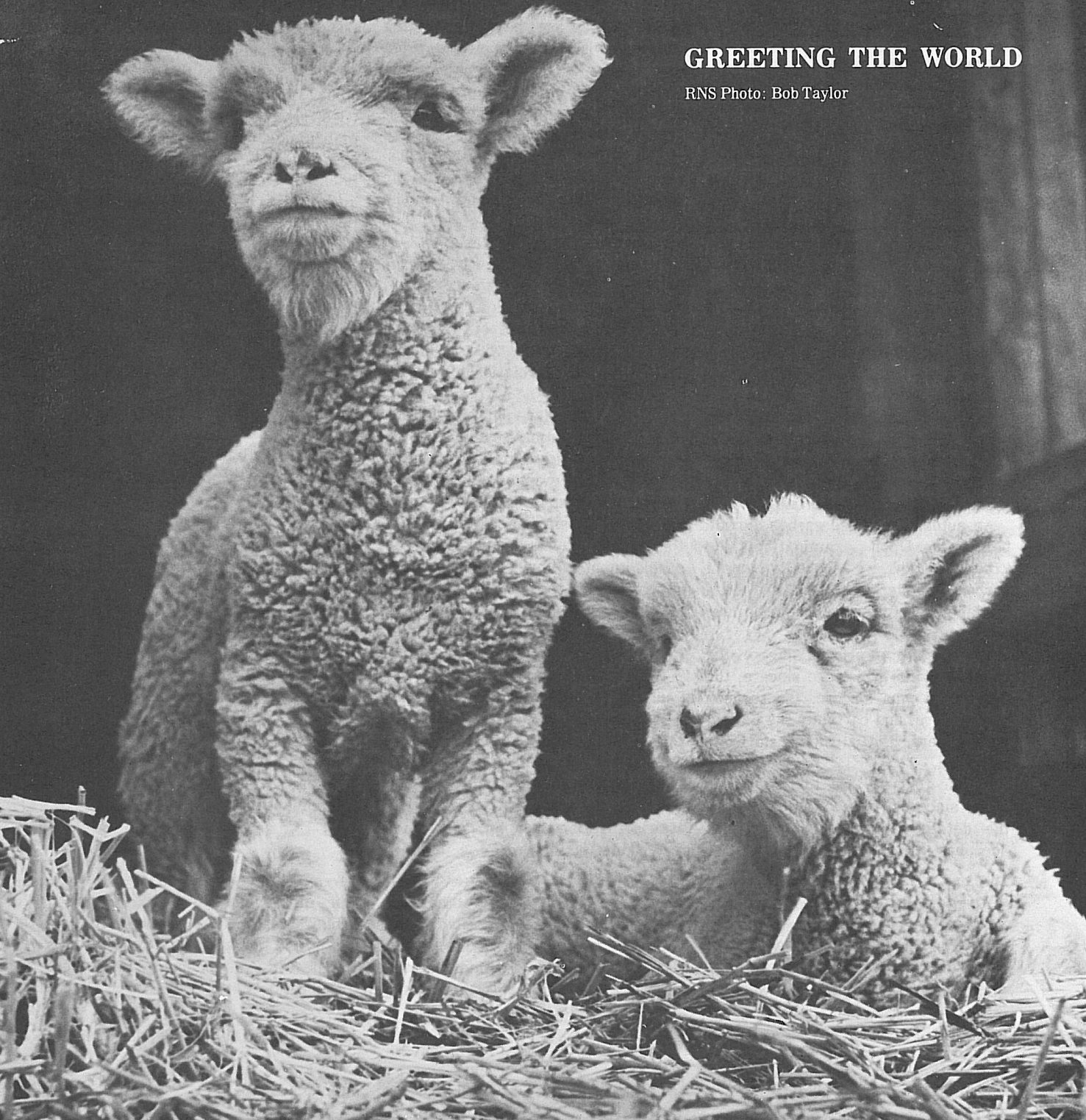


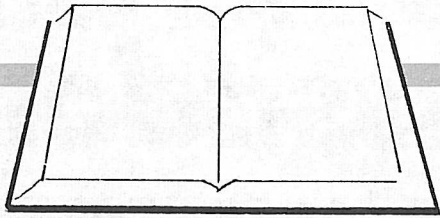
March 28, 1972

The Lutheran Ambassador

GREETING THE WORLD

RNS Photo: Bob Taylor





According to the Word

A FAITH THAT SAYS "DONE!"

"One of the rulers inquired of Him, 'Good Teacher, what shall I do to inherit eternal life?'" (Luke 18: 18; read through v. 25)

Carbon dioxide instead of oxygen was administered to a patient in a hospital in the state of New York and death resulted almost instantly.

The tragedy occurred while the patient was being prepared for a minor operation. A trained anesthetist was administering a controlled mixture of oxygen and anesthetic gas when the tank of oxygen became exhausted, and a new tank labeled "Oxygen" was substituted.

Almost immediately, according to the police report, the patient died. The attending surgeon and hospital officials suspected some kind of an accident and called the coroner.

An autopsy revealed carbon dioxide poisoning. Upon examination, the "Oxygen" tank was found to contain carbon dioxide. The tank had been mislabeled before it reached the hospital.

The manufacturer was sincere, the hospital authorities were sincere, the anesthetist was sincere, the surgeon was sincere, and certainly the patient was sincere. But all were **sincerely mistaken**.

In our text we are told the story of a sincere young man. Compare the details from the other Gospel accounts (Matthew 19, Mark 10).

In spite of his age, he was a leading man in Jewish religious circles, probably a ruler of a synagogue. And he was also rich in the things of this world, having many possessions.

His sincerity is first of all revealed in the fact that he came to Jesus. And see how he came! Despite the dignity of his influential position, he came eagerly, running, and then humbly knelt before the Master.

Secondly, we can clearly see his concern. "What good thing shall I do in order to have eternal life?" He had not come out of mere idle curiosity, but rather with a sincere concern about his relationship to God and eternal destiny.

His concern for spiritual things becomes even more evident as his conversation with Christ progresses. When the Lord mentioned keeping the commandments, he declared that he had done so since he was a child. Perhaps we would be inclined to accuse him of not understanding these rules of God in their fulness and depth, but in charity let us not doubt that here was a very moral religious young man.

We are looking at a very sincere young man, indeed, and yet one who was tragically though sincerely mistaken. "He went away sorrowful."

What did he lack? What was the flaw in his sincerity and religiousness? Just this: he believed that there was something that **he could do** to inherit eternal life.

He does not ask how to obtain this life, for he believes that he already knows the answer to that question—by doing "some good thing." He had tried strict obedience to the commandments, but his soul remained unsatisfied. Jesus seemed so confident; perhaps He would share with him the secret of what this "good thing" might be.

Also, in the question, "What shall I do?", lies a fatal faith in self. In other words, all he thought that he needed to know was the thing to do, having within himself the ability to perform it.

Basically, there are only two religions in the world; all existing ones fall into the realm of one or the other. The first says, "Do!"; that salvation can be earned by our own works and efforts. The second says, "Done!"; that salvation is by grace, a finished act and a free gift.

The rich young ruler placed his faith in the first. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

What shall I do? no, our salvation is **done**, finished, completed for us by God in Christ.

Some people are trying so hard; sincere, but mistaken.

There is only One Way. Have you accepted Him?

Robert L. Lee

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Baptism, One of Two Sacraments

by Lay Pastor Rodney Stueland
Newfolden, Minnesota

Baptism is one of two Scriptural Sacraments—the other being the Lord's Supper. These Sacraments are not deeds of men, but works of God! Yet evangelical Lutheran teaching and doctrine regard the Word (Bible) as being the chief means of Grace. As we learn in Luther's Small Catechism Explained "A sacrament is a holy ordinance made by God Himself, in which He gives and confirms His invisible grace through outward and visible means."

I do not claim to know or understand all there is to be known about Baptism, but I do believe that we are to go according to the enlightenment we get from the Word, by the Holy Spirit, as we walk by faith and not by sight!

Just because many folk misuse many good things does not mean that there is not a right use for them—for example, automobiles, firearms and our bodies.

Let me clearly state in the very beginning that I do not believe in eternal security in infant baptism, nor do I accept the false teaching of eternal security in adult baptism. (This will be explained more later.)

As we consider the Sacrament of Baptism let me first refer to a practice that was carried on in much of the Old Testament. What I am referring to is circumcision, which has a bearing on my comments. Circumcision was commanded of God in the Old Testament, Baptism is commanded in the New Testament. To man, circumcision was in obedience

to God and a sign or visible token of a covenant relationship with Him. This was to be done in most cases when the child was eight days old. There were spiritual benefits in circumcision; "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1-2). BUT we are not under the law as to how many days old a child should be before he is baptized. Nowhere in the Scriptures, that I am aware of, does it say that children **should not** be baptized. So when people ask to be shown where in Scripture it states that children should be baptized, **the real burden of proof is to show where it says in the Bible that God forbids infant baptism!** And Baptism is a covenant relationship with God.

The commandment of Christ concerning Baptism is found in Matt. 28:18-20 (Am. St.), "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Notice Jesus did not command us to baptize **only** adults, but that we should make disciples of all nations by baptizing and teaching. **Both children and adults are included in the nations!** Remember the baptism commanded of Jesus that we practice today was not instituted nor commanded until

after the crucifixion of Christ.

Next we need to keep in mind that there is no such thing as an **innocent child!** In Eph. 2:3b, it says: "By nature the children of wrath, even as others." God who is perfect would not charge us as being children of wrath if it were not true—by nature we hate God and the things of God! **SIN KNOWS NO AGE BARRIERS.** We are born with what we call hereditary sin and willful sin is going our own way. The Scripture is clear that this includes all—every man, woman, boy and girl. Christ is the only sinless one. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Is. 53:6). "As it is written, There is none righteous, no, not one" (Rom. 3:10). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that ALL have sinned" (Rom. 5:12). That which is flesh is flesh—no exceptions—and yet an infant is not old enough to consciously repent of sin and to seek forgiveness; **THUS GOD** has instituted Baptism as a means of Grace. "And there shall in no wise enter into it (heaven) any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).

Then may we keep in mind that a **living faith is a GIFT from and of God!** If this were not true how

tragic it would be for infants and little children; "He that believeth and is baptized shall be saved; **but he that believeth not shall be damned** (Mark 16:16). Living faith is not dependent upon our intellect or knowledge; in other words, it is not by my reasoning or strength that I believe in Jesus Christ or come to Him but this is a work of the Holy Spirit to call me, etc. So a living faith can just as easily be given to a child as to an older person, yes, even more easily. "Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent" (Jn. 6:29). "For by grace are ye saved through faith; and that not of yourselves: it is THE GIFT OF GOD'" (Eph. 2:8). "But whoso shall offend one of these little ones which believe in me..." (Matt. 18:6). "And said, 'Verily I say unto YOU, except ye be converted, and become as **little children**, ye shall not enter into the kingdom of heaven'" (Matt. 18:3). "But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts" (Ps. 22:9).

In infant baptism we are grafted into Christ, when rightly administered, (into the Triune Godhead, God) and in that sense we have eternal life in Him; **we are born again!** Then baptism saves??? NO, it is JESUS CHRIST WHO SAVES! Neither is it your prayer life, church membership or attendance, faith, Grace, but Jesus Christ who saves and HE also saves through Baptism. If we turn from Christ and go our own way, Baptism in itself will not save us! It is true that those who make Baptism a kind of eternal security are in grave error and are deceiving themselves. But neither is there eternal security in adult baptism and such who teach that there is are also in grave error. Those who say all is well (spiritually) because they were once baptized, without even considering their present relationship to the Lord are only deceiving themselves! It is evident that such folk are in **gross error** and in such a condition will go eternally lost! Just to begin walking by faith with Jesus Christ as your personal Savior is not the end. The Scriptures are very clear that a person can die spiritually and

not even know it! Thus, how we need to daily watch and pray and let the Holy Spirit do His work in our hearts and lives. Trusting in anything or anyone but Jesus Christ as your personal Savior you will go lost!

As it is stated in the Catechism, "It is not water indeed that produces these great effects, but the Word of God, which accompanies and is connected with the water. For the water, without the Word of God, is simply water and no baptism. But when connected with the Word of God, it is a baptism."

The Sacraments are not deeds of men, but works of God and Baptism is ONE means of Grace. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). "And they brought unto him also **infants**, that he would touch them" (Lk. 15:18a). Thus infants are capable of receiving something from the touch of Jesus! Search the **Scriptures** as after all therein lies the **final authority**. Please study Acts 2:38-39, 22:16; Rom. 6:3, Col. 2:12 and 1 Pet. 3:18-21.

Salvation is in the person of Jesus Christ, and when a child is old enough to know right from wrong and what sin is, this child is old enough to be told of a Savior. One thing that is confusing to some is the condition of those who, having been baptized as children, have not gone out into open or gross sin. Such are often referred to as being kept in their baptismal covenant. Such a person who has a true testimony for the Lord will have experienced that in himself there dwelleth no good thing, and HE IS CONSCIOUS OF HIS NEED OF THE SAVIOR. Even he comes to the crossroads of life and DEFINITELY MUST CHOOSE to go God's narrow way or the devil's broad way. No definite acceptance of Christ's finished work for himself (personally) is a decision to go the way of the world, sin and eternal separation from God.

Coming into a conscious, personal relationship with Christ can be of a varied extent, but all truly saved will realize that in themselves and their own righteousness they are lost and must rest only in the finished work of Christ for their very own basis of salvation and assurance thereof.

You cannot have such a meeting with God and not know it! We have now been speaking of the soul (child) who has not gone out into open sin.

A person who has gone out into open or gross sin (and by far the majority of our people have gone their own way for years), **must be born again** in order to be saved. Thus we have many within our organic church structure who, too, need to be converted, born again. Even though they were baptized as infants, it is essential that they come to a conscious faith and relationship with Christ. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 Jn. 5:12). Also by far the majority of the folk who have a living testimony for Jesus will testify of the sad fact that for so long they went their own way, the way of the world. But, praise God, they have experienced what it is to be converted (born again) and become a child of God. Maybe you are one who had a sheltered life when you were young and some of you were raised in a Christian home and have lived clean, moral and religious lives but if you have not accepted Jesus as your personal Savior, **you are on the road to hell** as certainly as the drunkard and harlot who have not repented of their sins and have not turned to Jesus as their only hope and refuge.

Sometimes confessing Christians are told that they need to be baptized again even though as infants they were baptized into the Trinity. We need to keep in mind that even though we break the covenant relationship we were received into in Baptism, **God is still faithful**. God is faithful regardless if we are or are not; therefore, because we break the covenant with Him does not mean we need to be rebaptized when we come to know Him as our personal Savior. God's side of the covenant relationship is still good. It is just the person who has wandered away who needs to be reinstated through conversion (born again) in which he once again becomes a child of God. For a person to be rebaptized who has been baptized into the Trinity **WOULD BELITTLE GOD'S SACRAMENT!**

What will happen to a little child
(Continued on page 12)

DAY OF WONDER,
DAY OF GLADNESS

Day of wonder, day of gladness,
Hail thy ever glorious light!
Gone is sorrow, gone is sadness,
Ended is the gloomy night.
Listen to the angel's story—
Cast away all fear and dread;
Give to God the Father glory!
Christ is risen from the dead!

In the triumph of this hour,
Jubilant shall swell the song;
Unto Jesus, honor, power,
Blessing, victory belong.
Scattered are the clouds of error,
Sin and hell are captive led:
E'en the grave is free from terror,
Christ is risen from the dead!

Every people, every nation
Soon shall hear the gladsome sound;
Joyous tidings of salvation,
Borne to earth's remotest bound.
Then shall rise in tones excelling,
Praise for grace so freely shed;
And the Easter hymns be swelling,
Christ is risen from the dead.

B. H. Hall

(from *The Hymnal*)

I took his hand



Sketches from the hospital ministry of the late Rev. Wm. Hagen

VIRGIL, THE MEXICAN

If he took anything more than his name and his brother with him from Mexico, he never said anything about it. I saw his brother only once, when he came with a little handful of pennies so his big brother could buy a large loaf of bread for his supper.

I first met Virgil in a shop on Cedar Avenue. How he started working there I could never manage to find out from him, but then one should not expect to learn very much from an eighteen-year-old boy who had never gone to school and had just started to learn to read. He was as kind as the day is long, however, and did everything that his sympathetic employer asked him to do.

During leisure hours he would sit near the window and look at the life of the world hurrying incessantly past, but the more he looked at this rolling, noisy, strange world, the more out of place he seemed to feel. There could hardly be a place for him out there in the world, he feared.

Was he homesick? He, who scarcely knew what home was? If one could only understand the gnawing hunger and pain his breast concealed! Not that he showed it plainly or complained outwardly, but one could tell that something was wrong.

He felt tired and weak, he said, so that often he would just have to sit down and take rest. He struggled against all this in his own quiet way, but to no avail.

One day he was so weak he fell

down on the street and seemed to go all to pieces, but the world on Cedar Avenue just kept on hurrying past.

He was taken to the sanatorium. "Who could ever imagine that the world looked like this?" he thought. "Clean and beautiful, quiet and friendly!"

—Wm. Hagen

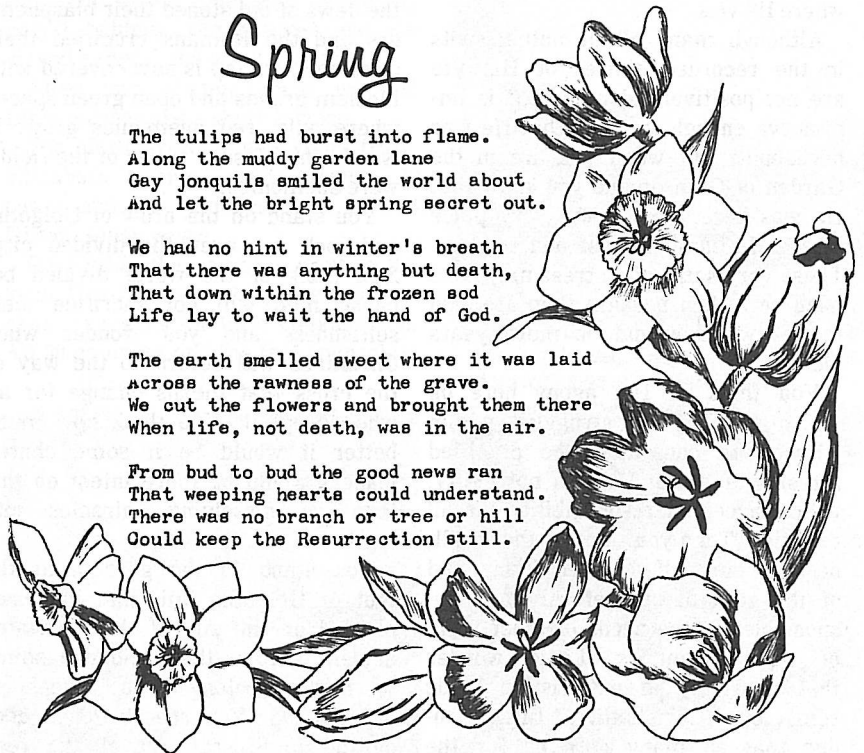
Spring

The tulips had burst into flame.
Along the muddy garden lane
Gay jonquils smiled the world about
And let the bright spring secret out.

We had no hint in winter's breath
That there was anything but death,
That down within the frozen sod
Life lay to wait the hand of God.

The earth smelled sweet where it was laid
Across the rawness of the grave.
We cut the flowers and brought them there
When life, not death, was in the air.

From bud to bud the good news ran
That weeping hearts could understand.
There was no branch or tree or hill
Could keep the Resurrection still.



Poem and illustration by
Marlene Moline

Commotion of Resurrection

by Marguerite Beare

The Arab gentleman who led us slowly through the streets of old Jerusalem had a quality of quiet composure. He had chosen the vocation of showing tourists the sites associated with the life of Jesus, recounting what had happened there. He was a Moslem.

It struck me that this man believed what he was telling. I said to him, "I believe you are half Christian." With a slow, equivocal smile, he replied, "Sometimes I think I'm more Christian than those who call themselves Christians."

It was a simple statement that could explain a world gone awry, vexed and torn by the selfishness and hate of man, that Christ came and lived and died to cure.

The force of this truth hits you as Christ comes alive in your mind and heart while you walk the land that He walked and stand in the places where He was.

Although many of the actual spots in the recorded stories of His life are not positively identified, it is impressive enough to know that He was hereabout. But when you are in the Garden of Gethsemane you know that He was here. This is the very place where He came to rest and to pray. These very same olive trees may have been here then because they are said to be two thousand or more years old.

You think of His agony here on the night that He struggled within Himself to consent to be crucified for sins of which He was not guilty, as He accepted responsibility for all mankind. Then you think of the smallness of our self-centered living and of the guilt of our refusal to be responsible for the needs of other men, of other countries. Little wonder that so many in unChristian lands refuse our "Christianity." Little wonder that so many hate us for the frauds we are.

From the Garden of Gethsemane

on the Mount of Olives you look across the Kedron valley to the wall of old Jerusalem and follow Jesus on His last journey across it. You go to the pavement of the courtyard of Pilot's Fortress Antonio, over which now stands the convent of Ecco Homo (Behold the Man). You stand on the stones where He was mocked and flogged and where He took up His cross that He knew He could have avoided if He had so decided.

You go to Calvary. It matters not that you are shown two possible sites for Calvary. You visit both. You are at liberty to choose, from the evidence available, which seems most convincing.

I choose the hill North of the wall, called Gordon's Calvary, so named because General Gordon was one of those who have identified it. With its scarred face portraying the features of a skull, this could indeed be Golgotha (the place of a skull), where the Jews of old stoned their blasphemers and the Romans crucified their criminals. Its top is now covered with Moslem graves and open green spaces where wild, red anemones grow. It is said that Jesus' "lilies of the field" were anemones.

You stand on the brow of Golgotha and look out over the divided city. You think of the world divided because men will not sacrifice their selfishness and you wonder when Christians will return to the way of the cross that means change for all who accept it. You think how much better it would be if some church leaders would be more intent on this than on dissolving miracles into myths.

You stand in the garden, at the foot of Golgotha hill, that has been planted on the site of the excavated ancient garden that evidence points to having belonged to Joseph of Arimathaea. You see the open door of the tomb, cut out of the rock of the hill, as those other women did, long ago, on Easter morning. You

enter and "see the place where the Lord lay"—a shallow bed carved out of the cream-colored stone, elongated several inches at the foot to accommodate a taller man than Joseph, who had made it for himself.

You imagine that first Easter morning. He was not there. What commotion His resurrection stirred! It electrified his followers into new people who went out and turned the world upside down.

We could do it today if we had the same zeal and purity of life and purpose. In other words, if we who call ourselves Christians became Christian.

—The Regina (Sask.) *Leader-Post*

A PLEA

The cares of life are stealing
My meditation time;
Those moments in Thy presence,
So precious and sublime.

I cry to Thee, O Master,
For wisdom to decide
What things to not engage in,
That I may seek Thy side.

The "One thing needful" still is
To listen, Lord, to Thee;
Eternal things enjoying,
Which Thou wilt tell to me.

My days on earth are numbered;
Keep me forever Thine.
Use me to tell still others
Of fellowship divine.

To Thee be endless praises,
Creator, Savior, Friend;
All glory, honor, power
Through ages without end.

"Thou hast redeemed and saved men
Of every tribe and tongue."
Use me to swell the number
By whom Thy praise is sung.

Ella Rasmussen



Luther League Activities

Edited by Wayne Pederson

INHALE, EXHALE II

You've doubtless heard countless challenges from your pastor to witness, to visit, to serve the church in various ways. But how do you go about it? Particularly, how does a high school or college student find the time, courage, and ability to share his faith in his community.

Several weeks ago I mentioned the importance of having an outlet for your faith in order to keep spiritually fresh. As you give your faith away, you will be opening the way for greater personal blessing for yourself, plus you'll be sharing your spiritual discoveries with those who don't know Christ.

I'm happy to see this happening in some of our Association churches across the country.

The pastor called Vicki.

"Vicki, would you like a chance to share your new faith in Christ?"

"Sure, Pastor. But, where?"

"I'm going to the nursing home to do some visitation. Would you like to come along?"

"A nursing home? Yuk!"

Vicki reluctantly agreed to go.

She came back bubbling over with enthusiasm for the many "young" people she had found in that home. She was thrilled with the opportunity to read the Bible for them, pray with

them, and brighten their day, strengthen their faith.

If you and your youth group are interested in outreach, here are a few other ideas.

Check with your pastor about helping him with hospital visitation. Share the Gospel, read some Scripture, leave some literature.

You can share Christ in jails and prisons. You can make a powerful impact on the lives of the young men and women in the prisons. Sadly, a great percentage of prisoners today are teenagers, both boys and girls. Give bold witness to them of what Jesus has done for you.

Offer to help your pastor with door-to-door visitation. Identify yourself and your church when you arrive at the door. Talk about Jesus and what He has done for you. Don't argue with people. Just share your personal faith in Jesus. Your witness will make a profound impact on their lives.

Ever thought about starting a coffee house? It can be a place where kids come to drink coffee and pop. And while they're there, you can have your musical group or some of your soloists share musically what Christ means to them. You could play some of the new Gospel folk music and then discuss what the music means to you. You can sit around the tables

and share your faith with one another.

How about the parks and beaches in your community? A good place to bring your musical groups, and while they sing, others can go around and talk to the kids there about what it means to be a Christian. This is an excellent chance for teens to share with other teens.

There are countless opportunities to share your faith. Pray that God will give you a vision of what can be done in your situation.

If the work of the church is to be done it has to be done by more people than just the pastor. Youth of the church need to get involved in sharing the faith with those around them.

Right now, the Luther League Federation is thinking about some new directions in youth work emphasizing service. We hope to be able to share some of those ideas in a few weeks.

A final word: Don't keep the faith, baby. Give it away!

YEDDO GOTTEL ORDAINED IN BRAZILIAN CEREMONY

Yeddo A. Gottel, graduate of Free Lutheran Seminary in Minneapolis, Minn., was ordained into the ministry of the Association of Free Lutheran Congregations in Brazil in a ceremony in Igreja Lutheran Church, Campo Mourao, on February 13. Rev. John H. Abel preached the sermon. Other pastors assisting in the service were Vitor Faverani, Carlos Roberto de Silva, Maneol Alves Bastos and Connelly Dyrud. The newly ordained pastor will serve the Igreja Church and also teach in the Bible Institute and Seminary in Campo Mourao.



Yeddo Gottel

NEWS of the Churches

MORTGAGE PAPERS BURNED IN BAGLEY



Special services at Grace Lutheran Church, Sunday, marked a milestone in the church's history, as the mortgage papers of the Grace Lutheran Church property and the parsonage property shared by Grace Lutheran and Rice Lutheran, were burned.

Participating in the special services were members of both congregations who read passages of Scripture, read a short history of the church and burned the mortgage papers in a brief ceremony. The Rev. John P. Strand, AFLC president, gave the sermon.

The Grace Lutheran Church of Bagley had its early beginning on August 1, 1964, and held its first worship service in the old Gospel Tabernacle building on September 20th of that year with 23 in attendance. At that time Sunday School, Ladies Aid, Luther League, Release Time Classes, Bible Study and Confirmation were organized.

On February 1, 1965, the Rev. John DeBoer was called to serve the congregation and on March 10, the congregation was organized and took the name Grace Free Lutheran Church. In February, 1965, several members of Emmanuel Lutheran Church (north of Bagley) decided to come to Grace for joint services.

While a remodeling project was in progress on the old Gospel Tabernacle building in downtown Bagley a heavy rain storm washed away the supporting pillars and the building collapsed, demolishing it beyond repair. The old Post Office Building then became the temporary center of worship.

In September, 1965, the Rev. Hubert DeBoer formed a new parish consisting of Mt. Carmel-Calvary-Rice-Emmanuel Parish. Student Pastor Robert Lee also served the Bagley parish for a short time.

The old Zion Lutheran Church (Mis-

souri Synod) was purchased and moved from Rice Township onto its present site on November 12, 1965, with the first service being conducted in the new church on January 30, 1966. The Mortgage Burning Service on Sunday, February 27th of this year was a time for much rejoicing and praise to God for His abundant blessings. "The church and property and the parsonage are paid for and the future looks bright for the people of Grace Lutheran Church," says Pastor Battleson who serves the parish.

Left to right above: Pastor Dale Battleson, Robert Bilden, Oswald Peterson, Henry Hanson, Grant Fischer, Rev. John Strand, Ed Mathison, Ole Honstad, and Henry Langseth.

(Ed. Note: Pastor Dale Battleson is moving this week from Bagley in order to take up work at Pukwana, S. Dak. The Bagley parish is in the process of calling a new pastor. The above event described in the Bagley newspaper took place a few weeks ago.)

ARE WE LIKE THAT?

He was going to be all that a person should be—TOMORROW.

No one would be more kind or tender than he—TOMORROW.

A friend he should help and who needed him, too: on him he would call and see what he could do—TOMORROW.

Each day he'd stack up the letters he'd write—TOMORROW.

And thought of the folks he would fill with delight—TOMORROW.

It's too bad, indeed, he was busy today. And hadn't a moment to stop on his way. More time he'd have to give others, he'd say—TOMORROW.

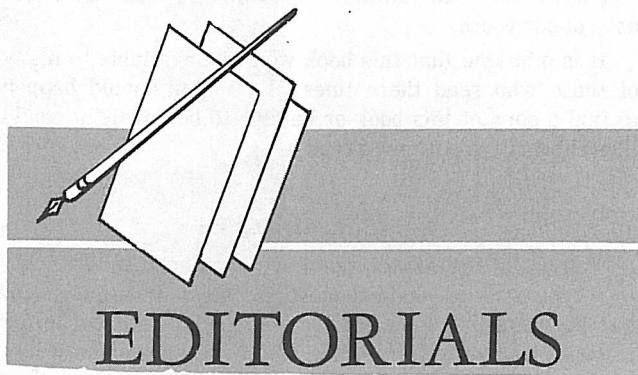
The greatest of workers this man would have been—TOMORROW.

The world would have known him, had he ever seen—TOMORROW.

But the fact is, he died and faded from view, And all he had left here when living was through,

Was a world of things he intended to do—TOMORROW!

Author Unknown
from New Hope Center Beacon



THE SERMON IS CENTRAL

“The preaching of the Word of God must be the central part of the service.”

Declaration of Faith, V:4

The Lutheran Church has advocated the centrality of the sermon in the worship service. The Lutheran Church was born out of a church where preaching was neglected if not forsaken entirely and where the service, in fact, was not in a language the people could understand.

Among the great discoveries and re-affirmations Martin Luther gave to the Christian Church was that of the importance of the preaching of the Word. He was himself a master preacher and it can be said of him, as it was said of Another, that the “common people heard Him gladly.”

Luther said, “In the service our blessed Lord Himself speaks to us through His holy Word, and we in turn speak to Him in prayers and hymns.”

We speak of three forms of the Word of God. First, the Living Word of God, which is Jesus Christ (John 1). Second, the written Word, the Bible. Third, the proclaimed Word, which is the preaching commanded in, and based upon, the Bible (see Romans 10:14, I Timothy 6:13 and II Timothy 4:2). The sermon is the Word of God insofar as it is faithful to the Scriptures.

No wonder that Andrew W. Blackwood should begin his book, **The Preparation of Sermons**, by stating, “Preaching should rank as the noblest work on earth. The man called of God to proclaim the Gospel ought to stand out as the most important man in the community, and all that he does for Christ and the Church should head up in his preaching.” Obviously, Dr. Blackwood isn’t advancing the idea that the preacher is of any greater worth as an individual than anyone else, but he is referring to him as one called to handle the Word of God and to divide it to others. This, he sees as the most vital task in society.

Because preaching is so important, it stands to reason

that it is the center of the Christian church service. The other parts, for all their worth, point to and lead out from the sermon. If they serve to distract from it or crowd it out, they cause a disservice. Liturgy of some sort has a place, but if it occupies so much time that there is little left for preaching, it becomes wrong.

On the other hand, just because a sermon is long does not necessarily make it more effective. No doubt, as times change, the approach to the sermon changes, both among those who preach and those who listen. Sermons which last from one to two hours were once acceptable. Today they would draw few hearers. There is a happy medium in the length of sermons. A preacher must find what it is, although he must not be slavishly bound to any time limit.

Bishop Stephen C. Neill of the Episcopal Church, in his book, **Fulfill Thy Ministry**, wrote of the preacher Charles Simeon, who for more than 50 years preached in Cambridge. He said that on that pulpit desk were written these words, “Sir, we would see Jesus.” Bishop Neill added, for the benefit of preachers, “You might do worse than put such a slip of paper in your own pulpit, to remind you what you are there for.”

That is the purpose of preaching, to present Jesus Christ to the hearers. Unless people know Christ experientially they are lost. Preaching is to call people to faith in Him and to serve Him.

Finally, another word to preachers, who are to make the most of what we have called the central part of the service. It is from Paul Scherer: “A man’s best (as a preacher) may not be very good—that is not his fault; but anything less than his best when he stands before his congregation is scarcely more than an impertinence. To him who under the growing pressures of life’s swift current holds his pulpit in some respect and his people with it, preaching comes first; and because preaching takes time, he makes time—which is the only way I know to have time” (**For We Have This Treasure**).

We haven’t considered the responsibility of the hearer toward the sermon, but be sure there is an equal one.

THE PIONEER PASTOR

Unfortunately, the book we are about to recommend may be available to very few of our readers even though it is a relatively new one. The reason is that only 100 copies of it were printed. They are perhaps sold out already.

We first saw the book **The Pioneer Pastor** at Pastor Trygve Dahle’s home. Later on it was our privilege to read this most interesting book by the late Rev. Elias Aas, translated into English by his son, Rev. Leif Awes.

The book is the autobiography of a pioneer pastor, as the name suggests. In clear and simple language Pastor Aas tells of his boyhood in Sand, Ryfylke, Norway. His description of the family history and background is interesting, too. He was trained as a teacher, studying in Stord Seminary, and taught school and worked as a layman in the church for several years before turning his eyes westward to America as so many of his countrymen did.

Elias Aas came to America in 1883, destination Augsburg Seminary in Minneapolis, Minnesota. It was of great interest to read of his stay at that school in those years when Profs. Sverdrup and Oftedal were in their prime. He tells also of student work in the St. Hilaire area of Minnesota, near Thief River Falls, and how he took his first parish there after graduation. In those horse and buggy days he covered a great territory in carrying on the Lord's work. (During that pastorate he baptized an aunt of your editor, near Newfolden.)

Pastor Aas moved on to the Christiania-Trondhjem parish south of Minneapolis and was there during the merger which created the United (Forenede) Lutheran Church and the subsequent establishing of the Lutheran Free Church out of the Friends of Augsburg. It is good to get the insights of a parish pastor into these developments and to see how they affected the local parish.

But together with the church strife, often very bitter, there was also revival in the congregations of the upper midwest during the '90's and in the beginning of the twentieth century. Elais Aas was privileged to be in the midst of this in what came to be known as the Farmington parish and later at Northwood and Hatton in North Dakota. Those must have been blessed times of refreshing. The pastors who lived through those days could not be lazy. The revival meetings, the prayer meetings and calls to deal with sin-burdened souls individually all required much time and in the earlier days at least all appointments were reached by horse and buggy or perhaps even on foot.

Pastor Elias Aas was a common, humble pastor, but also in such a life there is romance and daring and adventure if only it be told. He tells of two trips back to his native land where, like so many other immigrants, he saw much more of that country than when he grew up in it. Pastor Aas went from the parish ministry into solicitation for Oak Grove Seminary (now Oak Grove Lutheran High School) in Fargo, N. Dak., a school he had helped to begin. In connection with that work he made a journey to the West Coast and tells of visits to the various parishes out there.

At the age of about 70 years he took up a new career, representing Ebenezer Home in Minneapolis. He continued with that work up to the end, being stricken with his fatal illness as he was about to leave on another trip for the Home in September, 1941. He passed away two weeks later at the age of 86. His funeral was held at Rosedale Lutheran Church in Minneapolis where he held membership. Interestingly enough, that congregation, under new organization, is now affiliated with the AFLC.

Dr. Bernhard Christensen, former president of Augsburg College and Theological Seminary, in his comments on *The Pioneer Pastor*, writes this: "For those of us who

grew up in the Lutheran Free Church, this book provides a delightful opportunity to journey into the past of our people. Almost every page is alive with references to persons and events that, at least for this reader, stir meaningful, often inspiring memories. Here is reflected also a good deal of the background and setting of the life with which we were so familiar, and which we loved, in the days of our youth."

It is a shame that this book won't be available to many of those who read these lines. But if you should happen to find a copy of this book or be able to borrow it, it would be well worth your time to read it.

TOPICAL ARTICLES

Pastors of the Association have been good to write sermon-type articles, upon request, for the *Ambassador*. This has been an aid to the Editor and of real interest to our readers, particularly to those who have known the writer personally.

Now we have initiated a project which will bring to our readers a number of articles, a good many, God-willing, which are topic-oriented rather than strictly sermons on one Biblical text. Most of these articles have been more-or-less volunteered by the pastors and lay pastors while others will be written at our specific request. Beginning late this spring, for instance, we will carry a series of studies on the Ten Commandments. Eleven pastors are working on that project now.

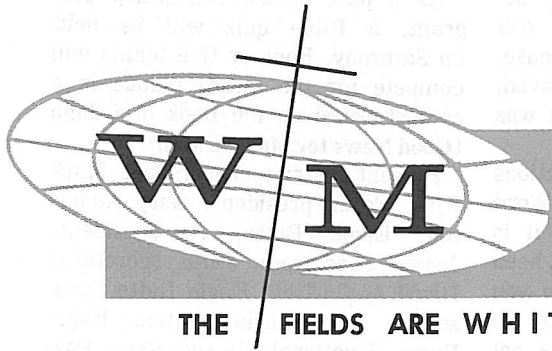
But today we present the first of the topical articles. It is from the pen of Lay Pastor Rodney Stueland, Newfolden, Minnesota. He has had experience as an evangelist and as the editor of *Morning Glory*, organ of the Hauge Lutheran Innermission Federation. He has chosen the subject of Baptism for his work. It was presented to his parish as a "position paper," but he now shares it with us.

In thinking of this article and the ones to follow, it should be kept in mind that you readers, or the Editor, may not agree with everything that is written, even as not everyone agrees with all that the Editor writes or with other contributions to the paper. But it is always our privilege to disagree, or agree, although we should be careful to base our beliefs upon the Scriptures.

We do hope that wherever and whenever anyone wishes to comment on what is written in this topical series that he will feel free to do so through a Letter to the Editor. It is through the exchange of ideas that some truly fine results can be achieved.

A sincere thank-you to the church's pastors for the assistance they give to providing material for our church paper.

TENTH ANNUAL FAMILY BIBLE CAMP LAKE GENEVA BIBLE CAMP, ALEXANDRIA, MINNESOTA JULY 3-9



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

CHILDREN'S BIBLE CAMP JULY 1971

At this camp there were 30 children registered and it was a wonderful camp. The six days we spent there were blessed of God and enjoyed by all.

To begin with, let's give you a resume of the program. At 7 o'clock in the morning was the rising bell. We hurriedly dressed and at 7:15 were at the flag pole for the flag-raising. Before raising the flag one of the counselors or a camper led in prayer. As Calvin Knapp raised the flag, we sang the national anthem.

As soon as the flag was raised we hurried to the dining hall for breakfast. When breakfast was over we had a short devotional period led by Calvin.

After this was the music hour when we sang and practiced the songs we presented at the closing exercises. This was led by Charles and Halvor Knapp.

From this we went to class and made our prayer book, where each day a picture from used cards was pasted in the book and a prayer writ-

ten about it. Then came the morning coffee-break.

After coffee, Charles and Halvor directed the sports, which included volley-ball and "futebol" (soccer), prisoner's base, pom-pom pull away, etc. This brought us to clean-up and dinner time. After dinner we each went to our room for a rest period.

The afternoon was given to classes led by Mrs. Nair Faverani, in hygiene, and then our Bible class and book activity. Again our coffee-break for the afternoon, only it was cool-aid!

Mrs. Helen Knapp taught us manual arts in which classes the girls made stocking dolls, plaster of paris plaques and painted cans for pencil holders for their desks. The boys made the pencil holders, the plaques and designed a metal and wood plaque.

After our evening meal we had Bible quizzes and a short service.

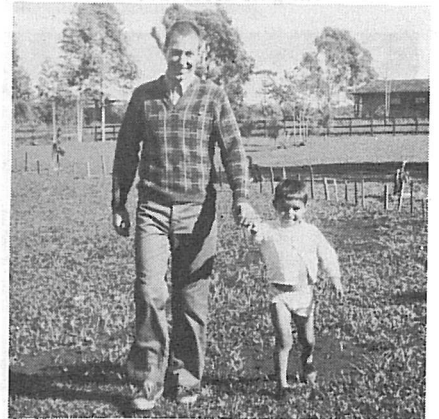
The oldest camper was yours truly, Elizabeth Barros (mud) Araujo, 12 years and the youngest was named Nilton, seven years.

On Friday the campers went to the local Health Center to present a program in thanks for their co-operation. All 30 campers and the five counselors

(Continued on page 12)



The high spot: lunch time



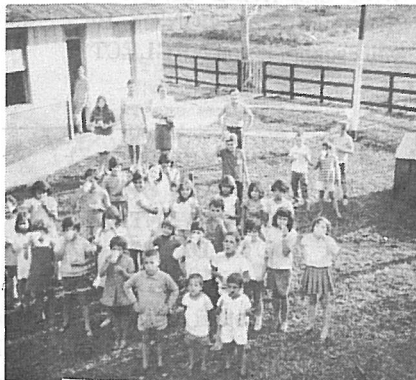
The camp giant, Charles, and the mid-get, Nilton



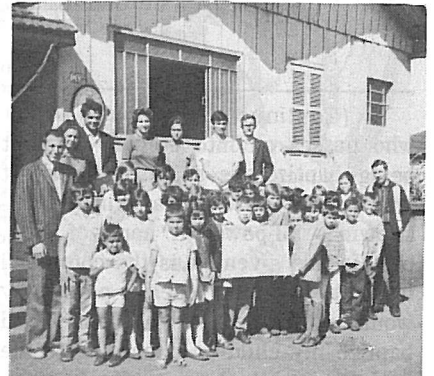
The Kombi disgorges its load of 35 people and instruments at the Health Center



Raising the flag



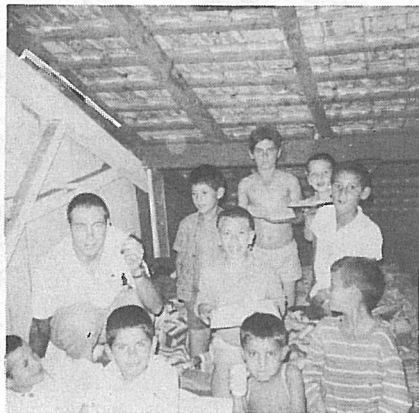
Campers and Counselors



Outside the Health Center



The girls about to retire



Evening devotions for the boys

“piled” into the Kombi for this trip.

Just before the noon meal on Saturday we presented a program in closing the camp. Many parents were in attendance for this program.

The giant of the camp was counselor Charles Knapp, and the midget Nilton, who was everywhere that Charles was, and so received the nickname of “Charles’ shadow.”

For us this was a wonderful camp and we are waiting anxiously for the next one.

Elizabeth B. Araujo
and Carol H. Knapp

(Continued from page 4)

who passes on into eternity without being baptized is something I don't know. This we will leave in the all-knowing, all-powerful hand of God, but He has given to us the command to go, baptize and teach. I personally would rather be safe than sorry and baptize my children according to the Scriptures while they are infants.

For those who don't believe in

infant baptism, as a whole they believe that an unbaptized baby will go to heaven. If such is the case, then infants are saved; and if saved, then why not baptize them as it was commanded of Christ?

As I have shared some convictions (doctrine), based upon God's Word on the Sacrament of Baptism, it is my desire and prayer that it has been a spiritual help and blessing to you in your life, as it is intended to be. Remember, the Sacraments are not deeds of men, but works of God and a means of Grace! Yet as **evangelical Lutherans** we regard the Word (Bible) as being the chief means of Grace and nothing nor no one but Jesus Christ saves! “In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word was made flesh (Christ), and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (Jn. 1:1 and 14). So, basically, where do you find and meet Christ? In the Word, God's Book, the Holy Bible! The Bible is God's revelation to man! **THE GIFT OF SALVATION IS IN THE PERSON OF JESUS CHRIST AND RELYING ON ANYTHING ELSE THAN HIM FOR YOUR OWN SALVATION, YOU WILL GO ETERNALLY LOST!**

Do you know this Jesus as your personal Savior? I did not ask if you agree with the true evangelical Lutheran teaching of Baptism; but do YOU know Christ as your personal Savior? If not, why not accept Him as your personal Savior just now? Today if you hear His voice, harden not your heart—tomorrow may be too late. **Let God change you! THE WAY TO HELL IS PAVED WITH GOOD INTENTIONS!** How shall you escape, if you **NEGLECT?**

(Continued from page 7)

FAITH TO BE SITE OF LUTHER LEAGUE CONVENTION IN SOUTH DAKOTA

Luther Leaguers from South Dakota will meet at Bethel Lutheran Church in Faith, April 14-16, for their annual convention. Rev. Edwin Kjos is the host pastor.

As a part of the convention program, a Bible quiz will be held on Saturday. Four or five teams will compete for the award plaque in a contest based on the Book of I John (**Good News for Modern Man**).

Present district officers are Mark Kjos, Faith, president; Gary Anderson, Eagle Butte, vice-president; Joanne Sandstrom, Faith, secretary; David McCarlson, Eagle Butte, treasurer; and Laurie Platen, Eagle Butte, devotional life secretary. Pastor Kjos is the advisor.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX
X In Memoriam X
XXXXXXXXXXXXXXXXXXXXXXXXXXXX

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

NORTH DAKOTA

Fairdale

Olaus Rundhaug, 83, January 29, Aadalen

EVERY CHRISTIAN'S PRAYER

Content to speak but broken words

If souls are led to Him.

Lord, mortify my every pride,

Cast out my every whim.

Put forth Thy will instead of mine

Thy glory, not my own must shine

To convict mankind of sin.

Mrs. T. Berge
Elk River, Minn.

“What I mean by submission in prayer, is, acquiescence in the revealed will of God. To submit to any **command** of God is to obey it. Submission to some supposable or possible, but secret decree of God, is not submission. To submit to any dispensation of Providence is impossible till it comes. For we never can know what the event is to be, till it takes place.”

—Charles G. Finney

Letters

TO THE EDITOR

THEY WANT OUR CHILDREN

In this critical hour in history we wonder how many parents and others realize how close we came in December to government control of our children?

A bill passed by Congress would eventually bring about the same conditions here as they have in Russia and Cuba. The bill is known as "The Comprehensive Child Development Act." Only a presidential veto prevented it from being enacted into a law.

The clear intent of this Act is to supplant parental control with government control of our children. This goes under the heading of "quality education" (example of calling an evil good, Is. 5:20). The victory is only temporary, however. Make no mistake, the men and women behind this bill will try again and the odds of winning are in their favor.

One hundred and twenty-five years ago Alexander Hodges (a Presbyterian minister) made this prophetic statement: "If government takes over our schools, those who believe the most will be taken over by those who believe the least, and those who believe the least will be taken over by those who believe nothing. It would be the greatest atheistic movement in history." Are we now in this era?

I have a letter in my hand from a senator in which he indicates that unless the people express their views on such issues, they (the Congressmen) do not really know what their (the people's) opinions are.

Have we come so far that we do not know right from wrong? This is a moral issue. This is the wrestling against principalities that the Bible speaks about in Eph. 6:12, against "spiritual wickedness in high places."

There is a revolution in the world today. We must come out boldly against this Satanic movement by writing to our Congressmen, asking them to vote against the "Comprehensive Child Development Act" and praying that those who have been given some power will also receive wisdom to use this power lest our American freedoms, as we have known them, will be lost to us and particularly to our children, for they are the future hope of our country.

Mrs. Robert Kettle
Edmore, N. Dak.

AFRAID

Afraid to stand up for what we believe,
Afraid to say, "Here, I'll roll up my sleeve."

Afraid of what others might do or say,

Afraid to travel and afraid to stay.

Afraid to fail and afraid to succeed,

Afraid of the pace in this world of speed.

Afraid to be what we are meant to be,

Afraid to look at self for what we'd see.

Afraid to keep and afraid to give,

Afraid to die and afraid to live.

Afraid of our Savior and our Lord,

Afraid of God's Word, our only Sword.

Afraid to kneel and commune with God,

Afraid of the path that we have trod,

Afraid of war and of great strife.

Why need we be afraid of life,

Or afraid of death and what we do,

If we will but trust the Lord so true?

Doris L. Johnson



McIntosh, Minn.

Mt. Carmel Lutheran Church
Rev. Orville Olson, Pastor
April 2-5
Rev. David Molstre, speaker

Fosston, Minn.

Calvary Lutheran Church
Rev. Orville Olson, pastor
April 9-12
Rev. Roy Bredholt, speaker

Dalton, Minn.

Sarpsborg Lutheran Church
Rev. Wendell Johnson, Pastor
April 9-13
Ev. Nels Pederson (LEM), speaker

Tioga, N. Dak.

Zion Lutheran Church
Rev. Robert L. Lee, Pastor
April 25-30
The Windahl Bros., Ev. team

Valley City, N. Dak.

Grace Lutheran Church
Rev. Harry C. Molstre, Pastor
April 16-20
Ev. Nels Pederson, (LEM) speaker

Fergus Falls, Minn.

Calvary Lutheran Church
Rev. Julius Hermunslie, Pastor
April 30-May 4
Rev. Herbert L. Franz, Cloquet, Minn.,
speaker

Lake Region Lutheran Parish

Rev. Raynard Huglen, Pastor
Speaker: Rev. Erling Huglen,
Roseau, Minn.

Roslyn, S. Dak.

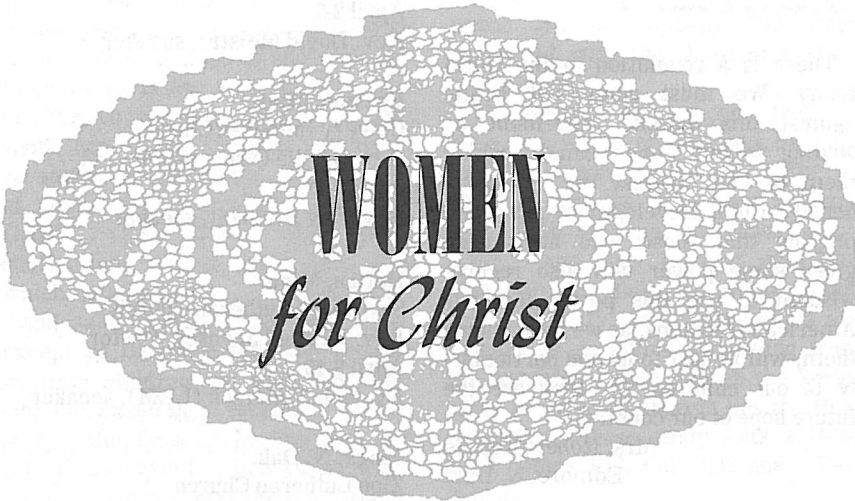
Saron Lutheran Church
April 30 - May 1

Eden, S. Dak.

Buffalo Lake Lutheran Church
May 2-3

Sisseton, S. Dak.

Hope Lutheran Church
May 4-5



WOMEN
for Christ

ON THE TREADMILL OF LIFE

by Mrs. Palmer Russum,
Grafton, N. Dak.

Sunday afternoon, the last service of the inspiring Winter Bible Conference, I was so blessed as I listened to those young people singing and testifying so vibrantly in their Savior's love. God bless them all.

Last fall, as we had a farewell service for the young people who went off to the Bible School, including my two grandchildren, hearing their testimonies, realizing how God was moving in their hearts, I also was moved to think of our wonderful Lord and His way with the children of men. I myself was saved in my mid-teens and know how God can satisfy the young and all ages.

One Sunday morning before the service, as I sat paging through the hymn book and meditating, I found a hymn written in the early 1300's. Then my mind raced back across the centuries to these generations long gone from this earth. This soul wrote this song of praise to his God and it has lived on to bless His people even today through the hymns of the church. Surely, "from everlasting to

everlasting, Thou art God" (Psalm 90:2).

It is a challenge to us to heed His calling to go forward and be a testimony in whatever way God sees fit to use us, that others may see and know we love Him. In John 12:32 Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." Jesus was lifted up on the cross of shame and He paid a ransom for us.

There will be various crosses along our way, too, but the cross is not greater than His grace. Psalm 139:24 "And see if there be any wicked way in me, and lead me in the way everlasting."

Psalm 90:17: "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands. . . ."

I John 3:1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." May we count for Him on the treadmill of life.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

WE MUST BE READY

He touched my eyes and gave me
sight,
Led me from darkness into His light;
Opened my ears to hear His Word,
Most wonderful words that have been
heard.

He set my feet on solid ground,
In Him a sure refuge I have found;
Steadied by His Almighty hand,
On the Rock of Ages firm I stand.

How many still are deaf and blind,
The way to the Lord they do not find;
Oh, may they seek Him and not wait,
For so quickly it may be too late.

Lord, let your light so shine through
me
That others also may hear and see
Jesus—the Life, the Truth, the Way,
Our only hope in the world today.

God, help us all to be awake,
Forgive all our sins, for Jesus' sake;
Kept by your Holy Spirit's power,
We wait with joy for that morning
hour.

The only way is to be ready always,
for we do not know what day nor
hour the Son of man is coming (Matt.
24:42, 44).

Mrs. I. M. Norum
Clayton, Wis.

**EASTERN NORTH DAKOTA
WOMEN SET SPRING MEETING**

The spring rally of the Women's Missionary Federation of the Eastern North Dakota District of the AFLC will be held in United Lutheran Church north of McLeod, N. Dak., on Sat., May 13. Registration begins at 9:30 a.m. with the morning session at 10 o'clock. There will be a Bible study in the morning and a mission message in the afternoon. We invite all ladies to attend this day of mission emphasis.

Mrs. Donald Jacobson
Secretary

In truth a revival should be **expected**
whenever it is needed.

—Charles G. Finney

CHURCH-WORLD NEWS

LUTHERAN UNIVERSITY FACES TAX ON PRESIDENT'S HOUSE

Tacoma, Wash. (LC) — A statement of Pacific Lutheran University's position on county taxation of certain university properties was issued here by Dr. Eugene W. Wiegman, president of the school. PLU is affiliated with the American Lutheran Church and is also supported by the Lutheran Church in America.

The statement was made in response to a public refusal by the Pierce County Assessor's Office to grant property tax exemption status to the university-owned president's residence and grounds, The Gonyea House.

According to Dr. Wiegman, the university maintains that such a refusal is in violation of state law. Exemption status of such university property is spelled out in House Bill 1123, passed last spring by the Washington State Legislature.

"The law specifically states that university-owned 'housing for faculty and other employees' is exempt from taxation," the PLU president said. "The Gonyea House is a part of the university campus and is used for educational purposes."

He also pointed out that the homes of all other university presidents in the state, homes owned by the institutions themselves—both public and private—are tax exempt.

"Like many other colleges and universities and other institutions, both private and public, Pacific Lutheran University does have property holdings which are not directly related to the educational purposes of the institution," Dr. Wiegman said. "These properties, a part of the university's endowment, have been donated to the university in most cases.

"We do pay taxes on those properties," he emphasized.

Dr. Wiegman explained that the purpose of the law passed by the legislature last spring was to insure that non-profit educational institutions would not be "taxed out of existence." In the case of most private colleges and universities, a major portion of

cost of running such institutions is borne by the students and their parents through tuition and fees payments, he indicated.

DR. OSWALD HOFFMANN AGAIN HEADS LUTHERAN COUNCIL

Minneapolis—(LC)—Dr. Oswald C. J. Hoffman of St. Louis was elected unanimously to his third one-year term as president of the Lutheran Council in the U.S.A. at its sixth annual meeting here.

Dr. Hoffmann, 58, is internationally known as a radio preacher through his sermons over the past 17 years on the Lutheran Hour, the weekly program sponsored by the Lutheran Laymen's League of the Lutheran Church-Missouri Synod.

Named to his third one-year term as vice president was Dr. George F. Harkins of New York City, secretary of the Lutheran Church in America.

As no officer, except the treasurer, may serve more than three successive terms, this will be the last year in their respective offices for Dr. Hoffmann and Dr. Harkins.

Mr. Hilbert Schauer of Parker, Colo. was elected secretary of the council. He succeeds Mr. Arnold Mickelson of Minneapolis, secretary of the American Lutheran Church, who has completed three years in the post.

A former judge of the Colorado Supreme Court, Mr. Schauer is executive director of the Department of Institutions of the State of Colorado, with headquarters in Denver. He is a layman of the ALC.

In addition to the officers, six persons were named to the Executive Committee, including the presidents of the council's three participating church bodies—Dr. Robert J. Marshall of the LCA, Dr. Jacob A. O. Preus of the Missouri Synod, and Dr. Kent S. Knutson of the ALC.

Also named to the committee were: Dr. Herbert Mueller of St. Louis, secretary of the Missouri Synod; Dr. Walter R. Hagey of Lansdale, Pa., treasurer of the LCA's Southeastern Pennsylvania Synod, and Dr. George

S. Schultz of Minneapolis, executive secretary of the Board of Trustees of the ALC.

During its first session the new Executive Committee re-elected Mr. W. Emerson Gentzler of Teaneck, N. J., as council treasurer, a post in which he serves as a consultant to the committee. A retired officer of the Empire Savings Bank of New York City, Mr. Gentzler is president of the LCA's Board of Pensions.

The council's session here, Feb. 28-29, marked the first time the cooperative agency has met outside of New York City since it was constituted in Cleveland in November of 1966. The closing session was designated as the first annual meeting and none, therefore, was held in 1967. The next four meetings were held in New York from 1968 through 1971.

Bylaws stipulate that the place of the annual meeting shall be in the city of the council's principal office and that it shall convene on the Tuesday of the first full week in February unless otherwise determined by the Executive Committee.

Last year, the council established a new fiscal year to begin March 1, rather than the calendar year. The executive committee, using its discretionary powers, changed the date of the annual meeting from the first to the last week in February and the site from New York to Minneapolis for 1972.

ALC LAYMAN ENDS THREE YEARS OF SERVICE FOR LWR IN INDIA

New York—(LC)—Abner B. Batalden of Minneapolis, a layman of the American Lutheran Church, has completed his third overseas assignment under appointment by Lutheran World Relief.

Mr. and Mrs. Batalden returned to the United States late in March after nearly three years in India, where he served as associate director of the Christian Agency for Social Action (CASA), an arm of the National Christian Council of India.

Born in Lambertton, Minn., Sept.

10, 1908, Mr. Batalden earned a B.A. degree from Augsburg College in Minneapolis in 1935. He also studied at the University of Minnesota and has taught in the Philippines.

At the time of his assignment to Korea, he had accumulated some 25 years of service with the Lutheran Free Church, one of the predecessor church bodies of the present ALC. For 15 years, from 1939 to 1954, he served as manager of the Messenger Press, the LFC's publishing house. He also has worked in the real estate field and in alumni relations at Augsburg College.

(Ed. Note: Mrs. Batalden is a sister of Mrs. J. C. Eletsen, Duluth, Minn., treasurer of the WMF.)

THE LUTHERAN AMBASSADOR
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