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Vol. 1

April 9, 1963

No. 5

LUTHERAN

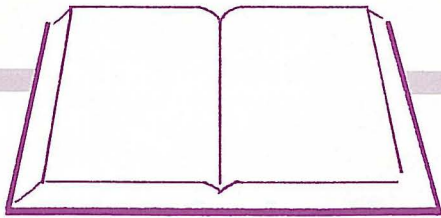
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SYMBOL OF EASTER

The Easter lily, whose lovely white blossoms symbolize purity, has for centuries been associated with the hope and newness of life embodied in the resurrection of Christ.

R.N.S. Photo



According to the Word

The Living Christ

"He is not here; for he has risen, as he said. Come, see the place where he lay" (Matt. 28:6).

Dr. W. E. Sangster of London tells of a joke which his children had on him. They told their father that every Christmas morning "you say, 'Children, this is the most glorious morning of the year,' and every Easter morning you say the same thing." To which Dr. Sangster said, "I don't deny the charge. I still feel on both of those mornings as they come, the same surge of wonder and gratitude."

We have had the same experience. Christmas is glorious. Easter is glorious. To say this is no contradiction, for both are part of the great truth that God is with us and for us.

Human leaders come and go. It is thirty years since Adolf Hitler came to power and nearly eighteen since his bubble burst. Mahatma Ghandi of non-violence fame was assassinated fifteen years ago. Napoleon's Waterloo has become a symbol of lost dreams. Only the students of history can speak definitely of the Caesars and Alexander the Great.

But on this glad Easter morning we gather to remember an event which, even though it occurred over 1900 years ago, is still a living reality in our time. Millions today have hope in their eyes, joy and peace in their hearts, and pur-

pose in their lives because Jesus broke the bonds of death and made good His promise of abundant life.

We live in history's most scientific age. Like a growing child, man finds ever-increasing strength and ability at his disposal. As we reach for the moon, the fantastic stories of Buck Rogers, Flash Gordon and Don Winslow do not seem quite so wild as they did when we read them in the thirties.

Yet, in a world like this, man hasn't changed. His needs are still the same. He commits the same sins which Adam and Eve committed. Man has the same old longings and questions: What lies beyond? What can I believe in? How can I know God?

How good it is, then, that in this kind of a world we can proclaim that Christ lives, that He has conquered death and the grave! Whether we beat Russia to the moon, whether the United States and Russia can reach a disarmament agreement, are not the really important issues of life. What is important is that *Christ lives* and is able to change lives and give meaning to our existence and hope for life that never ends. So it is that Prof. John H. Gerstner reminds us that even as mankind seeks to avert self-imposed destruction, "for the true Christian it makes no ultimate difference if we are not successful, and for the unbeliever it makes no ultimate difference if we are successful."

In other words, the person who is in Christ is secure. He has the confidence that neither life nor death can separate him from the love of God. Immortality becomes more than living on in the memory of friends. It is to experience what eye has not seen nor ear heard.

Lest we be accused of preaching the living Christ as a retreat from the responsibilities of this life, we should also say that the living Christ energizes for life and service now. That was certainly the case with the first disciples. Useless and uncertain after the crucifixion and before the resurrection, the news that Jesus lived again and the coming of the Holy Spirit upon them changed them into courageous witnesses. They "turned the world upside down." The presence of the Church in the world today is testimony to belief in the *risen* Christ, not in a still-entombed visionary.

If we believe that Christ is risen and lives today, let us live and act according to that belief. It is His will that we put the best that we can into life, that where we have been, people may sense that Christ has been. And if perchance we come to the end of life's journey without every task finished or every dream fulfilled (and who will not sense some incompleteness?), let us lift up our eyes and see that there is a better day coming *because Christ lives*.

—Raynard Huglen

THE LUTHERAN AMBASSADOR is published bi-weekly (except the first issue of August) by an association of Lutheran congregations and interested friends. Rev. Raynard Huglen, New Effington, South Dakota, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to **THE LUTHERAN AMBASSADOR**, Box 652, Grafton, North Dakota. Third-class postage paid at Minneapolis, Minnesota. Publication office: 6820 Auto Club Road, Minneapolis 31, Minn.

WHAT IS THE AMERICAN BIBLE SOCIETY?



Interested Indian villagers examine the Scriptures being distributed by a Bible woman.

The American Bible Society

"This Society shall be known as the American Bible Society of which the sole object shall be to encourage a wider circulation of the whole Scriptures. . . ."

These were the words that launched the ABS 147 years ago when Christian leaders accepted the spiritual assignment of providing Bibles for the needy in America. Since then the Society has distributed over 600 million volumes of Scripture in a global partnership with 23 other national Bible Societies in more than 100 countries on 5 continents and islands of the sea.

Its Purpose

Of all the varied activities which Christians may undertake to witness to the redeeming power of our Lord and to minister in His name to human need, the Bible Society undertakes just one. As stated by its hundred-and-forty-seven-year-old constitution, its

"sole object" is to "encourage a wider circulation of the Holy Scriptures without note or comment." The one function of the Society, so modestly stated, is to bring the Scriptures to humanity. No matter what the language, no matter whether rich or poor, no matter where, the man or woman or literate child without the Scriptures is the Society's sole concern. Its one endeavor is to see that the person without the Book has a chance to have it; that he is persuaded to make it his book for what it may mean in new life for him, for the world, for God's kingdom.

Though this purpose is a very simple one, it is central. We must always remember that the foundation of the church universal is not in organization or congresses, but is where our Lord put it—on the man who believes. It was when Peter confessed his faith that Jesus was the Christ, the Son of the living God, that Christ said, "Upon this rock I will build my church."

But no man can confess faith in

one whom he knows not. For literally millions of people their first and often *their only chance* to come face to face with Christ is when they face Him in the pages of a Gospel or the Testament. For multitudes the redemptive power of God has come upon them directly through the reading of the Scriptures. For others, the testimony of Christian persons availed nothing, was resisted and disbelieved until *for themselves* they read the Gospel. For all who take the first steps of faith, for all who have long known their Lord, this book is the indispensable Book. By it their faith is kept warm and glowing. By it their conduct as Christians is guided. Without it they cannot live as Christians. Just as you cannot create and maintain the believing man without it, you cannot create the church without it; you cannot reach without it the great unhappy, striving multitudes of the world for the redemption of their life. The Bible must be in their hands. This is the centrality

The never-ceasing flow of the Word of God into and out of the Leopoldville office.



Dr. Eugene A. Nida (left), American Bible Society Translation Secretary, discusses commentaries helpful in the preparation of translations.



of the purpose of the Society.

Its Major Process

The most important process which the Society carries on is not at the Bible House in New York, nor at the Bible House in Tokyo, Rio, Bangkok, Manila or Cristobal. The major work is done *where the man without the Scriptures is met by the man with the Scriptures*. Wherever that happens—in a Siamese or Japanese village, in the sierras of the Andes or the back streets of an American city, in the jungles of the Amazon or of the Congo, or anywhere else—there the main business of the Society is being done. That contact—and making it widespread—is all the Society exists for. Its aid to translators, its scrupulous proofreading, its contacts with packers and shippers, its accountants and typists, its offices in twoscore cities about the world, its publicity and its budget, exist solely that the man with the Book may meet face to face the man without it.

What happens then is important. The man without it must come to *want* it and then get it. It is easy to hand out a Gospel or a Testament free—too easy; for such distribution often does not create the “want-it” attitude, or creates it only superficially. Sometimes it even provokes the suspicion of propaganda. The Society therefore makes the method of sale primary. When a worker is making a sale, he must persuade the prospective purchaser that the Book is worth the investment; therefore he must himself testify to its value. When the new owner has paid for it, he does not lightly ignore it; for he has made an investment in it. The Book is on the way to becoming *his* in a deeper sense. This is the sole reason for the method of sale.

Its Symbol

The colporteur is the symbol of the Bible Society. He is the man, with his load of books, who often goes where no one has ever taken Bibles. He is not a salesman. He

is an evangelist; he has the Book not only in his hand, he has it also in his heart. There are wide areas of the world where no missionary work is being done, and others where once flourishing missions have had to close their doors.

In many such fields the colporteur goes his way from city to city, village to village, door to door. He tells the story of Jesus and His love, and it is gone. But in countless places the Book he leaves stays and continues to give its silent message. It transforms lives and homes and whole communities, for where it remains, the seed is sown from which harvest shall come.

God's Word in Man's Language

But there is something which must come even before printing the books. The Book must be in the language of the people! To several hundred million human beings Greek and Hebrew and even English mean nothing. When the people speak a language which you have not learned how to hear, containing sounds which you have never heard before; when you have to find the right way, not only to put it down as a language, but to find the meanings of the six or seven thousand words in the Bible, and get those meanings across in idiomatic, grammatical, fluent, forceful form, you have a long, hard, difficult task. Of course, many of these languages do not have the whole Bible; but to put even a Gospel in a “new” language involves a long drawn-out work of great difficulty. What will you do in a language where there are thirty different words for the condition of the grass, but none for “forgiveness”!

Moreover, no substitute languages will do. The language of religion has to be the language of the heart, which is always the mother tongue, and never an acquired language.

Thus translation work is subsidized, the results tested, printers and binders, packers and shippers, clerks and storekeepers, missionaries and pastors and colporteurs,

are all helped to do their part that the man who has no Bible, *often* the man who never heard of it, can hear of it, want it, make it his own.

To Know Is to Care—To Care Is to Share.

The work of the Society still further rests upon the conviction of Christians that the people of the world ought to have the Bible. We are all familiar with the half-educated church member who does not believe in missions. The amazing thing is that there are multitudes of devout lovers of the Bible, church members, churches, even whole denominations, who, though loving and reading their Bibles, do nothing or next to nothing toward helping other people to possess it!

Finally, the work of the Society rests upon the degree to which Christian people know the fascinating facts of what is involved in bringing the Scriptures to humanity. We believe that the latent convictions about the Bible are such that if the story of the world-wide need for translation and distribution of the Scriptures can reach the ears or the eyes of the great body of Christians in America, not only will needed support for the cause be found, but more widespread use of the Bible among them will result.

From pastors, laymen, church officers in positions of leadership, the Society covets aid making vivid to the churches and their members the centrality and the wonderful story of the distribution of the Scriptures.

The Bible Society does not own the Bible. The church does not own the Bible. It is one of God's great gifts to men—one of the greatest—containing unlimited power for the redemption of humanity. But, though the church does not own it, it is the trustee of it. *Unless the church brings this book to humanity, no one else will.* The Society is the trained servant of the church for this task. Give it power to make this Book mankind's own!

OUR PRESIDENT WRITES

by PASTOR JOHN STRAND

THE STONE IS ROLLED AWAY

THE message of Easter is the greatest message of all. Christ arose! He conquered all our enemies on our behalf. He lives today, the same yesterday, today, and forevermore.

The women were filled with gloom as they approached the tomb on that first Easter morning. They wanted to anoint the body of Jesus. They thought their best friend was dead. But they faced a real obstacle if they were to anoint the body of Jesus. A huge stone was in the way so they could not enter the tomb. "Who will roll away the stone?" was their question. The stone was rolled away by other than human hands. The door was open.

We, as free congregations, have some "stones" in our way, if we would serve our Lord according to our convictions. These "stones" are formidable, and some, on seeing them, have shrunk back. Many of these stones have already been removed, however. We believe they have been removed by other than human hands. We give God the glory.

We had the "stone" of being not numerically overwhelming. Some

said we would be only 12 small congregations, a very few pastors, and they of not excellent quality and most of them ready for retirement. This "stone" has been effectively rolled away, as more and more congregations and pastors have come to us. Several others are contemplating voting on withdrawing from the American Lutheran Church before May. Up until that time they will need only a simple majority vote.

We had, as we organized the Association, the "stone" of "no facilities" before us. We had no buildings, all the buildings of the Lutheran Free Church being taken by the pro-merger faction. They seemed to have the "legal" right to do it, even though we had given much for their erection and upkeep down through the years. We must have physical facilities to operate. Now thank God, we have taken the first steps toward having a headquarters of our own. To God be the glory.

We have the "stone" of being under a temporary injunction so we can't use the name chosen. Court action against us was started by the former Lutheran Free Church. They said we haven't the right to use the name "Lutheran Free Church" in any way. We have always used that name, but now,

because others have gone into a synod, we haven't the right any longer, we are told. We are being hindered by this action. We are very confident, however, that this "stone" will be rolled away very soon, too. We continue to look to God for this. May His will be done.

Other "stones," too, lie before us. Many congregations are in bondage fearing synodical leadership, and subjected to pastoral domination. Their right as free congregations to determine their own synodical affiliations is being taken from them on various pretenses. Local constitutions are being forgotten, and the time-honored Lutheran Free Church principles are being treated as a scrap of paper. But this "stone" too is being rolled away in place after place as people insist on their lawful rights. This, too, is of God. We humbly thank Him.

There are "stones," too, in our personal lives. Some are very big. There are sins and weaknesses that we cannot deal with. Thank God, the power of the resurrected Christ can roll them away.

I greet you this Easter. Gratefully see that "stones" have been rolled away. Humbly receive release from other "stones." To God be the glory!

MY EASTER LILY

by C. K. Solberg

The language of the lily,
So sweet, serene and white
Portrays the pure and holy,
The beautiful and bright
Revealed in my Redeemer—
His life and deeds of love—
My Lily of the Valley,
Here planted from above.

This Lily sent from Heaven,
Sweet Babe of Bethlehem,
Grew fair and full of promise,
Till in Jerusalem
I see it in the Garden
Of dark Gethsemane,
There low and lonely bending,
Forsaken shamefully.

Again I see this Lily
In Pilate's judgment hall,
Most wretchedly ill-treated
And badly bruised by all;
Anon I see it taken
To cruel Calvary,
Where this God-given Lily
Was crushed most cruelly.

Friends took this lifeless Lily
A sorry-looking sight—
For burial in the Garden
That sad Good Friday night,
And while their hearts were bleed-
ing,
With tender touch they laid
This bruised and broken Lily
To rest mid nightly shade.

But early Easter morning,
Just at the dawn of day,
While smiling beams of sunshine
Bright dewdrops kissed away,
I see my broken Lily,
So fresh and fair in bloom,
Restored in all its beauty,
Beside the empty tomb!

It is the Risen Savior,
Who died on Calvary;
The only Easter Lily,
That lives eternally!
I press Him to my bosom,
I plant Him in my heart!
He is my Easter Lily,
With Him I ne'er shall part.

(reprinted from *The Friend*)

Congregations Reminded of April 30 Deadline

According to the merger agreement through which the majority of Lutheran Free Church congregations became a part of the American Lutheran Church on Feb. 1, any such congregations desiring to withdraw from that church must take the proper steps to do so by April 30.

After that date, congregations may still disassociate themselves from the American Lutheran Church, but face a more involved procedure in doing so and would perhaps face contention within the congregation over the ownership of the property.

For an old Lutheran Free Church congregation to disengage itself from the American Lutheran Church during April, it is necessary for it to vote such action at a legally called business meeting.

Offered as an alternative to membership in the American Lutheran Church is affiliation with the Lutheran Association (a temporary designation). This group, producers of *The Lutheran Ambassador*, consists of about fifty congregations and seeks to continue under the *Guiding Principles* of the Lutheran Free Church.

Any congregation wishing to affiliate with the Association should send such declaration of intent to the secretary, Rev. Richard Snipstead, Greenbush, Minnesota.

PASTOR HAROLD SCHAFFER TO SPEAK AT SPECIAL MEETINGS

God willing, a series of evangelistic services will be held at the Hauge Lutheran Church, 3210 East Medicine Lake Blvd., Minneapolis, Minnesota, from April 21 to 26. The evangelist will be Pastor Harold Schaffer, DeKalb, Illinois. There will be a service each evening at 7:30 p.m.

Evangelist Rodney Stueland, pas-

tor of the church, extends an invitation to all to attend and requests that God's people pray much for these meetings.

LAST BUT NOT LEAST

Rev. 1:17-18

Pastor Jonas Helland
Hillsboro, N. Dak.

Of all the testimonies of resurrection this is the greatest, most glorious because it is Jesus himself who tells it to John the beloved in these words. "I am the first and the last; I am he that liveth, and was dead; and behold, I am alive for evermore." Amen.

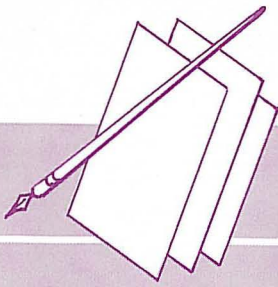
To one homesick for glory, what a resurrection message it was on that Lord's Day. Would it not gladden the hearts of all Christians to hear such a message today? Well, this is it; it was written for all Christians in all places, at all times. Please take it and rejoice with joy unspeakable and full of glory.

In the blessed Bible we find messages from Him who died for our offences and is risen again for our justification. Read these sayings in Romans 8:31-34. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3).

Few people read the Word of God these days, but many hear it. However, the number receiving it into believing hearts is very small. Why? Because they want God to leave them alone; they are in love with this world and the things and the pleasures it has to offer them.

That Jesus died and rose again means nothing to them; but to us who have received Him as Saviour, Lord and King, it means that we shall never die. What better life can we have here on earth than continual springtime and summer in our souls?

May the nail-scarred hands that touched John and lifted him up, lift us, cleanse us, and purify our hearts, and put Holy Ghost fire in our testimony.



EDITORIALS

HE IS RISEN

WE have just been reminded through a Lenten discourse in *The Christian Century* that in one-half of the world's area the seasons of Lent and Easter do not mark the coming of spring, but of winter. Therefore, for those living in such climes the "glad Easter cry will be not 'The earth is renewed,' but rather 'Christ is risen.'"

Yes, one of our problems has been to distinguish true joy and faith in the resurrected Lord Jesus from gladness in a warm spring morning, a church festively decked and unusually filled, and new clothes for Easter. Perhaps it would be exhilarating to spend Easter in the winter or celebrate Christmas in the summer, to strip away the accretions of our culture and to observe these holy occasions, concentrating on their grand meanings.

The message of Easter is that "Christ is risen." Does that strike you, jar you? Do you sense that this truth makes all the difference in the world? Do you understand that this can mean the difference between life and death?

The editor of *One* warns us (Feb.), "Even 'He is risen' has lost most of its original bite through our much hearing. When the old form loses its punch because of our familiarity with the words, we must seek fresh forms to carry the same message. (This is basically the task of your pastor in his every-Sunday preaching.)"

We agree with the good editor that old familiar words may become so *familiar* that they do not strike or jar us much anymore. We who preach do have to try to say the same things in different words as a change of pace.

But we will never improve on nor can we ever replace the stark clearness of the words "He is risen." That is the fact. We must accept it or reject it. "Two-plus-two-equals-four" is terribly old, but any attempt to improve it in words complicates it. "He is risen" is the irreducible truth as is "unto you is born this day a Savior." So we shall continue to say "He is risen."

The problem still remains, though, How can the news of Christ's resurrection be brought home to people in 1963? We can only suggest two ways now. First, let us pray more than ever before that the mes-

sage of the resurrection will really get through to us and to others. May the Holy Spirit be free to do His good work. Second, let everyone who believes in Jesus and His resurrection live as though he believes that truth. In many cases words aren't getting through to people any more, but lives which live the faith will.

The Lutheran Ambassador desires for you the confident assurance and faith that "He is risen" at this Easter-time.

WHAT VERSIONS SHALL WE USE?

One of our readers from Wisconsin, writing out of an obvious concern for the purity of God's Word, has questioned the quotation of Scripture from the Revised Standard Version of the Bible in *The Lutheran Ambassador*. She asserted that we would do much better to limit ourselves to the King James Version or, if we want a modern translation, the Lamsa Version (with which, we are sorry, we aren't acquainted).

It is interesting that after these many years a good deal of suspicion is still cast on the RSV. But then, in its own day the KJV was probably not universally accepted after seventeen years either. Personally speaking, as the editor, we never had the attachment to the KJV that many have. Our confirmation Bible was an American Standard Version which we used through high school, college, seminary and the first years of our ministry. To this day it remains our favorite and once it is rebound we shall use it again. The ASV uses language which is a bit more up-to-date than the KJV and, in fact, follows the Greek text more closely than the translation of 1611.

But we were speaking of the RSV. It is the product of many years' work by many competent scholars. They have brought the words of Scripture into the language of today and have removed no Biblical truth in the process. These translators had some Greek manuscripts to work with which were more ancient than those available to the KJV scholars. All of this assures a greater accuracy. We may not approve every association which these workers have had, but there is good reason to believe they were scholastically honest in their task of translation.

The beauty of the language of the King James Version is well accepted. Many people will never allow another translation to take its place. Others have discovered that in the American Standard, the Revised Standard, and the New English Bible, the words of Scripture have taken on new clearness for them and they will use them.

Our *Declaration of Faith*, Section I, paragraph 6, states: "We endorse no one version or revision of the Bible to the exclusion of others. We recommend all which are reverent and true translations." We think this is a safe course to follow.

IT IS OUR PLEASURE

It is our pleasure to present the work of the American Bible Society to our readers in this issue of *The Lutheran Ambassador*.

Dissected and bisected by its foes, the Bible, the Word of God, still "alone contains the full information of the will of God concerning our salvation." And as we also learned long ago, the Holy Spirit works through the Bible, using the law to awaken the sense of sin and the Gospel to invite to Christ.

Surely our Association gives complete endorsement to the American Bible Society and its work of making the Scriptures available to all men. In the old Lutheran Free Church the Luther League Federation directed the ingathering of contributions for the Society. Thus far we leave it up to you what shall be done, but please do something each year through the congregation, Luther League, ladies aid, or brotherhood, etc., or through them all.

You may address your contributions and inquiries to the American Bible Society, 450 Park Avenue, New York 22, New York. We thank the Society for the information about their work which follows.

WHY THERE IS A BIBLE SOCIETY

Suppose you were an African living in a little clearing in a jungle, and all your life long you had been afraid—afraid of the spirits and the devils and the jujus and the witch doctor. And someone from a far country had come and told you that you didn't need to be afraid, for there was a God of all the world who sent His own Son to tell men not to fear; for God—God of all the world—was love, and His Son proved it by His life. You had hung on the words of the man from the far country. They were wonderful words, but you couldn't remember them all; and how could you ever get it straight? And then you had been told of a Book, a marvelous thing that could talk to you and tell it over and over. You tried to learn, and little by little you learned to read words.

And then one day the teacher put into your hands, for your very own, a book; it was your own Nyore language and it told you the story of God's Son and all that He did. You read and read, and you found a Friend, loving and never failing! That's why there is a Bible Society!

Suppose you were a Mexican herder on a sheep range and were lonely, far from your folks, and one evening a man in an old Ford car stopped by your campfire for the night and told you some of the most beautiful stories that you ever heard; and when he went away in the morning, he left you with a little Book in your own Spanish tongue. And when the sheep were resting, you read in the Book and found these stories, and more; and after a while you realized that you weren't alone but that a great Comrade was with you! That is why there is a Bible Society!

Suppose you were a missionary and had to go preach in a Chinese village because there were just three new Christians there who had asked so many times that you had to go. And as you preached you saw hope appear on a dull face in the crowd, and thoughtfulness displace a scornful look. And when you were through, your heart sank; for you couldn't stay and bring that gleam of hope up to the glow of faith, nor turn that thoughtfulness to conviction. And the three Christians were so very new! But then you took courage, for you had some Testaments and Gospels in their dialect, and you put these into their hands; and they would read and discuss them until you could come again! That is why there is a Bible Society!

Suppose you were a Christian, deeply aware of the power of God's redeeming love in Christ in your own life, and finding in the Bible constant inspiration and guidance and companionship. Suppose you yearned that God's redeeming love might be made known to your fellow men. Suppose you knew that you couldn't do this alone but believed that others who felt as you did might join you. Suppose you said in your heart, "I must do this for God." That is why there is a Bible Society! —ABS

LENTEN THOUGHTS

by Henry T. Quanbeck, McVille, N. Dak.

I saw Him as He humbly walked
The road of pain and shame,
By priests accused and falsely
judged,
Mocked was His holy name.

It was in dark Gethsemane,
Alone He struggled there
Till drops of blood by anguish
wrought
Shown on His brow so fair.

His back was scourged and on His
head
Was placed a thorny crown,
And on the way to Golgotha
The cross did weigh Him down.

At last they nailed Him to the
cross.
What agony! What pain!
Between two robbers there He died,
The death of endless shame.

It was my sin that brought Him
pain,
My heavy path He trod.
It was for me that He was slain,
That spotless lamb of God.

Now I am free from guilt and
shame,
A child of God above,
If in my gracious Saviour's name,
I'll take this gift of Love.

BURNING HEARTS

REV. KARL G. BERG, WARREN, MINNESOTA

"And behold, two of them were going that very day to a village called Emmaus." Thus we are introduced to a certain experience of two men on Easter morning, two men who knew the Lord and had followed Him as far as they could. Who they were, we do not know. It doesn't matter. They seem to be two ordinary men—like you and I. Whether they were rich or poor, we do not know. That doesn't matter too much either.

It's strange how meaningless some of these things can become to us when we are faced with the real issues of life. Things that might have seemed so important to us somehow lose their attractiveness in the "valleys" of life. "Life is more than raiment." Sometimes it takes a "valley" to realize that fully. These folk may have had all of these things and maybe more, but their walk from Jerusalem to Emmaus that day was a dismal one. Why was that? Seemingly they had lost Him whom to possess is Life. Lost Him at Calvary!

There were marks of anguish on their faces and the pang of despair in their hearts. "We had hoped—but?" I can see them stumbling along towards Emmaus that day. Life somehow had lost its meaning, as life does without Him. They had hoped against hope that a miracle would happen. But—seemingly, it didn't. Those cruel nails were literally *real* as they pierced His flesh and pinned Him down to a cross. An emblem of shame! Joseph's tomb bore a last, silent and seemingly final testimony to a frustrated hope.

That's the background for that Emmaus-road experience, the experience that was to become a landmark in their lives. A real transition point! Ever since Calvary, they had been living on the

"losing side" of life. They were in *retreat* as so many are. We read that they were on their way from Jerusalem to Emmaus. This was a downward path both geographically and spiritually. Jerusalem was basking in the sunshine of God's tableland, while Emmaus was down in the valley.

As they left Jerusalem, it was as if they were leaving behind them the hope of a better day, a day of hope. They were leaving behind a fellowship of believers. They were leaving behind a harvest field—unharvested. And ahead—WHAT? They didn't know and they hardly cared. That's the story of the past—the past deprived of the radiant hope of a living Saviour.

These two men on the way to Emmaus are representative of many to follow—many who like them have lost their way *between* Calvary and Easter morning. They are living in the "shadows" of Calvary—under the law—not having become fully aware of the liberating SUNRISE of Easter morning. They are living in the past—as the eleven—always ready to "embalm" and hold on to an old experience rather than to enter into a victorious walk with a victorious and risen Saviour. What is the answer? He is. No one else. Nothing else. "In Him," who lived and died but rose again, men and women have sought and found *victory*.

Paul is a classic example. His writings bear the postmark of prison cells and courtly glamour. Regardless of where they originated, there is an undertone of victory that undergirds them all. This was not a mere "holding the line" in the terrific struggle against evil both within and without; it was a victorious forward march where he could lay claim to being "more than conqueror." Where did he go to attain to it? Two words point in

the direction of victory. Paul uses them time and again—namely, "In Him." In his final and most wonderful epistle, his letter to the Philippian Church, Paul leads us (as he does in other places) to an empty tomb where by faith we meet a resurrected Saviour. There he came to know "the power outflowing from His resurrection." In Him Paul was "more than conqueror."

It was Christ who changed the outlook for the two on the Emmaus road. He drew near to the two. Others didn't care but He did. He listened to their frustrated hopes—as He always does. He "opened the scriptures"—as He always will to hungry hearts. He made it so clear that Calvary was no accident, nor was it the end. It was merely an important link in God's plan of redemption. Beyond Calvary was Easter morning—"according to scriptures." And as He opened the Scriptures to them, their hearts burned within them. The clammy chill of doubt and fear melted away. A new urgency filled their hearts and guided their actions. They had something to give now—after a meeting with Him. And that something must be shared. "And rising up *that very hour* they went back to Jerusalem, where they found the eleven." They had something to tell. "There they related in full what had happened on the road." Here was a testimony based on a real Easter experience with Jesus. They had met Him and He had met their need. It was as simple as that. No fanfare. No oratory. Merely a straightforward testimony out of burning hearts set on fire by Him.

Burning hearts! How we need them today. We need them in the pulpit. We need them in the pew. We need them all along the highway of life. We need men and

women with burning hearts. Hearts that are set afire in His presence. Hearts so warmed in His nearness that they *must* overflow. Jeremiah was such a man. The "word" of Jehovah had come to him and he *must* speak. "If I say I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones—and I cannot refrain." That was the experience of the two on the Emmaus road. That can be our experience, too, this Easter season.

God is speaking to Laodicean hearts these days, challenging them to be all out with Him. Only then can they be used to win an indifferent and lost world. A church building caught fire in a small town. Among those who rushed to the scene to put it out was a next-door neighbor who otherwise had never bothered to go near the church. When someone expressed surprise at his concern, he answered: "The church has never been on fire before." Whether he meant the retort in a spiritual sense or not, I have no way of knowing. He probably did. Even the world recognizes the *real thing* and burning hearts. At any rate, his answer should be an indictment as well as a challenge to us who lay claim to a risen Saviour whose last words were: "Ye shall be my witnesses."

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SPRINGTIME OF THE SOUL

Springtime in nature brings newness of life. The flower bulb lying dormant in the earth responds to the warmth of the springtime sun. It must break forth into new life.

There is also a springtime in the realm of the spiritual. The Christian responds to the warmth of the love of God in Christ Jesus as manifested in the events of Holy Week and Easter. He who in spirit on Good Friday stood beneath the Cross of Jesus and on Easter at the empty tomb, can never again be quite the same. The result of such experience must be newness of life. Easter is the springtime of the soul.

"If any man is in Christ he is a new creature; all things are passed away; behold, all things have become new" (II Cor. 5:17).

Newness of life is conditioned on the surrender of the old self-life.

Newness of Life—a Miracle

The springtime newness of life in nature is a miracle. With all his skill and ingenuity man is powerless to bring about the transformation of the bulb into a flower. Only the power of God can suffice for this.

Newness of life in the realm of the spirit is an even greater miracle. Resurgence of soul is not of man's making. The new life is altogether a gift of God's grace. It is the righteousness and holiness of God bestowed upon the soul. St. Paul writes to the Galatians describing this newness of life, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

"In him we live, and move, and have our being" (Acts 17:28).

Newness of Life Is Fruitbearing

Newness of life in nature brings forth flower, fragrance and fruit.

Newness in the realm of the spir-

itual brings forth Christian graces—love, joy, peace, patience, kindness, humility. Whatsoever is true, honorable, just, pure and lovely flows naturally from a life lived in the spirit of the risen Christ. "Beauty glows in every day

Christless eyes have never seen; Since I know, as now I know, I am His, and He is mine."

Newness of life gives assurance of life eternal.

"I know no life divided
O Lord of Life, from Thee;
In Thee is life provided
For all mankind and me.

I know no death, O Jesus,
Because I live in Thee;
Thy death it is that frees me
From death eternally."

—Courtesy Tract Mission

NEWS FROM THE SELL LAKE LUTHERAN CHURCH

The Sell Lake Ladies Aid, Shevlin, Minn., Rev. I. M. Norum's parish, presented five ladies with Women's Missionary Federation pins and Honorary Memberships on February 5. They are Mrs. Oliver Erickson, Mrs. Art Bode, Mrs. Roy Wallin, Mrs. Ed Halberg and Mrs. William Bergquist.

Three adults were confirmed at Sell Lake Church on February 24 by Pastor Norum. Those confirmed were Mrs. Mina Lindgren, Mrs. Luverne Johnson and Mrs. Floyd Olson.

The Sell Lake congregation has just purchased and installed a new electric Baldwin organ for their church.

—Mrs. L. K. Prescott

If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

(from *The King's Business*)

The Lutheran Ambassador

A NEW LUTHERAN RADIO VOICE IN AFRICA

by Dr. Sigurd Aske

(General Director, "Radio Voice of the Gospel," Addis Ababa, Ethiopia)

Lutheranism's new radio station in Addis Ababa, Ethiopia, "Voice of the Gospel," is one of some 60 church-owned radio stations. The number is fairly evenly divided between Protestant and Roman Catholic stations. Only one of these stations, Radio Vatican, has a transmitting power equal to our new broadcasting center.

Radio Voice of the Gospel is owned and operated by the Lutheran World Federation. Affiliated in program planning and production, and in actual broadcasting, are the Near East Christian Council, the All Africa Conference of Churches and the East Asia Christian Conference through the newly constituted Coordinating Committee for Intercontinental Broadcasting. Also affiliated in broadcasting is the International Lutheran Hour, sponsored by the Lutheran Laymen's League of the Lutheran Church-Missouri Synod.

As a courtesy to the host country, the Ethiopian Orthodox Church has been offered the use of one of the transmitters for 30 minutes a day.

The radio center aims to serve the Christian churches irrespective of denomination or nationality. Never before in the history of the Church has a radio station to this extent been made available to Protestant and Orthodox churches. Never before have so many professional Christian radio people been drawn together, regardless of national backgrounds and church affiliations, to work toward an effective and faithful proclamation of the Christian message over one station.

Never before have so many outstanding church leaders in Africa and Asia met periodically to map strategy for a radio station; and never before has there been a

Christian radio station in Africa that has had within its target areas anywhere from 500 to 800 million potential listeners. In its ecumenical outreach and cooperation, therefore, Radio Voice of the Gospel is unique.

Here is a pulpit put at the disposal of outstanding Christian preachers from all continents and all major churches. Were St. Paul alive today, he could preach to more people during one half hour over Radio Voice of the Gospel than he reached during his entire ministry.

The basic principle of wide participation has necessitated the establishment of several area production studios. Programs are presently being produced in professionally equipped and staffed studios by the churches in Ethiopia, Tanganyika, Madagascar, South Africa, Nigeria, Lebanon and other areas in the Near East, and in India. Additional studios are being constructed or planned in several parts of East Africa, in Cameroun and Nigeria, in Iran, in India, in Indonesia and possibly also will be built in Burma, Malaya and New Guinea.

A Truly International Venture

Located in Africa and being a radio station for Africa and Asia, Radio Voice of the Gospel has from the beginning been committed to recruit its staff from these two continents. Professional considerations have made it necessary to call technical and program experts from Europe and America. The composition of the staff reflects the international character of this radio project. The administration department consists almost entirely of Ethiopian personnel, from the telephone operator to the adviser

on public relations. In the technical department, Ethiopians are being trained to operate the station. Four young technicians are in their last year of a training school in the Ethiopian capital. Others are working shoulder-to-shoulder with Western personnel, and in this way given on-the-job training.

At present, the business administrator is Swedish, the administrative officer an Ethiopian, the technical director an American, the program head a German. The general director is from Norway. Church and government relations in Ethiopia are in the hands of an Ethiopian. To date, 70 names appear on the station's payroll. With area studio staffs added, the total number of full-time personnel of Radio Voice of the Gospel runs well over 150 and will eventually reach 200.

"Proclaiming Christ to His World" is the motto of the broadcasting venture. The Christian Church is doing a far better job talking to itself than in proclaiming Christ to the world. Being aware of this weakness may help avert the danger of Radio Voice of the Gospel degenerating into an extremely expensive international Christian house-telephone.

—News Bureau
National Lutheran Council

IS THIS CHRISTIANITY?

"Grin and bear it!" with particular emphasis on the grin.

"Have faith!" although so many people never say in whom to have faith.

"Tell him where to get off!" with more or less profanity.

Are these expressions Christian?

No, they are not Christian, but only stoical. Some people are not truly Christians, but only Stoics.

These expressions may be of great help in "blowing off steam," but they are not really Christian.

Christianity says that the guiding principles in life are to come from God. Such principles are:

1. God is our Father to whom we are responsible.

2. Jesus has revealed God and His love.

3. Jesus shed His precious blood on Calvary's cross in order to save people, including you and me.

4. All men are equal in the sight of God.

5. Man has the possibility of being God-like.

6. Man is not to be selfish, but should serve and share.

7. Silence has a place, rather than mere boasting.

Each of these ideas could be illustrated, but for our present purposes, the best way seems to be to limit our illustrations to the last point. It is said that Ole Bull, the famous Norwegian violinist, was once offered space in the old New York *Herald* to answer his detractors. The violinist said, "I think that it is best that they write against me, and I play against them."

Rev. Howard A. Kuhnle
Redeemer Lutheran Church
Binghamton, New York

SWEDISH PASTORS TO GET RIGHT TO REFUSE SECOND MARRIAGES

Stockholm—(LWF)—New Swedish legislation will free clergymen of the national Lutheran Church from the obligation to marry divorced persons against the dictates of their conscience, according to the Ecumenical Press Service.

The Ministry of Justice, EPS said, drafted the measure to clear up a legal question which has been widely debated in this country in recent months. Until now, a 1915 law has required Church of Sweden ministers, as civil officers, to marry all applicants for whom no civil impediment existed.

To be spared from such an obligation to violate their conscience, 12 Swedish Lutheran pastors recently requested the government to cancel their power to officiate at weddings. In the Diocese of Goth-

enburg, the public prosecutor opened an investigation of a vicar whom the press accused of refusing to join two divorced persons in matrimony.

The new law, according to EPS, will require church authorities to help divorced persons who desire a religious marriage ceremony to find a Church of Sweden clergyman willing to perform it.

Informed church circles were said to interpret the bill as a compromise designed to prevent the lodging of legal charges against objecting pastors as occurred in the Gothenburg diocese.

In that instance, the vicar claimed that he had not actually refused to marry the couple, but had only asked them to dissolve his misgivings by seeking God's pardon for their past marital failure. The mother of the would-be bride confirmed that this was what had happened.

However, led by the Socialist newspaper *Ny Tid*, the press sensationalized the incident, alleging an outright rejection of the couple's request. The Bishop of Gothenburg, the Rt. Rev. Bo Giertz, issued a statement to *Ny Tid* defending the vicar's action in using a pastoral interview to explain the Biblical view on marriage and divorce.

"I cannot believe that anyone would wish it to be compulsory for a minister to marry in a case like this," Bishop Giertz said. "After all, nobody wants our clergy to be mere masters-of-ceremonies, paying no attention to the holy acts that they perform."

Opinions vary as to how hard it will be, under the new legislation, for divorced Swedes to find a Lutheran pastor willing to wed them to a second spouse. EPS said that only a minority of Church of Sweden ministers object to officiating at second nuptials.

On the other hand, the 12 who asked to be relieved of their legal power to conduct marriage ceremonies pointed out that more than half this country's Lutheran clergy signed a petition to the King two years ago urging removal of

their legal obligation to wed all comers.

They contended that many of their colleagues were undergoing struggles of conscience because of their legal inability to say no to divorced people who seek another marriage.

In late 1960, a Church of Sweden pastor was fined 75 crowns (\$14.50) for failure to do his duty because he refused to perform a second marriage for a divorced person. A district court passed the sentence on the Rev. Alf Hardelin of Oeja, near Eskilstuna.

Under the law which compelled ministers of the national Church to marry all comers regardless of whether they were divorced, an offender could be fined up to 1,000 crowns and imprisoned up to six months.

—News Bureau
National Luth. Council