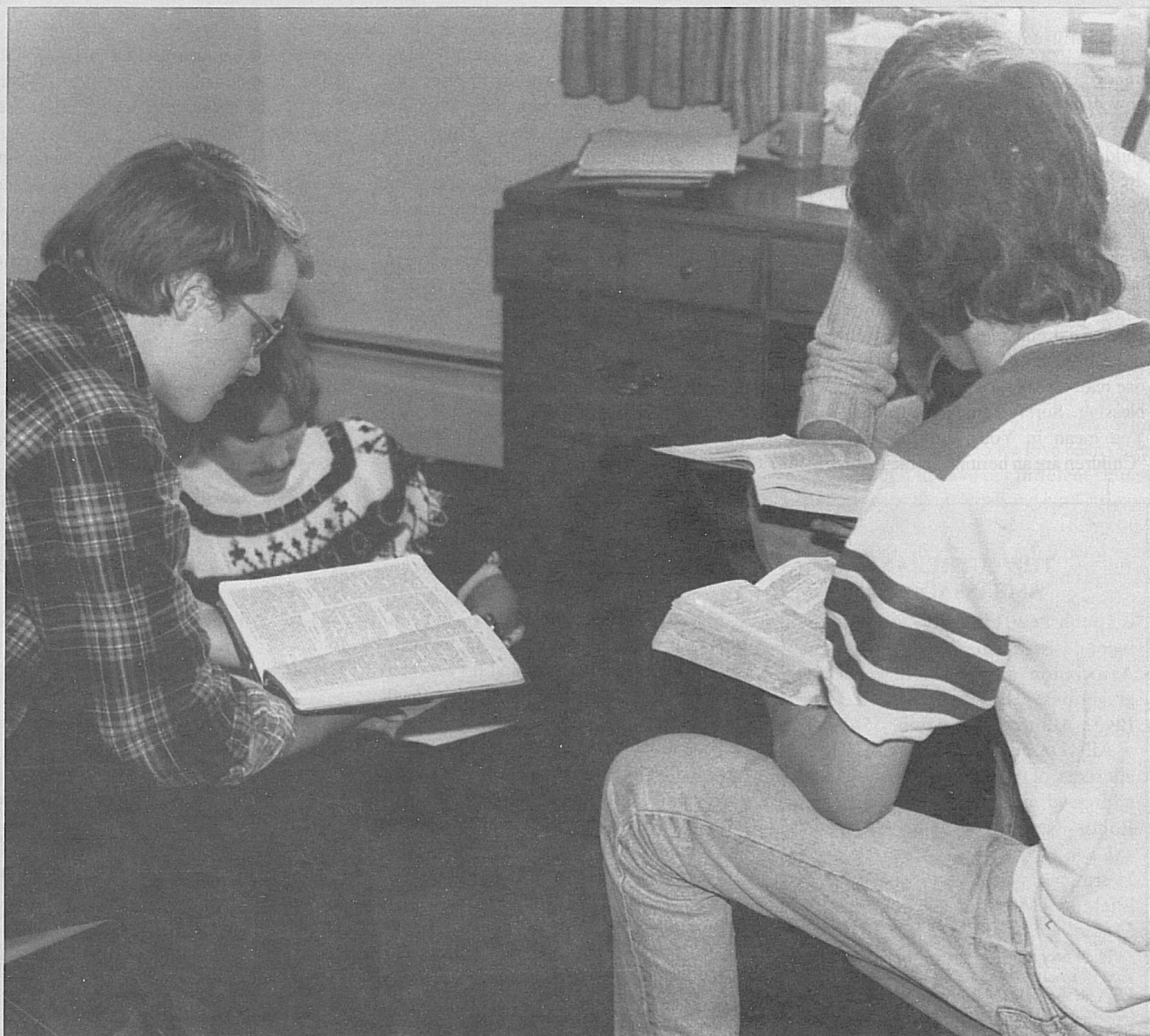


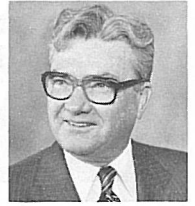
THE LUTHERAN AMBASSADOR

September 28, 1982



AFLBS: **Growing in the Word**

AT THE MASTER'S FEET



Rev. John Strand

At the Master's feet

Lord, there are so many things I am reminded of as I sit at Your feet. It is strange how differently things look from this vantage point. Today I am reminded of little children. Thank You, Lord, for little children. Thank You for the natural love for children You have given. So many blessings come from You through little children. Life would really be different without them.

What a joy it is to hold a little child. Lord, what an extreme pleasure it is to be loved by little children; to have love shown by a little one really makes a day. Thank You for this blessing. Surely I understand a little what You mean in Your Word when I read, "Children are an heritage of the Lord."

THE LUTHERAN AMBASSADOR

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Master, I am so glad You love little children. Yes, children are special to You, too. Thank You! You have made them as examples for me in so many ways. I am to be humble and genuine as a little child. I am to have the faith and trust of a little child. I am to be as dependent on You as a little child. Lord, help me to learn these lessons from the little ones, for of such is the kingdom of heaven. And, Lord, help me never to be a stumbling block for a little one. You have said it is better to have never been born than to lead a little one astray.

Lord, I thank You for the privilege of bringing little ones to You. You have commanded that we do this. Help us never to fail here. Thank You for the miracle of baptism, that You receive little children thus. Thank You for what You do through baptism. Surely You withhold nothing good from children as they are baptized in obedience to Your command.

Master, I am overwhelmed by Your concern and grace as evidenced in baptism. You come to the helpless and do for them what no one else can do. Thank You, thank You!

Kind Savior, give me more of Your concern for the little ones. Help me to be faithful in prayer for them. Help me to teach them from day to day. Alas, the days of best opportunity go so swiftly. Help me to seize every opportunity to teach Your Word.

Thank You, Lord, for the many helps You provide so that children are taught Your Word. Thank You for the Sunday School. Lord, bless every teacher, every worker there.

Master, bless every pastor as he teaches the confirmands. Thank You for what my confirmation instruction meant for me. Help me to encourage faithful effort on the part of every confirmand.

Thank You that Your church has special

concern for her youth. Thank You for the Bible School You have provided. Thank You for the many who have been blessed there. Bless that school this year also. May Your Word be faithfully taught. May Your Word be hungrily received and believed. Frustrate the evil one who would sow tares there, too. Master, may everyone become more childlike! And supply every need of that school through Your faithful people.

Lord, thank You for Your love for the little ones. Help me to bring them to You. Help me to learn from them. In Your kingdom, maturity is to be as a little child in humility, faith and love. Thank You for the many examples You have given. Lord, open my eyes!

I think when I read that sweet story of old,
How Jesus was here among men,
And called little children as lambs to His fold,
I should like to have been with them then.

I wish that His hands had been placed on my head,
His arm had been thrown around me.
That I might have seen His kind look when He said,
"Let the little ones come unto Me."

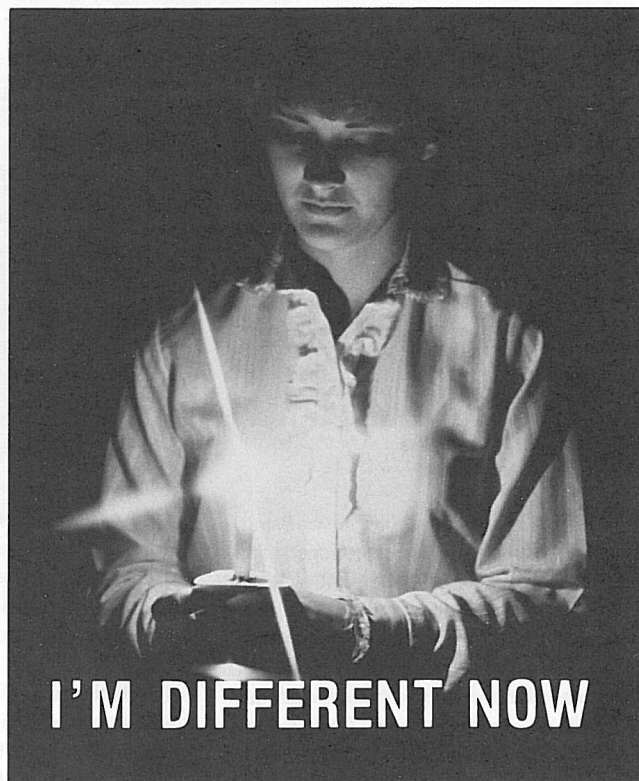
Yet still to His footstool in pray'r I may go,
And ask for a share in His love;
And if I thus earnestly seek Him below,
I shall see Him and hear Him above.

A beautiful place He has gone to prepare
For all who are washed and forgiv'n;
And many dear children shall be with Him there,
For of such is the kingdom of heav'n.

"The Word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of both joints and marrow, and able to judge the thoughts and intentions of the heart" (Hebrews 4:12).

A combination of God's Word and concerned Christian encouragement brought renewed life to an AFLBS student.

by Kristi Olson, Senior



"What's happening to me? Nothing." "Where am I going? Backwards." "What am I going to do? Give up." Searching questions and hopeless answers swirled in my mind.

It was early January, 1982. I had been at AFLBS for four months and had grown little. In fact, I seemed to be moving backwards.

I didn't like the person I was becoming. I was becoming an irresponsible, immature boor. I felt so low I didn't even want to go to the long-awaited Winter Retreat. But I decided to go to learn cross-country skiing. "It'll be good for you, too," I tried to convince myself.

The morning of the day we were to leave I was almost late to class, running down the stairs three at a time. I slipped and sprawled at the bottom with a sprained ankle. "Fine," I thought angrily. "So much for skiing."

Saturday afternoon at the retreat was glum as I watched friends go off to ski or skate. But many others had opted for the warm indoor life, and we enjoyed playing games and talking.

One friend I talked to was Nancy Woods. Perceptive as always, Nancy had me pour-

ing out my discouragement. She advised me, "Kris, don't get buried by problems. Give them all to God, one at a time. Want to pray?"

As Nancy prayed I realized that although Jesus was my Savior, I'd never allowed Him to be my *Lord*. My friends, accomplishments and pride had always come first. Now God was waiting for me to choose my master. It was time for my decision. And I struggled...

I struggled to let go of myself, but as I did and the Lord took first place in my life for the first time, I recalled Jesus' Words, "Whoever loses his life for My sake shall find it" (Matt. 16:25). I yielded myself and He gave me a new life. Now God could use me. I became *His servant!* And in surrendering myself, He lifted me above my petty problems and set my gaze on Him. And I cried....

The Lord used my problems to show me my real problem. I owe my life to that retreat I almost skipped and that injury which kept me from skiing. I'm different now, always looking to Jesus and growing in Him.

There are still trials and "down" times. I lay no claim to perfection. But I do claim God's promise in Philippians 1:6: "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus."

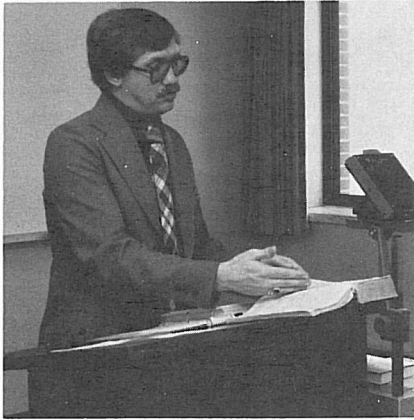
Large enrollment begin studies at AFLBS



Gwen Snipstead, daughter of Pastor and Mrs. Richard Snipstead is one of sixty juniors. Fifty-four seniors have returned for the fall quarter which began on Sept. 13. Dean Ken Moland, pictured above, is pleased to see the men's residence completely full.

Reflecting on the good enrollment, Pastor Moland commented, "God has entrusted us with a greater responsibility. By His grace we joyfully welcome a larger student body."

"I had been at AFLBS for four months, and had grown little."



Rev. Philip Haugen, Instructor

AFLBS—The Association Free Lutheran Bible School—is not a junior college, not a vocational-technical institute, but a Bible school. The purpose and intent of the school is to provide a place where a student can spend up to two years in intensive study of the Bible. The curriculum (which includes classes in Biblical Theology, Church History and Missions, Practical Studies and Music, as well as Biblical Studies) and the campus life at AFLBS are structured to promote the teaching and study of the Word of God.

The desire of the Association of Free Lutheran Congregations is to maintain a Word-centered Bible school. This desire is based on a number of convictions held by the people of the AFLC:

(1) On the basis of the testimony of Scripture concerning itself, we are convinced that the Holy Scriptures are the Word of God (II Timothy 3:16). As such, the Scriptures are not only a record *about* God's revelation to men, but they *are* the revelation of God to men. We maintain a Bible school and study the Bible because it is the Word of God.

(2) On the basis of the testimony of Scripture, we are convinced that the Holy Scriptures are the only source of faith and life (John 17:20; Romans 1:16; Romans 10:17). The Holy Spirit effects conversion through His means; to this end He uses the preaching and hearing of the Word (*Formula of Concord*, Epitome, Article II). It is through the Gospel that we learn about and come to faith in our Lord and Savior, Jesus Christ. The Apostle John testifies concerning his Gospel that "these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name." Peter declares that "you have been born again not of seed which is perishable but imperishable, that is, through the

living and abiding Word of God." In his epistle to the Romans, Paul proclaims that the Gospel is "the power of God for salvation to everyone who believes." We maintain a Bible school where people can study the Word because of the conviction that the Word of God is the only source of faith and life.

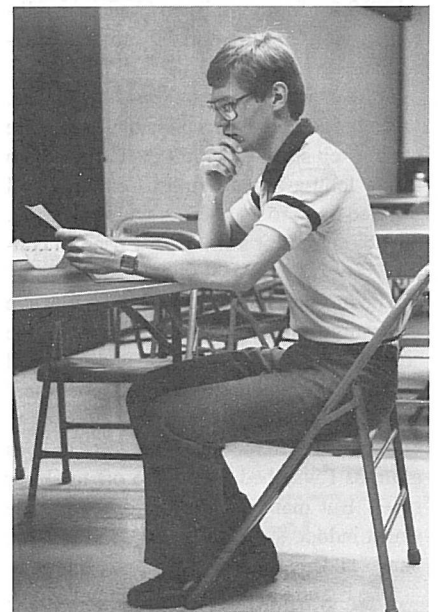
(3) On the basis of the testimony of Scripture, we are convinced that the Word of God is the only norm of faith and life (Psalm 119:9, 11; II Thessalonians 2:15). The faith that we teach is stated for us in our Lutheran Confessions. We subscribe to these Confessions wholeheartedly because they are consistent with the norm and standard of faith - the Word of God. Paul declares, in II Timothy, that the Scriptures are "profitable for teaching, for reproof, for correction, for training in righteousness." We know what is truth and we know what is error by the canon of the Word.

The Holy Scriptures are also the norm for true Christian piety. The Word of God gives instruction and guidance concerning Christian living; what we teach and emphasize concerning Christian piety must be only what Scripture teaches. Our conviction is that the Holy Scriptures are the only norm of faith and life; because of this conviction, the Bible school exists to provide opportunity to study the Word of God.

(4) According to the testimony of Holy Scripture, we are convinced that the Word of God is the means by which the man of God is made adequate, equipped for every good work (II Timothy 3:17). The Word of God is called "the sword of the Spirit" (Ephesians 6:17). It is the instrument by which the Holy Spirit does His work in our

hearts and lives, by which He works our sanctification, by which He produces His fruit. A person serves and honors God only in so far as he abides in His Word (John 8:31). Bible school is provided because of the conviction the Word of God is the sword of the Spirit.

(5) According to the testimony of Holy Scripture, we are convinced that the Word of God is the means by which the man of God is kept secure and is preserved in his faith. This is what Peter means when he says, "Long for the pure milk of the Word, that by it you may grow up in (or unto) your salvation, since you have tasted that the Lord is good" (I Peter 2:2). "Faith comes by hearing, and hearing by the Word of God" (Romans 10:17). We can persevere only by



David Fugleberg, Roseau, Minn.

"The desire of the Association of Free Lutheran Congregations is to maintain a Word-centered Bible school."

WHOLLY GOD'S

When general Booth was asked what had been the secret of his success, he replied; "I will tell you the secret—God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ would do for them, I made up my mind that God should have what there was of William Booth; and if anything has been achieved, it is because God has had all the adoration of my heart, all the power of my will, and all the influence of my life.

—Selected

relying on the promise of God's grace, which promise is found only in His Word and visibly demonstrated to us in His Scriptures. God will complete the work which He has begun in us through the means of His Word. We maintain a Bible school where people can study the Word because the Word of God is the means by which we are preserved in our faith.

(6) According to the testimony of Holy Scripture, we are convinced that the means of evangelism is the proclamation of the Gospel of Jesus Christ, given to us in the Scriptures. "To evangelize" means "to declare the good news of Jesus." The Church fulfills the Great Commission through the faithful proclamation of the Gospel. We maintain a Bible school so students may themselves have faith in the Gospel and so that through the study of the Word they may be prepared to share the Gospel with others.

The Word of God is obviously inseparable from Christian faith and life. And so we have AFLBS - a place to be rooted and grounded and to grow in the faith. The students who come here find friendships and fellowship, they find opportunities to exercise their talents and abilities, but more than anything else they find a truly unique opportunity to study the Word, to grow in the faith, and to be equipped to go and serve.

Is there life after Bible School?

*by Deb Beaman
'81 graduate and '82 staff*

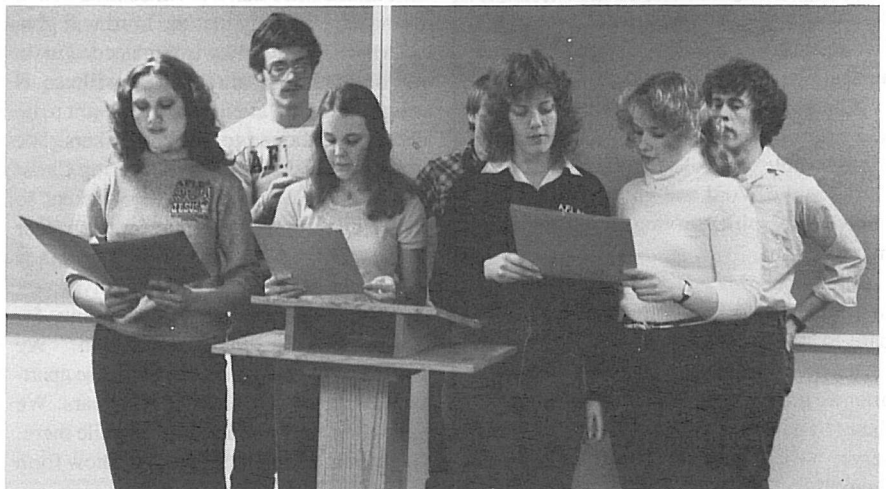
Anticipation, excitement, sorrow, fear, loneliness, joy... all these and many other words describe a new AFLBS student as well as an AFLBS alumna. When we first begin Bible School many of us wonder if life can really exist in such a place as AFLBS. But when we leave we wonder if life exists anywhere else but at Bible School.

Something I've heard repeated many times is that there really is life *after* Bible School. People told me that when I graduated from AFLBS and I've told others the very same thing since that time.

AFLBS is a place where many things can and do occur in a person's life. Things such as 1. claiming doctrine as your own; 2. "digging" into the Word; 3. growing in your relation to Jesus or finding Him for the first time; 4. growing spiritually; 5. "growing up"; 6. learning discipline and a self control; 7. meeting new friends and having daily Christian fellowship; 8. times of fun and sadness (it's like any other place!); and 9. times of searching - especially "What do I do after Bible School?"

I remember so vividly the many questions I was asking myself when AFLBS graduation was nearing. One of the most

thought-about questions I had was, "What would I do with my life?" "What did God want me to do?" There were many possible answers to that question - go home, get a job (and if so, where?), marriage, more schooling, etc. But which one was *the* right answer? I became so frustrated at times that I wished Bible School would go on and on forever. Yet I knew that wouldn't be good either. I claimed the verses in Jeremiah 29:11-13: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." Then I patiently waited for God's perfect guidance and counsel. He showed me that although being at AFLBS for two years was a blessing that would affect me my entire lifetime, life does go on and I must move along with it. God led me to work at an insurance investigation company for some time and then I felt He was directing me to go to college. After much prayer and thought I began to inquire about further schooling but God changed my plans. God has worked in my life in such a way that at present I'm working at the very place that not so long ago I never wanted to leave, AFLBS. But notice that God has



LIFE AFTER . . .

switched my role - now I'm *working* at AFLBS, not attending as a student.

The time you spend at Bible School is a unique opportunity to be in an atmosphere concentrated on growing in the Word of God. You are surrounded by a Christian environment that includes teachers, classmates, activities, events, etc. But after our allotted time at AFLBS we are once again out there in the "cruel, harsh world." It's entirely too easy to slip spiritually and simply not grow in the Word or to grow very little. Just because we are no longer students at AFLBS does not mean we should stop growing spiritually or that our spiritual growth should be "stunted." May we never be guilty of this!

"Apply what you are learning *today*, not tomorrow."

After AFLBS we are to go forth and serve. We have had anywhere from one-third of a year to two years at Bible School, "growing spiritually," and now we are to "go forth and serve." Apply what's been learned; teach that Sunday School or Vacation Bible School class, lead that Bible Study, lead in devotions, sing in choir, go on nursing home visitation, take time to listen and to talk to someone. No one can ever truthfully say that they have no ways of "going forth to serve." And just because you may presently be attending Bible School doesn't give you the right to simply "grow spiritually." You must be "going forth to serve" even now. Apply what you are learning *today*, not tomorrow.

Whether you are an AFLBS student, alumna, or someone who has never attended Bible School, I challenge you to "grow in the Word and go forth to serve." "Fervent in spirit; serving the Lord" (Romans 12:11b).

Bible School is one of the greatest times in life and we think nothing could ever compare to it; but, believe it or not, life continues on and it gets even better...because after we graduate we have (if we'll only take them!) endless opportunities to grow and serve. Yes, there really is life *after* Bible School

Mitchel and Marilee Johnson (AFLBS Alumni)

AFLBS will always have a special place in our lives. At AFLBS we had the opportunity to study the Word for two years. The classes, fellowship with other students and teachers, visitation groups, choirs and other activities were all important learning experiences for us. A background of sound Biblical teaching has prepared us for going out into a world where there is little time for Christ. We trust and pray that our lives may bring others to Him.

One area of sharing Christ is through our home life. We want our home to be a place where we can freely share concerns with each other and together seek the Lord's guidance. We want our home to be a home where others can be comfortable. We enjoy the times when family members or friends come to visit us. Sharing our personal experiences and how God has helped in each strengthens our Christian walk.

Our desire is that all who enter our home may see a glimpse of Christ. We recognize the importance of family devotions and personal quiet times. We are working on developing these areas in our home. It seems like this area is the easiest in which to become lax but we must learn to put other demands aside and seek God first.

We have been reminded in these last two years, through the deaths of close loved ones, that our home here on earth is only temporary but our home with Christ is eternal.

In our morning devotions we pray for the various activities that we will be involved in for the day. We pray that the Lord will give us the knowledge and wisdom needed to do our jobs well. We pray that He will use us as lights for Him at our jobs. We want to be available and open to our co-workers. We both have had experiences in sharing Christ at our jobs. We want our co-workers to realize that we really do care for them. Our prayers for them are for salvation: that they will see the need for Christ in their lives.

The Lord allowed us an opportunity for sharing with the "older generation." We were assistant managers at a high-rise apartment for senior citizens for two years. We were given many opportunities while there. There were a number of ways to show forth

Going out



the love of Christ in our setting. It could be in a visit with a lonely resident, helping them with minor repairs in their apartments, working on a jigsaw puzzle, watching a game on T.V., learning a new craft from a resident, teaching them how to play a game and leading a weekly exercise class. We became close to many people and have maintained friendships with them even though we are now in our own new home.

The church has given us opportunity to share Christ. We are thankful to God for the body of believers and for their encouragement and love. We enjoy having a part in the choir. Music is an important part of our Christian life. We see the need that it meets in the worship service — focusing the attention of the believers on God. We have also worked with the Sunday School. Sharing Christ with children is a special privilege. We attend Medicine Lake Lutheran in Min-

"Our desire is that all who enter our home may see a glimpse of Christ."

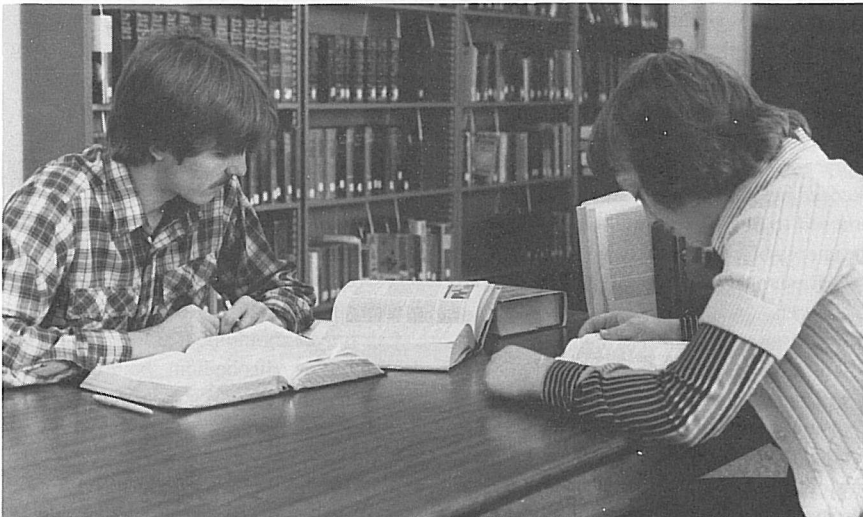
to the world

neapolis and enjoy sharing it with Bible School students. We also have the opportunity to see a number of alumni throughout the year at the various Bible School activities.

We have been on a number of committees for the Alumni Association. Each has been rewarding. Our most recent involvement has been on the Stewardship Projects Committee, helping to implement the Faith Promise Program. We have seen the need for alumni to take an active role in the financial support of the school. We hold the vision of alumni support for the school and pray that many alumni will see the need to

become part of that body of supporters. AFLBS has played a major role in our Christian life and we will always support it. We pray that many others will have the opportunity that we had in attending AFLBS.

We are humbled when we think of the great sacrifice Christ has made on our behalf. We are thankful that salvation is a free gift. Our gratitude goes to those who have helped us in our Christian lives — parents, teachers, pastors and friends. May God bless each of us as we continue to serve Him as a body of believers in this world.



JESUS ALONE

Jesus alone in the garden
Wrestling with God in His
prayer,
While His disciples were
sleeping;
No one to watch with Him
there.
Darkness and stillness around
Him,
Three times He fell on His
face,
Pleading the will of His Father,
Yielding Himself as He prayed.

Jesus alone before Pilate,
No one was there as His
friend;
Many had met to belie Him,
No one was there to defend;
Mocked and abused by the
masses,
Loved and befriended by none,
Thorn-crowned and robed in
derision,
Silent He stood there alone.

Numbered among vile
transgressors,
Jesus, the Innocent One;
Why was He led to the
slaughter?
None else for sin could atone.
Willing He wrought our
redemption,
Shedding His blood on the
Cross,
Giving His life as our Ransom;
Our sin and guilt was the
cause.

Jesus alone rose victorious,
Conquering Satan and sin;
Jesus alone hath redeemed us,
Only through Him can we win.
Jesus, alone, our salvation,
Jesus, alone is the way,
Leading us safely to Heaven;
Jesus alone and for aye!

C. K. Solberg

WHAT GENUINE REVIVAL MEANS TO THE LOCAL CHURCH

Part II

2. Revival brings new *POWER* to the church. Much has been said in the New Testament about power. The Book of Acts is filled with evidence of Divine power being exercised to confound the unbelievers, convince the skeptic and convict the sinner. It is a power to shake and shatter the self-confidence of rebellious men. It humbled proud Saul, slew Ananias and Sapphira, and shook the Roman Empire to its very foundations. It has been a long time since the church of our society has experienced anything that even remotely resembles this.

In desperate efforts to know this kind of invasion from heaven, some have invented strange doctrinal perversions regarding the Holy Spirit. They have shouted, spoken in tongues, jumped over pews and indulged in many other emotional excesses. The faithful smile at one another and declare their satisfaction. Then they depart with the same emptiness.

Others of us have accommodated ourselves to spiritual poverty in a different way. Since God is not free to work in the midst of the Body of Christ, we have been forced to find alternatives.

One of the alternatives has been to put the invitation on the sensual level. Instead of watching in wonder as God slays people with His holy Law, bringing them under profound conviction, we have not turned the invitation into a profitable proposition. There are so many reasons why people should be saved. It is so profitable, so advantageous, so much fun. Our invitations are studies of psychological pressure.

Recently, we have seen the introduction of Christian horror movies. With gross, frightening films, some men are seeking to do what God has been hindered from doing because of unconfessed sin among believers.

In our visitation programs we teach all manner of clever ways of manipulating people into agreement. All of these things reflect an ominous, disturbing reality. God is hindered from doing things He wants to

do and, therefore, conviction is largely absent in most churches.

Revival is the restoration of purity and honesty in the body of Christ. If a church will commit themselves to a continuing experience of walking in the truth, God will indeed work among sinners again.

It is said of Joseph in prison, "The Lord was with him, and that which he did, the Lord made it to prosper." How glorious it would be for the unexplainable, mysterious, irresistible activity of God to begin once again to bring about deep, genuine, transforming conversions.

What a desperately exhausting business it is to keep the business of God running at a pace brisk enough to satisfy the ranks of professional Christianity. At the same time, it is all pathetically inadequate in satisfying the great longings of the Christian's heart.

Oh, for the glorious thrill of being able to say, "The Lord was with us, and all that we did, the Lord made it to prosper".

In that day, the Lord God will receive the glory and not clever, ambitious men who succeed in ignoring the sin in the church and proceed to build an impressive program in the energy of the flesh.

3. Revival brings new *PROCEDURES* to the church.

Based upon all that has been said there will now be new procedures. Stated briefly, it will be that of allowing God to do what He wants to do.

God wants to make disobedient Christians miserable. God sometimes finds it necessary to chastise His rebellious children. In the mind of God, anything is preferable to a Christian living in unconfessed, sometimes secret sin. Paul tells the Corinthian church that God sometimes prefers killing Christians to letting them go into the disgrace and disaster of sin.

Today, our consuming desire is to assure the serenity of everyone and to make every effort to guarantee an atmosphere pleasing to everyone.

Let me pause long enough to say that the atmosphere of the church should be happy,

"In our visitation programs we teach all manner of clever ways of manipulating people into agreement."

Do we
want
to pay
the price?

satisfying and serene to the obedient Christian. It should be a place of encouragement and edifying to everyone who loves God pre-eminently. The music, the dress, the appearance of those serving in a public capacity should be carefully designed to conform to Scriptural patterns and therefore pleasing to the Holy Spirit and to those He is controlling. To seek to relate to the worldly mind, attract the carnal appetite or to allure the unsaved by programming methods is dead wrong. Our yearning should be to please God in everything.

It is incredible but true that in many churches professing Christians can sit for years with hearts overflowing with bitterness and hatred and never feel threatened by the message from the pulpit. These people serve on our committees, and sometimes preach our sermons.

Our prayer should be that God would indeed convict disobedient believers. We should cry out to God for cleansing at whatever the cost.

If blind Saul had happened along in one of our assemblies we would have rushed him off to the ophthalmologist for a quick diagnosis. God deliberately blinded Saul and during those days of sightlessness God was dealing with his heart and teaching him many things. Any attempt to mitigate his discomfort or alleviate his inconvenience would have been a controversion of the Divine purpose.

There are many circumstances in the life of the church that call for tender comfort, encouragement and a reaching out of the hand of love.

At the same time, we need desperately to learn that there is also a time of loving a person but leaving him to God. Who are we to interfere and by our spiritual insensitivity abort the convicting work of the Holy Spirit.

Do we desire an atmosphere of such spiritual intensity that if our distinguished choir director refuses to get right with God

(Continued on p. 10)

editorials

BIBLE SOCIETY SUPPORT

From childhood all of us have known of the work of the American Bible Society or some other national Bible society. For one thing, our *Bible Histories*, widely used in our confirmation instruction, mention the ABS, although its statistics are, thank God, badly outdated.

Since 1816, the American Bible Society has carried on an invaluable program of Bible distribution. We don't have the figures at our fingertips, but it is safe to say that in those 156 years millions of pieces of Scripture - whole Bibles, New Testaments, individual books of the Bible, and Scripture portions - have been distributed. And this has been done in hundreds and hundreds of languages. The Bible portions are made available without note or comment. Interpretation is left up to the individual denominations.

In some cases new readers of the Bible will have someone at hand who can interpret meanings, as Philip did for the Ethiopian eunuch (Acts 8). In many other situations there won't be anyone to help, but where the Word is, there the Holy Spirit is also and if the mind and spirit are open, He will be able to reveal truth.

Support of the American Bible Society is a subject which has received scant mention in the Association of Free Lutheran Congregations. We have had our own causes to support and outside of the World Relief Commission, we haven't had much to do with inter-church agencies. And the ABS statistics show it in relationship to that organization. In 1981 we are credited with contributing \$.008 per member. That is not quite one cent per member, and that is next to nothing.

Actually, the figures don't tell the whole story. Some of us contribute to ABS privately without disclosing our denominational affiliation. So more is given than is shown. But the statistics make us look bad anyway and the AFLC ranks second lowest among the eight Lutheran bodies listed. By the way, the Apostolic Christian Churches of America, whoever they are, gave the greatest support, in 1981, \$43.22 per member and that was the only church to give more than a dollar per capita.

In the Lutheran Free Church, to give an example, the Luther League Federation channeled the gifts to the ABS and did the promotional work. That's a suggestion for our church, too. Likely we would all profess a commitment to Bible distribution in the world. We're just not showing it.

While on the subject of Scripture distribution, we want to mention the Gideons International and commend its work. Those men and the women's auxiliary have also made a tremendous placement

of Bibles and New Testaments, free of charge. Not a few of our men and women share in this work. And it's of more than passing interest that the idea of the Gideon Society, as it used to be called, came into being in Boscobel, Wisconsin, where we have one of our congregations.

Still another Bible distribution group in the U.S., worthy of our support, is the New York Bible Society.

We commend these organizations for your support. We believe in the power of the Word. Let us see that the Word is made available to as many people in our day as we can.

GUIDED STUDY

Speaking of help in studying the Bible and interpreting it, that is what those who are attending Association Free Lutheran Bible School are receiving in good measure. Classes began on the 14th of this month and the routine for the year is already well established.

We are glad to have an emphasis on AFLBS in this issue of the *Ambassador*. The testimonies of the present and former students given here can be multiplied over many times. For every former student who felt his stay at Bible School of a little value, there are many who speak and tell of blessings received. And for those who may still be at loose ends spiritually, in spite of having been at AFLBS, the Word was sown in their lives, too, and so the Holy Spirit has some chance to do a good work in them. We pray it may be so.

Not everyone is fortunate enough to be able to attend Bible School. There are still the opportunities in the local congregation. Use them. But how good it is when one can concentrate on Biblical studies and related courses for up to two years. Rev. Philip Haugen, of our faculty, has set forth so well our position as a church on the Word of God and all the things which the Word can do to us and for us. No more needs to be said.

Our church, through the Board of Trustees, has assembled a very able and consecrated faculty to do the guiding and the teaching at AFLBS. Our students are fortunate in the opportunities they have to be under the tutelage of these men and women and to share their friendship. And the same capabilities and friendliness are to be found among all administration and staff personnel. We have much for which to be grateful.

Pray for our Bible School and all involved in its work. Pray that the Lord will have His way in every life. Pray that each student will dedicate himself to the chief task at hand, to be an earnest student of God's Word, making the most of the golden moment which is his.

Support our Bible School with your prayers and your gifts. And if you cannot attend yourself, encourage the possibility for someone else.

Preaching Missions

Greenbush, Minn.

Oiland Lutheran Church
Gustav Nordvall, lay pastor
Oct. 2-5

Rev. John Strand, Remer, Minn., speaker
Ishpeming, Mich.

Hope Lutheran Church
Paul Nash, pastor

Oct. 3-7
Ev. Philip Hanson, LEM, speaker
Badger, Minn.

Badger Creek Lutheran Church
Gustav Nordvall, lay pastor

Oct. 16-19
Rev. Philip Haugen, AFLC Schools, speaker

Stacy, Minn.
Sunnyside Lutheran Church

Wendell Johnson, pastor
Oct. 31-Nov. 4

Ev. Philip Hanson, LEM, speaker

Eagle Butte, S. Dak.

Emmanuel Lutheran Church
Ernest Langness, pastor
Nov. 28-Dec. 2

Ev. Philip Hanson, LEM, speaker

REVIVAL . . .

he will be compelled by his misery to leave the church? Are we willing for talented, prominent, well-to-do people to leave the church because the convicting power of God's Holy Spirit is so irresistible?

Under the premise that bigness is best, there must be an atmosphere which is inoffensive. The crucial, all-important matters of heart purity are necessarily diminished in importance. We will overlook anything, accommodate ourselves to whatever is necessary if only we can be big - if only we can lay claim to something statistically impressive.

Size is not bad. However, it is always wrong if that is our primary goal. We can never seek size and maintain any kind of spiritual integrity. God wants the undiluted love of our total beings. He wants worship springing forth from pure, thankful hearts.

4. Revival brings a new *PURSUIT* to the church

Revival calls people in a local church to new goals which are attained only in a long-term, consistent experience of obedience.

John speaks in contradiction to many

voices in our contemporary evangelical community. In his 3rd epistle, John declares, "I have no greater joy than to hear that my children walk in truth".

This is the Spirit-prompted longing of the corporate church living in revival. The practical manifestations of that goal are simple but basic to everything in the life of the church. They are expressed in simple, easy to understand terms.

Wives, submit yourselves unto your own husbands."

"Husbands, love your wives, even as Christ loved the church."

"Children, obey your parents."

"Fathers, provoke not your children to anger."

"Servants, be obedient to them that are your masters."

"Love one another."

"Speak evil of no man."

"Pray for one another."

Then there is the capstone on the subject of conduct in Romans 8:29, "For whom He did foreknow, He also did predestinate to be *conformed to the image of His Son*, that He might be the first-born among many brethren."

"Size is not bad, however, it is always wrong if that is our primary goal."

These are but a very few of a long list pertaining to the conduct of the Christian.?

Few would dispute the presence of all manner of uncleanness in the church. Things such as bitterness and lovelessness are the common experience among believers today. It is no secret that many wives are unwilling to be in submission to their husbands. It is likewise obvious that many Christian husbands are not willing to accept the responsibility for spiritual leadership. Young people in Christian homes are in obvious, open rebellion. The best we can do about these anomalies is to crack feeble jokes or offer a half-hearted prayer request.

In the church with a new premise of love for the Lord, our conscious pursuit will be obedience in these matters which relate to basic, fundamental relationships within the body.

the filled . . .

Act I THE FILLED PEW

Father's there.
Mother's there.
Children are there.
Minister happy.
Church officers pleased.
Glorious congregational singing.
Friendly contacts.

Act II FILLED HEARTS

Thankfulness to God.
Thoughtfulness of others.
Inspiring ideals.
Alert to the best.
Joy of the hearthside.
Interested in Bible.
Prayer.

Act III A FILLED LIFE

Others inspired by example.
Influence over children—the best.
Helpful in public causes.
World wide social interest.
No worry; life is confident.
Poise, courage, stability.
Laying up treasures day by day in character, intellect and spiritual vision.

Act IV A FILLED HEAVEN

Filled with the material sent up by Christian Living.
A crown of life.
"Thou hast been faithful over a few things."
"I will make thee ruler over many things."
Fellowship with the saints.
A mansion builded on the rock.
"Well done good and faithful servant; enter thou into the joy of thy reward."
—Source Unknown

CHRIST'S UNFINISHED WORK

by Alexander Maclaren

Heb. 8:1: "We have an high priest, who is set on the right hand of the majesty in the heavens."

That throned and sovereign Man who, in token of His accomplished work, and in the participation of Deity, sits hard by the throne of God, is yet ministering at one and the same time within the veil, and presenting the might of His own

It is absolutely absurd for us to expect the unhindered outpouring of God's blessing when we ignore these vital matters.

In our church life we have made the primary matters of importance secondary and the secondary matters primary.

Let us remember that the spiritual credentials of any Christian leader, from pastor to the lowliest officer, are established in the home. The mania to build a program and evangelize at the expense of the home life is not of God. The willingness to overlook obvious failure in the home when conferring spiritual responsibilities is certainly foolhardy and displeasing to God.

5. Revival brings a new *POVERTY* to the church.

The spiritual needs of the contemporary church are deep and desperate. This poverty will not be solved by cosmetic changes in personnel or program. Nor will the church

be restored to health merely by a four week campaign where a number of people meet God, as desirable and admirable as that may be.

The vitality of the church will never be restored to the degree it should be until we become desperate enough to give everything back to the sovereign, holy God. We must give to Him unqualified permission to do with us as He will.

In personal revival we have come to appreciate brokenness in our Christian experience. This same contriteness and desperation must become part of the experience of the church. It must be found in the board. It must permeate the nucleus of the body. It must be the expected, accepted, longed-for criteria for fellowship and service.

God places great value upon brokenness because it is a genuine recognition of need, a sense of total dependence upon His own

"In some churches the prayer meeting has been replaced by an evangelistic service."

all-sufficiency.

We have the technique, we have the know-how, we can buy the talent, why should we spend precious hours on our faces before God? And while God waits for the fragrant outpouring of our love before Him, we offer instead, feverish activity, clever plans and statistical evidence of our success.

(Editor's note: The above article was submitted by an AFLC pastor. The writer, unknown to me, is not a pastor of the Association.)

The words of II Cor. 4:10: "That the life also of Jesus may be manifested in our body," are rendered by Weymouth: "So that in our bodies it may also be clearly shown that Jesus lives."

—Selected

sacrifice. Put away the metaphor, and we just come to this, a truth which is far too little dwelt upon in this generation, that the work which Jesus Christ accomplished on the Cross, all-sufficient and eternal as it was, in the range and duration of its efficacy, is not *all* His work.

The past, glorious as it is, needs to be supplemented by the present, no less wonderful and glorious, in which Jesus Christ within the veil, in manners all unknown to us, by His presence there in the power of the sacrifice that He has made, brings down upon men the blessings that flow from that sacrifice. Our salvation is not so secured by the death upon the Cross as to make needless the life before the Throne. Jesus who died is the Christ who is risen again, who is even

"THE GLORIFIED CHRIST IS A MINISTERING CHRIST."

at the right hand of God, who also maketh intercession for us. In its implication the text suggests to us other ways in which the rest of Christ is full of activity. "I am among you as He that serveth" is true for the heavenly glory of the exalted Lord quite as much as for the lowly humiliation of His life upon earth. And no more really did He stoop to serve when, laying aside His garments, He girded Himself with the towel, and wiped the disciples' feet, than He does today when, having resumed the garments of His glorious divinity, and having seated Himself in His place of

authority above us, He comes forth, according to the wonderful condescension of His own parable, to serve His servants who have entered into His rest, and those also who still toil.

The glorified Christ is a ministering Christ. In us, on us, for us, He works, in all the activities of His exalted repose, as truly and more mightily than He did when here He helped the weaknesses, and healed the sicknesses, and soothed the sorrows, and supplied the wants, and washed the feet, of a handful of poor men.

—The King's Business

"IN US, ON US, FOR US,

HE WORKS, . . ."

With our Evangelist-Youth Worker

An evangelist supplements the preaching of the parish pastor. His is a new voice preaching the same Gospel, but bearing the commission of the whole church to be dedicated to the task of an evangelist. An official evangelist of the church should expect that the prayers of people are behind him. Can he count on you? Here are Pastor Kenneth Pentti's coming appointments.

Zumbrota, Minn.
Our Savior'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 Savior's Lutheran Church
Nov. 28-Dec. 2
Leslie Galland, pastor

Leeds, N. Dak.
Lebanon Lutheran Church
Dec. 5-9
LeRoy Flickinger, pastor

First Wilderness Bible Camp is a reality

With the harvest fly humming overhead campers began moving onto the grounds at the Wilderness Camp north of Pelican Rapids, Minnesota, on July 30, for the first ever camp on the land donated by Mr. and Mrs. Lawrence Dahlgren of Lake Park. The Dahlgrens were praising the Lord that their dream was becoming reality.

It was just so exciting to see last-minute details being taken care of before the first service. A sign painted by Bob Thompson from Brandon, Minnesota, was raised over the gate which was welded together out of three wheels on each side. Portable toilets were placed on the grounds. An electric organ donated by Debbie Johnson was placed near a spool table used as our altar. Mrs. Jim Rolf was our organist. A cross made of poplar trees was erected behind the altar. We all carried our lawn chairs, ready for the first service.

Devotions were given by George Hartman, from John 15. Pastor R. Snipstead, president of the Association of Free Lutheran Congregations, centered his message around Numbers 21 and the Israelites murmuring against God and His provision. God sent fiery serpents to bring them back to Himself. God has loving concern for His children. We closed our first service by singing "Praise God From Whom All Blessings Flow." Forty-three people attended the first service.

Saturday morning Pastor Gordon Grage, the dean, and George Hartman were up early and set up a red and white canopy for our comfort on a beautiful, warm day. Mrs. Dahlgren brought colorful gladiolas for our altar. Pastor John Strand, Remer, Minn., led us in the Bible study on Colossians.

The rest of the day was spent working, relaxing and preparing for the next day. Some went swimming at the public access. Pastor Grage and Mr. Hartman busied themselves making a larger shelter for the following day. They cut small poplar trees for poles to support a black plastic covering. Our total attendance by Saturday afternoon was 75.

Our evening service was led by Pastor Grage and Pastor Snipstead again brought the Word, from Genesis 22.

Tom and Julie (Dahlgren) Fugleberg and Keith and Kendra Nash sang for us as a quartet. Mr. Don Robertson, Ashby, Minn., also sang a solo. He dug the well at the camp and presented a check to cover most of the expense.

Sunday morning we continued our Bible study in Colossians.

Following this service a service of dedication for the property was held. Mr. Dahlgren read Romans 2:5-13 and offered prayer. Pastor Grage read Acts 1:6-11 and Mr. Hartman, Revelation 22:12-20. Pastor Snipstead dedicated the 70 acres of land to the glory of God and closed with prayer.

Our Sunday morning worship service began at 11 a.m. Pastor Grage's parishioners (Chippewa Lutheran Church, Brandon, Minnesota) came in a bus to worship with us. This brought our total attendance to 118. Pastor Snipstead spoke on Jeremiah 2:13 and II Chronicles 7:14.

After the service we all gathered for a potluck noon meal. The food was arranged on a trailer bed. Many expressed their desire to come apart and rest awhile, and so they had come to Wilderness Camp. We praise God for the reality of this our first camp on those lovely grounds. May they be used to His honor and glory.

Mrs. George Hartman
Reporter

JESUS, WHERE'ER THY PEOPLE MEET

Jesus, where'er Thy people meet,
There they behold Thy mercy-seat;
Where'er they seek Thee Thou art found,
And every place is hallowed ground.

For Thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring Thee where they come,
And, going, take Thee to their home.

Dear Shepherd of Thy chosen few,
Thy former mercies here renew;
Here to our waiting hearts proclaim
The sweetness of Thy saving Name.

Here may we prove the power of prayer
To strengthen faith and sweeten care,
To teach our faint desires to rise,
And bring all heaven before our eyes.

Lord, we are few, but Thou art near,
Nor short Thine arm, nor deaf Thine ear;
O rend the heavens, come quickly down,
And make a thousand hearts Thine own.

William Cowper
(from *The Church Hymnary*)

(Editor's note: This hymn was sung at the churches in Bella Coola, B.C., on my visit to them on August 8th.)



TO BELLA COOLA AND BACK

(The second of three parts)

by Raynard Huglen, Editor

Review

In August I made a long-dreamed of trip to Bella Coola on the west coast of British Columbia. There, in 1894, some 80 Norwegian "colonists," mostly from northwestern Minnesota, came to carve homes and farms out of a beautiful, but heavily-forested valley. In older days the only way in to the Valley was by steamship. I arrived there on August 5th in an 8-passenger plane, a distance of 250 miles from Vancouver. The closest town by road to the communities of Bella Coola and Hagensborg is Williams Lake, 285 miles away. That gives some sense of the isolation of that beautiful part of God's creation.

Townsite and Village

The taxi deposited me at the motel where I was to stay during my time in Bella Coola. My suite was modest but comfortable and adequate, and with light housekeeping accommodations. About half a football field to the north was the Bella Coola River, its grayish-green waters flowing swiftly and relentlessly toward the sea and only a mile or so from its mouth, the fjord-like North Bentinck Arm of Burke Channel. I went down to the river many times during my stay and often thought of God's power and majesty as I saw the river, the grand mountains, still flecked with snow in early August, and the trees.

There are two parts to the town of Bella Coola. The western part is called the townsite and is largely white. It is also the older part. The eastern part, across the street someone called the "blue line," is the village and it is largely Indian. One exception, at least, is the fact that the United Church

manse, (parsonage) is on the village side and Rev. and Mrs. Ed Kempling are whites. Someone told me that the Indians are Coast Salish. They appeared to be shorter of stature than some tribes with which I am acquainted.

The townsite has a Co-op store which handles dry goods and hardware, in addition to groceries, and a general store, the Cliff Kopas, which doesn't handle any food line. There are two cafes and a lunch shop, also a carry-out confectionery shop. The Valley is served by a fine new hospital built with government money, but staffed by the United Church, one of several such in Canada. The Valley has modern elementary and secondary schools.

On my first evening in town I stopped in at the manse to meet the minister and his wife. To my good fortune, I arrived just before 11 or 12 other people who had been invited to see slides to be shown by an Ecuadorean-born young man working for the forestry service. He had excellent slides from his native country, Bolivia and Peru. He is a mountain climber and showed some unusual views from the "top of the world" in the Andes Mountains.

The gathering at the manse enabled me to meet all those people including a retired United Church minister and his wife and a couple of the community's Norwegians. I also met Mrs. Mae Kopas, widow of the area's historian, Cliff Kopas. She and her husband were married by Rev. E. J. Raaum, now of Selah, Wash., some time in 1936-38. She kindly offered to drive me to Hagensborg on the morrow so that I could see the area where the Norwegian colonists settled 88 years ago this coming fall.

Hagensborg

Mrs. Kopas and I were joined on the trip by Elma Gaarden Douglas, who was born in

The town of Bella Coola, near the mouth of the river by the same name.

Cliff Kopas Photo

the Valley about 80 years ago, so she is one of the oldest whites in point of continuous residence. And therefore she could identify many of the farmsteads as to their original owners.

On the way out we took a side trip to see some giant cedar trees. I saw one that was 6-8 feet in diameter and was later told by a man at Crown-Zellerbach that one has been found nearly twice that large. More than once I was astounded as I thought of how those early settlers had to literally clear every foot of space in that beautiful valley for there were no natural meadows. They not only had the cedars to contend with but Douglas firs, spruce, black cottonwood, alder, etc. I was impressed with a couple of the cottonwoods. They must have been 100 feet high and didn't seem to branch out as much as those we see in the Red River Valley.

That day we saw the cemetery and the grave of Rev. Christian Saugstad, as I mentioned last time. He lived only two and a half years after arriving in the Valley, at age 58. One can only guess how sore his loss must have been to the colonists he had led out to that valley Shangri-La, as someone has called it.

And we saw Augsburg Church, a landmark, hard by the highway. It was built in 1904, after Pastor Saugstad's death. Here had served Pastors Edward Hage, Hans O Sageng, John E. Thompson, B. A. Borrevik (my great uncle), Christian Iverson, E. J. Raaum and Hans Tollefsen. Some of these names are familiar to some of you. Some you have known or do know personally, as in my own case. ◇

BELLA COOLA . . .

Augsburg Church looks like many another white frame church. Today it is owned by the United Church, but the Sunday service is conducted by a non-denominational group. That is the sad part, that there is no longer a Lutheran congregation in the Valley. The altar rail has been removed, but the altar is still there with the painting Christ Knocking at the Door by Klagstad. Above the church entry I found the *Concordia* hymnals and also four gas lanterns from the old days. In the church yard I looked for evidence of the mountain ashes which had been planted in 1929 on the occasion of the congregation's 35th anniversary, and which I had read about in *Folkebladet* before my trip, but I could only identify one for sure. If there are more, they are a different variety than I am acquainted with.

The parsonage is across the highway and just to the right. It stands abandoned now.

Mrs. Kopas, Mrs. Douglas and I greeted a number of people of Norwegian descent that day and a Mrs. Earl Edwards, who has written a book about her own life in the wilds of British Columbia. She is a sister-in-law of the better known Ralph Edwards, "Crusoe of Lonesome Lake," who has been written up in *Reader's Digest* magazine.

Sunday in Bella Coola

Back in Bella Coola after refreshments at Mrs. Douglas' home, I took a walk out to the docks, some over a mile west of the townsite. The wharf burned last year but there is a marina and moorage for fishing boats. Out there, too, are tidal flats, with the refuse that brings, and a rock with a plaque on it marking the general area where Alexander Mackenzie became the first white man to reach the Pacific Ocean by land north of Mexico, in 1793. Remember, this was far up an inlet or fjord, and he did go quite a distance westward, never quite reaching open coast, but he was at salt water.

On my way back to Bella Coola, I met two girls who were picking huckleberries. I ate quite a few thimbleberries, a poor cousin of the raspberry, and they grew in profusion. I saw many elderberries and ate the most luscious cherries I've ever had. Those grow in people's yards and all sorts of wild berries abound in the wild.

On Sunday morning I attended worship service at Mackenzie United Church in the townsite. This is the "white church." The Rev. Kempling is the minister. The audience stood for all hymns. The service was



Augsburg Church, Hagensborg

simple with litanies, prayers, three Scripture readings and the message on the Gospel text, John 6:37-51, "Your Basic Resource." A choir sang "Show Us Today." Communion was celebrated, with the elements being distributed to the pews by two women elders. The bread was in the form of small cubes; the cup was grape juice.

A coffee hour followed that 11 o'clock service. It was good to meet many of the worshippers. We had been about 26 at the service, several of us visitors, including the parents, from Toronto, of the very young looking Dr. Williams in Bella Coola. The father is also a medical doctor.

In the evening I went over to the largely Indian church, Emmanuel, on the village or east side of town, and much closer to my motel. Their service was at 7:30, again with Rev. Kempling presiding. We were approximately 16 in the church, four of us whites. The sanctuary was considerably larger than at Mackenzie Church. The service was the same as at Mackenzie except that a lady elder offered a free prayer in the service. The Lord's Supper there, too, was served in a very reverent manner.

Emmanuel Church was moved to its present location from across the river soon 50 years ago. The whole settlement was originally north of the River, but floods caused the move to higher ground.

The two churches had disheartening news on the weekend. Six windows had

been broken at Mackenzie, ten at Emmanuel. Helmer Pederson and I discovered the damage at the former when he took me over to see his church on Friday evening.

On Sunday evening after the service I was invited across the street to the manse for tea, my third time there. Rev. Kempling told me that early in his Christian life he felt the call to work among Indian people and he has sought those opportunities in his ministry. The next day the Kemplings were going to begin a trip to Vancouver, some 630 miles away by road.

It had been a quiet, restful Sunday in that beautiful place. The weather had been perfect. I had gathered with others in two small churches to hear God's Word.

I have some more to tell about my trip, too much to add now and so I shall make a third installment next time.

(To be continued)

Personalities

Rev. Arnold Windahl and his brother **William Windahl**, both of Fergus Falls, Minn., conducted evangelistic meetings in Hegland Lutheran Church, Strandquist, Minn., Sept. 2-4. On Sunday afternoon they participated in Hegland's annual fall festival and that evening were at the Family Night in Bethania Lutheran Church, rural Newfolden, where they took part in the service. Pastor Windahl is the editor of *Morning Glory*.

Laymen to meet

The Northern Minnesota Lutheran Laymen's Society will meet at Westaker Lutheran Church, Newfolden, Minn., on Sunday, October 24, at 2:30 p.m. The text for discussion will be Romans 9.

All are welcome to come and share in the fellowship of God's Word.

Art Joppru, Chm.
Joe Jacobson, Sec.



The grave of Pastor Christian Saugstad

THE CHRISTIAN LIFE

Should a person marry outside of his own church?

Every young person normally looks forward to the choosing of a life-mate and to the establishment of a home of his or her own. It is not surprising therefore that young people ask questions regarding this important problem.

The choice of a life-companion is one of the most important problems that any young person is ever called upon to face. Marriage is one of God's own institutions, and, for the welfare of individuals as well as of the Church and state, should be surrounded with all the safeguards and precautions possible. The sanctity, success and happiness of the home, enormous consequences for time and eternity depend upon the choice of the person who is to become husband or wife.

The whole question should therefore be approached most thoughtfully. The person who is a Christian will pray much over it.

If care is taken, many wrong choices will be avoided. Instead of letting the choice be determined by a pretty face merely, skill on the dancing floor, ability to entertain, or the like, the earnest and prayerful young Christian will look to qualities of character, such as purity, honesty, dependability, industry, thrift, kindness and thoughtfulness.

Ordinarily matings between people of about the same age and on approximately the same plane intellectually and socially seem to be the most fortunate. Marriage between an old person and a very young person, between a highly educated and an ignorant person, between one very rich and one reared in poverty does not seem to meet the conditions of a happy union.

Most important of all for a Christian is the consideration that one's life-companion be a Christian. Paul says: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?" (II Cor. 6:14).

In a fellowship so intimate as the marriage estate the question of one's relation to

God has a great deal to do with the success and happiness of the home. To live in a marriage with an unbeliever is a test of one's Christianity greater than many are able to stand. Sometimes a Christian married a non-Christian with the hope of winning the other over to faith in Christ, and sometimes the plan has succeeded. But all too often the experiment has resulted in the loss of faith by the Christian himself.

How much more beautiful and helpful is a life-union between Christians who may pray together, worship together, work together, face problems together, meet joys and sorrows together, and encourage each other to steadfastness and consistency in the life with God.

But some young people are asking specifically, Should a person marry outside of his own church? If two people of different denominations really love each other and are otherwise suited to each other, should church affiliation stand in the way of their marriage?

This is a very difficult question to answer. True and sincere love is a very beautiful and sacred thing and must not be dealt with lightly. It is basic to every right marriage, and no true friend of youth will belittle its importance as a factor for happiness in wedded life.

For the good of persons facing the problem of marriage outside of their own church it should be pointed out, however, that such a marriage brings with it some very serious problems so far as one's Christian life and one's church life are concerned.

The question of what church to attend immediately presents itself. Attempts to solve the problem have been made in various ways. Sometimes an agreement is reached that each one is to attend his or her own church, sometimes to attend one church together one Sunday and the other church the following Sunday. But in the long run these are not happy or fortunate arrangements. All too often the result is that the couple finally attends no church at all, and that normally means the death of their Christian lives.

If there are children, the problem becomes even more grave, as can plainly be seen without argument.

Bear in mind that the most important

question for both parents and children is that of their relationship to God. Everything should be viewed in the light of that great fact.

It is by far most fortunate that husband and wife belong to the same church. It is a blessed experience for husband and wife, parents and children to go together to church in full harmony of spirit and share their church life together.

When two young people of different denominations contemplate marriage they may consider the solution of one or the other leaving his or her church and joining that of the other. If church membership is vital to a person, it is requiring a great sacrifice to ask him to leave his church and join another, and persons who respect each other's convictions will hesitate to do that. In cases where such a change can be made with a good conscience, a solution of the problem can of course be reached in that manner.

To two Christians of different denominations who contemplate marriage I would give this advice: Ask yourselves with searching frankness, Do we love each other deeply enough to have our different church connections without wrecking our Christian faith? And without destroying the happiness of our home? Do we love each other deeply enough to stand this test every Sunday? Do we love each other deeply enough to find a solution whereby our children can have a happy and a spiritually successful church life?

Let me repeat—life's greatest question is our relationship to God. That paramount issue must take precedence of all others.

The solution to the question of a possible marriage outside of one's own church must be found by each individual, in his or her own case. What I have tried to do is to stress the great truth that for Christians spiritual interests come first, and that normally those interests will be served in the best manner, by far, when husband and wife, parents and children are members of the same church.

—From *Problems of Young Christians*
by Martin Hegland

Augsburg Publishing House.

Next time: What Shall I Do with My Life?

"Cast your burden on the Lord,
and He will sustain you; He will
never permit the righteous to be
moved" (Ps. 55:22).

"Seek the Lord while He may be
found, call upon Him while He is
near" (Isa. 55:6).

"On God rests my deliverance
and my honor, my mighty rock, my
refuge is God" (Ps. 62:7).

"I sought the Lord and He
answered me, and delivered me
from all my fears" (Ps. 34:4).

"O give thanks unto the Lord, for
He is good, for His steadfast love
endures for ever" (Ps. 136:1).

"Wait for the Lord; be strong,
and let your heart take courage;
Yea, wait for the Lord" (Ps. 27:14).

"I waited patiently for the Lord;
He inclined to me and heard my
cry" (Is. 40:1).

"The Lord is my strength and my
song; He has become my salvation"
(Ps. 118:14).

"I trust in Thee, O Lord, I say
thou art my God" (Ps. 31:14).

"I
fear
no evil;
for
Thou
art
with
me"

Ps. 23:4.

"Thou hast been my help, and in
the shadow of Thy wing I sing for
joy" (Ps. 63:7).

"Trust in the Lord with all your
heart, and do not rely on your own
insight" (Prov. 3:5).

"He will cover you with His pin-
ions, and under His wings you will
find refuge" (Ps. 91:4).

"Be strong, and let our heart take
courage, all you who wait for the
Lord" (Ps. 31:24).

"Call to me and I will answer
you, and will tell you great and hid-
den things which you have not
known" (Jer. 33:3).

"On the day that I called, thou
didst answer me, my strength of
soul Thou didst increase" (Ps.
138:3).

"He put a new song in my mouth,
a song of praise to our God" (Ps.
40:3).

"Fear not, for I am with you, be
not dismayed, for I am your God"
(Is. 41:10).

GOD
IS
FAITHFUL

Selected by the late Mrs. I. M. Norum

