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Vol. 4

April 5, 1966

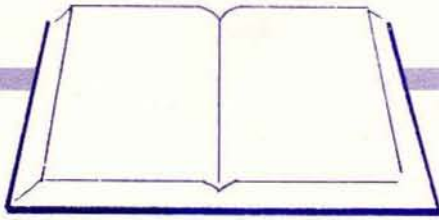
No. 7

LUTHERAN

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—Religious News Service Photo



According to the Word

I WILL SEE YOU AGAIN

"And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22).

Christ foretold the grief of His disciples. Christ Himself was described as "a man of sorrows and acquainted with grief." As the disciples dearly loved Jesus, His pain and suffering could not fail to produce suffering and pain in them. Surely much of that which the disciples suffered on those terrible days when He was taken from them resulted from a realization of how they had increased His sorrow through their selfish disloyalty and unfaithfulness.

But the sorrow of the disciples should not have been as the sorrow of those who have no hope. For He left them with His promise, "Your sorrow shall be turned into joy" (Jn. 16:20). "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." While the world's wicked rejoiced, and His enemies passed by the cross mocking, the disciples had the promise, "I will see you again."

Though not understood by the disciples, this promise was still true, and became a blessed reality when the sorrows of Good Friday were swallowed up in the joy of Easter

morning. His resurrection was life from the dead for the disciples. What a difference those words of Jesus made, "I will see you again." They were the sacred pledge of One who was Himself the way, the truth, and the life.

If death has the final word, and ends all that there is of life, then there is not much use striving for anything. There is not much comfort for the broken hearts and loneliness. But how glorious it is that Jesus is the one who has the final word. We may not understand all that will transpire for us between now and the dawning of eternity's morning, nor is it necessary that we have all the details of what heaven will be like. That which is important and really counts is His "I will see you again."

This promise spoke of a reunion. The sorrow and separation were to be but for "a little while." Their hearts rejoiced, and their sorrow was turned into joy in that moment that is described for us in John 20, "then were the disciples glad, when they saw the Lord." It is but "a little while" of toil, tears and sorrow here below for the child of God. "This same Jesus will come again." In that great day, all trials will surely be like the dreams that are past, and forgotten will be all trouble and sorrow. Our joy will be restored and complete, for "in his

presence is fulness of joy."

Notice the personal pronouns in Jesus' words, "I will see you again." Is not Jesus speaking here of the survival of individual personality? After the resurrection and the empty tomb, those who loved Him recognized Him, even doubting Thomas. Jesus assures us that individual personality will go on. This, too, is part of the fulfillment we crave, and it makes possible a restored fellowship. "I will see you again" certainly implies more than mere recognition. It speaks of a fellowship. God made man for this in the first place, and in the glories of heaven that fellowship will be made complete, as will also, I believe, our fellowship one with another. Just as here on earth, it is love and fellowship that matter, so, too, it will be in heaven. "I will see you again." John says in one of his epistles, that "when he shall appear, we shall be like him; for we shall see him as he is."

Best of all is the assurance that "your joy no man taketh from you." Christ's victory was an eternal victory for each believer. Our joy in Christ is lasting and eternal. God Himself shall wipe all tears of sorrow from our eyes, for the former things are passed away. Grief will then be swallowed up in everlasting joy.

R. Snipstead

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to *The Lutheran Ambassador*, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn.

RESURRECTION

by Billy Graham

Throughout the Christian world we are celebrating at this time the most triumphant day in world history. Easter makes Christianity distinctive and unique and sets it apart from all world religions. Its distinction lies in the fact that it has a living prophet, an immortal Messiah, a living Lord.

These facts are attested to by the greatest book ever written, the Bible. In one of its momentous passages the Apostle Paul writes, "Christ died for our sins according to the scriptures; and he was buried, and he rose again the third day. . . he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once. . . . After that he was seen of James, then of all the apostles. And last of all he was seen of me also." The bodily resurrection of Christ is not something which we can prove to unbelievers by logic and rationalization. Knowledge on the higher level is most often gained not by abstract argument but by personal experience. For example, falling in love can best be understood when you become partaker of that experience. Just so, those who have been made partakers of the resurrection of Christ can be assured positively of the veracity of Christ's rising bodily from the dead.

As the Easter bells ring out in churches and cathedrals around the world not the death knell of the dead Christ but the victorious chime of the living Lord, those glad words, "He is risen," come freshly to believing hearts everywhere. To those who have never known him or the power of his resurrection, the Easter bells will have no significance. Their sound will fall hollowly upon dull ears. But the company that knows their significance has grown

into a multitude of millions who shout with exultant voice, "The Lord is risen indeed!"

Napoleon Thwarted at Feldkirch

During Napoleon's Austrian campaign his army advanced to within six miles of Feldkirch. It looked as though the troops would take Feldkirch without a shadow of resistance. But as Napoleon's men advanced by night toward their objective, the Christians of Feldkirch gathered in a little church to pray. It was Easter eve.

Next morning at sunrise the bells of the village pealed out across the countryside. Napoleon's army, not realizing it was Easter Sunday, thought that the Austrian army had moved into Feldkirch in the night and that the bells were ringing in jubilation. He ordered a retreat, and the battle of Feldkirch never took place. The Easter bells had caused the enemy to retreat, and peace reigned in the Austrian countryside.

At this Eastertime many of you are surrounded by enemies which storm the citadel of your soul. The Easter bells, if you can realize their full significance, can cause the retreat of the forces which threaten you.

Before the resurrection the disciples were in retreat. Peter denied Jesus, Judas betrayed him, and the rest forsook him. They were besieged by doubts, fears, frustrations, anxiety and disillusionment. Cowed, they hid themselves behind closed doors, afraid to face their friends with the awfulness of Golgotha so fresh in the minds of everyone. They were afraid to face the angry rabble who had killed their leader, lest a like fate be theirs; afraid to face the future with their broken hopes and shat-

tered dreams; afraid to face themselves and the reality of their own disenchantment. Had the world ever seen such a pitiful, dejected and disconcerted group of men?

The Dispelling of All Doubts

And then it happened! Like a blast of trumpets at dawn after a night of unthinkable horror, came the proclamation, "He is risen!" From street to street, from house to house and from lip to lip the message had come, "The Lord is risen indeed!" What did it mean? What significance did it hold for the disciples? What bearing did it have on the future of Christianity?

First, the resurrection dispelled all doubts. Those who had not made contact with the living Lord, those who did not know him and the power of his resurrection, naturally had doubts. Remember Thomas? It was inconceivable to him that Christ should have risen. "Except I shall see in his hands the print of the nails. . . I will not believe," he said.

Many today try to discover Christ in the grave of rationalism. They search the eerie tombs of logic and with Thomas say, "Except I see, I will not believe." Others try to discover him among the test tubes of the scientific laboratory or in the cold mathematics of a geometric equation. You will never find him there. You might as well try to search for romance in King Tut's tomb as to try to find the reality of the living Lord in the bleak emptiness of rationalism.

How did Thomas triumph over his doubts? Believe me, he did not do it by speculation, but by revelation. Jesus appeared unto him and said, "Reach hither thy finger, and behold my hands. . . and be not

faithless, but believing." It was in the sublimity of that personal relationship with the living Lord that Thomas said, "My Lord and my God." It is not difficult to believe when you come into intimate, personal relationship with the Christ of Easter.

The Dissipation of Human Dread

Resurrection, in the experimental sense of the word, is the only answer to the skeptic's doubt. To stand in the presence of a resurrected and glorified Savior, resplendent with the radiance of another world, is to repeat the word of that disciple, "My Lord and my God."

Second, the resurrection dissipated fear. The Bible says, "If Christ be not risen, your faith also is vain." Faith cannot exist in dead, lifeless matter. All of the hopes of that little band of believers were locked up in the tomb of Joseph with the bandaged body of their Lord. Implicit faith had given way to stark terror. The Bible says: "The doors were shut where the disciples were assembled for fear."

We live in a world which is shaken by dread, apprehension and anxiety. The further we get from the fact of the resurrection, the closer we get to the reality of destruction. The words "Christ or chaos" have come to be more than clever alliteration. They express an alternative which we must act upon, and fast.

Individuals are locked in prisons of fear; nations tremble in the grip of collective fear; cities, due to the possibility of thermonuclear attack, are held in the dire clutch of fear. What is the answer to this stifling weight of fear which is bearing down upon the world? Sir Winston Churchill expressed his apprehension when he said: "I wonder what would lie before [us] if God wearied of mankind?"

The Answer to Our Loneliness

The fear of those first disciples disappeared when they found themselves in the presence of their living Lord. The words, "It is I. Be not afraid!" dispel fear in any cen-

tury. The answer to individual fear is a personal faith in a living, glorified Lord. The answer to national and international tensions and fears is for the world collectively, if that were possible, to know him who is alive forevermore.

You and I do not worship a dead Christ. We worship a risen Christ. He is living today! And the Bible says that he is sitting at the right hand of God the Father. The Bible further teaches that this living Christ is coming personally to this earth again some day. The church has hope today because of a resurrected Christ.

Third, the resurrection is the answer to loneliness. Some of you have been stifled by a depressing loneliness; but God did not create you to live in unbearable solitude. God was the first to realize that it was not good for man to live alone. Christ, through his life, death and resurrection, was able to provide an effective cure for the inherent loneliness of man.

He said not only to the disciples but to every man of every age: "Lo, I am with you always, even unto the end of the world." He came to restore the lost fellowship of God and to forever bridge the gap of human loneliness.

Fifty Years' Access to Grace

The two disciples who walked sadly along the Emmaus road were symbolic of all of the lonely people who have never known the living Lord. Jesus said, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" But after they had touched him with a personal intimacy and experienced the power of his presence, they said, "Did not our heart burn within us, while he talked with us in the way, and while he opened to us the scriptures?" Their loneliness was dispelled by a resurrected Christ.

Earth has no balm that can cure the loneliness of the human spirit. The soul of man cries out for fellowship with God, and Christ alone can fill this longing of the heart. Monica, the mother of Augustine, planted this thought in his mind

when she said to him during a period of loneliness, "No one, my son, is very far from God."

When D. L. Moody asked Andrew Bonar, of Scotland, the secret of his ministry, he replied, "For 50 years I have had access to the throne of Grace." Yes, a resurrected Christ is accessible. He is infinitely near to the man who may seem the farthest away from him. No man is out of touch with the resurrected, risen Christ. He is sitting at the right hand of God the Father at this moment, and you have access right now to the throne of Grace.

Death's Decree Has Been Broken

Fourth, the resurrection meant that death's decree has been broken. The Bible says: "For as in Adam all die, even so in Christ shall all be made alive." For centuries on end death had held men in its vise-like grip. But around the opened door of Christ's empty tomb bloomed the white lilies of immortality. The words, "Because I live, ye shall live also," reverse death's decree and open the gates of a blissful eternity for everyone who is clothed in the garments of everlasting life through faith in Jesus' name.

Paul, facing a martyr's death in Rome, sang triumphantly, "O death, where is thy sting? O grave, where is thy victory?" It is traditionally reported that all of the disciples except one paid the supreme sacrifice upon the altar of devotion for the love of their Lord. Fresh in their minds were the words of their Savior, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Fifth, the resurrection means that we are not in our sins. The Bible says, "If Christ be not raised, your faith is in vain; ye are yet in your sins." Paul, who wrote those words, had declared, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Over and over again he made statements like these: "There

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TEEN REVOLT

by Roger Ose

Part III

(Photos by Roger Ose)

(The last of three articles on the Teen Challenge Center, Brooklyn, New York, founded by Pastor David Wilkerson)

YOU will see a drug addict get the needle in a film, "Teen Revolt," produced by Teen Challenge. You will see and hear a pretty young prostitute tell of the thrills of the new morality. The film will take you to Catacomb Chapel in Greenwich Village. In this Christian coffee house on 99 Mac Dougal Street you will meet the village Beatniks.

If you're afraid to meet young people whose lives are full of hate, fear, lonesomeness, heroin and sex, don't see "Teen Revolt." If you're afraid to find out how your church has failed to reach thousands of unwanted young people, don't see it. If you choose to ignore the poverty and filth of New York slums, don't view the film.

But if you are concerned about helping young people whom society has rejected, see "Teen Revolt." If you want a glimpse of the Teen Challenge farm for boys in Pennsylvania and the school for girls in New York state, see it. You will be thrilled to hear the testimonies of several former addicts who came to Christ through Teen Challenge.

A Day at the Center

The Teen Challenge Center, 416 Clinton Avenue, Brooklyn, is open for boys and girls in deep trouble. Confirmed addicts are welcomed every day. Teenagers whom society has rejected are given a bed, three meals a day, new clothes, understanding and Christian love. Boys who have lived in subways and slept

on park benches for months find a home. For the first time in her life a teenage prostitute may find somebody who is genuinely concerned about her confused existence.

A weekly schedule is set up at Teen Challenge to help addicts who are trying to kick drugs.

Weekday Schedule:

- 8:00 rising, clean-up, showers, room cleaning
- 9:00 breakfast, dishes (no hired dish washers), work assignments
- 10:30 chapel: song service, sermon, prayer time
- 12:00 noon dinner, dishes again
- 1:30 prayer time
- 2:00 Bible study, classes, discussions
- 4:00 YMCA activities on Mon., Wed., Fri. Clean sidewalks and maintain the grounds on Tues., Thurs.
- 5:30 supper hour and dishes
- 7:00 study hour
- 8:00 evening service, films, discussion sessions, Bible study
- 10:00 lunch, snacks
- 11:00 lights out

Saturday

Afternoon, visit homes in the area
Evening, special films or go to outside services

Sunday

Eat at the center but visit area churches all day

The purpose of Bible study, discussions, singing and prayer is to help the teenage addicts meet Jesus Christ and find strength to kick the drug habit. In the picture you see a group of boys conducting their own Bible study in a dormitory room. The plan at Teen Challenge is that every young person who finds Christ should immediately seek to help other addicts.



Former addicts study Bible



Al and Paul run addressograph

Catacomb Chapel

Miss Fay Mianulli and Mrs. Ann Wilkerson (mother of Dave and Don Wilkerson) prayed that they would be able to minister to Beatniks in Greenwich Village. They opened a Christian coffee house in a basement at 99 Mac Dougal Street near Washington Square.

On a typical Thursday, Friday or Saturday evening you will see a strange crowd in Catacomb Chapel. Beatniks, narcotics addicts, prostitutes, homosexuals and pseudo-intellectuals come to talk for an evening. The name Catacomb Chapel was chosen because the "walking dead" come here.

Teen Challenge staff members are on hand to discuss spiritual problems with the dozens of Beatniks who come to chat. Sometimes a lonely boy may come to the chap-

el to find friends. Maybe a homosexual comes to make a business contact for the night. Not long ago a young girl, age eighteen, just came to cry for a while. Her life was a mess and she was searching for an answer to her problems.

Lucky, a former addict, is one of the Teen Challenge staff members who spends evenings witnessing to Beatniks in Catacomb Chapel.

Not long ago Lucky was a lonely, discouraged boy. To get a feeling of power he took large doses of barbiturates (high-powered sleeping pills). Soon he lost his appetite, had stomach pains and thought of killing himself. He had to have drugs regularly.

One evening he heard Dave Wilkerson preach on God's power to change lives. That night Lucky met Jesus Christ. By the help of God he was able to quit barbiturates. Now he is able to "get through" to addicts who visit Catacomb Chapel because he was one of them.

Cross and Switchblade Magazine

Every two months about 53,000 copies of the Teen Challenge magazine, *The Cross and the Switchblade*, are mailed out to individuals, church groups and organizations around the world. The magazine includes reports on Teen Challenge programs, personal testimonies of former addicts, editorials, articles for teens, and important information on work with teenagers in New York slums.

Pastor Leonard Ravenhill is editor of the magazine. In the picture you see his son, Paul Ravenhill, running the addressograph with Al Palmquist. Printing and mailing the magazine is an important part of the work because each issue helps to inform readers of the urgent needs in New York slum areas.

The September-October, 1965, issue tells about the 200-acre Teen Challenge Boys' Farm at Rehrersburg, Pennsylvania. The new dormitory and training center has accommodations for 90 boys. After about two weeks in New York an addict is taken to the farm for eight months or more. Besides Bible

training, boys have an opportunity to learn auto mechanics, wood-working and cabinet making, and other trades. The purpose of the boys' farm is to rehabilitate addicts and help them return to society as useful people.

An article in the January-February, 1966, issue shows an artist's drawing of the proposed new Teen Challenge Center in Brooklyn. Friends have already provided funds to construct the new building. Office space and a center for narcotics addicts will be opened in the new building before many months. This issue also has a picture of the Teen Challenge School at the 100-acre Astor estate near Rhinebeck, New York.

Story of Failure and Success

One of the most discouraging aspects of work at Teen Challenge is seeing an addict come through the program and then go back on narcotics. Even after receiving Jesus Christ a number of them are so gripped by the power of heroin that they cannot kick it. A girl who came to Teen Challenge recently went back on drugs and died a few days later. Once an addict, always an addict.

Another problem is teaching discipline to young people who have rarely listened to anybody. Some addicts are unwilling to obey house rules at Teen Challenge. Helping a teenager to assume responsibility when he has never held a steady

job in his life is not easy.

Keeping a young boy or girl from ever starting on drugs requires far less time and effort than it takes to rehabilitate a confirmed addict. An ounce of prevention is worth a pound of cure.

In spite of great obstacles the Teen Challenge Center is a story of success. Hundreds of boys and girls have come to the center and found release from narcotics. Now sixty boys are at the farm in Pennsylvania in order to get a new foundation for their lives. About forty-five former addicts are in Bible schools. Nicky Cruz, a former gang leader, is a minister.

A program that began as a \$4,400 down payment on a Clinton Avenue home in Brooklyn has grown to include four other buildings in Brooklyn, work on the lower East side in Manhattan, a Christian coffee house in Greenwich Village, a boys' farm in Pennsylvania and a school at Rhinebeck, New York. The annual Teen Challenge budget is over \$400,000.

Teen Challenge Centers are operating in New York, Boston, Chicago, Dallas, Detroit, Houston, Los Angeles, Philadelphia, San Francisco, Toronto and Vancouver. Their motto is, "We believe in miracles; we have to."

(Permission received from Pastor Leonard Ravenhill, editor, to quote from *The Cross and the Switchblade* magazine, published by Teen Challenge, 444 Clinton Avenue, Brooklyn, New York.)



New building under construction



Edited by Mrs. David C. Hanson

HOW SHALL WE KNOW HIM?

"Pray for the peace of Jerusalem!"
"May they prosper who love you!"

Psalm 122:6

(God has promised special blessing to those who love and serve His chosen people, the Jews. Perhaps this story can be used to introduce our children to this neglected area of Christian responsibility.)

Rachel was polishing the candelabrum in preparation for the Passover. As she worked, she sang the ancient Hatikvah, Zion's national song. A noise at the back door caused her to pause, and Rachel smiled as she recognized the sounds that meant her twelve-year-old Daniel was returning from school. How good it was to have a son who would soon be asking the traditional question at the Seder table during the Passover, "What mean ye by this service?"

"Dannie," she called, "I am so very busy preparing for the Passover. Will you help me, please?"

As Dannie joined his mother in the traditional preparations, he thought of other Passovers. "Mother," he asked, "Do you suppose that Elijah will come this year? If he does, may I open the door for him?"

His mother smiled, "We'll see, Dannie. I hope he comes, too, for that will mean that the Messiah is very near."

Dannie's imagination began to run away with him. The Messiah! The King of Israel! The One for whom the Jews had waited for centuries! Why didn't He come? And how would one know Him when He did come? Where could he learn more about Him? He asked, "Mother, do we have a book that tells about the Messiah? Do you and Dad ever read it? I'd like to read it myself."

That evening when the dishes had been dried and Rachel and her husband were alone, she told him of Dannie's questions. With deep concern she said, "I couldn't be of help to Dannie... how will we know the Messiah when He comes?"

"There's only one place that I know of where we can find the answer," Father answered. From a high shelf in an obscure corner of the library, Father took the ancient Scriptures of God. As he dusted the Book of the Law, he realized that this was probably the beginning of a long search. Far into the night he studied the pages, looking for a picture of the promised Messiah.

Night after night the search continued. Even the evening paper was forgotten as father searched for the truth. At first he felt a little awkward reading the sacred writings. Then, one night, as if to encourage him, he found a verse that seemed to leap out of the page and stay in his mind. "The secret things belong to the Lord our God; but the things that are revealed belong to us and to our children" (Deut. 29:29). If he were to recognize the Messiah when he came, Father must know what God had revealed about Him. Little by little the light of understanding came. He discovered that the promise of the Messiah ran like a golden thread through the history of his people. The truth about the Messiah was beginning to unfold until Father could see Him more clearly each time he studied.

One evening, after she had spent much time watching her husband study, Rachel asked, "What have you learned about the Messiah?"

"Many things, Rachel," her husband answered, as he raised his eyes from the Scriptures. "According to the sacred writings, He is to be the 'seed of the woman' (Gen. 3:15), and David said in Psalm 2:7 that He will also be the Son of God. So you see He will be Son of God and Son of Man. He will be born in Bethlehem (Micah 5:2) of a virgin mother (Isaiah 7:14), and Isaiah tells us that He will be wounded for our transgressions."

Rachel interrupted, "I always thought that the Messiah was supposed to come in great glory to deliver us from our enemies."

"I have learned from my reading," Father said, "that the Messiah must have two comings. First He will come as the Passover Lamb when He will be sacrificed for sin; and then as the glorified Messiah who will deliver Israel."

Rachel noted the confidence and assurance with which her husband spoke, and, as he began to lose himself in the pages of Scripture, she went thoughtfully to bed.

It was the last night of the Passover. The candles had burned low. The small family sat around the Seder table on which lay the bitter herbs, the shank-bone, and the dish of haroseth. There was the polished cup of Elijah, untouched, and the door was still ajar, waiting for the coming Messiah.

Dannie broke the silence, "Father, did you ever find out how we will know the Messiah when He does come?"

"Yes, Son," Father said as he reached for the Scriptures, "Moses and all the prophets have written

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SKEPTICAL BUT STILL SEARCHING

**Jane Thompson, Freshman
Moorhead State College**

THE sun had been shining brightly all day and it finally looked as if spring might be here for good. The last little rivulets left by the melting snows were running into the brook that found its way past the single oak tree on campus.

The paper in front of me had not received much attention since I had begun to think about the approaching Easter vacation. My place near the classroom window was also a source of distraction ever since spring had begun to suggest its entrance.

"And since no one has given me any questions on this topic today, I presume that you are ready for the discussion period. Miss Randall, are you with us? Perhaps you could give us a thought-provoking question?"

"Ah, I'm sorry, sir, I don't believe I have any."

Bod Linden's hand immediately went up and I waited for his comment. Bob never failed to have some contribution, but from the tenor of his recent questions I was beginning to wonder what college life had done to his former beliefs. Bob's question today really caught me unprepared.

"Mr. Kroner, do you think that the historical validity of Christ is an acceptable discussion topic for this class? After all, we have discussed the philosophies of Plato and Epicurus."

"Frankly, Bob, I hadn't thought that it was of that much importance to this class. However, if you wish to discuss it we may spend the rest of the period on it. What are some of your opinions on it? Jon Witter?"

"I used to believe what my church teaches about Jesus until I

came to college. Now I see that it's mostly tradition. Sure, I believe that He was a good man. I guess history proves that. I just don't believe the supernatural about Him." Jon paused.

"Mr. Kroner," Bob began, "the reason I asked that question is because Easter is soon here, and I'm wondering if we are commemorating something that never happened?"

Gesturing with his glasses, Kroner replied, "We are getting Easter vacation soon, aren't we? As far as I'm concerned, we need a rest about then anyway. We might as well rest along with the church colleges. I think that I can safely say that the Resurrection is more wishful thinking than anything else."

My hand shot up quickly, as I blurted out, "You aren't being fair to the Christian faith. I know that . . ." The bell interrupted me, and everyone rushed to the freedom of the hallway. Not one wanted to hear me out. I gathered my books dejectedly and headed for the same exit.

I guess I was lucky, because I did not know what I was going to say anyway. One student had stayed behind. I was surprised to hear Bob's voice, "Barb, I'd be interested in hearing any concrete evidence you have for the so-called miracle of resurrection. Not many here are willing to listen to mythical stories that carry no realism, but I'm interested in hearing your view."

My thoughts were confused as we walked along the well-worn path and avoided the streams of water heading for lower ground. Although I thought I was a stable Christian, I could not come up with one valid, historical reason that sounded convincing for the resurrection of my Savior. I felt that

Bob was willing to be convinced if I could come up with some facts. He had been hard-hit by the race for conformity, and his views were little different from those who came from no church background.

"Bob, did you really mean what you said in class?" I challenged.

"You know, Barb, I can't quite convince myself of what I said in class, and yet there doesn't seem to be much positive proof for the resurrection either. I came from a religious home and I guess my parents would be pretty disappointed with me now. I just never had enough training in basic doctrines; only 'do this, do that.' That's kind of hard to stand on when everyone on campus tries to tear down what little faith you do have."

My mind went back to the sermon I had heard a few weeks ago. Pastor Jacobsen had been giving pointers on this very subject, but his words refused to come to my mind.

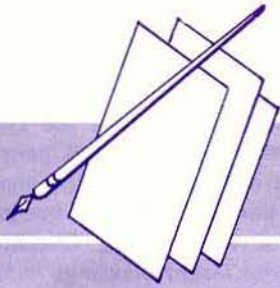
"Bob, would you be willing to talk to Pastor Jacobsen and find out just what the proofs of resurrection are? I hate to admit it, but I need some clearing up on it too. I'm sure he won't try to pressure you into anything."

I could tell that Bob was searching for an excuse, but yet wanted a real answer to these questions too.

"I guess it won't hurt me to go if I can get some straight answers without the sales talk. I had enough of that in my high school days. I made a profession of faith a few years ago, but no one ever told me about the things I'd meet at school. My first weeks here were really rough until I found out just how to fit in with the guys. Now I find it hard to think that I ever believed what you do."

Pastor Jacobsen knew just what we wanted, no lecture, just honest answers. He knew how to deal with college students if they let him. As the advisor of our campus Christian group he had the respect of many of the students. When he found out that our questions con-

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EDITORIALS

Another in a series on the Apostles' Creed

BORN OF THE VIRGIN MARY

Mary, a pure and godly maiden of Galilee, was chosen to be the mother of our Lord. An angel of the Lord came to Mary and told her:

"The Holy Spirit will come upon you,
and the power of the Most High
will overshadow you;
therefore the child to be born
will be called holy,
the Son of God" (Luke 1:35).

Joseph, who was taking Mary as his wife, must also be told of the miraculous event taking place. An angel appeared to him and said, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matt. 1:20, 21).

The birth of Jesus the Savior was in fulfillment of the ancient prophecy given to the serpent in the Garden of Eden:

"I will put enmity between you and
the woman,
and between your seed and her
seed;
he shall bruise your head,
and you shall bruise his heel" (Gen. 3:15).

Centuries later, and after the events prophesied had come to pass, Paul wrote, "But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons" (Gal. 4:4, 5).

Although we do not believe that Mary was born without sin (immaculate conception) or that she bore no other children (perpetual virginity), as some do, we hold Mary, the mother of Jesus, in high respect and love. Hers was a most honored calling.

Nor do we offer prayers to Mary, as some do, for we are nowhere so commanded in the holy Scriptures. Never again after those pre-Pentecost days (Acts 1:14) is Mary mentioned by name in the Bible. The silence concerning her in the sixty odd years of further recorded Scripture indicates that, her mis-

sion fulfilled, all attention was to be directed only to the blessed Son for whom she was chosen to be the human mother.

THE SPRING OF SOULS

Dr. John Sutherland Bonnell tells of a militant atheist addressing a group of Russians one Easter evening. In his talk he poured scorn and ridicule on the Resurrection. Then he called for questions from the audience.

A young clergyman arose and came forward. He had no questions or argument to make. But he turned and faced the audience and gave an old, old greeting, "Christ is risen!" As one man the audience arose and answered, "He is risen indeed!"

Yes, it is Easter time around the world. In the Iron Curtain countries of Russia, China, Cuba, North Viet Nam. In the mission lands of Brazil, India, Madagascar, Formosa. In the old established Christian lands of England, Norway, Canada, the United States. In every nation under heaven there are believing souls today who testify "Christ is risen!"

Where many of us live the drama of springtime is unfolding. The winter has been long and hard. Plant life which has been dormant for months now visibly changes before our eyes. Domestic animals, long housed indoors, revel in the freedom of the out-of-doors. Ducks, geese, robins, meadow larks, guided from zone to zone through the boundless sky, by an unseen hand, have returned to tell us "spring is here." Farmers are beginning their planting, illustrating, often-times unknowingly, the Bible truth that out of death there will be life.

A lady tells of her experience with the Red-Bud tree in Missouri. The Red-Bud, we are told, bursts into tiny blossoms at once, without warning. This particular tree had stood close to their trash burner. One spring the family thought the Red-Bud was dead for sure. Some branches were broken and hanging. A hole had been burned clear through the trunk. When warmer weather arrived they would hew it down.

But on Easter morning that year, the woman looked out a window and to her great surprise found the Red-Bud tree in a profusion of blossoms. What a symbol of Christ, she thought. He was known to be dead, but was alive.

Easter is the spring of souls. The resurrection of Jesus is the concrete sign that death is not the master. True, it is the great leveller. The good, the bad, the rich, the poor, the great, the unknown, the wise the ignorant, all fall before it. But the Bible promises that if we have died with Jesus (unto sin), we shall also live with Him—that is, experience resurrection to life eternal.

The death to sin is nothing more, or less, than bringing all our sins unto the Lord and in that act forsaking them. It is to believe that Jesus has verily paid the penalty accruing from them.

All men shall rise, some to condemnation, some

to life. It is of the latter that the resurrection of Jesus speaks. It is that which *The Lutheran Ambassador* desires for all its readers.

“’Tis the spring of souls today,
Christ hath burst His prison,
And from three days’ sleep in death
As a sun hath risen;
All the winter of our sins,
Long and dark is flying
From His light, to whom we give
Laud and praise undying.”

—John of Damascus

LFC NAME DENIED

In the third week in March the Minnesota Supreme Court upheld the decision of Judge Gordon McRae, International Falls, Minn., which stated that the American Lutheran Church is the successor to the Lutheran Free Church and solely entitled to the possession of that name.

The Supreme Court decision was not unexpected and must be accepted, although in our hearts we will never be able to do so.

Those who guided the major part of the LFC into merger with the ALC were confident that their plan was legally foolproof and would be upheld by the courts. Their conviction has been vindicated amply enough for most of us. We shall have to admit that it was “smart baseball” on their part. And it ought to be clear to all that the courts interpret the whole matter strictly from a cold business point of view.

The great disappointment with which we will have to live, reinforced by the courts’ decisions, is that by remaining outside of a particular historical merger we are held to be less “Lutheran Free Church” than our brethren, yea, not entitled to be called that at all. And we were spiritual sons of that movement as much as they.

But now we think that Association people have had enough of litigation in the courts and are not interested in pursuing the Valley City decision to the higher courts of North Dakota. The pursuit of such a course could only be a fruitless gesture, in our opinion, and we pray that it will not be carried through.

How much better now to bend every effort to furthering the work which the Lord has granted us to do. Constantly we are amazed at the breadth of opportunities before us. Right now our biggest problems are (1) to not run ahead of ourselves, thereby spreading ourselves too thin, and (2) to progress just as rapidly as the Lord enables us. That we shall have the men we need as pastors, missionaries and teachers is obvious. A greater concern will be to provide the financial support.

The recent attacks against leadership within the Association have been tragic and heart-breaking. But we are confident that the fellowship is emerging from this unpleasant episode much stronger than ever in its young life. It is through tribulation that friends rise up to be counted.

The Supreme Court decision is disappointment, in a sense, but it is not tragedy, by any means. Offsetting it, in addition to what has already been mentioned, is this, that since those first post-merger days the Lord has brought into our fellowship pastors and people from other historical church organizations who share our concerns. Though not a part of the larger merger, we, too, have experienced a widening of Christian fellowship which promises even larger blessings in the days to come. Before us all the Lord has placed open doors. May He lead us through them.

MIXED MARRIAGE RULES RELAXED?

That the Roman Catholic Church is under pressure to make some changes more compatible with democratic processes cannot be denied. The most recent offerings of appeasement have to do with regulations concerning the marriages of Roman Catholics to non-Catholics.

Essentially the changes made by Pope Paul were the lifting of the penalty of excommunication from those Catholics who are illegally married or will be in the future, removal of the written promise of the non-Catholic partner that all children of the marriage be raised in the Catholic faith, and granting of permission for a non-Catholic clergyman to give a talk at a marriage which has been solemnized by a priest.

These changes are a great conundrum to the non-Catholic observer and little clearer to the adherent of the Church of Rome. They point up the great dilemma (or the great deceit?) of the Roman Church.

For instance, previously, a Roman Catholic who was not married by a priest was out of the good graces of his church, cut off from the Sacrament of the Altar. From now on, a member of that church can knowingly enter an illicit marriage (not married by a priest) and then begin to take steps to make it lawful. (What does the non-Catholic partner think of all this?) And even if the Catholic member of the marriage makes no move to legalize his marriage he still won’t be excommunicated, even though living in sin. Try to figure that out.

And consider the removal of the written promise regarding the rearing of the children as Catholics. This has been done with the understanding that the non-Catholic must give verbal assurance that he will not prevent his partner from rearing the children in the Roman faith. The only release from this obligation to assure can come from the Holy See in Rome itself. And what the chances for success in that are, we don’t know. By such action, is the Roman Catholic Church placing herself on record that the oral promise is less binding, if not sacred, than the written? Doesn’t the Bible say, “Let what you say be simply “yes” or “no”; meaning that a person’s word must be as good as his bond? If this is not what she means, why make the change?

The only conclusion we can draw after considering

[Continued on page 12]

Easter Does Make a Difference

A Sermon for Easter
I Cor. 15:12-21

by Pastor Albert Hautamaki
Everett, Wash.

WHAT would you say if I called Easter a myth, an elaborate one at that, with all its sentiment and custom. Jesus Christ is dead and still in the tomb. Jesus died and that is the end of the story.

Well, that has been the thinking and position of many people in the past, and still is the position of many people today. In fact, it seems that many more people are taking that position today. And among them are preachers, some of them very learned Biblical scholars. And when you see how Easter is observed, you wonder how many ordinary people actually hold the very same position. They go to church—even if they never go otherwise—they sing hymns and pray prayers, they go through all the motions of this big religious event, and then the following Sunday they are back in the old rut. We can say that to these people, as well as to the skeptical scholars, Easter is little more than a myth.

As we think of this, that if *they* are right, what kind of a world would this be? Where would you and I be? You and I cannot begin to imagine what that would involve, but we can at least enumerate some very important blessings which we would be without. The apostle Paul once considered what it would be like to be without Easter, and the picture he gives is a terrible thing to think about, but it might be good

for all of us to look at it again (I Cor. 15:12-21).

First, Paul says that if Easter is a myth, all our preaching is vain. Suppose all the preaching of the Gospel of Christ in this world, from every pulpit, in every mission field, over the radio, by means of the printed page, and through personal witness—suppose it all were meaningless talk. There are many people who call it precisely that, but suppose they were right. Think of all the sermons that are preached every Sunday all over the world! And all the Christian literature that is being circulated! What if it were all a waste of words and money and paper, an enormous fraud, the worst mockery of all time? That's what preaching would be "if Jesus be not risen." The Gospel which we preach would not be the "power of God unto salvation," but a vain, false talking which has no basis of truth. Grace and salvation would not be available. Why preach and witness of Him, who died and was buried and did not rise again?

Christ would not have won the victory over sin, death, and the devil, if He Himself would have been left in death and would have deceived us just then, when He was to prove to us His deity by His resurrection to which He had referred so many times. Then He no more would be the true Savior from sin, death and the power of the devil. Paul says preachers would be false witnesses of God, and then God would be a liar Himself, for He is the one who commands preachers to preach that gospel of

the resurrection. Oh, I suppose there are those who would rather listen to a gospel of a dead and buried Savior but not of a risen Savior—wouldn't the world rather listen to falsehood and lies? But what kind of a faith would that be? Would it be a faith that saves? The Apostle says: "And if Christ be not raised, your faith is vain." Just as the preaching of the Gospel would be vain, so would our faith be vain. Oh, how unfortunate we would be! We would be without a Savior and at the same time under the bondage of sin, as Paul states: Ye are yet in your sins." Without a Savior we would be candidates for hell because of sin. Oh how dark and hopeless a future would be before us! Eternal perdition would be our lot.

But, of course, if preaching were vain, it would not have lasted 2000 years. It would have disappeared long ago. We would now be living in world without the Gospel. Try to imagine what that would be. No churches; no Christian schools, colleges, seminaries; no religious broadcasts on radio and television; no chaplains in the military services; no Christian music; no Bibles; no family altars in our homes; no prayers in the name of Christ—not even the Lord's Prayer. All this would be vain "if Christ be not risen" from the dead.

But furthermore, our morality, and justice and decency would be vain; and love and peace and hope vain. Without Christ's resurrection, you take the whole gospel out of it, also the gospel of the Old Testament that He came to fulfill.

If Christ be not risen from the dead, then all those who died believing in Christ have perished eternally. What about those who have put their hope in Him? Paul answers: "If in this life only we have hope in Christ, we are of all men most miserable." Surely if Christ had not risen then our hope for eternal life in Him would be useless.

Paul lived in an atmosphere of skepticism and doubt, and there were many in the Corinthian congregation who had doubts. Their doubts had to be dissipated if the

faith was to survive and to spread among them. In effect, Paul writes to them, "Let us say that there is no resurrection." Then with calm, inevitable, yet relentless logic, he sets forth the ensuing conclusion: If there is no resurrection of the dead, then Christ has not been raised. The implication is plain. Everything that Christ represented, all that He taught, and all that He lived for, is in jeopardy. What conviction could a faith mean to men if God had left His Son to die on the cross and left Him in the tomb? This could only be victory for the Antichrist, a victory for the devil, a victory for death, a victory for the Law, a victory for sin. These would get together and celebrate mightily if Christ had not been raised. Who would care for a defeated and a dead leader? And how could the victim of death be the Lord and Giver of abundant life? It matters tremendously what we believe concerning the death and resurrection of Jesus Christ. All the issues of creation, of history, of life here and hereafter, of morality and religion and everything else are bound up with the glorious fact that Christ is risen from the dead and faith is not in vain.

"But now is Christ risen!" Hallelujah, Christ is risen! That is the joyful shout of every living Christian. CHRIST IS RISEN! That is our hope. Our preaching is not in vain. The great commission of Christ still stands: "All power is given unto me in heaven and in earth." Go ye therefore and preach the gospel. Lo, I (the Risen One) am with you

always, to the end of the age. Thank God, that the Gospel of the risen Jesus Christ is still the power of God unto salvation to everyone that believes. Because Jesus arose from the dead, our faith is not in vain. We can trust in a living Savior, who is the "Resurrection and the Life." Oh, may He, the Mighty Conqueror of death and the grave, strengthen our weak faith and restore our joy.

We are no longer in our sins. Jesus died for our sins, "but rose again for our justification." The resurrection of Jesus is the evidence that God has accepted the price paid for our redemption. Those who die in the Lord are with Christ, who is the Firstfruits from the dead. How blessed it is to hear the words and testimony of Paul: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" when He comes to be glorified with His saints.

"Now is Christ risen from the dead and become the firstfruits of them that slept" (v. 20). We are not the most miserable men; we should be the happiest people on this whole earth. We have the best of all friends in Christ Jesus. We have the greatest of all treasures in the fullness of His grace and we have the most wonderful promises in God's Word. We hold the highest of positions on earth in being the servants of the Lord, for we are crowned with honor and glory, and we can enjoy the brightest of all prospects in the promise and assurance to us of our resurrection. Sin

has been conquered; forgiveness is real. You and I constantly need to hear and to claim this message. "All have sinned and come short of the glory of God." Therefore all men need cleansing away of sin and the gospel of forgiveness. Here is a new way of life, here is a rich way of life. Sin has been defeated and its power has been broken through the power of God as demonstrated by the resurrection of Jesus.

You have been reading about the resurrection of Christ and its significance but may I ask you, has the message of the resurrection been able to raise you to the "newness of life"? Have you been resurrected to the higher plane of life? Have you experienced that spiritual resurrection of which the Apostle Paul speaks in Ephesians: "And you hath he quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the flesh . . . But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."

Has God been able to quicken you? Do you experience the presence of Jesus every day? Is sin and grace your daily experience? Surely, if so, you have reason to thank and praise God today. Christ is risen and has quickened you from the death of sin and trespasses. Praise God that the resurrection is not a myth, but a truth, because He proved it—on Easter. Easter makes a difference.

Editorials

[Continued from page 10]

these changes is that there is a lot of double-talk involved. The marriage is still mixed. It is a union of widely separated faiths. The marriage must still be performed by a Catholic priest.

And what of the divergence of beliefs which the husband and wife in a mixed marriage must contend with. The Catholic husband believes he not only can but has contributed to his own salvation, he accepts some tradition as being equal to Scripture, he recognizes the Pope as *the* vicar of Christ on earth and binds

himself in conscience to obey him, he prays to Mary and the saints, he obligates himself to dietary and other regulations unsupported in the Bible. The list goes on. The Protestant partner, if she is a concerned person, will have ample cause for fret and worry.

Let our young people avoid the mixed marriage. How much better it is for both the Protestant *and* the Roman Catholic to have a religion, if not a faith, which they can share together. We have friends and acquaintances who have married outside their own faith. We do not seek to add any burden to their lives by what we write, but love demands that we make this call to others.

HALLELUJAH! JESUS LIVES

Hallelujah! Jesus lives!
He is now the living One;
From the gloomy house of death
Forth the Conqueror has gone,
Bright forerunner to the skies
Of His people, yet to rise.

Jesus lives! let all rejoice!
Praise Him, ransomed ones of
earth!

Praise Him in a nobler song,
Cherubim of heavenly birth!
Praise the Victor-King, whose sway
Sin, and death, and hell obey.

Jesus lives! why weepst thou?
Why that sad and frequent sigh?
He who died our Brother here,
Lives our Brother still on high—
Lives forever, to bestow
Blessings on His Church below.

Jesus lives! and thus, my soul,
Life eternal waits for thee;
Joined to Him, thy living Head,
Where He is, thou too shalt be;
With Himself, at His right hand,
Victor over death shalt stand.

Jesus lives! To Him my heart
Draws with ever new delight:
Earthly vanities, depart!
Hinder not my heavenward flight!
Let this spirit ever rise
To its magnet in the skies.

Hallelujah, angels, sing!
Join us in our hymn of praise,
Let your chorus swell the strain
Which our feeblers voices raise:
Glory to our God above,
And on earth His peace and love!

C. B. Garve

(from *The Lutheran Hymnary*)

Resurrection

[Continued from page 4]

is therefore no condemnation to them that are in Christ Jesus."

So we are not in our sins, since Christ is raised; and because of his resurrection, the Bible teaches us, we shall live also. I tell you with all the authority of the Word of God that every person who puts his trust in Christ can become a partaker of eternal life, and the moment he dies his soul goes out into

eternity to live with Christ forever. Some day, the Scripture says, the bodies of the dead in Christ shall rise and we shall be forever with the Lord.

Because Jesus was raised from the dead, our loneliness has disappeared, our fears have been dispelled, our sins have been forgiven. We are on our way to heaven, and we have access to God in Christ. Give him your life today. Trust him as your Savior. Surrender your will to him, and know the thrill and the joy and the security of a resurrected Christ living in your soul.

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MY RISEN LORD

My risen Lord, I feel thy strong protection;

I see thee stand among the graves today;

I am the Way, the Life, the Resurrection,

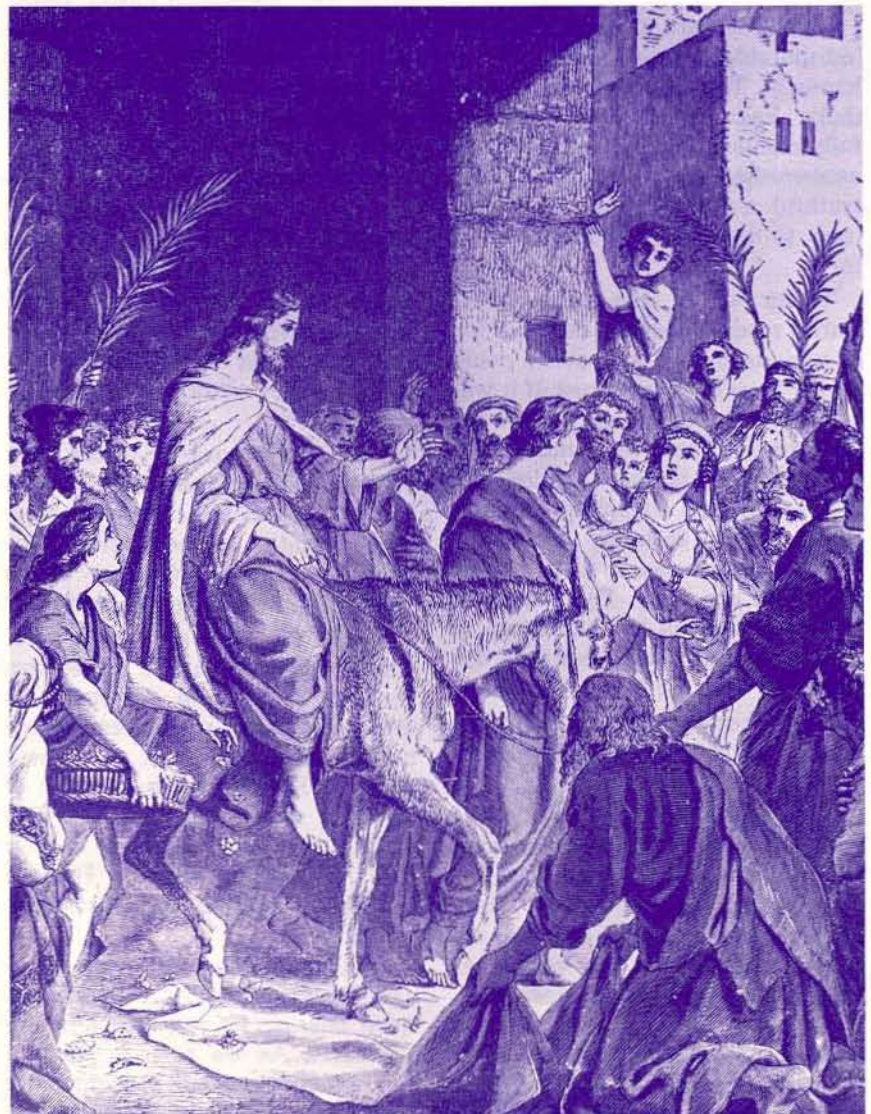
I hear thee say,
And all the burdens I have carried
sadly

Grow light as blossoms on an April day;

My cross becomes a staff, I journey
gladly

This Easter day.

Author Unknown
(from *Prayer Poems*)



The Triumphal Entry —Luoma Photos

Skeptical

[Continued from page 8]

cerned the resurrection, his face showed keen interest.

He began with, "I can see why you have doubts in your mind if the facts have never been put before you. They were a puzzle to me when I was a student, too. This is the greatest event in history for all men, if they would only take notice. If it did not happen, then we are most miserable of all men, without hope."

"Pastor Jacobsen, I've experienced salvation, but what are the historical proofs about it? I believe it happened, but I'm not too clear on the scientific facts of it," I explained.

"Well, Barbara, the real facts are indisputable if one looks at them honestly. The reliability of the authors has never been successfully challenged, because they have unblemished characters as far as truthful accounts. No proof contrary to their writings has been offered.

"From all of the appearances Christ made after His resurrection in various places, the event could hardly have been imagined. If it was a vision, why did large groups see it at once? The five hundred saw Him as well as the apostles did. If these groups conspired together to lie, there certainly would be some discrepancies in their stories, but there are none. There is complete harmony in the substance of their accounts. Only the forms differ."

"Isn't there something about the empty tomb that offers us proof also?" I queried.

"Yes, Barbara, I'm glad you asked that. Why would the disciples want to steal the body, as some claim, of the one they loved? They couldn't have hoped to deceive anyone, for they were the very ones whom Jesus had to convince first. They found it hard to understand before and after His death. After His resurrection they had to touch Him and be shown before they believed. If they believed Him to be

dead, they would have been very foolish to carry out a ministry for a dead body.

"The account in Matthew tells us of a mistake His enemies made. They let it be known that the guards were bribed to tell of the disciples taking the body. Their story was that they had been asleep. If they were sleeping, how did they know what had happened? No, the Sanhedrin knew what had happened, but they did not want to admit it."

Bob was showing interest, and my hopes rose to new heights. Maybe some of these facts would appeal to his analytical mind. Then the Lord could get hold of his heart.

"Another facet that has interested me," continued Pastor Jacobsen, "is that the Sanhedrin members, who hated Jesus, only forbade the preaching of the resurrection, and they never offered concrete evidence against it.

"The tremendous change in the disciples' lives is also a wonderful testimony to this event. Why would men who feared to follow Him to the cross suddenly gain such spiritual power? Why would they see any advantage in promoting His work if they didn't truly believe Him alive?"

Bob shifted uneasily in the comfortable-looking chair. "I've always thought of Jesus as an exemplary teacher and as the best person who ever lived. None of these things were presented for me to examine."

"Bob, do you ever remember Christ denying that He arose from the grave? On the contrary, He made the claims to His resurrected body. Don't you think that these ideas of Him being an example of morality would then fall flat? Obviously He either has to be exactly what He said He was, or He was the most exalted liar that ever lived."

As Pastor Jacobsen went on, I saw what fascinating things I had been missing by not searching for the facts. As we rose to leave, I felt a new sense of responsibility and curiosity surge through me. Bob must have felt this curiosity

too, for he asked Pastor Jacobsen for another deep talk.

Bob and I took the cement steps slowly and gazed at the sun giving up its last rays to the dusk. The afternoon had passed quickly, and though we were late for supper, we walked silently and slowly back to the dining hall. His parting remark left me with a hunger to reach the others on campus who were just like him—skeptical and yet searching.

"Barb, in the last few hours I've seen what appeals to both my reason and my heart. I know I need something far more than I have now. Easter will soon be here, and I don't want it to come without it belonging to me personally if it is all that you and Pastor Jacobsen have it made out to be.

"I'm going to my room to talk with One who might be able to make some sense out of my life. I'd appreciate your prayers."

My last few steps on the new spring ground were taken with quiet deliberation. They left an imprint in the soft ground showing where I had been. I had been somewhere spiritually too; but unlike my footprints, which were slowly blending in with the soft earth, my spiritual footprints were still visible. I could now go back and fill them in with the song of sincerity, and most important, of truth, "Christ arose!"

During the month of April, the WMF project to keep in mind financially is the JUNIOR MISSIONS (PARISH EDUCATION) fund. Remind the women in your group of the importance of this item on the WMF budget.

"LEARNING FOR LIVING"
is the theme of the
**MINNESOTA SUNDAY
SCHOOL CONVENTION**
meeting at
ROCHESTER, MINN.
April 27, 28, 29, 1966

Quotations About The Resurrection

Here we have Easter's most joyous message: my acquittal papers with God's own signature affixed thereto have been ready and waiting for me since Easter morning. If I stand beneath the cross of Jesus, I can read the charge that was against me; but I can see also that it has all been transferred to my Savior's account.

In His open tomb I find again my God-given proof that Jesus has paid for my sins, and I am free.

Who is he that condemneth? It is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God! Alleluia!—O. Hallsby in *God's Word for Today* (Augsburg Publishing House, 1937).

Without the knowledge and comprehension by faith of the resurrection of Jesus Christ from the dead, the keystone would be missing in the triumphal arch of Christianity.—Walter F. Troeger in *The Concordia Pulpit*, 1954, Concordia Pub. House, 1953).

After recounting our Redeemer's

foretaste of triumph on Palm Sunday, and His apparent defeat on Good Friday, we may now celebrate His victory on Easter, when He broke the bands of death, led captivity captive, and came forth from the tomb in the plenitude of life. Well may the whole Christian Church today sing its *Jubilate!*—L. S. Keyser in *In the Redeemer's Footsteps* (The Lutheran Literary Board, 1918).

What a merciful Saviour we have! The gracious manner in which Jesus dealt with Peter has been of assistance to more than one fallen disciple, as a troubled disciple of the Lord once said, 'Each time I hear the name of Peter I become happy again.' Such is the attitude of Jesus toward fallen sinners. May His Easter greeting to Peter come to all who have forgotten that the Lord has blessings also for the fallen.—F. Hammarsten in *Daily Meditations (Gospels)*, (Augustana Book Concern, 1928).

Now the fact that Jesus is a living Lord is a very important fact, and if you do not believe it

then you will do well to do as the apostles did—have a good look. Let the Spirit of God tell you what happened. See how the living Christ has expressed his abiding presence in the life, the work, and the history of his church and in the many works of charity and adventures of love, which have grown out of that church. This is one of the astounding chapters in history—how Jesus, as the living Christ, has continued to make His love come to the lives of men. He is not dead. He lives!—O. A. Geisman in *Preaching the Resurrection*, (Muhlenberg Press).

'He is risen' is the world's greatest cry of victory. It has done more to put hope, and courage, and cheer into the hearts of men than any message that has ever been proclaimed. It has put a song of victory on the lips of untold millions of the weary and worn children of men. Blessed forever be the God and Father of our Lord Jesus Christ, who hath begotten us unto this lively hope by the resurrection of Jesus from the dead.—R. E. Golladay in *Sermons on the Apostles'*

Parish Ed

[Continued from page 7]

concerning the Messiah." He hesitated for a moment as he chose language that Dannie would understand. "The Scriptures teach us that the Messiah will come to earth both as the Son of God and the Son of Man. He will be born in Bethlehem of a virgin mother. Yet He will be wounded for our transgressions because all we like sheep have gone astray...and the Lord will lay on Him the sins of us all."

"That's enough. That's all I need to know," Dannie said. Quietly he walked to the door that had been left open for the coming Messiah. He closed it gently. Tears began to show in his eyes as he said, "The Messiah has come."

The members of the family around the table held their breath.

"I know who He is," Dannie said, "He is Jesus Christ. Ever since Christmas I have thought it might be He. Now I know."

Silence hung like a heavy cloud around the table.

At last Dannie's Father spoke. "You're right, Son. Ever since I have begun to search the pages of Scripture for an answer to the question, 'How will I know Him when He comes,' I have been fighting the idea that Jesus Christ was the answer to all of the things I have read." He turned to his wife, "Have you ever thought of this, Rachel?"

Rachel lowered her head, "Yes, but I was afraid to mention it to you."

Dannie didn't understand all of the things his parents talked about that night, but he did understand when his father turned to him to say, "Daniel, you will never again be able to ask the traditional question that you asked at our table tonight, 'What mean ye by this service?' For now we know what it means. Jesus Christ was and is our Passover Lamb."

The small family sank to their knees to receive Christ as Savior. The long search was over. Never again would they need to leave the door ajar for the Messiah. He had come...to their world, and to their individual hearts.

—Adapted from a story in *Stories I Love to Tell*, Moody Press.

Creed (The Lutheran Book Concern, 1917).

The power of Christ's resurrection is something for us to experience here and now. It is the power that conquers evil and brings hope to life again. It is the power that puts hate to rout and causes love to grow. To have Christ living in you now is to know daily the joy of resurrection.—Ruth Youngdahl Nelson in *God's Song in My Heart* (Augustana Book Concern, 1962).

The resurrection of Jesus is the most convincing proof that He is the Son of God and the promised Savior. Had He remained in the grave, it would be plain that He was not the Son of God and the Jews were right in putting Him to death as a blasphemer. Now that He is risen from the dead we know that His testimony about Himself and everything else He said is true. By raising Jesus from death the Father in heaven said yea and amen to all that Jesus had done and accepted His suffering and death as a satisfactory sacrifice for our redemption. Now we know that mankind is saved. Therefore the resurrection of Jesus is the very foundation and cornerstone of our Christian faith (I Cor. 15:14-20).—M. Reu in *Lutheran Faith and Life* (The Lutheran Book Concern, 1935).

MERGER FOES DENIED USE OF LFC NAME

by Willmar Thorkelson
Minneapolis Star Staff Writer

The Minnesota Supreme Court ruled today that the Lutheran Free Church (LFC) was legally merged with the American Lutheran Church (ALC).

It denied a group opposing the merger the right to use the name, "the Lutheran Free Church (not merged)," or anything similar.

It thus upheld a decision by District Court Judge Gordon McRae, International Falls, that the ALC "stands in all respects as the true and lawful successor" to the Lutheran Free Church.

The merger of the 90,000-member LFC with the ALC took effect in February, 1963. The ALC now has some 2½ million members.

Claim Old Name

Several former LFC congregations and ministers declined to enter the merger and claimed they had a right to use the old LFC name because the LFC bylaws were violated in the merger.

They said the merger called for the LFC to deviate from its historic positions in doctrine and organization and that therefore it was not valid.

Part of the dispute centered on the degree to which the Bible must be interpreted literally.

The Supreme Court said the LFC complied with its own bylaws and did not deviate from fundamental doctrinal beliefs.

Vote Held Legal

It said the LFC bylaws required a two-thirds vote for such action as a merger and that more than two-thirds of the LFC congregations approved the move. It noted that it was expressly provided that individual congregations had complete freedom to withdraw from the ALC and to continue as independent congregations.

The court said "it seems clear that the property of the Lutheran Free Church and the right to such name became vested in the merged organization." The opinion was written by Associate Justice Thomas Gallagher.

The anti-merger group, which originally organized as "the Lutheran Free Church (not merged)," is now known as the Association of Free Lutheran Congregations. It has its headquarters at 3110 E. Medicine Lake Blvd., Plymouth, where it also operates a seminary.

The legality of the merger also was under fire in Valley City, N. Dak. A year ago, a district court judge there ruled that the merger procedures were valid and decisive.

—The Minneapolis Star

(See the editorial "LFC Name Denied" on page 9.)

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3110 E. Medicine Lake Blvd.
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NEWS ITEMS

The West Coast District Luther League Spring Rally will be held at Astoria, Oregon, April 22-24. Sterling Johnson, an evangelist with the Lutheran Evangelistic Movement, will be the guest speaker. Bethany Lutheran Church, Ray Persson, pastor, will be host to the rally.

The Golgotha Lutheran Church of the Ferndale Parish in Washington, sponsored a banquet for the youth in the parish on Sunday, March 6. Fifty-four people including youth counselors were in attendance. Following the banquet, the film "Seventeen" was shown. Four young people responded to an invitation to receive Christ as their Saviour.

—Corr.