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Vol. 4

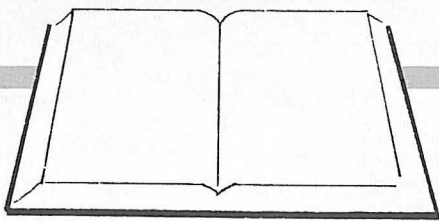
October 4, 1966

No. 19

LUTHERAN

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According to the Word

OBEDIENCE IS ESSENTIAL

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). King Saul had been told to utterly destroy the Amalekites and all that they possessed. He and his army destroyed the people and animals except Agag the king and the best of the sheep and cattle. The animals, they said, were for the purpose of sacrificing to the Lord.

Perhaps someone will ask, "Was that so bad, when they intended to use the animals that were spared to sacrifice to God?" Yes, it was, for it was rebellion and disobedience to God's command. To disobey the command of God was to disobey God himself. To refuse to obey one's superior is to rebel. It was because of this rebellion of Saul that God rejected him from being king over Israel. This incident from I Samuel also shows that to obey God in some things but not in all things is disobedience and rebellion. To obey means to obey in all things.

Today those of us who profess to know Christ may be content and willing to obey God in some things but not in all that He has commanded. There may be enemies in our lives that will bring about our destruction unless they are conquered. These enemies may be in the form of bad habits, evil thoughts, questionable amusements, selfishness, pride, etc.! "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). If I know there is sin in my life but refuse to confess it and forsake it, God will not hear my prayers.

I realize that an unregenerate person cannot please God. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7, 8). Evil things may be enjoyed, and the thinking is, God will overlook it. Maybe you enjoy the wrong but do not dare to do what you would like because of fear of the consequences. Wrong desires even if not carried out are still sin.

There are a number of ways that we human beings may try to avoid obeying God. Instead of going to a neighbor and apologizing for speaking a harsh word, it is easier to feel that if we do something for the church, this will somehow make up for the other. Sometimes when someone has beaten his neighbor out of some money by overcharging or misrepresentation, the individual may think, I will put an extra buck in the offering plate and this will make it right. There may be an attempt to bargain with God by telling him, "God, I will give you that extra profit if you will just take away this guilty conscience." Do you really believe that is the way that the issue should be settled? It would seem much better to go to the person involved, confess the wrong done and make it right. Obedience may not be easy but it is the best. To obey is better than to try to find a way to appease God and not meet the issue at hand.

In ourselves we are too weak to obey God as we ought. Some of the promises which have been of special help to myself include the following. Phil. 4:13: "I can

do all things through Christ who strengthens me." We understand this is in line with our talents. We should develop the talents we know we have and make an honest effort to discover if we have latent talents. Not every Christian can sing a solo even if he tries. But God will empower us to do that which He has commanded. The proper motive is essential. The motive should be to glorify Jesus Christ. God will not give spiritual strength in order to allow the individual to brag about his own accomplishments. The Word is true, "My glory will I not give to another." God desires and deserves the praise for His work. God cannot use us until we are not concerned who gets the credit.

Faith is essential to receive the empowering of God. We need to believe that God will give strength to obey before He will. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). Surrender is essential in order to receive strength from God. It is hard to improve on the way it is stated in Rom. 6:13, 14, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace."

When we are willing to obey and are yielded to God, knowing His promises, the Holy Spirit empowers us to obey. Obedience is essential. Obedience or rebellion, which is it for you?

Harold R. Schafer

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FAIR HOUSING AND FOUL HEARTS

by Dr. Arnold T. Olson
President, the Ev. Free Church
of America

AN old Scandinavian proverb puts it like this, "Where there is heart room, there is house room."

One of the major problems in the field of civil rights is the one dealing with fair or open housing. It is a vital part of the conflict since there can be no total victory for equal rights to all of our citizens without freedom here. Guaranteeing all of our people the right to vote, the right to work, the right to education, fair trial by jury without providing equal opportunities in housing would make the rights only academic. Further, to provide such opportunities while keeping certain segments of our citizenry confined to certain neighborhoods, regardless of their education level, economic status and social standing, removes one of the greatest incentives to making use of the equal opportunities.

Fair housing laws have been enacted in some states only to be proved ineffective in implementation and even repealed in one. Public opinion seems more powerful than law enforcement. Having failed to provide fair housing voluntarily we now face the possibility of another federal law making it a matter of coercion, not choice.

Where are evangelicals on this issue? One wonders if, again, they will wait to react instead of taking the lead in acting.

The charge that evangelicals have failed to come forth with a program for attacking the evils within our society is not without reason, although those who do so have either overlooked or have not been made aware of the important part the great spiritual revivals of

the past century played in far-reaching social reforms. While admitting our weakness might we also point out that our non-evangelical friends have also failed. Evangelicals may have been more concerned with winning converts to the march to Zion than volunteers in the march to Montgomery, but those marching to Montgomery ignored man's ultimate destination. While it is true that evangelicals have concentrated on the redemption of the individual, willing to leave the redemption of society to some future age, liberals have given their time, talent and treasure to the redemption of society while overlooking the individual within that society. While they concentrate on the transformation of society as a whole the moral deterioration of the individual members of society is apparent on all levels. Preachers of the social gospel, crying out against the sins elsewhere, have been silent on the sins of local members which contribute to the moral breakdown of society.

Harold B. Walker says, "New social systems mean only a rearrangement of sinners so that new hands take over the privilege of doing evil unless inward revolution precedes social revolution. Progress is an illusion unless it has roots in repentance in a basic alteration of our motives and purposes and hungers. Apart from brave new men whose anchors are firm in the heart of God, the brave new world will still be a mirage."¹

Today we are trying to build a Great Society without building good citizens. Evangelicals have gone to the other extreme. We seem to be laboring under the delusion that there are two gospels—a salvation gospel preached by evangelicals and a social gospel

preached by liberals—whereas our mission is to preach the only gospel, the gospel of Jesus Christ who not only revealed a love for souls but for the people.

Much of the civil rights struggle is behind us. It is a dark page in our nation's history that took laws, bayonets, bloodshed, fines and imprisonment to bring about what we failed to do voluntarily. But now we face another issue, one which we cannot discuss objectively alone and one which does not deal with a problem across the country or even across the street. It may be right next door. In fact, it will involve your own house, your own apartment and your own neighbors. While it is true that Christianity involves the question of being, what we are will not only determine what we do but give evidence of what we are. "Faith without works is dead."

Racial problems will not be solved by passing a quickly forgotten resolution at the church conference but by a revolution in your own heart. This will not be a matter of houses in Africa or slum clearance in your city, but one of your personal dealings with someone who, seeking to escape a ghetto, comes not asking for alms but for the opportunity to buy your house for which he has ample funds to make the initial payment, adequate income to meet the mortgage payments and is accepted as a good credit risk by a reputable, conservative financial institution. He may even have a better education, greater income and higher moral standards than you, but his skin is darker in color or his national background places him in a minority group. Now one faces a choice between principle and public opinion. Will evangelicals have the courage

to place people above property, the divine will above public opinion? Will they support legislation guaranteeing equal rights when voluntary action is impossible because of hardness of hearts?

Before getting down to the Christian attitude towards principle, property and people we must consider human rights in its broad perspective. The Scriptures teach that there is one humanity, one redemption, one body but two families.

We are all made by the same Creator. Paul in his sermon at Athens declared, God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). God is no respecter of persons. All men are equally the objects of His love. Therefore, one cannot be Godlike without loving all peoples.

There is only one redemption. The chorus of heaven will some day sing, "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5:9, 10).

There is one body. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:26-28). "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. 3:11).

Few have summarized it better than Will D. Campbell, "Because the Christian faith neither recognized nor tolerated the idea of race from its earliest beginning, a Christian in the field of race relations does not speak as a member of a racial group. Because the church did not begin as a racially segre-

gated (or integrated) institution but rather as an institution in which race was irrelevant, the Christian does not speak as a white-man, a Negro, an Oriental or an Occidental.

"Instead, the Christian speaks as a member of a community which has never asked any question save the one concerning redemption. What do you think of Jesus? The Christian, therefore, speaks as the offspring of a 'peculiar family,' so strange as to be called a tertium genus, a third race, a people neither Jew nor Greek, bond nor free, embracing master and slave alike, king and liege equally, asking only one question of each: Who, do you believe, is the man who is called the Christ?"

Therefore, just as segregation of peoples by law because of their race or national origin is unscriptural, so is denial of membership in the church to people of any race unscriptural. It is for that reason the National Association of Evangelicals in 1964 called upon its churches to "accelerate the desegregation of their own institutions both in spirit and in practice and the opening of the doors of all sanctuaries of worship to every person, regardless of race or national origin."

There are two families. Not all are Christian. Society is not to be transformed en masse. In fact, both the wheat and the tares will increase until the day of reckoning. Because of this, laws are needed to guarantee the rights of all people, for all are children of the same Creator. It was with this in mind that the National Association of Evangelicals added to the resolution just quoted, "We believe that the Biblical solution to the problem of race prejudice is through the transformation of the individual by the power of the Holy Spirit resulting in a love for all men.

"Recognizing that not all men have thus been transformed, we call upon evangelicals everywhere, in the name of the God who loved the world and our Savior who died for all men, to support on all levels

of government such ordinances and legislation as will assure all of our people those freedoms guaranteed in our Constitution."

Now what about the open occupancy or fair housing laws in the light of these observations—the right to own property and the right to sell property?

THE RIGHT TO OWN PROPERTY

While the principle of stewardship in the New Testament is basically "God owns and man possesses," the idea of a Christian owning property is supported. When Ananias presented what he claimed to be the proceeds of the sale of his property to Peter he was told, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" It was not the right to own or sell property or the disposition of the money from the sale that was condemned but rather the hypocrisy in indicating all was being given to the cause of Christ (Acts 5:4).

The right to own property is not only yours. The same right must be extended to all. The privilege of owning a house in your neighborhood should be determined not by race but by ability to pay and willingness to respect the rights of others. If those rights are not recognized voluntarily laws may be needed to protect and enforce them.

THE RESPONSIBILITY ACCOMPANYING PROPERTY

Ownership creates civic, social and moral obligation to all other citizens whether or not they are owners of property. The exercise of any right involves the responsibilities which go with it, including a concern for what is best for the community.

THE RIGHT TO SELL PROPERTY

This is the point of difference. The owner says, "No one has a right to tell me to whom I must sell my property. If forced to sell under an open housing law, am I not being deprived of my own rights in the process? Should not

[Continued on page 14]

A Fly in the Ointment

Perhaps you have used this expression often, but you have never realized that it came from the Bible. Some one thing interfered and you said, "But there was a fly in the ointment." In Ecclesiastes 10:1 we read, "Dead flies make the perfumer's ointment give off an evil odor."

Christ came to bring healing. In Nazareth that day, He said, "He has anointed me to preach good news to the poor" (Luke 4:18). Paul said, "Thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of Him everywhere. For we are the aroma of Christ to God" (II Cor. 2:14-15). This world is full of open sores in human hearts. With the infection of guilt and the pain of despair, they cry for help. God has called every Christian to come with the healing and soothing ointment of the Balm of Gilead, Jesus Christ our Savior, to each individual life. But there must be no flies in our ointment. It must be the clear aroma of Christ.

Today there are especially three flies that come to contaminate the ointment of our lives in such a way that we become spiritually ineffective. They are first, OUR FEELINGS, secondly, OUR FAILURES, and thirdly, OUR FORMS.

1. OUR FEELINGS go up or down depending upon the circumstances. When things go well, we are in a good mood. When things go wrong, our spirits hit bottom, and even members of our family wonder what has happened. In such times of testing and trial, we should be the ointment that brings healing to those around us, for "we are the aroma of Christ." But often the fly

of feelings spoils the ointment. Somehow we forget that *faith* is something far different. We find *feeling* when we look inwardly. *Faith* is to look away from ourselves and into the Bible and there hear Christ, for "faith cometh by hearing and hearing by the word of God" (Rom. 10:17). His great promises never change. When I let His personal promise reach my individual circumstances, faith becomes real and produces "the aroma of Christ" as healing to those around me. *Only a personal day-by-day trust in His living promises in my Bible can keep the fly of feelings out of this ointment.*

2. OUR FAILURES also contaminate and make us spiritually ineffective. The devil has always used the tool of discouragement to his advantage. The fear of being a failure even keeps us from attempting to witness for Christ. We forget that God has promised to bring the fruit. No enemy can stop His miracle power. A moment ago we read, "Christ always leads us in triumph and through us spreads the fragrance." The focus of attention cannot be on self. It must be on Christ, for "Christ liveth in me." "We are more than conquerors *through Him*" and "*we are the aroma of Christ.*" He cannot fail for He has defeated every enemy, even the last enemy of death (I Cor. 15:22). As followers of Jesus, we bring the ointment of victory and triumph to a defeated world. *Again, only a personal day-by-day trust in His living promises in my Bible can keep the fly of failures out of this ointment.*

3. DEAD FORMS OF RELIGIOUS HABITS surely can become flies in the ointment. One troubled

layman said, "Pastor, you must help me make this real. I sit in church and look at you in the pulpit, but I don't listen to your sermon. I hold the hymn book and even sing the words, but they don't mean anything to me. I even bow my head and repeat prayers but they are just empty words." God described such a condition in Isaiah 29:13 when He said, "This people draw near with their mouth and honor me with their lips, while their hearts are far from me." We become the aroma of Christ *only when He is real* in our lives; and when we know that He has taken our sins and nailed them to the cross. The forgiveness of all my sins in the blood of Jesus Christ must be a *reality in my life* if I am to bring healing to this aching world. *Once again, only a personal day-by-day trust in His living promises in my Bible can keep the fly of dead forms out of this ointment.* Ointment, healing, balm, fragrance, aroma for Christ—in this shaky and sin-sick world. What a privilege!

Let us make sure there are no flies in the ointment.

—Courtesy, Tract Mission

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God's Spirit Moves

GOD'S Spirit moves," are the words that best describe what took place at the Sheyenne Valley Bible Camp, Binford, N. Dak., August 21-26. It is truly blessed to be where God's Spirit is working. The Holy Spirit brought conviction of sin, contrition and a willingness to claim God's promises of mercy. The great majority of Bible campers came to an assurance of salvation that week. The testimonies given below are the response when I mentioned that in an article submitted to *The Lutheran Ambassador*, testimonies would be included. The young people were asked to pray about it and if God laid a message on their hearts they should give it to me in writing after any of the concluding services. Here are the testimonies:

Suzann Holte, Northwood, N. Dak., writes, "I am very thankful that I can now say I have assurance of my salvation, thanks to the Sheyenne Red Willow Bible campers. Ever since I can remember I have always wanted to be a Christian but never had assurance that I was. Now I am happy in the Lord because I have claimed His promises as my own."

Bonnie Haabak, McVille, N. Dak., gives her testimony, "I was going down to the campfire and Pastor Schafer asked me if I would go to the chapel with him. I didn't know at first, but then I accepted. Many girls went with me. And I am thankful I came to Christ. I love the Lord. I hope you do, too." In her prayer before the evening service Bonnie had prayed stating she was not a Christian, but desired to be one.

Deanna Oien, Binford, N. Dak., wrote, "I, too, as many of the other Bible campers of the Sheyenne Valley camp, have received Jesus Christ as my personal Savior." Janice Oien of Binford shares, "I am glad I was saved last night. I

was shown the way. I was standing by the chapel waiting for my friends and as I stood there waiting I felt sick and tired from turning it off. I had thought I was saved but know the real meaning now. I am happy now."

Jane Hanson of Hatton expressed, "I became a Christian Wednesday night at Bible camp and I'm glad I did. If you are not a Christian I pray for you." Robin Holte of Northwood wrote, "I'm glad for what Jesus has done for me. And I pray that more young people will become Christians. And I thank God and Pastor Monseth for saving my soul."

Here are some testimonies from the fellows: "I, John Schlenk, would like to thank Christ for coming into my heart." Donald Berge of Binford shares, "One night at camp I gave my life to the Lord. And I'm very glad I did." Oral Campson of Sheldon, N. Dak., wrote, "I'm so thankful to the Lord that so many



young people gave their hearts to the Lord and this includes me. If you are a well without water, open your heart that Jesus Christ might dwell within you." Glenn Knudson of McVille writes, "When I first came to camp there was something missing from my life. I had a talk with Pastor Monseth. I came to know Jesus as my personal Savior."

The spirit of unity among the staff was wonderful. As a teacher in the mornings and the evening evangelistic speaker, I would have you join with me in saying, "This is the Lord's doing; it is marvelous in our eyes" (Ps. 118:23).

Pastor Harold Schafer
DeKalb, Illinois

THE BIRD WITH A BROKEN PINION

I walked the woodland meadows
Where sweet the thrushes sing,
And found on a bed of mosses

A bird with a broken wing.
I healed its wound, and each morn-
ing

It sang its sweet old strain;
But the bird with a broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art;
And touched with a Christ-like
pity,

I took him to my heart.
He lived, with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

But the bird with a broken pinion
Kept another from the snare,
And the life that sin had stricken
Saved another from despair.

Each loss has its compensation.
There is healing for every pain:
But the bird with a broken pinion
Never soars as high again.

But the soul that comes to Jesus
Is saved from every sin;
And the heart that fully trusts Him
Shall a crown of glory win.

Then come to the dear Redeemer,
He'll cleanse you from every
stain,

By the grace He freely gives you,
You shall higher soar again.

—Hezekiah Butterworth

(Last verse by Peter Billhorn)

EVANGELISM

by Pastor Trygve F. Dahle

Committee on Evangelism

What is evangelism?

Evangel comes from the Greek word *euangelion*, meaning a messenger proclaiming the evangel, or gospel, meaning "good news."

What then is this good news that we are to proclaim?

"There is born to you this day a Saviour, who is Christ the Lord" (Luke 2: 11).

If there is to be a savior, there must be something to be saved from; or, someone who needs to be saved, and there is. "Thou shalt call His name Jesus, for it is He that shall save His people from their sins" (Luke 1: 21).

Although God created man in His own image, perfect, as we read in Genesis 1: 31, "Behold, God looked upon all that He had made, and it was very good," man sinned and lost that image of God. Now man was a sinner doomed to eternal death.

Man was the crowning work of God's creation, made in the image of God. As the Catechism puts it, "In what then did the image of God in man consist?"

Answer: "In true wisdom, righteousness, holiness, peace and joy."

Man was created perfect, innocent, without sin, and like God. He was not afraid of God. He walked with God and talked with God in the garden of Eden in "the cool of the day."

God put man and his wife in the garden of Eden and commanded them that they could eat freely of all the trees of the garden except the tree of knowledge of good and evil. "Thou shalt not eat of it," saith God, "for in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 17).

Then the devil entered upon the scene and said to the woman, "Hath

God said, Ye shall not eat of any tree of the garden?" (Gen. 3: 1). And the woman told the devil what God had said, that they could eat freely of all the trees of the garden except the tree of knowledge of good and evil, nor touch it lest they die. The devil said, "Ye shall not surely die," and God said, "Ye shall surely die." Whom should they believe? They disbelieved God's truth, and believed the devil's lie. They disobeyed God's command—they ate and they died. They did not die immediately physically, but they died spiritually at once. They lost the image of God. The devil's word was only partly true, their eyes were opened and they knew they were naked, and they tried to hide. "But you cannot hide from God," we sing in a song.

They lost the image of God. They lost their true wisdom. "Their understanding was darkened"; they lost their righteousness, they had broken God's commandment; they lost their holiness, because of their sin; and they lost their peace. Now they were afraid of God, and they lost their joy. Now they hid among the trees of the garden, when they heard the voice of God in the garden, whereas, before, they went to meet God.

It was God who made the first move for reconciliation. He called to man and said, "Adam, where art thou?" (Gen. 3: 9). Adam answered from behind the bushes, "I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself." God answered, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I told thee that thou shouldst not eat?"

In the meantime, Adam and Eve had sewed fig leaves together and made themselves aprons (Gen.

3: 7). But God was not satisfied with their covering, so blood flowed for the first time for man's sin. God slew an innocent beast and made for Adam and Eve coats of skin, and clothed them (Gen. 3: 21).

However, God did not leave man in this condition, but promised them a Savior. "The seed of the woman shall bruise the serpent's head" (Gen. 3: 15). This was the first promise of the Savior. Many others, and more specific promises, were made later. But this was the first Evangel or Gospel, or Good News to fallen man spoken by God himself directly to the guilty ones. "And in the fullness of time, God sent forth His Son, born of a woman" (Gal. 4: 4).

Jesus is the only person ever born into the world, the seed of the woman, and not the seed of man and woman. All the rest of the human race have been "conceived in sin and born in iniquity," conceived in the normal way and born in the normal way.

The angel Gabriel said to Mary, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the Holy thing which is begotten shall be called the Son of God" (Luke 1: 35).

Jesus was conceived without sin, born without sin, and He lived without sinning. He was therefore the perfect, sinless "Lamb of God that taketh away the sin of the world" (John 1: 29).

Proclaiming this good news is "evangelism." Proclaiming to lost sinners that there is salvation from sin for every repentant and believing sinner who comes to God in the name of Jesus Christ, confessing his sin, and accepting Him, the Son of God, as his personal Savior. Christ is "the Way, and the Truth, and the Life." No one can come to God except through Him. "As many as received Him, to them gave He the power [or the right] to become the sons of God" (John 1: 12).

All things are NOW ready. Come. Dear friend, have you come? If not, why not NOW.



Luther League Activities

Edited by Jane Thompson

May I introduce myself to you leaguers and also to the older readers of this page? I am a graduate of Fertile (Minn.) High School, and I am now a sophomore at Moorhead State College. With areas in English and journalism, I will be assistant editor of the MSC *Mistic* and will be working in the journalism department.

Bob Lee has been your youth editor up to this time, but he is now editing *Luther League Notes* along with his seminary studies and pastoral duties.

I will try, along with your help, to fill this page regularly with Luther League news. That is where your contributions come in.

There will be a definite need for reports on fellowships, money-making efforts for the Kalispell convention, new district officers, announcements of conferences, and testimonies from our leaguers.

Your league's contributions to the national office will also be published, so that should be an incentive to make them substantial and regularly.

The North Central District has already had their election of new officers. They included a reporter who is supplying me with news of their fall conference and new officers. Peggy Soyering, Esko, Minn., has given the other districts an

example, so let's see how many reports will be in by the next issue. If elections are still to be held, why not include a reporter as a regular so your news will get printed? Send news to: Jane Thompson, 1334 2nd Ave. S., Moorhead, Minn.

NORTH CENTRAL DISTRICT CONFERENCE

The North Central District Luther League Retreat was held at Bethany Bible Camp near Bemidji, Minn., Sept. 5-8.

The purpose of the camp was to provide a spiritual retreat for leaguers. It was strategically dated to take place around the opening of school, so we could start school with the Word of God in our hearts.

Gary Skramstad, student pastor of the Winger parish, acted as camp dean, and Mrs. Maybell Holt of Fosston was dean of women. The camp dean's jokes often brightened the day and gave the campers a few laughs during mealtime.

Pastor Hubert DeBoer, Fosston, had charge of the practical hour and was the Saturday evening speaker. Pastor Marvin Undseth, Shevlin, had Bible study, and Pastor Franz, Cloquet, was the Friday and Sunday evening speaker.

Ken Moland, Maple Bay, who planned the retreat, took charge of the sharing hour on Saturday evening and the Sunday morning Bi-

ble study. Gary Skramstad shared with us on Sunday morning and afternoon.

A special meeting on Saturday afternoon was held to elect district officers. They are: Dean Franz, Cloquet, pres.; Bruce Klepp, Bagley, vice-pres.; Jo Ann Moland, Maple Bay, sec.; Barb Laine, Cloquet, treas.; Terry Olson, Winger, devotional life sec.; Peggy Soyering, Esko, reporter; Pastor Hubert DeBoer, Fosston, pastoral advisor.

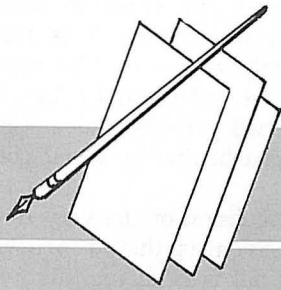
Those who provided special music for the meetings were Phyllis Nelson, Nada and Rosemary Hanson, Portland, N. Dak., trio; the Maple Bay Girls' Chorus; Peggy Soyering, Barb Laine, Bruce Klepp, Larry Thompson, Cloquet, mixed quartet; LuAnn Karevold, Fosston, vocal solo; Elaine and Kathy Petersen, Maple Bay, vocal duet.

Kathy Ross, Cloquet, typified the campers' reaction to the weekend, saying, "There weren't many campers, but the fellowship was wonderful."

Many hated to leave, and yet there was a desire to start school this fall with a new purpose in Christ. The testimonies were numerous, and it was evident that we have many leaguers who know Jesus Christ as their most important Friend. Those who attended are anticipating the spring conference and the trip to Kalispell, Montana, for the national convention.

MORE MISSION SLIDES AVAILABLE

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



EDITORIALS

Another in a series on the Apostles' Creed

I BELIEVE IN THE FORGIVENESS OF SINS

"Sin is any thought or feeling, word or act, which is contrary to God's Holy Law" (Catechism).

"Sin is lawlessness. It is guilt." "Sin lives within me. And original sin is guilt! Sin in the heart soon finds avenues of expression, and we have what we call actual sin, sins of omission and sins of commission" (Theodore Huggenvik).

"Sin, therefore, is best defined, not simply as a violation of God's law—which undoubtedly it is—but as a set of the whole personality in rebellion against the Lord. Man does not just commit sins, but is a sinner, a proud rebel against his origin" (Martin Heinecken).

We could go on listing definitions, but the idea is clear. Sin is wrongness, against God first of all, then against one's fellows and oneself. The Bible teaches that all people are sinners, that their nature is sinful and that they do, say and think that which is evil.

Sin demands and gets a high price. "The wages of sin is death" (Rom. 6:23a). "The soul that sins shall die" (Ezek. 18:4c).

This explains the words of Jesus in John 3:17: "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." The world was already under condemnation. Jesus came to bring deliverance.

How did He do this? By paying sin's price, which is death. "For our sakes he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (II Cor. 5:21). Also, "he himself bare our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed" (I Pet. 2:24).

Forgiveness, which is not the excusing of sin but the removal of its guilt and punishment, is thus established. But how is it appropriated by man? By repentance. And what is it to repent? "He who truly repents feels his sins with shame and sorrow, he freely confesses his sins to God, and earnestly seeks the grace of God in Christ" (Catechism).

"If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (I John 1:9). There is the condition "if." It is the key which can unlock the door to God's boundless riches of grace.

And the Lord continues to forgive the sins of His children throughout their lives—sins of weakness and failure, as long as there remains an earnest hatred of those sins. At last He will take His children into that blessed abode where sin shall no more tempt and try. That is the final salvation.

THAT'S WHAT HE SAID

We read last summer that the eminent Presbyterian leader, Robert McAfee Brown, said that he didn't know what preachments on dancing, drinking, swearing and playing cards had to do with the Christian life. He is quoted as saying, "Christianity has only one rule—love."

Our first reaction, and our second, to Dr. Brown's wonder at what the so-called moral issues have to do with the Christian life is one of amazement. We are quite sure that the noted churchman could be found at other times declaring that the Christian life touches all areas of life. And that is how we have been instructed and that is what we preach and try to live.

This is not going to be a specific discussion of such practices as drinking, dancing, swearing and playing cards (how did swearing get in there?), but we think our readers are aware of the traditional reasons why it is better not to indulge in these things. Anyone who wonders what is meant by this is referred to such books as *More People Are Asking* and *Problems of Young Christians*. They may be out of print now, but you may be able to track a copy down.

What we do ask for here is that there be a recognition of the fact that being a Christian means two things: Christ lives within ("it is no longer I who live, but Christ who lives in me," Gal. 2:20), and life is to be lived to the glory of God the Father ("and he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised," II Cor. 5:15).

Now, if this is so, and we are convinced that it is, then the Christian is bound to not only submit the so-called earth-shaking decisions of life to careful scrutiny, but also his personal habits, recreation, hobbies, use of leisure time, choice of friends, etc. Is it not true that a person is the sum total of all his experiences? The Christian must decide what aids and benefits his life with Christ and what hinders it, and choose accordingly.

We will not argue Dr. Brown's point that Christianity has only one rule—love. That, after all, is Scriptural, for "love is the fulfilling of the law" (see Rom. 13:10). But doesn't that substantiate the point we hold dear, the matter of responsibility for one's neighbor? Because of this responsibility, this love for

the neighbor, the Christian has another reason for asking himself and his Lord, ought I do this or that, or should I perhaps forego it for the sake of my example? That would be showing love, too, wouldn't it?

Yes, we think that these are valid points for consideration. We think that the Christian life has to do with these matters, too, as well as with social justice. Our request is that all Christians consider these questions because thorns and thistles can still choke out the grain that stands so promisingly today.

THE ARTICLE ON FAIR HOUSING

The Lutheran Ambassador is pleased to reprint the article by Dr. Arnold T. Olson, president of the Evangelical Free Church of America, and first vice-president of the National Association of Evangelicals, entitled "Fair Housing and Foul Hearts." It has previously appeared in the publications of the EFCA and the NAE.

While we have no formal ties whatsoever with either group, we do share a spiritual kinship with them both. Therefore, when the NAE speaks to an issue, many of us find ourselves in substantial agreement. And we are glad that this organization is showing an increasing interest in rousing Christian social concern. This is as it should be.

KINDNESS TOWARD GOD

"We ourselves have known what it is to be ignorant, disobedient and deceived, the slaves of various desires and present feelings—we were hateful and we hated each other. But when the kindness of God our Saviour and His love towards man appeared—he saved us." (Titus 3).

In a very definite sense the thought of kindness toward God is somewhat according to the old proverbial saying of getting the cart before the horse. And yet, this is a common error of the natural man before he has the enlightenment of the Holy Spirit to perceive what God has done towards him in Christ Jesus.

This is somewhat illustrated in the case of Abraham in the 18th chapter of Genesis. You remember that there came the three men visiting Abraham as he was sleepily sitting in his tent door in the heat of the day. This, of course, was a heavenly visitation and Abraham realized it as such. Quickly he became energized and made the frenzied preparations for their comfort and rest. He begged them that he

might have a little water brought and besought his heavenly guests to rest themselves under the tree. Possibly Abraham did not realize the significance of his own kindness, that the rest for sin-sick and weary mankind could only come through resting under the tree that He has so graciously and lovingly provided. One can see the forthtelling of such in the Canticles where in that song there are the rapturous notes, "I sat down under his shadow with great delight and his fruit was sweet to my taste." Jesus also spoke of that glorious rest in His loving invitation, "Come unto me all ye that are heavy laden and ye shall find rest unto your souls." O troubled heart, we can only find that rest under the tree of Calvary. Here is the answer to your every need and here is the blessed rest in all the feverish ways of life. Here also is the only means whereby we can love one another.

It could never be our kindness, but our response to the wonderful gift of salvation and life. "I will take the cup of salvation." This is the greatest benefit that I can ren-

Dr. Olson correctly assesses the situation existing for liberals and evangelicals. Simply, it is this. Liberals stress a social gospel and ignore the need, generally, for *individuals* to be redeemed by Christ, while evangelicals have preached personal redemption very correctly, but have lagged behind in social concerns.

Then he gets on to his discussion of the very ticklish matter of fair housing. Even as this is written, the open housing civil rights bill is dead for this session of Congress. Ironically, the man who had much to do with its death is also championing a constitutional amendment to permit voluntary prayers in the public schools. No wonder some people just won't take Christianity seriously. The question of fair housing is still vital and we are not through with it yet. It will remain with us.

The reasoning of Dr. Olson is very sound. He speaks as an evangelical, as one of us. Remember that. The article ought to provoke some thought for all of us.

Ultimately, the whole question comes to this. The Christian is to do the Christian thing in every situation. He is to treat every person as an individual and not to pre-judge him. He is always to be on the side of justice and compassion and decency. Working within these guidelines he faces the complex world in which he and the minority groups live.

der. This is my blessed opportunity through the kindness and love of God.

Pastor Ray S. Persson
Astoria, Ore.

(This meditation was given over radio station KVAS recently.)

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NEWS

of the Churches

CHARTER MEMBERSHIP CLOSED AT BELOIT

After three years and two months the Lutheran Mission Church closed its charter on July 24, 1966, with special commemorative services conducted by lay pastor Otto Saukerson.

The Lutheran Mission Church was founded on April 7, 1963, in rented quarters at the Beloit Y.W.C.A., where it has continued until this present time.

The Rev. H. R. Schafer from Grace Lutheran Church in DeKalb, Illinois, along with two laymen from his church, Marvin Finnestad and Clifford Jerde, provided invaluable service to this Lutheran Mission in that they filled the pulpit for three Sundays each month for the first two years. This continued through the summer of 1965. The fourth and fifth Sundays of the month the pulpit was filled by laymen from the Lutheran Mission Church.

A nucleus of nine adults and nine children constituted the Mission's beginning in 1963, to a combination of 42 souls attending church service at this time. There were 38 children and 16 adults in attendance in Sunday school on Rally day, September 11, 1966.

From September, 1965, until this present time, lay pastor Otto Saukerson and his wife Myrtle have been faithfully serving as shepherds of the flock. The Saukersons are from Chamberlain, South Dakota, having served congregations both in South Dakota and Minnesota.

There has been one class of three young people confirmed and several baptisms.

We now have an active Luther League and also a women's group, which has been in progress for two years.

Since the beginning of the Lutheran Mission Church many blessings have been enjoyed. Souls have found Christ as Savior and Christians have been built up in the faith. There have also been disappointments and times of deep soul searching, but we also have come to know that the Scripture is very accurate, as in Romans 8:28, and we know that "all things work together for good to them that love God, to them who are called according to his purpose." Sometimes things come to pass that in the eyes of man seem incredible, yet blessings in disguise.

The all-wise counsel of the Lord is the best to follow because He knows the beginning from the end, and all that transpires in between.

The Lutheran Mission Church is grateful to the Association of Free Lutheran congregations for their part in assisting us in these formative months.

James M. Erickson, Chairman

FERNDALE, WASH.

Rev. Herbert Franz, Cloquet, Minn., will speak at evangelistic services in the Ferndale-Whitehorn parish, Nov. 8-11. A district youth meeting is planned there on Nov. 12, during Pastor Franz's visit.

THE LAME MAN AT THE KING'S TABLE

by Anna Hoppe

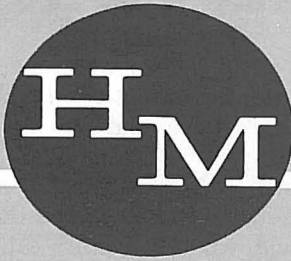
"So Mephiboseth dwelt in Jerusalem, for he did eat continually at the King's table, and was lame on both his feet" (II Sam. 9:13).

Another Old Testament gem!

How brimful of events is the life of David, whom Scripture calls the man after God's own heart! The name in Hebrew means "beloved." We follow the son of Jesse, the shepherd boy, from peaceful pastoral scenes to the throne in Jerusalem. We see him smite a lion and a bear in protecting the flocks of his father's sheepfold; we see him as he slays the giant Goliath with his sling; we see him as the bearer of Saul's armor; we see how the honors bestowed upon him by the populace provoke Saul to jealousy; we see him in the cave of Adullam; see him spare the life of Saul on two occasions—completely defeat the Amalekites, and the Philistines, —take Zion from the Jebusites, and remove the ark to Jerusalem. We see him crowned king of Judah at Hebron, and later anointed king over all Israel. We see the touching pathos of his covenant with his bosom friend Jonathan. When the event recorded in our subject text transpired, we see him in the height of his power and glory, a king victorious, reigning in the palace at Jerusalem.

"Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" he asks of Ziba, a servant of the house of Saul. Ziba answers: "Jonathan has yet a son, who is lame on both feet." And then the sacred record tells us that David sent for Mephiboseth, the son of Jonathan, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar. When the lame kin of Saul arrives, he bows and falls on his face before the king, and in wonderment exclaims: "What is thy servant, that thou shouldst look upon such a dead dog as I am?" How touching are David's words:

[Continued on page 16]



HOME MISSIONS

of the heavy work and we can use it as is, thanks to the Lord.

This will leave much for us to do besides paying on a \$4500 loan. Yet to be done, as we can, are such things as putting up a ceiling, heating system, lights, rest room facilities, furnish partitions, platform for altar and pulpit, etc. We are hoping to get new hymn books and chairs very soon.

Some have written and asked,

PASTOR DYNNESON WRITES OF THE BUILDING PROJECT IN NOGALES

Dear Friends:

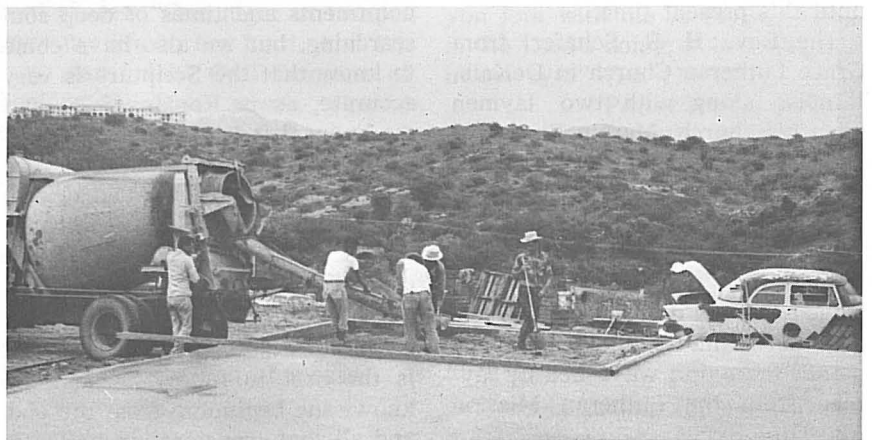
"On a hill far away stood an old rugged cross."

Because that was true nearly two thousand years ago, a huge cross stands on a hill now about 500 feet from Highway 82 just outside the city limits of Nogales, Arizona. The cross stands 28 feet above the ground; a good deal higher than the new church close behind it.

This is a wonderful sight to us who have prayed, waited and worked so long for this reality. Many have had a part in bringing this to pass. Thanks to God for the body of believers today, witnesses to the power of His death and resurrection.

Wednesday evening, August 31, 1966, forty-nine of us met to dedicate what we call the cornerstone. This cornerstone is poured cement that holds the cross in place. The cement slab protrudes above the ground a few inches in the shape of a book. On one side is printed "It is finished," John 19:30, and on the other side the date.

We hope to use this new church about mid-September. By then the contractors will no doubt be done with their contract which includes a 60-by-42-foot cement floor, ten feet high burnt adobe walls with windows and outside doors. Also it has a complete roof, roughed-in plumbing and wiring. Where complete partitions are to be, they put in studdings. This is the major part



"What can we do?" Many have helped in various ways already. How grateful we are for that. Many of you have even had to bear our rightful share of the burden of the joint efforts of our beloved Association of Free Lutheran Congregations. It is with a great sense of unworthiness that I write and yet a need that you remember us in your prayers. Even smaller gifts multiplied will be of great help to His work here.

His church and His empty cross stand as a grand picture, beautiful against the horizon, as a testimony to what God and the Association have done in this difficult place to present to this place and

to the uttermost parts the crucified, risen, living Christ.

Greetings to the *Ambassador* readers in Christ's name.

Rev. L. C. Dynneson

THIRTY-ONE STUDENTS ENROLL AT OUR SCHOOLS

Classes at Free Lutheran Seminary began on Monday, Sept. 12, with 18 students enrolled.

The Bible School was opened on Monday, Sept. 26, and has a list of 13 students.

Pictures of the students and faculties will be printed in a future issue of the *Ambassador*.



GOD'S WILL FOR US

God wants us to be tender and true,
To be happy and grateful the whole
day through.

God wants us to be gentle, kind
and sweet,

Loving and helpful to all whom we
meet.

God wants us to be honest and
brave,

He wants us to tell of Him, others
to save.

God wants us to hate wrong, and
love the right,

And for the truth be willing to
fight.

God wants us to serve Him in
all walks of life,

To help our fellowmen in their
strife.

God wants us to live for Him each
day

That we may show others Christ's
way.

Mrs. Doris L. Johnson
Carlos, Minn.

SHE HATH DONE WHAT SHE COULD

"She hath done what she could"—
what a wonderful word
About one who through love gave
her best for her Lord.

"She hath done what she could"—
she did not count the cost,
For she knew what is poured out
for Him is not lost.

If we, too, love the Lord, we will
give Him our all,
He will bless, He will use what
to us may seem small.

May our service be such that
we'll hear Jesus say,
"She hath done what she could"—
at the end of our way.

Mrs. I. M. Norum
Clayton, Wis.

PERSONALITIES

The new address of Rev. Karl G. Berg is Box 735, Route 3, Salem, Oregon.

Fair Housing and Foul Hearts

[Continued from page 4]

the right to buy, own and sell property be granted to me as well?" The answer must be yes. If laws deprive anyone of such rights in order to grant them to others we no longer have equal rights under the law. But why do I refuse to sell to a prospective buyer? Is it because he cannot meet my price, secure adequate financing, provide satisfactory references or is it because of his race or national origin? If the latter, where is the Christian ethic? Are we not like Ananias—guilty of hypocrisy?

Suppose I decide to sell to someone of a race not already in the community. The right not to sell has no meaning without the other half, the right to sell. Do I really have the right to sell to anyone I choose? Am I not victimized by public opinion? Should I exercise my right to sell or to rent to a person of my choice but not of my race, I would in many areas meet community ostracization and in some, experience damage to my property, personal harassment and even bodily harm. Is this personal freedom?

The right of a white couple in California to adopt a Negro boy had little meaning in the face of the opposition which followed the exercise of that right. Even fair law had trouble amidst foul hearts. We ought to obey God rather than man, follow Christian ethics even when contrary to public opinion and "support on all levels of government such ordinances and legislation as will assure all of our people those freedoms guaranteed in our Constitution."

Foul hearts will not voluntarily provide fair housing. To such, the value of property is more important than the worth of people; profit more important than principle. Only in the Father's house of many mansions will there be room for everyone.

Surely, a Christian should be ready both to believe in and practice hospitality to all apart from

any legal demands on the one hand or public pressure on the other. Were this the principle followed by church members in America, no fair housing law would be needed nor would property values be threatened by the practice of open housing. Were we concerned with "What saith the Scripture" we would not have to think of our actions in terms of "What saith the law?"

The expression, open occupancy, brings to mind a business woman mentioned in the New Testament. Hers was an open house because of an open heart. When Paul preached by the river side we read of Lydia, "whose heart the Lord opened, that she attended to the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord (if in your judgment I am a believer) come into my house, and abide there. And

she constrained us" (Acts 16:14, 15).

The Apostle was from another continent, taught a new religion, belonged to a minority race, threatened the economy of some exploiters of an unfortunate girl and was now an ex-prisoner. None of this caused her to change her attitude, for we read following his release from prison, "and they went out of the prison, and entered into the house of Lydia." The first practical result of a heart opened to the Scriptures was a house opened to strangers and ultimately a continent opened to the gospel of Christ.

Yes, where there is heart room there is house room.

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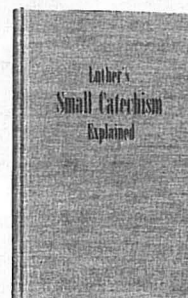
1. *Ladder of Light*, by Harold B. Walker, Revell, New York, 1951, p. 19.
2. *Race and the Renewal of the Church*, by Will D. Campbell, Westminster Press, Philadelphia, 1962. Used by permission.

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CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

Keep on saying many indulged prayers and offer up the indulgences also for the poor souls. "It is a holy and wholesome thought to pray for the dead." One of the greatest acts of charity. No prayer is better when assisting the dying than the simple prayer given in the Roman Ritual for that purpose: Jesus, Jesus, Jesus. Or say with them: Jesus, Mary, Joseph over and over again. (Indulgence of seven years each time, even when said only mentally.)—Rev. Winfrid Herbst, S. D. S., in *Our Sunday Visitor* (Roman Catholic), September 18, 1966.

God had to make use of human language to impart to us the heavenly truths. It was the best we had; we didn't understand the language of heaven. This entailed a great difficulty. But God could solve this problem too, and has communicated to us successfully. God was not non-plussed by human language to the extent that He did not know what to say. Nor did He veil himself in words with hidden meanings which we would have to guess at for all our time here below. Besides, He furnished an Interpreter. We can with confidence take God's Word at its face value. How much better it is to do so, and have the Holy Spirit as a guide, than to search for hidden meanings and miss both the simple and the profound truths of the Bible!—Dr. Iver Olson in *Lutherans Alert*, Aug.-Sept. 1966.

Since an evolutionist can talk in terms of billions of years, the question of time is irrelevant; but our minds naturally hesitate to picture this kind of unguided process. It is amazing that some scientists think a Christian is gullible to believe in God but do not think them-

selves gullible for believing in this kind of accident. They hold to the objectivity of what they would like to call proof and criticize the Christian because he is only a "believer" who openly confesses that his faith turns not on what he has seen but on what he is told on higher authority. Yet there is scarcely any difference in the amount of belief necessary to accept either one of these views.—Addison H. Leitch in "The Creation of Matter, Life, and Man" (supplement to *Christianity Today*, Sept. 16, 1966).

DR. ALFRED JENSEN DIES; HEADED AELC 24 YEARS

Des Moines, Iowa (NLC)—Dr. Alfred Jensen, president of the former American Evangelical Lutheran Church for nearly a quarter century, died here at Iowa Lutheran Hospital on September 1. He was 73 years old.

Dr. Jensen had been hospitalized four days earlier and had been in failing health for several weeks.

The last of the Danish-born presidents to serve the 24,000-member church body before it merged with three other churches to form the present Lutheran Church in America in 1962, he retired from the AELC presidency in 1960.

Under the church's constitution, he was ineligible for re-election because of age. The annual convention which elected his successor also adopted a special resolution naming him president emeritus.

The church body was known as the Danish Evangelical Lutheran Church when he was first elected president in 1936. During the next six years, in addition to his tasks as chief executive, he continued to serve a parish.

Born in Brenderup, Denmark,

January 6, 1893, Alfred Jensen came to the United States in his late teens.

He received his secondary education at Grand View Academy and his theological education at Grand View College and Seminary, both in Des Moines. He also pursued two years of studies at the University of Nebraska.

After ordination on November 28, 1920, by the then Danish Evangelical Lutheran Church, he served as pastor in Cordova, Neb., 1920-23; in Tyler, Minn., 1923-30; again in Cordova, 1930-32, and in Kimballton, Iowa, 1932-42.

Prior to his election to the church body presidency, he served one year as its secretary.

NORWEGIAN MISSION TO ERECT NEW CENTER IN ISRAEL

Trondheim, Norway (LWF)—Erection of a new Christian center in the Israeli city of Haifa was unanimously approved by the 130 delegates at the annual assembly of the Norwegian Israel Mission here in mid-August.

It was decided to launch a fund drive immediately with the goal of at least 1,000,000 crowns (\$140,000) toward the 3,000,000-crown cost of the center.

The delegates also authorized the board of the mission to seek a suitable country for opening a second field of work. At present the agency has a field operation only in Israel.

The meeting marked the end of the Rev. Olav Duesund's service as general secretary of the mission. The veteran authority on mission work among Jews resigned after 30 years in the post.

The Lame Man at the King's Table

[Continued from page 11]

"Fear not, for I will surely show thee kindness for Jonathan's, thy father's sake, and will restore thee all the land of Saul, thy father, and thou shalt eat bread at my table continually." The closing verses of the chapter reveal how the promise of David was fulfilled, and that Mephiboseth was honored and served "as one of the king's sons."

As Bible Christians we know that "the New Testament is concealed in the Old, and that the Old Testament is revealed in the New." We know that prophecies of the coming Messiah run like a silken thread from Genesis to Malachi. Scripture calls our Lord Jesus the son of David. This He was by lineal descent, but how much can be gathered from the events in the life of David, and applied to our Savior!

Our Lord was born in the city of David, Bethlehem. He, too, is a Shepherd, who leads His flock in green pastures, beside still waters. He, too, is the Hero who has slain the foe who would enter the sheepfold to destroy the sheep. He delivered us out of the mouth of the lion. He is the Stone who smote Satan of whom Goliath is a type. He, too, is now enthroned as King in the heavenly Jerusalem, having overcome all His foes. We read that the Spirit of the Lord came upon David when He was anointed king in the midst of his brethren; that David was thirty years old when he commenced his reign, and that he reigned thirty and three years over all Israel and Judah. These events also have their counterpart in the life of Christ. Our Savior was thirty years old when He was anointed for His ministry at His baptism in the Jordan. The Spirit of the Lord came upon Him in the shape of a dove. He was thirty and three years old when He entered Jerusalem as a King on the Sunday preceding His crucifixion. And He was King of the Jews. The palm branches and Hosannas greeting Him on His entry into Jerusalem provoked His

foes to jealousy even as the honors bestowed upon David angered Saul. But now He is enthroned in the Jerusalem above, the city not made with hands, and oh, what were the frail hosannas of Palm Sunday compared to the Welcome Home Hallelujah chorus of legions of angels, greeting Him as He ascended victoriously from the heights of Tabor!

And we, His blood-redeemed people, are to sit at His table? Indeed! Here and yonder! Mephiboseth is a type of the sinner by nature. We, too, are of the house of Saul, and under the power of the prince of this world, of whom Saul is a type. By nature we, too, are lame on both feet utterly unable to move a step toward gaining salvation. By nature, we, too, were famishing in the land of Lodebar, which signifies "no pasture." The world has nothing to offer us but husks; we are helpless, wretched, naked, stained with sin, and by nature enemies of Christ. But He washed us from our sins in His own blood, clothed us with the garments of His righteousness, assured us of His Father's pardon, and now daily spreads a banquet for us, permitting us even now by faith to sit in the heavenly places with Him! What are worldly pleasure-fests but Lodebar! They leave the soul empty and starved, but our Lord grants us the Bread of Life, and bids us drink of the Living Water. His glorious Word! His precious Sacraments! Forgiveness blessing, peace, rest, righteousness, life eternal! He that hath the Son hath life!

The palace of David had several large dining halls. But we read that Mephiboseth sat at the King's table!

Some day when our blessed King Jesus shall have turned the Kingdom over to His Father—when God shall be all in all—as Scripture says—when the new heavens and the new earth shall have replaced the present order of things, we, too, shall dine at the heavenly table, and our gracious Father will shower every blessing upon us—for Jesus' sake! Our Savior is also a type of Jonathan. The name signifies "the

gift of Jehovah." Our Savior is indeed God's unspeakable gift."

Another thought. Mephiboseth would not compromise with David's foes when the king was absent; neither should we compromise with the world but be loyal to our King until He returns for His own. Mephiboseth was glad when David returned to Jerusalem; so should we, sinners saved by grace, rejoice in the return of our Lord and Savior, who will then present us to His Father in the heavenly Jerusalem. Trials and tribulations should make us homesick for the heavenly Jerusalem. There we shall eat the fruits of the Tree of Life, drink the wine of the Kingdom, and dwell in the House of the Lord, the "many mansions" forever! God grant this to every reader for Christ, our Jonathan's sake! And may His blessed Spirit strengthen our faith, and increase our joy as we bask in the sunlight of "that blessed hope!"

—from *The Friend*

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