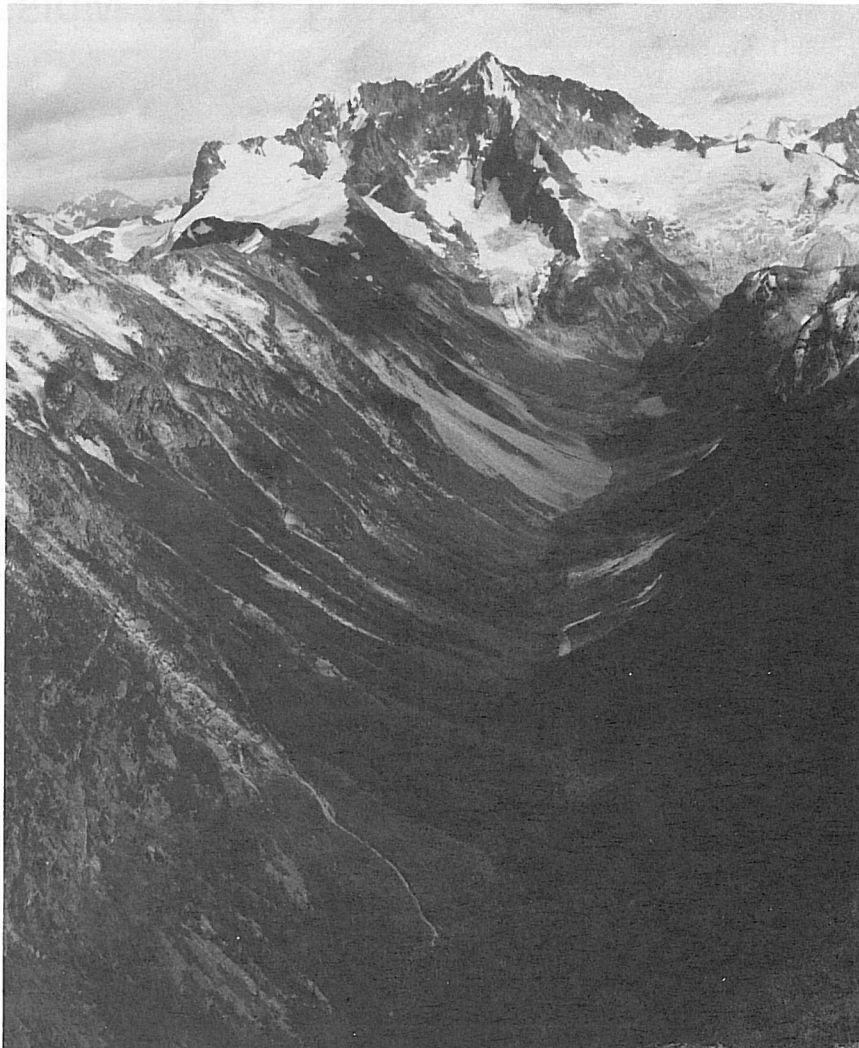
While it would have been as economically reasonable to fly from Winnipeg to Vancouver, I chose to go by train because I have that old-fashioned desire to see what is happening between here and there and a train ride through the Canadian Rockies is priceless. The trip took a day and a half plus the early

hours of the third day, with arrival in Vancouver coming at 7 a.m.

There are always people to meet on a train. I ate two meals in the lunch car, not to be confused with the diner, with a man and his wife from Cranberry Portage, Man., and their grandson David from Winnipeg. The man told me that he was a member of the Manitoba team which won a canoe race among the provinces from Rocky Mountain House, Alta., to Montreal, during Expo '67. It was a 4,000-mile course traversed in 80 days. He spoke, too, of participating once in a 240-mile canoe race in Michigan. His own father, who died at 97 years, had worked on the York boats, when those great river craft had hauled much freight in the days before there were highways in the northland.

(Continued on p. 16)

Mount Saugstad, highest peak visible from the part of Bella Colla Valley settled by the Norwegian colonists. Photo by Cliff Kopas.



NEWS . . .



With our Evangelist-Youth Worker

Evangelist Kenneth Pentti announces a busy fall schedule of meetings in our congregations. Pray for him as he ministers the Law and Gospel in these following appointments.

Ferndale, Wash.

Triumph Lutheran Church
Sept. 19-24
Ronald D. Knutson, pastor

Cumberland, Wis.

Section Ten Lutheran Church
Sept. 26-30
John Kjos, pastor

Zumbrota, Minn.

Our Saviour's Lutheran Church
Oct. 3-7

Colfax, Wis.

Faith Lutheran Church
Oct. 13-17
Hubert DeBoer, pastor

Roslyn, S. Dak.

Lake Region Lutheran Parish
Oct. 24-28
Rodney Stueland, lay pastor

Greenbush, Minn.

United Lutheran Church
Oct. 31-Nov. 4
Burton Rygh, lay pastor

Lake Stevens, Wash.

Elim Lutheran Church
Nov. 7-11
Richard Anderson, pastor

Thief River Falls, Minn.

Our Saviour's Lutheran Church
Nov. 28-Dec. 2
Leslie Galland, pastor

Nogales, Ariz.

Vacation Bible School, held July 26-31 at Triumph Lutheran Church, had 185 students registered with a daily average attendance of 141, out of which 70 students had perfect attendance. Classes were conducted from nursery age through junior high with the help of 26 adults and young people who served as teachers and assistants and on refreshment and transportation committees. The director of this year's VBS program was Mrs. Lawrence Dynneson.

We were thankful for Barnabas Team No. 7, comprised of Jay Lund, Nancy Woods and Lavonne Torkelson, for their efforts in inviting children, for teaching and for having the opening exercises with songs and puppet messages on the fruit of the Spirit, which were well received by the students.

—Corr.

Morgan Ave., Mpls.



Morgan Avenue Lutheran women, Minneapolis, Minn., honored Mrs. William (Mae) Kangas at their Mother-Daughter Banquet held on May 7, with an Honorary Membership in the Women's Missionary Federation. She was pinned by her daughter Phyllis. Mrs. Eugene Enderlein was banquet speaker on the theme "Rainbows—God's Promises."

Mrs. Kangas has worked faithfully for Morgan Avenue Lutheran Church since 1920. She has taught Sunday School, sung in the church choir, been very active in all the women's activities such as Ladies' Aid and Ruth Guild. For many, many years she has been chairwoman of the church's Altar Guild. In recent months she has been leader of the Thursday afternoon bi-monthly Finnish services. To God be the glory for all these acts of faithfulness.

AFLTS teacher receives grant

MINNEAPOLIS — The Rev. Bhushana Rao Dasari, an instructor at Association Free Lutheran Theological Seminary, Minneapolis, has been awarded a Lutheran Brotherhood Seminary Sabbatical Fellowship for 1982-83.

The fellowship program, now in its third year, provides up to \$6,000 per year to Lutheran seminary faculty members who have been granted sabbatical leaves by their institutions. A limited number of Lutherans teaching at non-Lutheran seminaries are also eligible for these fellowships.

Rev. Dasari teaches the Old Testament at Association Free Lutheran Theological Seminary. He will be continuing work toward his doctor of theology degree during his period of sabbatical leave.

The Seminary Sabbatical fellowship Program is one of many Lutheran Brotherhood projects which support higher education throughout the U.S.

Lutheran Brotherhood is a fraternal benefit society which offers life and health insurance, annuities and a wide variety of financial services and other fraternal benefits to Lutherans nationwide.

The SW Central Minn. WMF Fall Rally will be held Oct. 5, 1982, at Scandia Lutheran Church. Mrs. Michael Brandt will be the guest speaker. Registration begins at 9:30 a.m.

All boards to meet

A meeting of all members of the regular boards and committees of the Association of Free Lutheran Congregations will be held Sept. 28-29 at the Association Retreat Center, Osceola, Wis., in connection with a stewardship seminar. No time has yet been given for the exact time of the all boards' meeting during that time.

The Stewardship Seminar, which is open to representatives from all the districts, will feature Dr. Waldo Werning, Concordia Theological Seminary, Fort Wayne, Ind. He spoke at the 1982 Pastors' Conference at Osceola in January. His topic will be "The New Testament Grace System of Giving."

THE CHRISTIAN LIFE

Shall Christians keep company with non-Christians?

A girl, who in a very few years will be styled a young woman, asks: "Is it right, if the people whom I have already chosen as my friends are not as religious as I, that I continue to play with them although they are nice and polite to me, or shall I try through the grace of God to bring their hearts and souls closer to God. I enjoy their company."

Here is a problem which every sincere Christian has faced from the days of Jesus to our own. And fortunate is that young person, and older person, too, who is careful of the company he or she keeps.

The problem for the Christian in relation to the non-Christian is not whether "to play with them" or "to try by the grace of God to bring their hearts and souls closer to God," but the problem is to do *both*.

The ideal for every Christian should be to try to win others for Christ. And one of the very best ways in which to win someone for the Christian life is to be his or her friend. If we cut loose from them altogether, we lose largely our opportunity for influencing them. But if we continue to associate with them in a friendly way, the Lord may be able to use us as instruments for drawing their hearts to Him.

Many Christians are too passive. They are merely objects for influences to act upon instead of being active subjects to act upon others. As someone has put it rather harshly: "They are good, but they are good for nothing." Every Christian should be aggressively active in influencing others for Christ and His great program in the world. This does not mean going around preaching all the time. That will drive people away from you

and diminish your influence. But it means to live a strong, happy, consistent and attractive Christian life with your friends. To you, too, there will come times when you will have to say positively "No" to proposals made by some of them. But do not let that worry you. They will respect you all the more for your courage and consistency. *And if there is any character in them, they will seek your company.*

If you live such an upstanding, straightforward, consistent, positive, attractive and kindly Christian life with your friends, there will come to you an abundance of opportunities to influence your companions whose hearts may have been drawn away from God. In a perfectly natural way you can ask them to go with you to Sunday School or Luther League or church where the wonderful Word of God may reach their souls. Sometimes of an evening when taking a walk with a friend, when you are just the two of you together, perhaps the heart of your friend will open to you and he will tell you of the longings that are stirring within him. Then is your golden opportunity to be a true friend and to encourage him to give his heart wholly to God. Or perhaps you can take the initiative in drawing your friend out when he is in a receptive mood. Christian love for souls will find many a way.

Jesus set us wonderful examples for relationships with those who are not children of God. He didn't shun their company. He accepted invitations to have dinner with them; He received a seeking sinner in the intimacy of his own

home; He engaged in commonplace friendly conversation with the wicked woman at the well. But always His soul burned with a Savior's love to win them for God, and He lost no opportunity to speak the right word.

There is need of caution, of course, in the Christian's relations with non-Christians. The other person may have a personality that is naturally stronger than yours, and you may be in danger of being influenced for wrong in spite of yourself. In sheer self-defense you may have to break away. Sometimes the most courageous action in the face of temptation is to run away. But such a situation should bring you down upon your knees to cry to God for strength to overcome temptation and to become an active force for good. It should drive you to your Bible to feed your soul abundantly upon the living Word which can give you such power as you never dreamed of possessing. From such a prayer life and Bible study life you may come forth into the world with the strength of God within you to live a triumphant life, that shall register tremendous impacts on the lives of others.

Let one thing more be said.

Pray for your friends who are out of fellowship with God. Make a prayer list. Write down the names of those who are closest to you and speak their names one by one in your prayers to God. Ask the Holy Spirit to work upon them, and ask God to help you to do and to say the right things in their presence. You will find yourself more deeply interested in them, and you will be blest of God with wisdom and courage in your relationships with them. Many Christians have tried this method and have been used of God for the winning of many precious souls.

—From *Problems of Young Christians* by
Martin Hegland, Augsburg
Publishing House.

Next time: Should a Person Marry Outside of His Own Church?

"... if we continue to associate with them in a friendly way, the Lord may be able to use us as instruments for drawing their hearts to Him."

NOTICE OF AFLBS ALUMNI ASSOCIATION ANNUAL MEETING

The AFLBS Alumni Association will hold its annual meeting on Saturday, October 9, at 10:00 a.m., at the School in Minneapolis, Minn., in conjunction with the 1982 Homecoming.

All Alumni are reminded to send in their registration fees for Homecoming and to make their reservations for the banquet on Saturday night.

We'll be looking for you.

—Secretary

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BELLA COOLA . . .

We had a couple hours layover in Calgary in the early morning. It was interesting to walk the streets and see the city coming to life as people arrived in the downtown for their day's work. Calgary gives evidence of great vitality. There is much construction underway.

In Banff, Alta., a group of 22 tourists from Japan, nearing the end of their visit to Canada, came on board VIA, the Canadian counterpart of Amtrak. I talked to one, a Buddhist, but that person wasn't able to speak enough English to discuss much.

It is truly a magnificent ride from Banff and on until darkness overtakes. In our case that occurred before we came to Kamloops, but we did see parts of beautiful Shuswap Lake. The country between Golden and Revelstoke has always impressed me, too.

Vancouver

Vancouver is such a pretty city. It actually gets a lot of its beauty from the mountains across Burrard Inlet and English Bay to the north. It has a downtown bustling with activity. I wasn't aware of as much construction as there was in Calgary, but it is still an impressive place. On the ride in from the depot the taxi went by a domed stadium being built, ala Minneapolis and Seattle.

From my smaller hotel about a block from the water, and where I had stayed in 1973 following the annual conference in Ferndale, I visited numerous stores, including the large ones, Eaton's and Hudson's Bay. There are a number of shopping malls to be found downtown now, under the large hotels, for instance.

One is so aware of the Oriental presence in Vancouver, as well as among the tourists at Banff. Vancouver has a large Chinatown, which I didn't see this time. What I also didn't see this time was Stanley Park. I remembered it as a rather long walk from the hotel and after the train ride and the walk around town I knew that I couldn't consider going out there this time. A sign of age perhaps.

My stays in Vancouver have all been too short, one night at the most. Some day I'd like to spend a week or two. The next day I assayed to catch a limousine, a bus, really, to the airport for the flight to Bella Coola, but was passed by one and ended up taking a taxi. This cost more, but under the circumstances it was probably also the difference between making the plane or not.

Flight to Bella Coola

After waiting a while at the South Terminal, I was called to my flight aboard Wilderness Air. A young lady, about 20 years old, dressed in jeans and a sweater, whom I assumed to be an airport worker, directed me to the waiting 8-passenger aircraft. So I was rather surprised when she climbed in past us to take the plane's controls.

Another interesting aspect to the trip was that, in addition to the five of us in the plane, we were carrying an emergency consignment of meat for the Co-op store in Bella Coola. I would judge that there were six or seven quarters of beef aboard and a half a hog. Most of this was in the plane's tail, but I noticed at least one quarter in a luggage compartment back of one engine.

Barbara, the pilot, had some trouble keeping ignition in the right motor

before we took off, but after several attempts to start it it held. After take-off we had a good view of the city and crossed over the Inlet and North Vancouver. Clouds enveloped us but before long they cleared and I had a fine view of the lodgepole pine-covered hills with some mountains visible. Occasionally a road could be seen but the land looked largely uninhabited. We were taking the inland route.

In addition to Barbara, who proved a capable pilot, and a young navigator, my fellow passengers were a man back from some weeks in Labrador where he had been working and a lady from Ottawa coming to visit a married daughter. Neither would be going to Bella Coola as final destination, but further east.

Presently, on the hour and a half flight, we were moving westward in the Bella Coola Valley, mountains to either side. Up ahead I could see a concrete landing strip and learned that the airfield was at Hagensborg rather than Bella Coola. The air was moist, the sky overcast, as we de-planed. My taxi to Bella Coola was to be a pickup because of the meat which had to be transported to the store. When all was loaded up we went on to the highway and turned right for the 12-mile drive.

I had always wanted to come to Bella Coola by water, for years the only way into the place, but now it is no longer possible to do that since there is no ferry or boat service. Today one must come by air the 250 miles from Vancouver, as I had done (I understand it is possible to come in from some other points by air also), or drive in from Williams Lake, the closest real town by road from Bella Coola, a distance of about 300 miles.

(To be continued)