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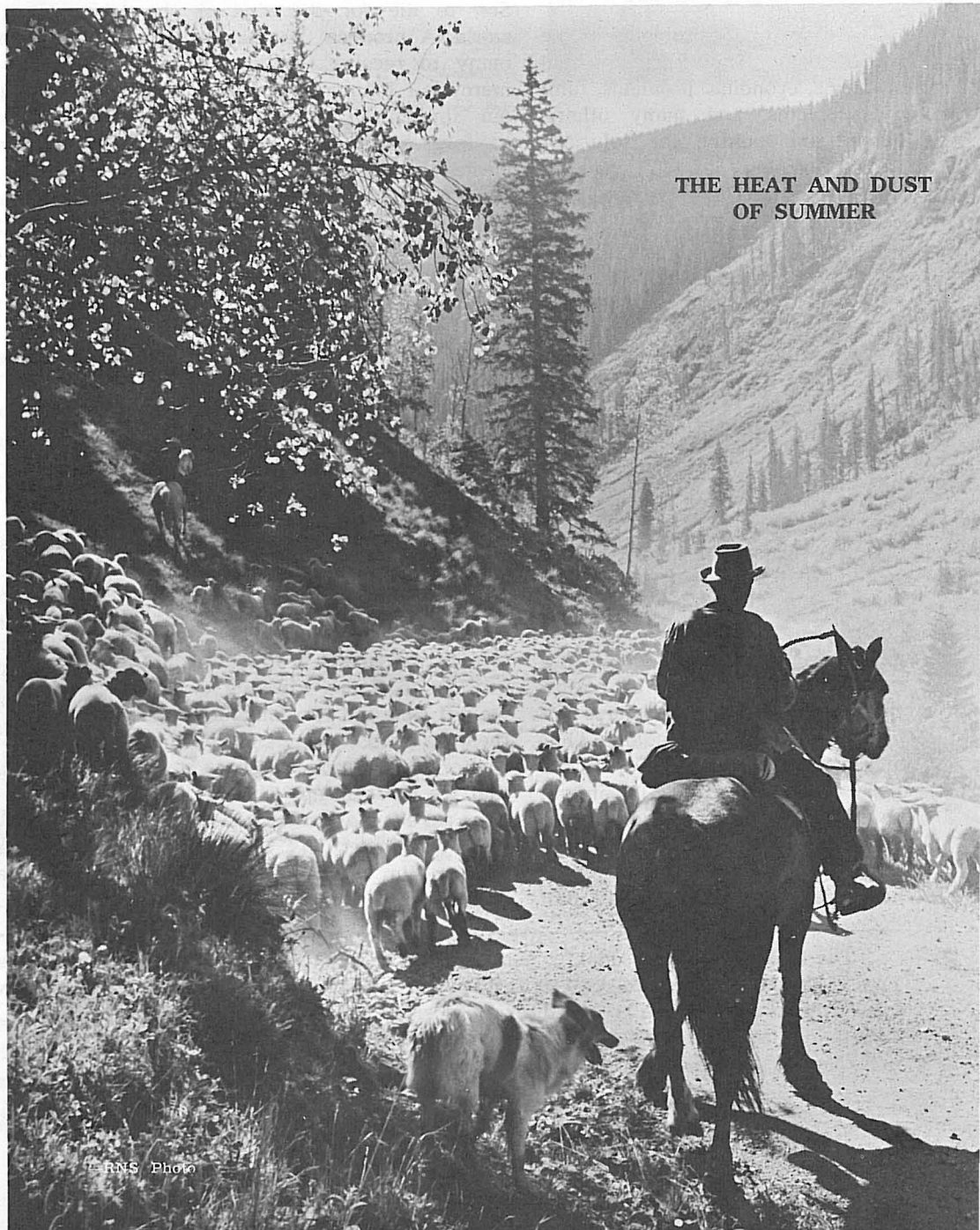
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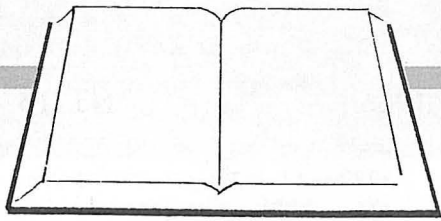
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THE HEAT AND DUST
OF SUMMER



According to the Word

THE ANSWER

There are many problems in the world today. There are spiritual problems, economic problems, family problems, and many others. People are looking for solutions and trying by various means to find the answers to their problems. Christ is the answer. He is able to solve all of our problems and cares, if we ask Him. Peter, in his epistle, says, "Casting all your care upon him; for he careth for you" (I Pet. 5:7).

In regard to the spiritual problems, Christ is the answer. The most important spiritual problem is how to receive the forgiveness of sin. There are several things that need to be understood before one even desires the forgiveness of sin. First, there is a righteous and holy God in heaven who demands and expects obedience to His standard given in the Ten Commandments. Then we need to realize that, try as we may, we have not lived up to that standard. "For all have sinned and fall short of the glory of God" (Rom. 3:23). Sin will be punished, for "the wages of sin is death" (Rom. 6:23). When a person has come to these realizations he is ready for the remedy that

God has provided by sending His Son to die for the sins of the world. A promise that has helped many to receive forgiveness and mercy is I John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To confess means feeling so sorry for our sin that we are willing to give it up; it means making things right with our fellow men where we know we should and believing that Jesus died for us on the cross. And then we are forgiven as we plead God the Father to forgive us for Jesus' sake.

Christ is the answer for our economic problems. When this, that or the other thing is needed, we find this conditional promise: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). "All these things" refers to the needs of this life, especially food and clothing. When we put God and His kingdom first, then our needs are met. By putting God and His kingdom first we mean that we must accept Christ, God's Son, as our Savior and Lord and seek to further His kingdom by serving Him with our time, talents and treasure.

In family problems Christ is also the answer. In those families where the Word of God is read daily and the family prays together, there is only one family in five hundred that is broken by divorce, whereas the national average of divorces is around one out of three marriages. The reason that even one out of 500 families ends in divorce is that the members of the families did not give Christ complete control in every area of their lives. We notice that reading the Word daily causes families to stay together as God intended. The cause of the steady increase in juvenile delinquency in our American homes is due to the breakdown of the home life. The husbands fail to love their wives (Eph. 5:25), the wives refuse to obey their husbands (Eph. 5:22), and the parents neglect to discipline their children (Prov. 22:6; 13:24). If Christ were the center of these homes and His Word were obeyed, these problems would vanish, since He alone is the answer.

Christ is the answer to our spiritual, economic and family problems. Will you do as Peter suggested? Cast all your care upon Him, for He cares for you.

—Harold R. Schafer

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The Gospels As True Testimonies Concerning Christ

**Pastor Gerald F. Mundfrom
Pukwana, S. Dak.**

How dependable are the four Gospels (Matthew, Mark, Luke, and John) as we find them in our Bible? Can we depend upon them to be historically true? Did what they say actually happen?

The critics tell us that there are some problems in accepting these accounts to be historically true. They say they are written like a fairy tale, because they speak about the unnatural. The Gospels speak about that which sounds very unreasonable, and which is beyond the reason of man. Second, the critics say that these four accounts greatly differ, thus contradicting each other.

However, in spite of what the critics may say, there is that about the Gospels and the way in which they are written, which would assure us that they are historically true, even without error, and also that man can build his very life upon the facts here revealed.

First, we must realize that these Gospels are a historical account of God visiting this world of ours, accounts of when God entered history and through His Son Jesus Christ revealed himself and spoke to man. Therefore, when we so speak about God and tell of His visit with man, we can expect the unusual, the miraculous, the supernatural, even that which is beyond the reason of man, and therefore cannot be fully reasoned out by man. When Jesus was on this earth and claimed to be the Son of God, man even demanded that He would

give some kind of sign by doing what was supernatural to prove that He was the Son of God (Matt. 12:38, 39). It is even natural for man to expect the miraculous, the supernatural, when he comes in contact with God.

Second, the fact that the Gospels are not all the same does not give grounds in this case for doubt, but rather it gives assurance that what is here written is historically true. Let me explain. After Jesus died on the cross and was placed in the tomb, the enemies of Jesus requested that a guard be placed at the grave (Matt. 27:62-66). The purpose of this guard was that Jesus had been known to have said that He would rise again. The enemies feared that Jesus' disciples would steal the body and claim that Jesus had risen. The critics would ask, "How do we not know that this is what happened in spite of the guards? How do we know that the disciples didn't agree on a story, and told and wrote what they wanted to believe, or even what they imagined to be true, and wanted others to believe, rather than what actually happened?"

If this had been the case, the four Gospels would have been much more alike in content, and would have been told much more in the same way and manner than we find them to be. What we see in the four Gospels can be compared to four witnesses at a court case where each witness tells the truth as he knows it. In the court the question is "guilty" or "not guilty." In the Gospels the question is "true" or "not true." In court each

witness does not tell the same story, but tells only what he knows about the situation or person in question. The jury is then able to piece the various pieces of information together as told by the witnesses and get the full story or all or most of the facts involved and to determine if the person involved is guilty or not guilty, and justice can be administered. Such is the case when the truth is told by the witnesses. When the truth is told, all the facts dovetail together to form a complete account of what took place. If the truth is not told, what is told will not dovetail with what else has been told. Sometimes a clever lawyer can even trip up a witness by cross-questioning when he attempts to cover up the truth with lies.

The four Gospels are like four witnesses who were in a position to experience or get the information first-hand from reliable sources. They did not agree on a certain story before writing it, but each writer with the help and guidance of the Holy Spirit wrote as a witness telling the story from his own personal viewpoint. Yet what each writer wrote dovetails with what the other writers or witnesses wrote, thus giving us more detailed information of what actually took place. There is just enough similarity between the Gospels so that we know they all are written about the same person, namely, Jesus Christ; and there is enough variety to know that they did not agree on a story and then write it, caring little about it being true or not. We have evidence from the con-

tent and way in which the Gospels are written that such is not the case.

In the years that followed, there were others who wrote accounts and forged an apostle's name to them. However, these "gospels" never stood the test.

If we had only one Gospel written by one author, we might ask, "What kind of a fanatic dreamed up something like this?" But we have four witnesses, each one telling the same story, but bringing out different details.

In the Old Testament, during the time of Moses, one of the laws was that no man was to be declared guilty of a crime worthy of death on the basis of one witness, but that there had to be at least two (Deut. 17:6). We can also assume that the testimony of the witnesses had to agree. When Jesus was brought to trial before the Sanhedrin, they brought in two witnesses to testify against Him (Matt. 26:60). No doubt this was from the Old Testament law as given in the time of Moses. In this case the witnesses, being false, did not agree. However, in the case of the four Gospels the accounts do agree and dovetail so as to give a more complete account of all that took place; and also to assure us that Jesus' life here on this earth, together with all that He said and did, is not just a dreamed-up fantasy of some sort. It is not at all likely that four fanatics would each dream up a story which would be as similar as the historical account of the life of Jesus as recorded in the four Gospels. We have here four witnesses who have been inspired by the Holy Spirit to testify in writing that which they actually heard and saw take place or was told them by witnesses. The fact that there are four such accounts and not just one makes the information that we have in the Gospels very reliable and which we can wholeheartedly believe and take to heart.

Third, we have the Holy Spirit. Not only did the Holy Spirit help the writers to write the Gospels,

but He will also teach and assure the hearer and reader of the Gospel, as well as all Scripture, that what they read is true. However, the Holy Spirit will not so assure of truth those who approach the Scriptures with a critical attitude. The human mind is limited and cannot begin to match the mind of God. Therefore, the Holy Spirit does not ask us to reason out all that took place while Jesus walked on this earth, but asks us to accept that which we cannot reason in faith. As we accept the Holy Scriptures in faith, the Holy Spirit will convince us of their truth. He will convince us of both the natural and supernatural in Scripture (John 14:26).

Many do testify of how they doubted these supernatural accounts until they gave their hearts to Jesus. Then the Holy Spirit entered their lives and by faith they were able to believe and be assured of the truth of the Gospels, as well as the rest of the Bible. This is not something imaginative on the part of the one who was led to believe, but a real experience.

Fourth, the Gospels, as well as other parts of the Bible, have often and in many places been attacked. Attempts have been made to disprove, cover up, hide, destroy, or change what is actually said. However, the Gospels still stand and have stood through the ages. At times they have almost become lost to man, but God in His own way has caused the truth here revealed to again be brought forth in order to be proclaimed far and wide even to the far corners of this world.

What is said of the Gospels is also true of the other parts of the Bible. We have two witnesses who have given us the same historical account in other parts of the Bible also. For example: We have the history of the Old Testament kings as told in I and II Samuel, I and II Kings, and again as retold in I and II Chronicles. We have much of the ministry and activity of Paul told in the Book of Acts, but we also have references made to some of these activities in the letters of

Paul. Again, we see where these accounts dovetail. Even in the prophecies of Jesus' second coming we see that what Daniel had to say about Jesus coming again coincides with what John tells us in Revelation.*

We can be thankful to God for the life-giving truth that is available to us in the Gospels, as well as the rest of the Bible. We can be thankful that they are written as they are written. Truly, they could not be improved upon in any way. God used men to write the Gospels, as well as the entire Bible, but, nevertheless, God is the author and the Bible is true, dependable, and without error.

Neither do we need to fear the critics, or be afraid that they will disprove what God has said, written and established. "Heaven and earth shall pass away, but my Word shall not pass away" (Mark 13:31, Luke 21:33).

The phrase "the Gospel truth" is more than just a phrase. The Gospels are true.

* Sometimes the same author retells or bears reference to what he has told before. When this happens we do not have two witnesses, but the author has some motive for retelling or partially retelling what he has already told. The outstanding example is Moses retelling part of the creation account. In Genesis, chapter two, Moses picks the account of the creation of man out of the creation account as told in chapter one and enlarges upon it, since man was the center of all God's creation.

WMF CONVENTION INCOME

The Women's Missionary Federation reports the following income from its annual convention and the Annual Conference of the Association of Free Lutheran Congregations:

Offering to Church	
Extension	\$1,391.37
Mission Festival Offering	
(medical expenses for	
Mrs. Abel and	
Mrs. Grothe)	521.73
Registrations	242.00
Lunch Receipts	230.28

Good News From Galilee Lutheran Bible Camp

Lake Bronson, Minn.

Pastor Lars Stalsbroten

THE Northern Minnesota District of the Association of Free Lutheran Congregations had its Bible Camp June 20-26.

Right from the start we sensed the presence of the Holy Spirit. The young people were very quiet and receptive for the Word. As early as the third evening the teenagers came forward after the service for help and guidance, and after that they came both at morning and evening sessions. They came spontaneously, without any kind of pressure from man. They wept and were all broken up over their sins. It reminded me of Isaiah 57:15: "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, *with him also* that is of a contrite and humble spirit, to *revive the spirit* of the humble, to *revive the heart* of the contrite ones."

When people get convicted of their sins so there is brokenness before God, then we know the Lord is there and He is holding revival



Campers and staff by the chapel at Galilee Camp

meetings in the hearts. Praise the Lord for such meetings!

I had almost gotten to the point where I believed that we couldn't experience anything like that anymore, but there is was, as real as it could be. Indeed, "the wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit" (John 3:8, RSV).

You can hear people, yes, even pastors, dare to say that this is only emotionalism. I will say it is the work of the Holy Spirit.

Teenagers today do not weep over their sins unless they have been touched by the Word and the convicting power of the Spirit of God.

Wherever there is life there is emotion. You don't find any emotion out in the cemetery nor in a dead church because there is no life there.

I wept for sheer joy when I listened to the testimonies and prayers of these young people.



Staff, speakers, counselors and teachers at Galilee Camp. The four men on the left are (left to right) Pastors Orville T. Olson, Sterling Johnson, Gene Sundby, and Lars Stalsbroten.

There was a real moving of God's Spirit. We prayed with about 40 seeking souls during the camp.

It was such a joy to work together with Pastors Sterling Johnson, Gene Sundby and Orville T. Olson. Pastor Sundby was the Dean and did a marvelous job. The food was excellent. It had a home-made taste to it.

I had a little chat with a few of the campers and this is what they said:

Leola Chapman (15 years)

"I thought I was happy when I came to the Galilee Bible Camp, but how wrong I was. When I accepted the Lord Jesus Christ into my heart, I found real happiness, peace and joy. Now I pray that the Lord will lay some souls upon my heart, so with the help of my Savior I can win them for Him.

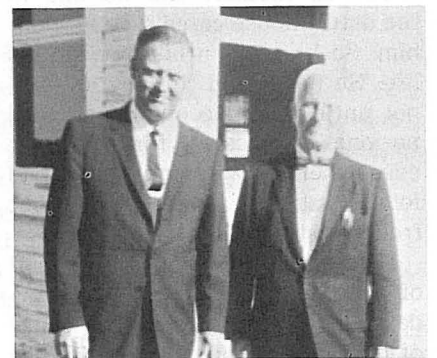
"I would like to share a verse with you from I John 5:12: 'He that *hath the Son hath life*, and he that hath not the Son shall not see life.' I know I have this wonderful life now because I have Jesus."

Janelle Hodik (12 years)

"This is my verse: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (I John 1:9).

"The Galilee Bible Camp, through its speakers, has helped me to realize my need of knowing Christ as my personal Savior

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Speakers at the camp were (left to right) Pastor Sterling Johnson, Minneapolis, Minn.; and Pastor Lars Stalsbroten, Eugene, Ore.

(The following letter was written by Miss Vivian Forsberg, a member of Calvary Lutheran Church, Everett, Wash., an AFLC congregation. It was sent us by Mr. and Mrs. Palmer Zahl of Everett.)

Edwards, Surala, Cotabato
Philippines

April 24, 1966

A quiet, hot Sunday afternoon

Dear Folks,

It's so quiet and nice around here it seems like the whole world must be sleeping. (Dad and I are the only ones not sleeping in our house. A couple of the boys haven't come back from teaching yet, the two high schoolers are off, and the one little guy that took them to the road isn't back yet. So it really is unusually quiet around here.)

I've got two tragedies to tell you about and two victories. I hope I don't get involved in so much detail that I lose you all in the middle.

Some of you remember Tado, our datu's son, who lived with Alice and me a couple of months. He was only 8 or 9 years old then, but we couldn't handle him. He had a violent temper. When we told his father he'd have to take him home again, Tado begged us to let him stay, really cried. But you know, we were afraid of him. Whenever he became angry he'd pick up a knife or a bolo or whatever happened to be handy and take after the other kids, even us. He was like one possessed. He never knew his mother, and no one in the datu's house cared a hoot about him. So he was on his own all his life. He never had to obey anyone, not until he got to our house. And no one ever cared for him, not even when he was sick. So he had lots of strikes against him right from the start.

He's been in every possible kind of trouble around here except murder, and he really was the cause of that several months ago. He has three wives now, all of them teenagers.

Two of them came down for

medicine a couple of weeks ago. But their main purpose was to get help to run away. We were just absolutely shocked at the things they told us. "It's as if we were dogs," one of them said.

May (rhymes with 'tie') happened to be here helping us on a health book we're making. He has been appointed Barrio Captain of that whole area up there, so it was his responsibility to help the girls. (And one of the girls, Subi, is his niece.) All his life May has been afraid of Tado. They have never been friends, but he has always done everything he could to keep from being his enemy. But even May jumped in with both feet to help the girls after hearing their stories. Plans were made for him to take them into the office of the chief of police of this municipality (where such things are handled in this country).

May is one of our boys who has been out of touch with the Lord for a long time. But for more than a month now, he has been coming down every Saturday morning to study with the boys. His repentance seemed sincere this time. And we had great hopes that he'd soon be on his feet, really get right with the Lord. May has more teaching ability than all the other boys put together. That's probably why Satan has had his fling with him, doing everything he can to keep him from getting right with his heavenly Father.

The end of the story is that May

started out well, but Tado both threatened him and bribed him to get his wives back. May deceived Subi, told her her father asked him (May) to bring Subi to his house. But instead May met Tado at a house along the way, and Subi was taken home again.

We were all stunned when we heard what had happened, completely stunned. All of us in this house were just sick, especially Fludi, who is May's younger brother. Fludi has stood by May through thick and thin, every time May made one little uncertain step back in the right direction, Fludi was right there to encourage him, help him, believe in him. But this time Fludi went right up to May, told him even he was angry with him this time, told him he was going to finish what May was supposed to do. Three times Fludi went with Mina, the first wife, stood up to Tado twice, and won the case for Mina. Fludi hasn't a fear in the world because he's completely right with God.

And this time we did something we've never done before either. We sent these verses to May from Living Letters (after spending one Sunday morning in prayer asking the Lord what we should do to help May now):

"Now Timothy, my son, here is my command to you: fight well in the Lord's battles, just as the Lord told us you would through His prophets. Cling tightly to your faith in Christ and always keep your

A Letter from a Wycliffe Translator in the Philippines

conscience clear, doing what you know is right. *For some people have disobeyed their consciences and have deliberately done what they knew was wrong. It isn't surprising that they lost their faith in Christ after defying God like that. Hymanaeus and Alexander (and May) are two examples of this. I had to give them over to Satan to punish them until they could learn not to bring shame to the name of Christ.*"

And we sent him another verse, II Corinthians 5:4, 5: (We talked to all the boys who are teaching about this.) "You are to call a meeting of the church—and the power of the Lord Jesus will be with you as you meet...and cast this man from the fellowship of the church and into Satan's hands, to punish him, in the hope that this will wake him up and save his soul before it is too late, when our Lord Jesus Christ returns."

We felt so sure this is what we were to do. We just can't have new believers in these different areas thinking they can sin and repent, and keep on sinning if only they repent every so often. They take sin so lightly, and overlook another person's sin so easily, just because it is the easier way to take.

The other tragedy was in Fining's family (Slanting's younger sister). Her little three-year-old boy burned to death last week. Fining and her husband and about four others were planting rice on the mountain side right by their house. Their little five-year-old girl was left with the little boy and the month-old baby. They had just gotten started to plant when the little girl screamed for her mother, shouting, "Fire, fire!" They all ran to the house, and there they saw a cogon shelter that had been built by a playmate burning, and the feet of the little guy showing through the cogon. He had a cob of corn he was going to roast, so he took a piece of wood from the house, sat under the little cogon grass shelter and blew on the wood until it flamed. But some of the cogon was hanging down and caught fire.

In an instant the whole roof was on fire and fell on top of the little guy. He must have looked up and fell over backwards as he was lying on his back when they pulled him out. He lived about three hours, then died. But this is the victory side of that. He was conscious and talked right up until he died. His arms and legs were burned so badly they had split open. He'd ask for water, they'd give him a sip, and then after each drink he would say, "Dyisas dou, Ye," which means, "It's Jesus, Mother." The mother sat there and talked to him something like this all the time, and he'd respond right up until he died: "Have you already seen Jesus, To?" He'd answer, "Already." "Have you seen the beautiful country to which you're going?" He'd say, "Mm." "Never mind your burned skin, To; you'll get a new body when you reach there." He'd answer, "Mm." "And these old worn out clothes of yours, Jesus will give you new ones, To." And he'd answer, "Mm." "You wait for us there, To, we'll come after. Don't be afraid, To." He'd say, "No, Mother." So it went on, that whole painful morning. They tell us Fining sat there praying out loud, "This is your child, Father. You can give him back to us if you want to, you can take him home if you want to. It's up to you. We won't command you as to what you are to do. This is your little one, this is your little one.

The father isn't a whole-hearted believer even yet, and he'd keep saying to Fining, "You pray. I don't know how. Keep praying, Fining." He was always asking her to pray that someone would be ready to care for the child when he reached there, as in their belief, there is no one in the afterworld that wants to trouble himself to care for a baby. If there is any food left, they throw it down. If no food is left over, the baby gets none. He has no place to sleep in anyone's house, just curls up under anything he can find each night. And they really believe that. That's why it isn't uncommon for

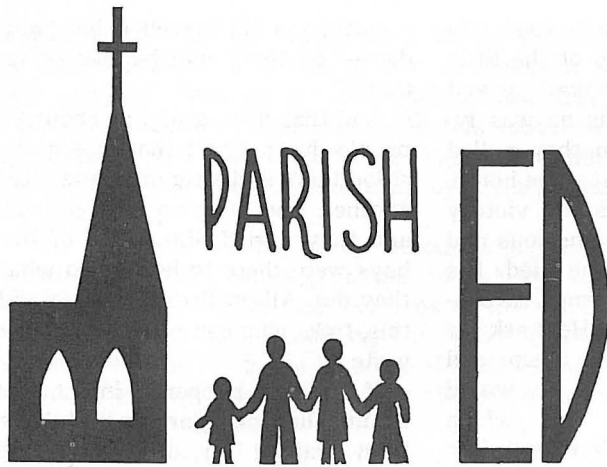
a mother to kill herself if her baby dies—"So there will be two of us there."

And that little group of about 20 people dug a grave that afternoon, stood there and sang one song after another, one after another prayed, and they buried him. None of our boys were there to lead as to what they did. All on their own they did this, folks who can neither read nor write.

If this had happened in a house of unbelievers, there would have been wailing for days, and the "medicine man"—the man who can see the spirits—would have been there for days giving offerings to the spirits who were the cause of the death, and to the spirit of the dead boy, that he wouldn't come back and harm the rest of the family. They are so afraid of the spirit of a dead person. To them it has been released at death, it's on the loose, with only one purpose—to harm the living. How many ceremonies, how much medicine do they use to protect the house and its inhabitants! Yet Fining and her husband slept alone in their little house. She said afterwards, "We neither heard nor saw anything. Jesus never left us. Our sleep was beautiful."

Doris has been busy translating the first book of Timothy. Lil is on vacation at Nasuli. She had been nine months down here without a break. I've been away a week, checking translations. You all remember Myra Lou, the girl who was burned. She has done the first translation in their dialect, and it was beautifully done! This is the first Word of God the Dibabawon have heard in their own language. Myra and Jan live in the hilliest country I've seen for a long time, little hills covered with huge trees. It's trees wherever you look, and that's Dibabawon country. Then I went down to Bilaan country and checked the very first translation they have in their dialect. Their informant was just saved, so the Word of God is fresh and exciting to him. He's so eager for it to be

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PARENTS WORKING WITH THE SUNDAY SCHOOL

The home is the basic institution for Christian education. This statement must be emphasized over and over, for some people think and act as if the church could take over the responsibilities of Christian parents for the Christian education of their children. While the church can help parents, the home must accept the chief responsibility for Christian training.

Consider a week in the life of a typical child. Although there will be some variation, the following allotment of time is rather general:

70 hours for sleeping

67 hours for eating, playing, and working

30 hours in school

1 hour in Sunday school

This schedule of activities includes both preparation for a short earthly life and preparation for a long eternity. It includes attention to activities that help one to be a citizen of the world and attention to activities that help one to be a citizen of heaven.

Christian parents must be concerned as to whether or not the weekly schedule of activities gives their children adequate Christian education. The study of salvation is indeed a simple one. It is told in its essentials in one Bible verse: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). But the Gospel message must be told often and its meaning for the whole of life must be studied thoroughly so that the child's Christian faith will be nourished and strengthened and the child will grow up in Christ in all things. The apostle Paul points up the scope of our work in Christian education when he suggests the goal in Ephesians 4:13: "Attain to . . . mature manhood, to the measure of the stature of the fullness of Christ."

Can the goal of Christian education be achieved in one hour out of a whole week? The answer is

clearly "no"; the one hour provided in Sunday school is insufficient for this purpose. The home must accept the chief responsibility for Christian education.

While the church cannot take the place of the home, it can be of real assistance to Christian parents in the Christian training of their children. One of the important agencies the church has provided for Christian education is the Sunday school. If the Sunday school is to accomplish its purposes, it must have the full cooperation of the home.

What Are the Chief Aims of the Sunday School?

That the Sunday school seeks to give boys and girls instruction in the Christian faith and life is understood by most parents. If parents are to effectively cooperate with the Sunday school, they should know what the Sunday school is trying to accomplish. The over-all purpose of the Sunday school is to bring persons to faith in Jesus Christ, to nourish them in that faith, and to help them live as children of God. In order to accomplish this purpose the Sunday school develops a program covering the following points:

1. To give the child knowledge and understanding of God's Word.
2. To give the child worship experiences suited to his level of understanding.
3. To lead the child to express his Christian faith in stewardship and mission activity and in a Christian life.
4. To give the child opportunities for Christian fellowship.

Let us examine these purposes more in detail.

The Sunday school gives knowledge and understanding of God's Word.

Graded lesson materials bring suitable selections from Scripture for each age level. Through explanation by the teacher and discussion in class, the Sunday school provides an opportunity to acquire a treasury of Bible verses, hymns and prayers which will serve the individual as a source of comfort and strength.

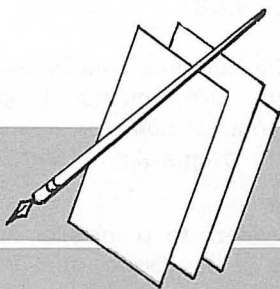
The Sunday school provides graded worship experiences.

In the worship program of the Sunday school, hymns, prayers, and Bible readings are used that are suitable to the age of the pupils. From the nursery class for three-year-olds to the Adult Bible Class, this graded worship program makes worship a meaningful experience for all age levels.

The Sunday school encourages the expression of Christian faith.

The Sunday school not only teaches God's Word, it encourages the pupils to express their Christian

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EDITORIALS

Another in a series on the Apostles' Creed

FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD

The Bible has many prophecies which tell of the coming to earth a second time of the Christ, Jesus. He came the first time, also in fulfillment of prophecy, to be the sin-bearer. In His return He will appear as King of kings and Lord of lords. He will also, as the credal statement declares, judge the living and the dead.

The visible return of Jesus has always had its detractors. There are those who, as of old, say, "Where is His coming?" Because the Lord has not yet returned they deny that He will come at all. Still others, objecting to anything supernatural, such as the descent of Jesus in the air, feel obligated to explain the return as a permeation of society by the spirit and teachings of Jesus.

But the Bible portrays the return as a visible, triumphant entry of the God-man, Jesus Christ, into the world, in a final, climactic event.

"For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God" (I Thess. 4: 16).

"Behold, he is coming with the clouds, and every eye will see him, every one who pierced him" (Rev. 1: 7a).

The time of this great event is unknown. The uncertainty is compared to the surprise of the thief's entry into one's home (Matt. 24: 43).

Signs will precede His coming. Some are of a general nature and are always present as reminders of the fateful days yet coming on the world. They may increase in intensity as the end approaches. Other signs will be more specific, but it is well to bear in mind the caution of the late Dr. L. S. Keyser that a sign is never fully understood until after the event it precedes has taken place.

Finally, Jesus will come to judge the world. He

came first as the Savior. That was His great desire. Only because of His great justice will He return to judge. Even then, those who have accepted His atonement for their sins shall escape the great judgment.

"Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life" (John 5: 24).

But for the unbeliever, whether he be living or dead when Christ comes back, that return will be a day of terror, for it will remind in a special way that all opportunity has passed away. There will be a cry for deliverance from the judgment, but there will be no escape.

How much better now, while in soundness of mind and body, to flee unto the Rock of Refuge, Jesus, and in blessed surrender to His holy will find joy in anticipating His second advent as Lord and King.

WIDENED FELLOWSHIP

At the pastors' dinner at the recent Annual Conference in Thief River Falls, Minn., it was discovered that eight Lutheran seminaries were represented. That is, the pastors present had attended that many theological schools at one time or other.

Not every pastor who was present is a member of the Association clergy roster, but if we remember correctly all of the schools are represented by pastors who are on either the regular or fellowship roster, with perhaps a lone exception.

Of course, the list of seminaries does not include our own school, Free Lutheran Seminary, since no classes have yet been graduated from it.

We find, therefore, that the Association in her early stages is a melting pot of various strains and heritages. It is a mixture, an amalgamation, in which there is a uniting agent, to be sure. That agent is a common attitude toward the Scriptures and the congregation.

The life of our church is enriched by the diversity of theological schools represented in her pastors. Eventually the graduates of Free Lutheran Seminary will predominate in the clergy roster, but for a good many years this diversity will provide a leaven which will be healthy for the church.

Perhaps there will always be those among our pastors who will have trained at other schools, but who out of conviction will choose to serve in our communion. That would be all to the good.

FAMILY BIBLE CAMP

The climax of Bible camping for the summer will occur at the Family Bible Camp in August. As is

TWO REMINDERS

common to our work in general thus far, no statistics are available about the size of our involvement in Bible camping. That is, we don't know how many youth of our church were served by this movement this summer. It is safe to conclude that several hundred children and youth are reached by it each summer, however.

The president of the church called for some coordination of Bible camping in his annual message. He referred to the dates and locations of the various camps. We hope that something can be done along this line. Perhaps there can be some sharing of methods, goals, etc., without infringing at all on the autonomy of each separate camp.

But to get back to the Family Camp. This will be the fourth such camp attempted. Response has been very good each year. This must be very encouraging to those who have planned and led each camp. A fine program has been arranged again this year. Blessings await all who can come.

We sincerely hope that in 1967 another date can be found for Family Camp, even if this involves getting another location, in order that the camp and the Luther League convention will not be scheduled too close together. We are thinking in terms of the LL convention being set for the latter part of August, but perhaps another time will be chosen for that, thus avoiding the conflict.

It will not be easy to work something out, but every effort should be made to do so.

In the discussion about *The Lutheran Ambassador* at the Annual Conference two departments of our paper drew special requests from the floor for greater support and response. They are "News of the Churches" and "Fellowship Corner."

"News of the Churches" refers to reports of activities in local congregations of the Association. We think that most everyone enjoys reading such news, but we don't get as much of it as we'd like.

Please send us any items about your work that you think are newsworthy. Pictures, any snapshots or glossy prints, to accompany the stories are most welcome, too. Some of you have been good to keep us informed, but others we seldom hear from.

"The Fellowship Corner" has appeared only once and that was a long time ago. Therefore we need a reminder as to what it is. "The Fellowship Corner" gives an opportunity to share one's personal testimony for Christ or a brief experience one has had in walking with the Lord. Still another idea would be to tell of some spiritual truth that has become evident to one's heart.

Here is the chance to speak out and to share. We believe in the value of this sort of thing. It can be a blessing to others, as well as to yourself. May we have some response?

Parish Ed

[Continued from page 8]

faith through Christian living. Through emphasis on stewardship, the Sunday school helps pupils to realize that time, talents, money and treasure are all gifts from God they are to use in His service. Through missionary education and evangelism activities the Sunday school trains pupils to participate in the mission program of the church through personal witness for Christ, through prayer, and by sacrificial giving.

The Sunday school provides opportunities for Christian fellowship.

Many of the friendships formed at Sunday school are mutually helpful in building Christian character. Children, young people, and adults find wholesome companionship through contacts made at Sunday school and help one another by expressions of kindness, sympathy, gentleness, self-denial, love, and other fruits of the Spirit.

How the home can help achieve the aims of the Sunday school.

Since the home is the basic institution of Christian

education, and since the Sunday school has so little time to accomplish its purposes, the home must definitely cooperate with the church if the aims are to be achieved. It is helpful for parents to visit the Sunday school and get acquainted with the Sunday school program. It is helpful for parents to get acquainted with the teachers their children have in Sunday school. It is helpful for parents to see that their children are regular and punctual in attendance. Parents can also help achieve the four essential purposes of the Sunday school. Let us see how the home can cooperate in this respect.

The home can help the child study God's Word.

Excellent materials are provided for the Sunday school program, but the brief hour on Sunday morning is not sufficient to make full use of them. Parents can help by encouraging their children to study the lesson at home, and they can assist their children with the lesson and with the memory work.

Before attempting to help your children with their lessons, it will be well for you to examine the lesson books your children are using. Next it will be necessary to provide a suitable time and place for the study of the lesson. It is desirable to have the

children spend fifteen minutes a day on preparing the lesson, or to set aside an hour on Saturday night for this purpose. (Half an hour a day sounds more worthwhile. . . it takes children and young people fifteen minutes to settle down. Editor) Now, some specific suggestions as to how you can help your children.

1. Read the lesson orally to small children. Have the children read the lesson orally as soon as they are able to read. Use the Bible as well as the lesson book.

2. Help the children learn the pronunciation and meaning of difficult words in the lesson.

3. Have each child tell you the story.

4. Discuss the lesson with the children, pointing out the meaning of this lesson for life.

5. Help the children with the written exercises.

In helping the children with their memory work, explain the meaning of especially difficult words and have them recite the assignment a number of times during the week.

The home can provide worship experiences for the child.

The Christian family is to provide the encouragement and the example for regular worship both at church and at home. Parents will help their children form the habit of regular church attendance, either before or after Sunday school. This is best done by having the entire family attend both Sunday school and church. In addition, daily family devotions will bring a blessing to the entire family. "Once a week" worship is insufficient for any Christian. A program that ignores God six days out of seven will not make Christianity the vital experience for children that it can and ought to be. Decide upon a regular time for family worship, and provide for the participation of all members of the family in that worship. Even children can participate; they can be permitted to take turns in reading the Bible and in offering special prayers; they can join in the singing of hymns, and they can join in the family's morning and evening prayers.

The home can help the child to live a life of faith.

It is not enough to study the Bible lesson and to memorize certain portions of the Bible; rather, in Christian education the child must be so trained that the lessons of the Bible are lived by him in his daily life. This cannot be done by the Sunday school alone for the parents do have the time and the opportunity to help the child apply God's teachings to his daily life. Lessons in stewardship, in mission activity, in sharing and in kindness can be developed in connection with natural learning situations that occur in the

home. It is lessons such as these that are at the heart of Christian training. In applying them to the daily life of their children, Christian parents are following the Biblical injunction to "bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

The home can help children choose Christian companions.

Boys and girls need companionship, and parents should help their children choose Christian companions. We are not to isolate our children from people who are not Christians, but Christian parents will help their children to avoid the bad influence of undesirable playmates. In Sunday school our boys and girls are brought into contact with children from Christian homes. When you encourage your child to choose his friends from this group, you are definitely reinforcing the Christian education of your child.

Christian education is a shared responsibility.

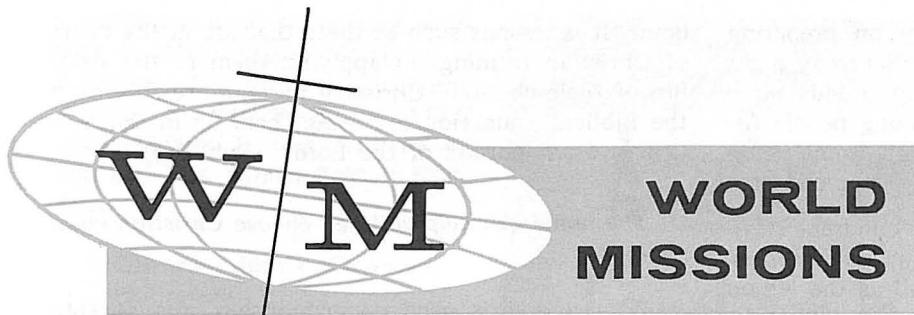
God has placed the obligation for Christian training upon both the home and the church. To the parents God says, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). To the church Christ says, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20).

It is good to remember that God has promised His blessing on our efforts in Christian education. In Psalm 78:7 the results of making known God's testimony are described in these words, "That they might set their hope in God, and not forget the works of God, but keep His commandments." And in Proverbs 22:6, "Train up a child in the way he should go, and when he is old, he will not depart from it." Through the efforts of parents and pastors and teachers in Christian education the Holy Spirit helps young and old to become and remain believers in Christ and to grow in Christian faith and life.

Since the Christian training of our children is a shared responsibility, home and church must work together. Through the Sunday school the church is earnestly striving to help you give your child a Christian education. Give the Sunday school your support! Work together with the Sunday school and enjoy the blessings God will shower down on our joint endeavors in Christian education.

Arthur L. Miller

(Used by permission of the Concordia Tract Mission. This material is available in booklet form for distribution to your Sunday school parents.)



THE FIELDS ARE WHITE UNTO HARVEST

VISIONS OF VICTORY IN BRAZIL

"And the Lord added to the church daily such as should be saved" (Acts 2: 47).

Yesterday was Easter Sunday—a glorious day when we think of the victory Christ won for us over death, sin and Satan. It was a glorious day for us in the Igreja Luterana Livre here in Campo Mourao, too. Not only was it a perfect day weather-wise, but it was a day in which a great victory was won in the hearts and lives of 15 adults and their families, totaling 26 children, as they made their profession of faith and were accepted as the first members of the Lutheran Free Church in Brazil.

It seems as though Satan has tried to hinder this step in several ways during these past months, but through the prayers of you who are praying constantly at home we have seen His grace and power at work bringing about the miracle of new birth here. Please continue to pray for these babes in Christ. They will face many trials and temptations, we know; but He is faithful to His promises and it is written, "He who hath begun the good work in you will perform it until the day of Jesus Christ." We trust also that the text above, Acts 2:47, will be the history of the church here.

Of the several families received into the church, each has its own story to tell, but let us hear from Anesio Santos, a "tintureiro" or dry-cleaner by trade: "For many years I was a slave to drink. We moved from one place to another,

living in various frontier cities. Often my work prospered, but because of my restlessness and drinking we always moved on looking for something better. I was never able to save or provide the kind of home I knew I should for my wife and six children.

"It was a year ago that I came to your house, shortly after you moved in, to pick up any clothes you might have for cleaning. Dona Ruby (Mrs. Abel) gave me some Gospel tracts. I took them home and my wife and I read them several times. I had gotten a Bible some years ago, and my wife often read it. Now we decided to attend one of your church services, since you were so persistent in inviting me. We thus began to attend church once in a while, but Sundays were difficult days for me as it always seemed I had more work than usual.

"One day I came to see that I needed to choose another way in life, for the way I was living was only destroying myself and my family. Then you (the Abels) opened up a little chapel near where we lived in Lar Parana. It was easier to attend then and the children did not want to miss a meeting. God was showing me my need; and then when Pastor Manoel came to the chapel for special meetings and the invitation was given, I and my wife went forward. We both made a real decision to let Christ into our heart and what a change it has made in our lives and family already. We thank and praise Him for what He has done for us and are happy we could profess our faith and be members of the Lutheran Free

Church in Campo Mourao, bringing our family up in the Word of God."

This man and his wife like others had several instruction classes and have shown, previous to their professions of faith, evidence of a new life in Christ. They are the beginning of a national witness here. Several are very enthusiastic about their witness to their new faith and experience in Christ. Let us hold them up in constant prayer.

Pastor J. H. Abel

A Letter

[Continued from page 7]

plain, "so clear even the children will understand."

This is an exciting time in God's over-all plan for the Philippines. So many dialects will be getting their first taste of God's Word this year. What a difference it will make in their lives! The difference we see in the homes and families of believers, and in the homes and families of those who are still unbelievers. It's like one of our older boys said one day when he got back from his teaching point. A little girl came up into the house, about a four-year-old, with five centavos (a bit over 1 cent). He said, "Well, Li, what are you going to buy with this?" She answered, "That's not it; this belongs to Jesus." Bedung said, "I remembered how different it was when I was her age. I had never even heard the name of Jesus. Right then I thanked the Father for all the things these children are learning when they are still so small!"

I should write every week. Then I could keep my letters down to normal size. Much love to each of you, and keep praying that we'll fulfill all God's good purposes for the Tagabili each day we're here.

Viv
(May, Fludi, Slanting and Dad are boys who have been raised by Miss Forsberg and a friend, Lillian. The girls have shared their home with these boys since they were little and attending school. As they have grown older, the boys have assisted in Christian work.—Ed.)



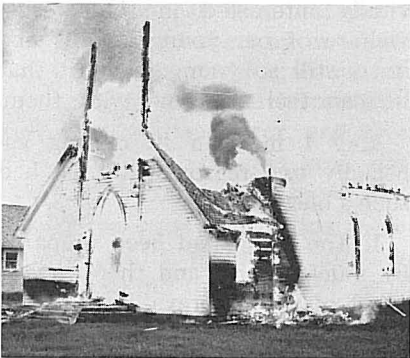
NEWS

of the Churches

OILAND CHURCH DESTROYED BY LIGHTNING

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud; so that all the people that was in the camp trembled" (Ex. 19: 18).

It is possible the members of our Oiland congregation, rural Greenbush, Minn., thought of this portion of Scripture as they saw their church being destroyed by fire on June 22. The entire structure and contents were destroyed as the result of being hit by lightning. With the assistance of several local fire departments the



dining hall was preserved.

We had the opportunity to speak in this church on the first Sunday after arriving in Greenbush. We enjoyed the warm atmosphere which prevailed and felt the nearness of the Spirit.

As we think back to that day and rejoice in it, how thankful we are that God did not choose to dwell in a temple made with hands. He has chosen to dwell in the hearts of His dear children, "Ye are the temple of the living God" (II Cor. 6: 16).

At the present time no definite plans have been made as to replacing the church but services are held every Sunday in the dining hall. We have sensed a real spirit of unity and feel that even this can be a blessing in disguise. May it work for the extension of His kingdom and unite us with a real burden for those who are still unsaved (Rom. 8: 28).

One of the pioneer members of this congregation, Olaf Howg, Sr., was buried July 5. It was through his efforts and other members that the Oiland Church had its beginning in the early nineteen hundreds.

May God bless the labors of Mr. Howg and all those who had the vision of man's spiritual need.

Pastor Orville T. Olson

ROSLYN, S. DAK.

Earlier this month Tabor Lutheran Church voted to expand its church facilities this year. The proposed plan is to attach the parish hall to the west side of the church

and place a basement under the hall. A ground-level entry will be built on the south side which will serve both the church and the hall. Tabor is located about 12 miles northwest of Webster.

Saron Lutheran Church, northeast of Roslyn, completed some remodeling and redecorating work this spring and had dedication services on Memorial Day. Most of the work was done in the church parlors, but improvements in the sanctuary included a new altar rail constructed by one of the members.

Both congregations are served by the Rev. Raynard Huglen, Roslyn.

OPEN MY EYES

Lord, open my eyes that I may see
The beauty of all Thou hast made
for me;
Each little flower blooming so fair,
The splendor of Thine springing
everywhere.

Let me see the joy of common
things:
The fresh air, the flutter of a bird's
wings,
The taste of food, and the fluffy
white cloud,
The laughter of a child—soft or
loud.

All Thou hast given me, do not
hide,
But let them forever in my heart
abide.
The list I could make is bottomless.
If I'll look—my heart is filled with
thankfulness.

Doris L. Johnson
Carlos, Minn.

NOTICE

According to our policy, there will not be any first issue of *The Lutheran Ambassador* in August. The next number will be August 23.

—Editor

Letters

TO THE EDITOR

I had the privilege to attend Bible Camp last year at Lake Geneva at the Free Association Camp. I received both spiritual food and physical rest. I needed both so much as I have heart trouble. The camp was such an inspiration to me.

But one thing that bothers me is the way people dressed, both men and women, since I was last to Bible Camp. This I feel does not glorify God or give the witness for Christ that it should. The Hollywood style of women with bare arms and parts of their backs and men coming from the beach in just pants or shorts are not becoming to a Christian. It hurts deep.

I am so thankful my husband or mother and father did not display themselves in such a way before others.

Has America lost its shame and its witness? I am afraid so. What we need is a real revival in us Christians. I feel the need of it in my own heart.

I am afraid we as Christians compromise with the world instead of coming out from amongst the world. It is a reflection on us as Christians who should be a salt and light in this dark and sinful world (Matt. 5:6-16, II Cor. 5:17, 6:17). We need to let God lead and guide and to come out from among the world, to be in the world, but not of the world.

Name Withheld
Minnesota

"The Lord has done great things for us, whereof we are glad."

This verse truly is my personal testimony after attending our Annual Conference.

Because of responsibilities I was unable to attend the first day of the conference, but enjoyed very much the Mission Festival. It has

always been difficult for me to attend business meetings, so I never really enjoyed them. So buckling up my mental seat-belt for this dreaded ordeal, I was thrilled to find it was rather a great blessing. Each meeting was a peaceful, well-ordered, smooth-running conference.

We as a conference gave thanks to God as we all knew it was because He answered the many prayers prayed even before June 8. We were all aware our Annual Conference was bathed in prayers.

Mrs. Arnold Jodock
Kempton, N. Dak.

UPPER MISSOURI LUTHERAN CAMP SCENE OF ASSOCIATION CAMP WEEK

Congregations of the Western North Dakota-Eastern Montana District will sponsor a Bible Camp, August 3-7, at the Upper Missouri Lutheran Camp near Epping, N. Dak.

The week is for young people who are 12 years old and up. Cost of the week is \$10.00. Registration will begin at 4:30 on Wednesday afternoon, August 3.

The mission hour will be conducted by Pastor Knute Jore, Culbertson, Mont. The Bible teachers will be Student Pastors Bob Lee and Les Galland of Tioga, N. Dak. Evening speaker is Mr. Roger Olson.

Good News

[Continued from page 5]

through His forgiving grace. I know my sins are forgiven now because He says so in His Word."

Orpha Flaten (16 years)

"'Believe on the Lord Jesus Christ and thou shalt be saved' (Acts 16:31). Bible Camp had a very special meaning for me this year because on Thursday night I accepted Jesus as my Savior. I am

so glad He saved me, and that now I believe and know that God's Word and promises are for me."

Ralph Rokke (14 years)

"Now the Bible camp will soon be over and what each one takes home will be entirely his own choice. Oh, I don't mean clothes or bedding, but much more important things such as renewed, refreshed love for God, or a new hardness of heart by not having accepted His offer of salvation.

"Pastor Johnson and Pastor Stalsbrotten have preached this salvation in all its purity and simplicity, and the Holy Spirit has worked mightily convicting of sin and given assurance of salvation.

"It is my prayer now that each Christian may continue to experience this joy in the Lord even after we get home, and that those who are yet unsaved may really get to see their need of coming to Him who can give them joy and peace that passeth all understanding."

It was a real joy to have Pastor Knut Gjesfjeld with us at the camp. He is over 90 years old and still is vitally interested in the eternal welfare of our young people; and he is still so young in spirit that he can feel at home with them.

May I mention in closing especially two reasons why we had such a blessed camp:

1. The camp had been prepared by much prayer and there was a spirit of prayer prevailing through the entire camp. Those prayer meetings that the staff had every morning at 8:15 were heart-warming.

2. There was a spirit of unity. All the members of the staff, the group leaders and faculty were of one accord and concerned about *one thing*—to help our dear young people to get right with God, and to strengthen the faith of those who already were believers.

FOURTH ANNUAL BIBLE CAMP

SPONSORED BY

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

LAKE GENEVA BIBLE CAMP

ALEXANDRIA, MINNESOTA

August 8-14
1966

GOALS: A Bible-centered program (Ps. 119:11). Call to commitment (II Tim. 1:12). Build Christian family relations (II Cor. 6:18). Establish Christian friendships (Prov. 27:10). Strengthen the local congregation (I Pet. 5:10). Christian service (II Pet. 1:5-8). Stewardship (II Cor. 8:7). Encourage witnessing (Acts 14:17). Prepare for an effective school life (I Tim. 4:12). Provide wholesome recreation (I Cor. 9:24; II Tim. 2:5).

THE DAILY SCHEDULE

Morning—

7:00 Rising bell
7:30 Morning devotions
7:35 Breakfast
8:20 Camp clean-up

9:00 Bible Hour. (Youth) Pastor Chester Heikinen. (Adults) Pastor K. C. Grundahl

9:50 Recess

10:05 Tuesday — Mission pictures (youth and adults). Verne Lavik of World Mission Prayer League

Wednesday — (Adults and youth) "Temperance," Rev. Trygve Dahle

Thursday — (Youth) "Stewardship," Rev. John Strand. (Adults) Rev. Hans Tollefson

Friday — (Youth) Gary Skramstad. (Adults) "Stewardship," Rev. Strand

Saturday — (Youth) Bob Lee. (Adults) Rev. Hubert DeBoer

10:55 Recess

11:10 (Adults and youth) "Studies in Lutheran Doctrine," Dr. Iver Olson

12:00 Noon recess

12:15 Dinner

The evening speaker is Evangelist Verne Lavik. The first evening service is Monday at 8:00 p.m.

Afternoon:

1:00 Quiet time
2:00-5:00 Recreation
(2:45-4:30 — Swimming)

2:00 (Wednesday) Sunday school workshop, Mrs. David Hansen

5:30 Supper
6:30 Staff meeting
7:00 Prayer session
8:00 Evening service
9:30 Camp fire
10:30 Lights out

CAMP STAFF

Dean: Pastor Arvid L. Hokanson, Faith, S. Dak.
Assistant Dean: Pastor E. J. Langness, McVillage, N. Dak.

Teachers:

Youth—Pastor Chester Heikinen, Minneapolis, Minn.
Adults—Pastor K. C. Grundahl, Minneapolis, Minn.
Confirmation—Mrs. David Hansen, Minneapolis, Minn.
Grades—Miss Judith Wold, Thief River Falls, Minn.
Kindergarten—Mrs. Herbert Presteng, Grafton, N. Dak.
Evangelist—Verne Lovik, Seattle, Wash.
Teacher in Doctrine—Dr. Iver Olson, Minneapolis, Minn.

Personnel:

Business Manager—Sheldon Mortrud, Thief River Falls, Minn.
Office Manager—Miss Mabel Johnson, Fargo, N. Dak.
Registrar—John Arlen Johnson, Sacred Heart, Minn.
Treasurer—Robert M. Bursheim, Minneapolis, Minn.
Dean of Men—Pastor E. J. Langness, McVillage, N. Dak.
Dean of Women—Miss Pearl Aanstad, Hampden, N. Dak.
Baby Sitters Schedule—Mrs. Robert Dietsche, Sand Creek, Wis.
Music Director—Mrs. Henry Hanson, Portland, N. Dak.
Head Nurse—Mrs. Gary Skramstad (with assistants Mrs. Levine Vogle, Lake Bronson, Minn.; and Miss Carol Sorkness, Sand Creek, Wis.)
Camp Editor—Pastor R. Huglen, Roslyn, S. Dak.
Camp Life Guard—
Recreation—Howard Kjos, Connely Dyrud, and other members of the seminary

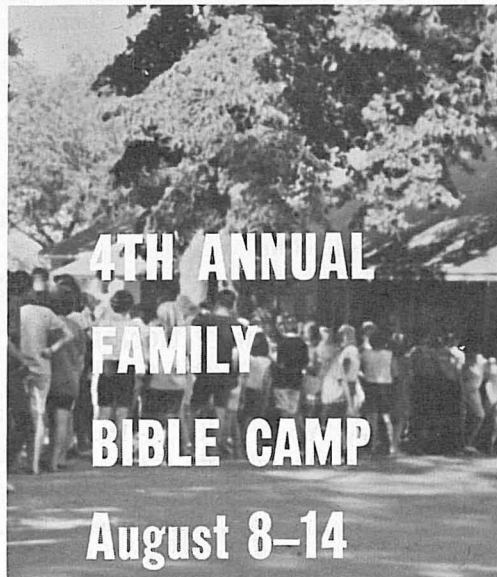
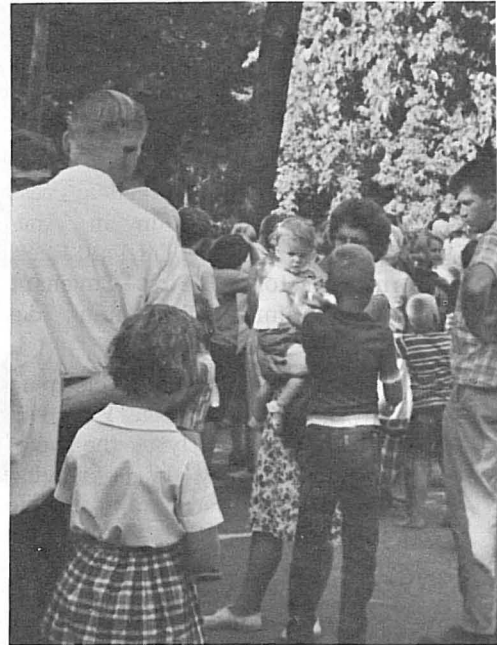
SUNDAY SERVICE SCHEDULE

Morning—

9:30 Bible study, Rev. K. C. Grundahl
11:00 Morning worship, sermon by Rev. R. Huglen, editor of the *Lutheran Ambassador* and pastor of Roslyn, S. Dak., parish

Afternoon—

2:30 Service, sermon by Rev. J. Hermunslie, pastor at Spicer, Minn.
7:30 Closing service with message by Evangelist Verne Lavik



Bible camp can be a blessed experience. We trust you will find it so as you fellowship with others in word and recreation. You will get what you put into it. So we pray that you will be much in prayer and share your talents to the lifting up of Jesus as our Lord during this week of study and play.

READ AND OBSERVE THE CAMP RULES

DR. REES CHIDES EVANGELICALS

A former Minneapolis pastor has chided his fellow Evangelicals for their civil rights stands.

Speaking to the Evangelical Press Association convention in Anaheim, Calif., the Rev. Dr. Paul Rees, former pastor of First Covenant Church, Minneapolis, Minn., declared:

"There is an unsilencable pain in my heart when I see Evangelicals leap as promptly as the molecules of mercury to a ringing denunciation of pornography, while at the same time they are as cautious as a March 1 groundhog in aligning themselves with the struggle for constitutional rights for our Negro citizens."

Negroes are owed an apology, he continued, "that these rights have been withheld from them... for lo these many years."

Dr. Rees called on the theologically conservative editors to reflect more "candor" with respect to Christian truth.

—Willmar Thorkelson, Minneapolis *Star*

BIBLE SOCIETY HONORS 3 LUTHERANS FROM OVERSEAS

New York (NLC)—Three Lutheran churchmen from abroad were named honorary life members of the American Bible Society during the observance of its 150th anniversary here.

Among those honored was the Rt. Rev. Johannes Smemo, Bishop of Oslo and Primate of the Church of Norway. Bishop Smemo is president of the Norwegian Bible Society, also celebrating its 150th anniversary this year.

The other Lutherans were Dr. Kurt Aland, professor of church history at the University of Munster, Germany, and director of the Institute for the Study of the Text of the New Testament, and Dr. Oskar Sohngen, president of the

Union Evangelical Bible Societies in Germany.

Dr. Aland served on the editing committee of the Bible Society's just-published edition of the Greek New Testament, in preparation over the last ten years by an international team of scholars.

BIBLE VAN GIVEN BY GERMANS BOOSTS SALES IN TANZANIA

Dar es Salaam (LWF)—During a six-month inaugural tour of this country by a new Scripture van received from German Protestants, about 2,250 Bibles were sold, it was reported here by the Rev. Rodden Ngota, Tanzania secretary of the East Africa Bible Society.

Although the East Africa society distributes Scriptures in more than 20 Tanzanian languages, most of the Bibles sold were copies of the Swahili version brought out by the British and Foreign Bible Society, according to Mr. Ngota, a minister of the Evangelical Lutheran Church in Tanganyika.

This version has been approved by this country's Roman Catholic bishops for public reading at masses and other religious services, and they are now preparing to bring out a reprint of it with certain additions authorized by the British society.

The Bible van, a two-ton Mercedes-Benz with display windows, storage cabinets and a public address system, was given by the Evangelical Church of Westphalia and its Von Canstein Bible Society.

It was formally presented to Mr. Ngota for the East Africa society last September by the West German Ambassador to Tanzania, Dr. Herbert Schroeder, in a ceremony on the grounds of Luther House here. At the time, it was reported that the German Bible societies had sent more than 13,000 pounds (\$36,400) for Scripture work in East Africa during the previous 12 months.

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ABERCROMBIE CONGREGATION TO NOTE ANNIVERSARY

The Bethany Lutheran Congregation of rural Abercrombie, N. Dak., is making plans to observe the 85th anniversary of the founding of the church, which was organized on Aug. 12, 1881.

We have observed four anniversaries before this one. This event is scheduled to be held on Sunday, Aug. 21, 1966. There will be morning and afternoon sessions.

Pastor John Strand, president of the Association of Free Lutheran Congregations, will give the anniversary message at the morning service. We are hoping to have several pastors attending and speaking at the afternoon meeting.

Bethany Congregation is being served by Francis Monseth, student pastor.

—Corr.