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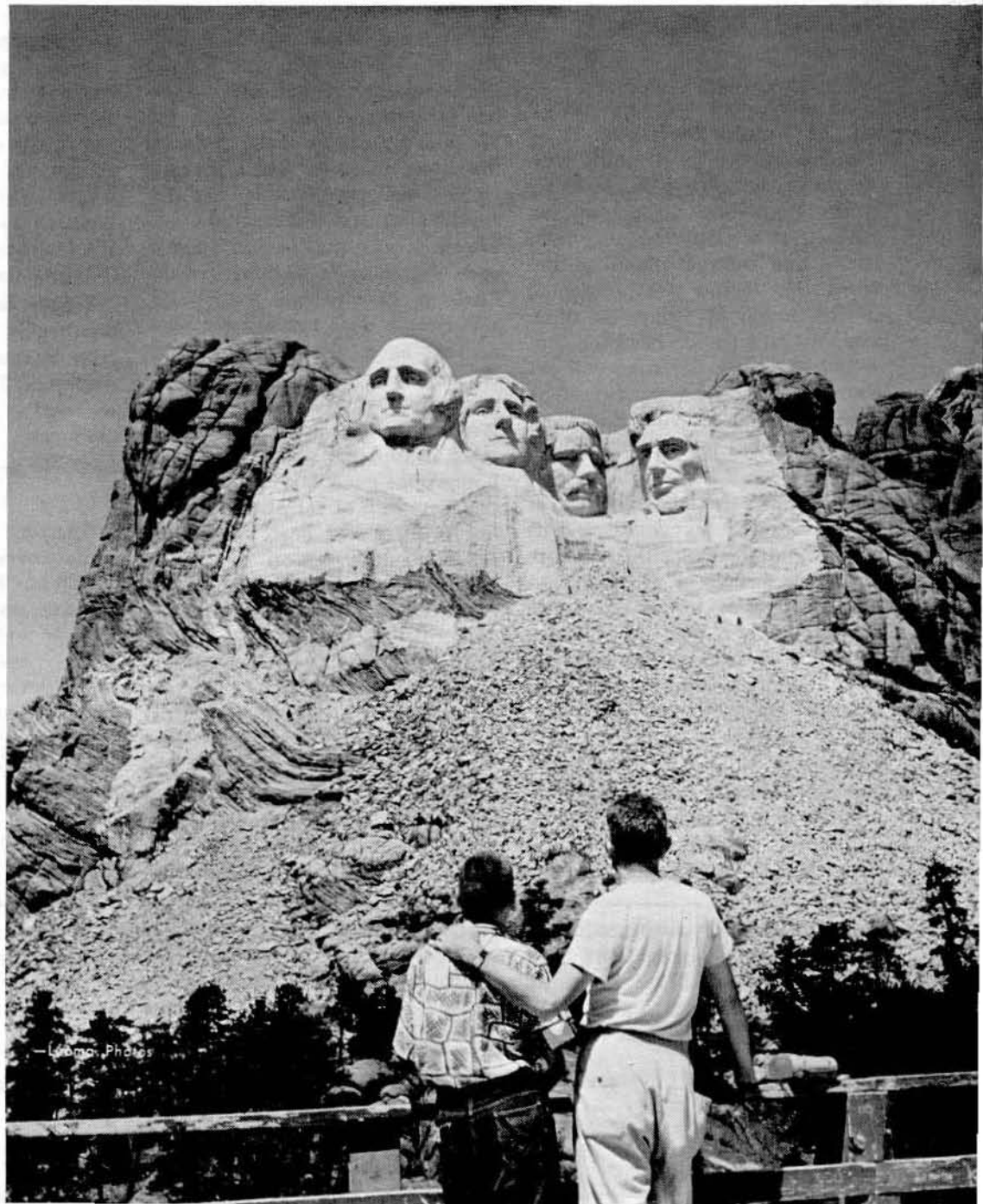
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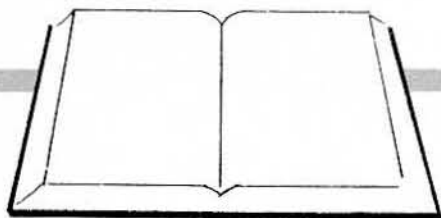
September 20, 1966

No. 18

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According to the Word

THE NEGLECTED ART

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2: 1, 2).

Here Paul instructs Timothy to so teach the Word of God that these, being taught, shall be able to effectively teach others and all will be fruitful Christians. It is this sharing the living truth with others so they are won, built up in the faith, and these win and instruct others so that they win others and instruct them in the Word, that is too often neglected in the church of today. So often when a young person has been converted, the older Christian will pat him on the shoulder and say, "The Lord bless you for your decision." This is fine, but more personal help is needed.

Many times there is much prayer that souls might be converted. This is fine and there should be more prayer on behalf of the lost. But to not follow up a new convert is like expecting a baby to shift for himself. Any child learning to walk, feed and dress himself will need help and encouragement from others.

Someone may say, "Let them come to the Bible study and prayer meeting in our church." Of course, it depends on their background somewhat, but my experience has

been that new converts will generally not feel free enough to ask questions and lead in prayer in the presence of the older Christians. However, if an older Christian will meet with him or a group with similar experiences six or seven times it will be of great help. By this time he is accustomed to praying in the presence of others, has learned some of the basics from the Word regarding living the Christian life and has had a number of opportunities to share the joys and difficulties of the Christian life. After about six weeks the new convert will usually enter the discussions at the Bible study and prayer service and he has made a good beginning in learning to trust Christ in his daily walk.

Salvation does not always seem as real as a new convert might desire, even though someone has prayed with him as a needy soul. It may be the third meeting, or more, before the person has more bothersome questions answered and the assurance of salvation becomes his. If there had been no definite follow-up, the person may have been awakened to a need and never really claimed the promises by faith.

To consider follow-up as a neglected art may be more forcefully brought out by this illustration. If there were only two Christians in the world and every six months they each won a soul and instructed him in the Word so that he could win others and instruct them in the Word, and if every Christian won

one soul every six months (the Christian population would double itself every six months), in sixteen and one-half years the whole world would be evangelized.

There are many more than two Christians in the world today. The number in the Body of Christ we do not know, for it certainly is not the total of the various church memberships. Regardless of that number, if each child of God would win one soul each six months and help him along to become an active part of a Gospel-preaching church, the number of Christians would double every six months. Then God's people would become His instruments to reach others as God intended.

I have referred to follow-up as the neglected art, but some may refer to soul-winning. Both are too neglected. The situation will change as God's people are burdened, pray, and are submissive to the Holy Spirit.

Harold R. Schafer

(Anyone interested in securing a Bible course for young believers which has been prepared by Pastor Schafer may do so by writing to him. It will be sent free upon request. Ask for the "Young Believer's Course." Instructions for use are included. Pastors or older Christians may request as many copies of the seven lessons as they need for work with new converts. Write to: Pastor Harold Schafer, 112 West Milner Avenue, DeKalb, Illinois 60115)

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World Evangelism or World Revolution?

Carl F. H. Henry

Editor, *Christianity Today*

OUR century of crises now forces a final choice between world evangelism or world revolution.

At stake in this escalating conflict of this age is the destiny of every last man, woman, and child of every race and nation. A decisive verdict on civilization in our times, and possibly an end-time judgment, now hangs over the whole human race.

There was a time earlier in the Christian era when the evangelist's best ally was the theologian, whose forceful statements of the Christian revelation served to clarify the urgency of the task. Great theologian-evangelists like Jonathan Edwards in America or James Denney in Great Britain, and leading evangelist-theologians like Charles G. Finney, helped to shape the spiritual sensitivities of people.

But today many theologians themselves need to be evangelized. They are prime examples of religious confusion, zestfully contradicting each other in the name of theological progress. Some ardently promote secular rather than supernatural perspectives, and eagerly undermine the faith of the Bible.

Professedly to make "Christianity" relevant to modern man, these religious revisionists administer "last rites" to evangelical Christi-

anity and invite church-goers to the latest fashion show of religious speculation. Their tantalizing theories and their flash fads soon disappear, leaving the modern man still in desperate need of spiritual help and salvation.

It is the highest tragedy that this confusion of theologians and churchmen coincides not only with the crisis of this age, but with an era of unprecedented opportunity in mass communications. At the precise moment when the multitudes are most accessible, and when their need is unparalleled, many of the most prominent voices in the Christian community either suffer from evangelistic laryngitis or doctrinal derangement.

Never have the people of God faced a more urgent task. That task, in a word, is to get on with the Great Commission. It is to make visible a prospect of peace and power, of happiness and hope, in which men and women of all nations and races may share.

In the fulfillment of Christ's mandate we are not without resources. We have the Scriptures—"the oracles of God," as Paul called them. We know that around the world an innumerable company of the redeemed rejoice with us in the redemptive realities of revealed religion. The risen Christ is present with His regenerate people. He is still calling His Church into being, commissioning His workers, con-

firning His obedient vanguard in its ministry to the world.

The Great Evangelist is our example. "As the Father hath sent me even so send I you."

In this momentous mission He taught His disciples to pray, and inspired them by His own example—and prayer remains among us a weapon often forgotten, yet more powerful than any other. The fervent prayers of the early Christians were crowned by the conversion of Saul of Tarsus, arch-persecutor of the Church. Among the undeniable facts of church history is this, that God works decisive changes in the course of events by the conversion of human beings.

In the providence of God, we live in a critical moment in church history, in a turning time. Either spiritual forces will cushion and contain the violent flow of secular events or modern civilization will tumble through its rejection of the Judeo-Christian heritage. Ours is an age of divided loyalties and alternating allegiances. As seldom before men live in an inner world of unstable minds and hearts.

Devout scholars have long warned that a civilization without vital faith in God would turn bitter-cold as the polar night. And they were right.

An enlightened generation armed with the most devastating weapons of mass destruction known to human history now stockpiles its mis-

siles against the day when the whole earth may tremble like a devastated Hiroshima.

Despite the penetration of new space frontiers by modern science, more and more intellectuals live a life of suffocating existence.

The uneasy conscience of multitudes is secretly troubled lest, like the swoop of a hurricane, doom should suddenly settle over our times. There is gnawing awareness that for all his technological advance, modern man has missed the best things in life, and the only durable inheritance. Yet outwardly life goes on as if an overdue millennium is firmly scheduled to arrive the week after next.

Nobody can guarantee a spiritual explosion. But a holy remnant, a dedicated minority, can stir multitudes to "stop, look, and listen!" The world does not deserve renewal, but God graciously offers what men do not deserve. When He gives what men deserve, it will be too late.

Our object is to give new prominence to the evangel, to provide new conspicuity for the most urgent of all messages. We aim to remind this generation that beyond its present achievement it can touch inexhaustible resources of peace and power, and that everywhere on earth persons can share this legacy.

The World Congress on Evangelism symbolizes bright burning hope for our generation. It offers possibilities of a giant stride of moral and spiritual renewal in which persons of good will everywhere may ally themselves. Through this wider identification the Congress may serve as the occasion of evangelical earnestness shared by redeemed men in every land, as well as a historical focal point for the future thrust of the Gospel.

The world stands at the crossroads, at the brink of doom. The evangelical task force dare not fail the Lord who sends us and the world that needs us. Of all failures in Church history, none would be more costly, none more ignominious, than this. Of all opportunities

for spiritual advance, few are more exciting and promising. Let us link minds and hearts and prayers and get on with our Lord's bidding.

—Prayer-News Bulletin

NOTICE

Occasionally, through an error in mailing, you may miss an issue or two of the *Ambassador*. When you are certain that you have missed an issue and your subscription is still in force, please write our office for the missing number and it will be furnished free of charge.

Should you continue to miss copies of the *Ambassador*, write and ask that an inquiry be made as to the reason.

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**The Lutheran Ambassador
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427**

IN THE "BODY OF CHRIST"

(I Cor. 12: 27, 28)

God has called some as APOSTLES, PROPHETS and TEACHERS, too. MIRACLE WORKERS and HEALERS,

Chosen of God, and yet few. HELPERS He needs in abundance, And He is looking at you.

Those who are able to GOVERN Always find much they can do. And VARIOUS TONGUES He's using,

To win souls and keep them true.

With all of these "gifts" entrusted The Church should be bold and true. "Lord of the harvest," inspire us; Thy love in our hearts renew! Show us where workers are needed; We'll do what YOU want us to. The WORD shall be our strong armor

Until the battle is through. Then, with the saints of all ages, In Glory our Lord we'll view!

—Ella Rasmussen
Tucson, Ariz.

CHRISTMAS ISSUE

An enlarged Christmas issue of *The Lutheran Ambassador* is planned again this year. It will carry 24 pages instead of the usual 16 and will be printed in Christmas green.

But in order for this to be possible, we will need to hear from some of you. We want to have as many articles written by our readers as possible.

Do you write poetry or fiction? Or stories of human interest out of your experience or acquaintance? If so, you may have something that we can use.

Generally, we encourage items with a Christmasy touch, but we don't rule out sketches on missions or great Christian personalities—or other material of general interest.

Send your literary contributions to me and if they can't be used in the Christmas number, maybe they can be utilized at some other time.

All material submitted must pass under editorial judgment. We hope that you understand.

The deadline for material from other than our regular contributors is Nov. 15.

Thank you.

The Editor

What To Do in a Crisis

Stanley Mooneyham

THE way some hand-wringers write and talk today you would think it is a novel experience for the church to be in crisis. It isn't. The church was born in crisis! The Book of Acts is a book of crises. So are all the other books chronicling the history of the church.

Immediately after the coming of the Holy Spirit, the church went through a deep valley of testing. Two of its strongest leaders were imprisoned and threatened for preaching the resurrection of Jesus Christ. And what did they do on their release?

They returned to the church assembled and reported the threat; they told of the dark cloud of opposition and persecution rising against the infant church; they faced squarely this hour of crisis that confronted the pitifully small group of believers—and then they went to prayer!

They didn't call a strategy meeting or a business meeting. They called a prayer meeting!

Today we spend so much of our time analyzing and organizing that we forget the most strategic thing we can do in a time of crisis—going to prayer and praying through.

That the church is in crisis does not need to be argued. We are faced with the stark statistic that there are more unevangelized people in the world than ever before. A missionary leader has written: "If the population of the world could be compressed into a community of one hundred people, 75 of them would be uneducated, underclothed and underfed; 37 would live under Communist domination; 25 would belong to the Roman or Eastern Catholic Church; 15 would be Mos-

lems; 11 would be Hindus; and 15 more would be either Confucianists or Buddhists. Only eight would be Christians."

Sobering, isn't it? But that isn't all the story. The church is losing ground. If the present ratio of converts to population increase continues, Protestant Christianity will represent only four percent of the world's population—that's one out of 25—by 1980, and only two percent—one out of 50—by the year 2000.

Over the centuries the church has seen the flame of evangelistic passion rise and fall. There have been days of triumph when that flame swept over entire continents, fanned by the Holy Spirit and fed in the hearts of Christians by the words of Jesus: "As my Father hath sent me, even so send I you" (John 20:21).

And conversely, there have been times—tragic times—when the flame was only a flicker. This may be such a time. It is certainly true that Biblical evangelism is being short-changed by much of contemporary religion. And even in those groups where the evangelistic heartbeat still throbs, it is all too often weak and erratic rather than strong and steady.

It is against this disturbing background that the World Congress on Evangelism will be held. The Congress was conceived as a potential landmark in Christian history. It certainly has the possibility of being that. Or it can be just another gathering of Christian leaders for fellowship and sharing.

Prayer will determine the difference—not organization, not dialogue, not cultural understanding. God works in the affairs of men in

answer to believing prayer. Elijah's prayer turned the heavens to brass. He prayed again and they turned to billowing clouds dripping with rain. James says: "Tremendous power is made available through a good man's earnest prayer" (James 5:16b, Phillips' Translation).

Prayer will have an important place in the program as the delegates gather in Berlin for the Congress. The very first event will be a half-night of prayer. Daybreak prayer meetings will be held daily in the hotels where delegates will be staying.

But even now, months before, we need a chain of prayer for the Congress, reaching around the world. Because of the limited facilities in Berlin, only a selected few can actually attend, but tens of thousands can participate in prayer. It is our hope that the Congress will be the most-prayed-for event in the history of the church.

Here are a few suggestions for your personal implementation.

1. Add the Congress to your prayer list for daily intercession.
2. Request prayer for the Congress in your church prayer meetings and other public services where you have the opportunity.
3. Form a prayer cell to pray specifically for the Congress and world evangelism.
4. Mention the Congress in your correspondence with Christian friends and urge their prayer interest.
5. Write especially to friends overseas and ask them to share your prayer burden.

Billy Graham has issued a call for worldwide prayer during the next ten months, asking God to make the World Congress on Evangelism the medium through which "the church today will receive renewed power and a sense of urgency such as characterized the early church after Pentecost."

He said: "The early Christians turned the world upside down. They changed the whole pattern of history. We are praying and hoping that this Congress will make a con-

[Continued on page 7]

Jary Vajda

I wonder what ever became of Meg. I knew her just at that soft and green time when she was changing from girl to woman.

At fourteen she was still fresh as a budding flower. Not a raving beauty, she had a sweet personality that seemed to attract especially the older boys. Boys seventeen and eighteen years old would ask her for dates—and get them. It wasn't long before the word got around that Meg was readily available, that she was pretty cool and that you could make out with her.

I wondered whether this was true. So did a lot of other guys. We had to get in line for a date. By the time she was fifteen she was busier in her off-school hours than any senior class queen. Any fellow who managed to get through the competition felt like a Sherpa reaching the peak of Mount Everest. I finally climbed the mountain. All eager in my climbing gear, I set out to make my mark. Soon I

would be able to say I had dated Meg!

I finally did, but it wasn't anything like I had expected. In fact I read more into the date than I actually experienced. Still in my shy period at the time, I remember a rather awkward evening during which I was looking for all kinds of fireworks. Nothing happened. No tiger growls. No wrestling match. I did get the impression that if I had been more aggressive things might have turned out differently.

Actually Meg proved to be no different from most impressionable girls in their formative years. She played the game according to the signals called by her current boyfriend. She was so unsure of herself that she tailored her reactions to the lead of her date. If he was a swinger, she swung. If he was a cube, she cubed it. Consciously or unconsciously, she was the girl her date expected her to be. Instead of being the signal caller—as most girls are expected to be—she let

herself be molded by the fellow she wanted to please. Few guys were changed by her. But she was changed immensely by the fellows she went with.

Whoever married her really got a mixed-up kid for a wife, a hodge-podge personality as misshaped as a ball of silly putty. She ended up being what her boyfriends made her. I just hope she found someone who really cared for her for her own sake and not for what he could get from her. As a human being, she deserved better treatment than she got.

Jim, I'm telling you this because I made a pledge to myself one day after I saw what the guys were doing to poor, gullible Meg. I swore that if I had a son, I would somehow teach him how great an influence he has on the girls he goes with. I would tell him, as I am telling you, that the girl you marry someday will be the kind of woman she is because of the attitudes of the guys she has dated.

Most people, without realizing it, try to live up to the image others set for them. You know how it is with you. If we show that we trust you, you act trustworthy. If we give you a responsibility, you are likely to live up to our expectations. If we were to treat you like a hood, you would probably act like one.

Well, this is what happens with boys and girls—and men and women. I'll never forget a movie I once saw. I think it was called *The Enchanted Cottage*. It was about a very homely girl who despaired of ever enjoying life. Every time she looked into the mirror, there was that same old drab face. And most people agreed with the mirror. Until a young man came along and saw through to the girl's inner self, which was beautiful. He thought she was beautiful because he knew her true being. One day



For the Meg of Your Life, Jim

she looked into the mirror—and she was beautiful, because one person had seen her as beautiful.

Jim, the girls you date will generally be what you expect them to be. In fact, you will be changing the personalities of the girls you go with as they try to live up to your ideas of them. I wish I could tell you what powers you have in your attitudes toward your girlfriends. If you think low thoughts about a certain girl, she may not only try to be the way you want her to be, but she may actually give up some good qualities and deform her personality for the rest of her life. Someday, as a mother to some innocent child, this personality may distress her child and deform its life. Usually we don't marry the girls we destroy. We leave them for others to pity or salvage or suffer with.

On the other hand, Jim, God has given you a high-idea type of outlook, such as most teenagers have. You've got it, Jim. But it will come under a test when you date. Then I can't be around to coach you—and I wouldn't want to anymore than you would want me to. But then, in that supercharged one-to-one relationship, when the stars sparkle with a special glimmer, the forming of a woman is in your control. She will be looking for your leading as much as you will be to hers.

For a long time boys have been told that the girl sets the pace and the limits for the relationship she has with a boy. This is true in some cases—in more as the girl gets older—but it is just as true that most women are what they are because of the men in their lives: their father, their boyfriends, their husband.

I'd like you to remember this as you carry your fresh personality, your shining ideas, and your faith in Christ—to the girls in your life, to the Meg in your life.

With love,
Dad

(Reprinted by permission of Spirit Magazine and the author.)

What To Do in a Crisis

[Continued from page 5]

tribution to a spiritual explosion in our generation."

When the body of believers at Jerusalem went to prayer in the face of crisis, something dramatic and startling occurred. J. B. Phillips translates it this way: "When they had prayed, their meeting-place was shaken" (Acts 4:31). How we long for that magnificent Kongresshalle in Berlin where some 1200 Christian leaders from over 90 countries will be assembled to be the scene of such a visitation of the Holy Spirit—not so much for a shaking of the building, but that the men and women on whom rests much of the responsibility for world evangelism may be shaken. It could be a vital factor in changing the pattern of the history of our times.

It is said that when General William Booth, founder of the Salvation Army, would read the Book of Acts and feel the warmth of the fires of evangelism which blaze on page after page of its 28 chapters, tears would stream down his face as he prayed, "Do it again, Lord; do it again!"

Let us make it our prayer. What better thing can we do, after all, in a crisis?

—Prayer-News Bulletin

ARTHUR ENGELSGAARD PASSES

Mr. Arthur H. Engelsgaard, age 66, of the Calvary Lutheran Congregation of Fosston, passed away Friday, July 29.

He will certainly be missed in his active participation in both the congregation and the Bethany Bible Camp efforts, as well as for his cheerful and optimistic disposition.

One of the goals Mr. Engelsgaard was actively working toward was the erection of the church edifice. Last week the basement was dug and work commenced on the building. Even though he isn't here physically to see it, I'm sure he's rejoicing in heaven over this work.

We wouldn't desire that he return from his home with the Lord, but he will surely be hard to replace here below.

May God richly bless his memory in our Association and among his many friends and relatives. He leaves to mourn his passing his wife Jenny, who is confined to the rest home.

Funeral services were conducted at the Mt. Carmel Church in McIntosh, where the Calvary congregation has been worshipping this summer as they are waiting for their church to be built in Fosston.

Mr. Engelsgaard was laid to rest in the Kingo Cemetery in Fosston beside his son Harold.

—Rev. H. DeBoer

(It was a real shock to hear of Mr. Engelsgaard's passing. He was a staunch supporter of the Association and we were indebted to him.)

—Ed.)

"BUT WHEN HE SAW THE WIND BOISTEROUS"

How human was this follower of the Lord:

Peter the passionate, Peter the yet untried,

Who when he saw the Christ walk on the sea

Begged to come to Him—and then he cried,

When he saw the wind was boisterous and wild:

"Lord, save me," and the Master heard his shout

And reached to rescue him, with the rebuke:

"O thou of little faith, why did'st thou doubt?"

Too often, we, the followers of our Lord,

Trust fully when life's seas lie smooth ahead;

But when the darkening wind and waves run high,

We cry aloud in fright, we shrink with dread.

"O ye of little faith"—the Lord could say

The same rebuking words to us today.

—Author Unknown
(from the Bible Banner)

Jenny Lind Lived Her Christianity!

by G. Doermann
in "The Bible Student"

Jenny Lind, the Swedish Nightingale, has been chosen as the subject of this brief sketch not because she was a Lutheran, although as such her life will be of special interest to readers of "The Bible Student,"—nor because she was the Swedish Nightingale—though as such again she will appeal to those of our friends who have their happy origin directly or indirectly in the beautiful Scandinavian countries—but because she bore that most simple as well as most sublime title, Christian, and graced that name. She exemplifies in her life characteristics which are so much needed in the Christian world today and which among others are today cultivated by the Bible school movement. The two truly Christian characteristics which we shall consider in her life are those of self-effacement and service. They can well be summed up in the title which this sketch bears, "She lived her Christianity."

Jenny Lind, born in the year 1820, at Stockholm, received her early religious training from a devout, Christian grandmother and an equally pious and Christian mother. Early in life her splendid voice was noted and even in childhood was listened to with pleasure by her friends. It was especially suited to the requirements of opera, and in 1838, at the age of eighteen,

she began her operatic career. Her mother had not wanted her to become a singer, fearing the corrupt influences of the stage and its seductive power. She who was to become the Swedish Nightingale, however, felt that the one gift God had given her was to be used, and in this spirit she began to train and develop her gift.

That she made her voice a means of service to her fellowman can be seen from this that although her income during the height of her career was enormous, she never became wealthy. It was given to relieve the suffering of her more unfortunate brethren.

As time went on, she began to feel that the stage was corrupt and was deadening her spirituality, so that in 1849 she left the operatic stage never to return to it, although that was her real medium of expression. At this time one project above all others lay close to her heart. She desired to found and establish a Children's Hospital in London. But the necessary means were lacking. She knew that she would not be the success on the concert platform that she had been on the stage, and yet she left it. It was at this opportune time that Barnum, the showman, from selfish reason, desired her to come to America, and in 1850 this was accomplished.

Her American tour proved a great success. Not only did she obtain sufficient funds in this way to build

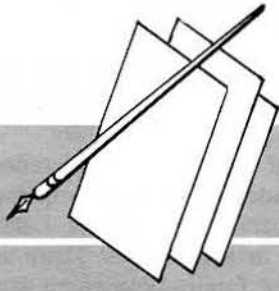
her cherished hospital, but she was received with great ovations everywhere from New York to the Middle West and South. Again and again she gave concerts for charity, giving among others a benefit concert for Capital university, the Lutheran school at Columbus, Ohio.

But more than relief and charitable work was accomplished by her. She did make her life one of service in the field; but, what is more important, in all her singing she impressed one with the nobility of her character and Christianity to such an extent that Hans Christian Andersen was led to remark: "Through Jenny Lind I first became sensible of the holiness of Art. Through her I learned that one must forget oneself in the service of the Supreme." And that points us to the second characteristic in the life of Jenny Lind, her self-effacement.

She did what she did not for her own glory, but that she might be of service in the field where she was gifted. She did what she did not that she might become famous, but that others might be benefited. And that is the very essence of self-effacement. That is the spirit that animates the successful Bible teacher. That is the spirit that the Chicago Lutheran Bible School wishes, by God's grace, to inculcate: the spirit that seeks to be of service in the work of the church not to gain fame for self, but to help and serve others that His name might be glorified.

That Jenny Lind was a self-effacing spirit, let others witness. Maschelles writes of her: "What a glorious singer she is, and so unpretentious withal!" Chorley says of her that "so much modesty and so much greatness are seldom if ever to be met with." As we have seen, this spirit prompted her to give up the stage, even though it meant that she herself would become less prominent thereby. But that meant little to her, just so she could be of service. In speaking of Paris, this spirit prompts her to write: "It might be better for me to

[Continued on page 16]



EDITORIALS

Another in a series on the Apostles' Creed

THE COMMUNION OF SAINTS

I believe in the Holy Christian Church, the Communion of Saints.

The comma between the two phrases indicates that the Holy Christian Church and the Communion of Saints are one and the same thing.

The Church is made up of the saints, those who are set apart for God (see Rom. 1:7). Saints are the "holy ones," but it is not a self-generated holiness which they have. Rather, it is the robe of Christ's righteousness bestowed on all who will receive it. They are the "holy ones" also because of the sanctifying work of the Holy Spirit within them without which they cannot see the Lord (Heb. 12:14).

God's people are bound together by very strong bonds. Ties more powerful than blood unite those who share "a like precious faith" in the Lord Jesus and who know the same blessed relief of forgiveness and are possessors of the same hope which transcends this life. They come from all walks of life, from all races, from all areas of the earth, but as partakers of the same grace, they are one.

God's people have fellowship together. They talk, pray, and sing together. In the Lord's Supper, they participate in that most mysterious and sacred communion in their one Lord.

Though found in a great many different church organizations today, and realizing that not all barriers will be broken down in this life, they await the day of the Lord in which their communion with one another and with the Lamb will reach its fullest and most beautiful extent.

THE OPTIMISM OF STEINBECK AND NICHOLS

Two articles which we read this summer in popular secular magazines had some notable similarities. One was a very long piece of writing by the novelist, John Steinbeck. It was called "America and the Americans" and appeared in *The Saturday Evening Post* (July 2). The other one was the condensation of a speech by William I. Nichols and was entitled "Let's

Not Panic at the 'New Morality,'" and was printed in *Reader's Digest* (August).

Both men share a concern over present-day morality, but both believe that the good old U.S.A. will pull through and nothing can really overthrow our nation.

As might be expected, John Steinbeck does not see Christianity as having any significant place in the survival of our society. At least he does not mention it. But he sums up his argument in the words, "We have failed sometimes, taken wrong paths, paused for renewal, filled our bellies and licked our wounds; but we have never slipped back—never."

William Nichols, on the other hand, takes religious faith into account by using the expressions "religious outlook" and "spiritual health." For instance, he says, "Perhaps in some form or other our society will regain its religious and moral outlook—not as a matter of piety or duty, but in terms of each individual's ultimate happiness and well-being."

Well, to boil it all down, it comes pretty much to this type of reasoning—things are pretty bad, and they may get worse, but they will get better, somehow. America is just too great to fail.

We suppose that every American tries to force himself into this frame of mind. It's the patriotic thing to do.

There are many reasons for pessimism, too. Lutheran Social Services of Minnesota seems to be pessimistic over the illegitimacies in that state. 11 illegitimate births occur every 24 hours, they tell us. These births have increased by ten times in the last decade and will do so again in the next ten years. This is only one facet of the problems besetting our nation. We are all too aware of many others as well.

Some people believe that our society is capable of pulling itself up by its own bootstraps, that one day Americans will rise as a body and say, "The pendulum has swung too far one way and now we must send it the other."

In opposition to that is the testimony of the Old Testament that judgment falls on a people who turn their backs on God. There is deliverance where there is confession and repentance, but there is destruction where the hearts of a people are far from the Lord.

In more recent times, too, it has been demonstrated that moral corruption has led to the fall of governments and nations.

But it can't happen here. Well, who said that? We hope it won't happen, but it could.

In the face of mounting lawlessness, idolatry, immorality, dishonesty, the hardness of man's heart against his fellows, what way out do you see apart from a personal meeting of individual Americans and Jesus Christ? And the living out of the faith by those who know Him?

Maybe we had better take another look at that verse in II Chronicles, "If my people who are called by my name humble themselves, and pray and seek

my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and heal their land" (II Chron. 7:14).

THE CALL TO EVANGELISM

The Lutheran Ambassador today carries two articles in behalf of the World Congress on Evangelism to be held in Berlin, West Germany, Oct. 26–Nov. 3, this year. One article is "World Evangelism or World Revolution" written by Dr. Carl F. H. Henry, editor of *Christianity Today*," co-sponsor of the event, and Dr. Stanley Mooneyham wrote the other, "What to do in a Crisis."

The Billy Graham Evangelistic Association is the other sponsor of the Congress.

It is the heart wish of every Christian that this Congress might be a new Pentecost in the world. The need for this is so tragic, so urgent. Let all barriers, all hindrances be removed in those who attend this gathering. And then may what touches them be conveyed somehow to their churches and to all the churches in the world.

The world has witnessed various ecumenical councils in the last two decades. In these, theologies have been tried on for size, some accepted, some discarded, some referred to committee. It would be wrong not to say that these councils have at least spoken about the churches' witness to the world. But they have not devoted themselves exclusively to evangelism and they have been hobbled by conflicting attitudes about it.

It is our hope that the Congress will be in sufficient agreement as to what evangelism is so that it can address itself mainly to the task of *how* to evangelize.

"Evangelism" comes from the Greek word meaning "good news" (glad tidings). The word "Gospel" derives from the same word. To "evangelize" means to bring the good news of God's love in Jesus to people. Thus it can be seen that the basic work of the church is evangelism.

Evangelism is not only for people who are outside the congregation. Evangelism is not only inviting people to accept membership in a church. True evangelism is bringing the sinner into contact with the news that there is forgiveness through Christ, whether that person is presently a member of a Christian congregation or not.

Evangelism thrives where there is a compassion for people. It flourishes where many Christians are praying earnestly, although revival has come where only a few have bound the hands of Satan.

The Lutheran Ambassador urges much prayer on behalf of the Congress. Significantly, it will be held in the nation which gave to the world the greatest single Christian happening since Pentecost, the Protestant Reformation. We must never, for a moment, doubt that refreshing winds may yet bathe our troubled world. May they come now.

FINAL NOTES ON SUMMER

With summer over, but before it is too far out of mind, we want to clear our desk of a few notes about that season which passed all too rapidly.

We have already spoken of the Annual Conference and Family Bible Camp. In addition, we participated in our local Bible camp program at Pickerel Lake. Over 70 young people were in attendance. There is much to be said in favor of a family-type camp and much to be said for a strictly youth camp.

Then it was our privilege in June to attend the golden jubilee of Westby, Montana, one of our childhood homes. For two days that state-line straddling town became a great center of interest and re-lived a glory it is hard pressed to maintain now. How exciting it was to walk those streets and byways once again and to meet so many people who still remember the pastor's family that lived in the "Free Church parsonage" at the end of the terrible drouth and depression.

On the same trip we were able to visit in our former parish about 45 miles to the southwest, Medicine Lake. The church merger has changed things, but we had the opportunity to greet many friends and to speak to a good number in four different services (this was on vacation, too). Few experiences are as heart-warming to a pastor as visiting with and preaching to former parishioners. We also had the chance to speak in one of Father's former churches near Westby, the Scandia Church. Since his day there both strip mining and oil wells have changed the landscape near the church. We had forgotten, too, the tremendous view there is to the east and southeast from the church hill.

Later in the summer, after some good days of house painting at Mother's home, we had the pleasure of travelling through western Ontario and eastern Manitoba lake country. Lake Winnipeg never ceases to impress and this year we saw the waves which a northwest wind can drive in to shore. At a newly developed beach at Grand Beach one can see sand dunes which perhaps are not to be duplicated elsewhere in this upper Midwest area. Lake Winnipeg had added charm, too, because it reaches several hundred miles into the north country.

In Winnipeg, which we have visited many times, we made it a point to find the grave of Louis Riel in the churchyard of the massive Roman Catholic cathedral in St. Boniface. Riel was the leader of the ill-fated uprising of the Metis (half-breed French) against the government in the last century. Because of his treason he was hanged, but he remains a haunting and controversial figure in Canadian prairie history.

Winnipeg has a very fine zoo, currently being modernized. The citizens around seem to take a great pride in the zoo. On this visit we saw an animal we hadn't seen before, or heard of, the biturong, native

[Continued on page 13]

WMF Bible Study

October



In some Communist-controlled countries of the world the privilege of public worship is denied to many Christians. What a *comfort* if they have memorized God's Word and the soul-nourishing hymns of the Gospel. Psalm 9:7-15
Psalm 50:1-16
Col. 3:16, 17
Psalm 96
Twice in this psalm we see God's *concern* that the *heathen* may hear and live: verses 3 and 10
Has this concern really touched *our* hearts, and minds, and pocketbooks?

When missionary J. O. Fraser first came to the Lisland tribespeople up near the borders of Tibet and Burma they had never heard of Jesus Christ or the Bible. After learning their difficult language he began to teach them story-hymns of *many* verses based on God's Word, and His dealings with His people in the Old and New Testaments. These they memorized and sang again and again until the saving knowledge of redemption through the shed blood of Jesus Christ became a living reality to them. The Holy Spirit literally sang the knowledge of God and salvation into their hearts and lives through hymns and choruses. Perhaps we should do likewise in America today. How and where shall we begin? Isa. 55:6, 7
..... Jesus promises rich rewards to His faithful followers. Rev. 3:10-14, 21, 22
Rev. 21:22-27
Rev. 22:3-6, 12
Shall we read together in closing the words of "I Love Thy Kingdom, Lord," given at the beginning of this Bible-Hymn study?

"I LOVE THY KINGDOM, LORD"

I love Thy kingdom, Lord, the house of Thine abode.
The Church our blest Redeemer saved with His own precious blood.

I love Thy Church, O God! Her walls before Thee stand,
Dear as the apple of Thine eye, and graven on Thy hand.

For her my tears shall fall; for her my prayers ascend;
To her my cares and toils be given, till toils and cares shall end.

Sure as Thy truth shall last, to Zion shall be given
The brightest glories earth can yield, and brighter bliss of heaven.

Psalm 48: 1-3 and 8-14
..... express love and devotion for the Lord God,
His House, and His worship services.

I wonder if we enter our churches each time with such heart-praise to God? Truly, He is worthy of it, isn't He! Shall we sing our theme hymn together before our Bible study? It is regarded as one of the earliest hymns of American origin still in common use today.

Zion of old was precious to God and His people because His temple, His presence and worship were there. Psalm 69: 30-36
..... Psalm 87: 2, 3
..... Psalm 132: 13
..... Psalm 147: 12, 14, 19, 20

Originally, this theme hymn was written, "I Love Thy *Zion*, Lord," by Timothy Dwight, an army chaplain and the grandson of Jonathan Edwards. Later he became President of Yale College. Perhaps some of us do not know that our Puritan forefathers who came from Holland in the Mayflower in 1621 were "separatists" from the Church of England and used a musical Psalm-book of their own. This was the book that cheered their souls on the perilous crossing of the Atlantic, and their first difficult years in America. Later, Puritans directly from England brought a Psalter approved by their established church. Both of these were psalms set to music without much regard for poetic or artistic language. An example is Psalm 137: 1-7.

Some stanzas read:

The rivers on of Babilon
there when wee did sit downe:
yea even then wee mourned when
we remembered Sion.

Our harps wee did hang amid,
upon the willow tree.
Because there that us away
led in captivitee,

Required of us a song, & thus
askt mirth: us waste who laid,
sing us among a Sions song,
unto us then they said.

The Lords song sing can wee? being
in strangers land. Then let
loose her skill my right hand, if I
Jerusalem forget.

Let cleave my tongue my pallate on,
if minde thee dee not I:
if chiefe joyes e'er I prize not more
Jerusalem my joye.

Perhaps this lone example will serve to teach us to *appreciate* that modern hymnody began to replace Psalmody in America. Hymns in the Psalm-books were first introduced by a chaplain in the Revolutionary Army. Later, in 1800, the author of our theme hymn, Timothy Dwight, added a collection of 263 hymns to the Revised Psalms sung—168 of these were from the pen of Isaac Watts who wrote, "Am I a Soldier of the Cross?", "When I Survey the Wondrous Cross," "Joy to the World, the Lord Is Come," "O God, Our Help in Ages Past" and hundreds more. Some churches in America today use the magnificent Psalms set to music for all their congregational singing. We rejoice over every hymn or anthem of praise and worship, or petition, that arises to our great God from hearts, homes, or churches, don't we? Are we making sure that the children of *this* generation are learning them? Do we sing them in our home?
Philemon 1-4

Editorials

[Continued from page 10]

to southeast Asia. We also saw our first prairie dog town, albeit an artificial one.

A visitor to as cosmopolitan a place as Winnipeg is aware that many Canadians still converse informally in their mother tongues. It is not at all unusual to hear foreign languages being spoken, perhaps some Slavic or eastern European language, or, of course, French.

Here on the coteau in South Dakota late summer and early autumn bring their particular enchantments. Early one Sunday morning as we drove to church, templed hills rose out of the morning mists like Medieval fortresses. And at this season of the year the sunlight on a lake has a particularly dazzling brilliance.

Yes, it was a good summer, filled with many pleasant things for the spirit and the senses.

NEW EDITORS FOR WMF, LLF

Both the Women's Missionary Federation and the Luther League Federation have recently chosen new editors for their pages in the *Ambassador*. The WMF selected Mrs. Jay G. Erickson, Radcliffe, Ia., to replace Mrs. Wm. Farrier, Minneapolis, Minn. The LLF has chosen Miss Jane Thompson, Fertile, Minn., to take the place of Mr. Robert Lee.

Mrs. Erickson is the wife of our pastor at Radcliffe and is the mother of two sons. Miss Thompson is a student at Moorhead State College, Moorhead, Minn., and mail will reach her there.

We would like to ask everyone who has an item to submit for either of these pages to send that to the news editor concerned. She, in turn, will send it to the *Ambassador* editor. This refers to reports of meetings, etc. The lone exception are announcements of meetings. They may be sent directly to the editor in Roslyn, S. Dak.

It is expected that from now on reports of meetings will be edited to omit some of the minor details. This will be done in order to save space and add interest.

May we give this word of advice to those who report on meetings held. Give the addresses of all who are listed as participating in the meeting in question. If you cannot do this for all, then it would be better not to list the addresses of any who partake. Also, be very careful about names, and do your best to give the person's first or married name.

We welcome these new news editors for the WMF and LLF pages and look forward to their contributions, beginning in our next issues. And a sincere thank you to Mrs. Farrier and Bob Lee for all that they have done to bring news of the WMF and LLF to us. While they relinquish their duties with the *Ambassador*, we are quite sure that they will keep busy with many other tasks.

Letters TO THE EDITOR

This is Monday morning and while washing the kitchen walls I was thinking about Family Bible Camp and what it meant to me. So I stopped work to sit down and write.

I thought the spirit of the camp was so good.

My husband said of our twelve-year-old daughter, "She sure is a mild girl now." A week afterwards she came to me in the night and

said, "Mommy, I have Jesus in my heart now."

The speakers at camp were good and it was enjoyable to listen and take notes and think it over afterwards.

Pastor Trygve Dahle's talk on temperance was outstanding. My thoughts were, When have the readers of this paper last heard a strong temperance sermon from their pastors on Sunday morning?

May the Family Bible Camp always be strong for the Lord.

—Mrs. Lawrence Dahlgren
Lake Park, Minn.

(The following testimony about Family Bible Camp was inadvertently left out of the *Ambassador* on Sept. 6.)

I think that this is a very good Bible Camp. It has an atmosphere

of friendship and everyone gets along well with others. It has facilities for every spiritual and recreational need. The staff is friendly and helpful, too. This is the best Bible Camp I have ever been to.

Newell Kallestad
Fargo, N. Dak

PERSONALITIES

Rev. Trygve F. Dahle is now serving as interim pastor of St. Paul's Lutheran Church in Fargo, N. Dak. His mailing address is 1605 North 5th Street.

The supreme business of the Church is winning souls. Nothing short of that will satisfy the Lord.

A Report on the Free Lutheran Conference

The undersigned had the opportunity of attending the third Free Lutheran Conference as a panelist on July 12-14, 1966, at Columbus, Ohio.

The Conference was open to all Lutherans, but was not the agency of any Lutheran synod. Of the approximately 250 pastors who attended, the majority were of the Lutheran Church-Missouri Synod and the Wisconsin Synod. But practically every major and minor group of Lutherans was represented. It is particularly those persons of the various groups who are disturbed by recent trends in theology who come to these Free Lutheran conferences to air their views and to strengthen each other in their conservative positions.

The discussion this year centered about the doctrine of the Holy Christian Church. This general subject was divided into six sub topics. On each of these a prepared essay was read, the essayist being limited to fifty minutes for his presentation. Thereupon, three panelists were given about ten minutes each to comment on the essay, point out strengths and weaknesses, and to raise questions which could form the basis for further discussion. After a short coffee-break the assembly spent the remainder of a three-hour session in discussing the subject of the essay. A very efficient moderator kept the assembly in line both as to time and the pertinence of the discussion.

A person of the Scandinavian background simply has to marvel at the thoroughness with which the German brethren approach and treat the subject at hand. No facet of truth is left unexamined, and no passage of Scripture omitted which has a bearing on the subject. When all has been said on a subject there is nothing further to add, save to repeat. We are grateful to our fellow Lutherans of the German back-

ground for the contributions they can make to our common conservative Lutheran theology.

However, we cannot always agree with them in their conclusions. This may sometimes be due to the terminology used; we and they do not always mean the same thing when we use the same words and expressions. Such, we believe, is the case when we speak of objective justification. We might prefer to use reconciliation here. At times we feel they are a bit inconsistent. One point which struck a responsive note in our mind was the emphatic contention that the Church of the New Testament is essentially invisible. It was almost like reading Ludvig Hope's discussion on the nature of the Church. But when an altercation arose between the representatives of the Missouri and Wisconsin synods, the Church immediately became visible. A whole session was devoted to mutual attacks upon and defense of a point of difference between these two church bodies.

We are still unable to understand and appreciate why brethren in such an essential agreement in doctrine as the members of the Conference seemed to be cannot pray together. All prayers were private and silent. These things ought not so to be. Nevertheless, the Conference was good, and we are glad to know that it was decided to have another one next summer.

Dr. Iver Olson
Minneapolis, Minn.

It's MY MISSIONARY FOR A DAY time again. Encourage your women to subscribe to this WMF project by pledging prayer and financial support for our WMF missionaries in October.

THE BIBLE—YET IT LIVES

Generations follow generations — yet it lives.

Nations rise and fall — yet it lives.

Kings, dictators, presidents come and go — yet it lives.

Torn, condemned, burned — yet it lives.

Hated, despised, cursed — yet it lives.

Doubted, suspected, criticized — yet it lives.

Damned by atheists — yet it lives.

Scuffed at by scorners — yet it lives.

Exaggerated by fanatics — yet it lives.

Misconstrued and misstated — yet it lives.

Ranted and raved about — yet it lives.

Its inspiration denied — yet it lives.

Yet it lives — as a lamp to our feet.

Yet it lives — as a light to our path.

Yet it lives — as a gate to heaven.

Yet it lives — as a standard for childhood.

Yet it lives — as a guide for youth.

Yet it lives — as an inspiration for the matured.

Yet it lives — as a comfort for the aged.

Yet it lives — as a food for the hungry.

Yet it lives — as water for the thirsty.

Yet it lives — as rest for the weary.

Yet it lives — as salvation for the sinner.

Yet it lives — as grace for the Christian.

"To know it is to love it.

To love it is to accept it.

To accept it means life eternal."

—Willard L. Johnson

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

During this "lull" in evangelism, God has been preparing His Church for a new moment in spiritual history. The new look at theology, a re-examination of congregational life, and the struggle to understand modern man have, I believe, been "stirrings" for a new day in evangelism. These, together with the problems of a world wrapped in bandages, the lostness and bewilderment of man, are making the "lull" in evangelism an explosive opportunity for the future. "You must wait," says our Lord. The time of waiting has not been in vain. It has been a time of regrouping, retraining and retooling for evangelism.—Conrad M. Thompson in *Good News of Zion*, September 1966.

Billy (Graham) finds himself in the very center of the vortex of the current theological debates. He seems to be emerging as the spokesman for the evangelical position, which should be, historically, the orthodox Christian position. It has been my observation that the extreme liberals are much more courteous and gentlemanly in their attacks than their fundamentalist brethren who resort to what are almost obscenities.—Jerry Beavan in *Christian Herald*, September 1966

All over the earth this sunrise of the soul appears among the wayward and the wanton. As long as the sun rises in the east, so long will the rising of divine light in benighted persons grace our evil race.

The new life to which fallen men rise is the work of the Holy Spirit. One by one He enters pitch-dark hearts to become in them the sun that rises to vitalize the new life in Christ; and through every regenerated heart He shines into the darkness and confusion of other hearts

and minds.—Louie Helmstetter in *This Day*, September 1966

LUTHERAN WRITERS INCLUDED IN NEW METHODIST HYMNAL

New York (NLC) — Two hymns written by American Lutherans and another by a Swedish Lutheran have been included in the newly published Methodist hymnal authorized six years ago by the church's General Conference.

The hymn writers from this country are the late Laura Scherer Copenhaver, a missionary leader and educator, and Dr. E. E. Ryden, a former editor currently serving a congregation in North Grosvenordale, Conn.

The lyric by Mrs. Copenhaver, a missionary hymn already appearing in other books of worship, is entitled "Heralds of Christ, Who Bear the King's Commands," while that by Dr. Ryden is called "How Blessed Is This Place, O Lord."

Also included was a hymn penned by the late Caroline Sandell Berg, a noted Swedish lyricist, entitled "Children of the Heavenly Father." It was translated into English by the late Ernest W. Olson of Rock Island, Ill.

Mrs. Copenhaver was an active missionary leader in the former United Lutheran Church in America and a professor of English literature at Marion College at Marion, Va., prior to her death in 1940.

Dr. Ryden, who will be 80 years old in September, served for many years as editor of the *Lutheran Companion*, the official publication of the former Augustana Lutheran Church, and has authored two volumes on hymnology.

WORLD LUTHERAN MEMBERSHIP APPROACHES 74.5 MILLION

Geneva (LWF) — Baptized Lutheran church members throughout the world now add up to nearly 74.5 million, according to new statistics

compiled by the Information Bureau of the Lutheran World Federation here.

This includes 57,049,877 members of Lutheran Churches in nearly 80 countries plus estimated 17.4 million Lutherans who belong to united Evangelical Churches in Germany, which also have Reformed memberships.

The 74.5 million total represents an increase of about two percent over the previous figure of nearly 73.1 million reported by the Information Bureau three years ago.

Of the 57 million who are affiliated with Lutheran Churches, 52,327,000 form part of the federation's 74-member Churches and 14 recognized congregations in 46 countries on all the continents.

Since the reported total for LWF member Churches and recognized congregations in 1963 was 51,651,000, there has been an increase of about 676,000, or 1:3 percent, in the federation's constituency in these three years.

SWEDISH ENGLISH TESTAMENT BROUGHT OUT GIDEONS

Stockholm (LWF) — A Swedish-English edition of the New Testament has been published in Sweden for the first time by the Gideons, an international society of Christian businessmen which plants copies of the Scriptures in hotel rooms and similar places.

Although the new edition is meant primarily for placement in public accommodation facilities frequented by foreign guests, it is also available to individuals who wish to purchase copies. The book includes the Psalms and Proverbs along with the New Testament writings.

LC-MS TV SERIES BEGINS 15TH SEASON IN OCTOBER

New York (NLC) — "This is the Life," a program sponsored by the Lutheran Church-Missouri Synod

5/66 W-1
STANLEY HOLMAAS
NEWFOLDEN MINN

which has become television's longest-running religious dramatic series, will begin its 15th season in color on October 2.

Starting on six stations in 1952, the program is now carried over 375 stations in the United States and Canada. Its weekly audience has been estimated at approximately 10,000,000.

The program is also broadcast to military personnel overseas via the Armed Forces Radio and Television Service and is distributed in several foreign language editions.

DR. F. K. WENTZ CHOSEN TO WRITE NLC HISTORY

New York (NLC)—The 48-year history of the National Lutheran Council will be recorded in a book length account by Dr. Frederick K. Wentz of Gettysburg, Pa., an author and church historian.

The announcement was made here by Dr. Philip A. Johnson, executive secretary of the NLC Division of Public Relations, shortly before he assumed a new post in June as associate executive secretary of the World Council of Churches in the U.S.

Dr. Wentz, a professor of historical theology at Lutheran Theological Seminary in Gettysburg, headed for more than a year a special archives project undertaken by the NLC division two years ago.

Jenny Lind Lived Her Christianity!

[Continued from page 8]

engage myself somewhere as nursemaid; for it is a very difficult thing to appear, here, in public. On the stage it would be out of the question. It could only be in the concert-room: and there I am at my weakest point, and shall always remain so. What is wanted here is —'admirers.' Were I inclined to receive them, all would be smooth sailing. But there I say STOP!"

So we see, too, that her self-effacement was of that character that would let Him rule her life and would not compromise with evil for the sake of ultimate service to someone. She was true to herself and to her ideals. And so it is not surprising that we find her, shortly after her American trip, in the prime of life, retiring from the active life of a singer. And it is with just such a picture of her that gives the reason for her retirement that this brief sketch, given not to glorify Jenny Lind but to endear her Christian qualities to our hearts and give us courage to withstand the blandishments of the world, might be finally closed. She was sitting along the shores of the sea, an open Bible in her lap, pondering and meditating, when a friend came along and, still astonished at her recent retirement, asked the reason.

She simply said, "When every day made me think less of this" (laying her hand on the Bible), "how could I go on?"

—from *The Friend*

MORE MISSION SLIDES AVAILABLE

A set of slides is available which show the Alvin Grothe family landing in Brazil and contains more shots of the area around Campo Mourao where the John Abel family is working. These slides are free to be used by any Sunday school, Ladies Aid or at Sunday evening services. They may be had by contacting Pastor Harold Schaffer, 112 West Milner Ave., DeKalb, Ill.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

Treasurer's Progress Report

February 1 to August 31, 1966

	Proposed Budget for This Period	Total Received
General Fund	\$19,250.00	\$14,620.14
Seminary & Bible School	15,750.00	9,370.86
Missions	20,416.67	16,734.74
Publications & Parish Ed.	2,158.33*	1,175.66*
Stewardship Committee	583.33	none
Youth Committee	116.66	none
	<u>\$58,274.99*</u>	<u>\$41,901.40*</u>

Praise Program total receipts for the seven months—\$5,012.30

* These figures include the subsidy to Publications and Parish Education by the Women's Missionary Federation.