

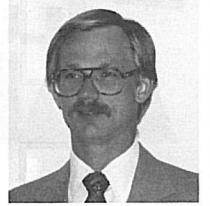
THE LUTHERAN AMBASSADOR

December 20, 1983



Roger C. Huebner, D.D.S.

AT THE MASTER'S FEET



Pastor Philip Rokke

You can glorify God

"Come now, you who say, 'Today or tomorrow, we shall go to such and such a city, and spend a year there and engage in business and make a profit.' Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. Instead, you ought to say, 'If the Lord wills, we shall live and also do this

or that.' But as it is, you boast in your arrogance; all such boasting is evil. Therefore, to one who knows the right thing to do, and does not do it, to him it is sin" (James 4:13-17).

Humility is a rare characteristic. It is the absence of arrogance. It is selflessness, a willingness to give preference to others. It is an awareness of one's own, true character without resentment or jealousy. For the Christian, humility is not hating one's self; it is being so at peace with one's self that there is no longer a need to conquer or have predominance over others. When the Christlike qualities of humility and love are present in the Christian, they give his character deep and rich beauty that will powerfully influence all who see it.

James is encouraging us to humility by reminding us of our dependence upon God. We are not masters of our own destiny. If we were the strongest, the wisest, the most determined of men, still we could not guarantee happiness or prosperity for ourselves. The difference between a rich man and a poor man is not so much a difference of intelligence or even ambition, but a difference of God's choosing. God could have made you an industrial magnate, an internationally-renowned poet or artist, or a third-world peasant struggling to feed his family from an acre of parched ground. How have you responded to what God has chosen for you?

Often we think that what we have is ours because we deserve it. We have worked for it and earned it gradually as the fruits of our labors. Because we deserve it, we have a right to do with it whatever we

please. If we choose to hoard it until death, we may do so. If we choose to consume it in opulence and luxury, we may do so. There is no accountability for what we have earned. But the Asian refugee and the Latin American farmer would ask, "Have I not endured far more hardship? If struggles are to be rewarded, surely I come before you."

Sometimes, rather than crediting ourselves for what we have, we accuse God because of what we don't have. We see people who are much appreciated because of what they have given and we long to be so loved. We see the luxury of the wealthy and we lament our austere existence. "Why has God withheld from me what could bring me so much pleasure?" we ask. "Why am I being punished?" Our lack of gratitude is shocking.

God would have us accept what He has given with trust and gratitude. There is a reason, that we probably don't see, for what God has done. In His graciousness and wisdom He has chosen for us a place of spiritual security and opportunity. We are not tempted beyond our abilities, but we each have a sphere of influence in which we can accomplish something of eternal value. Can we not accept humbly the choice of God?

As we enter a new year, let us do so with a humble spirit. Let us be grateful for what we have and use it as good stewards. Let us not begrudge others what they have. Seek to recognize your opportunities to do good and make the most of them. Bring glory to God in the special way that only you can.

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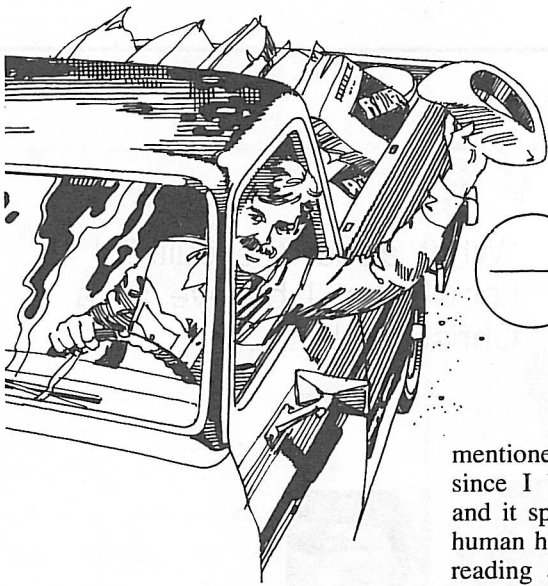
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Volume 21 Number 24



by James Osvold
Cloquet, Minn.

"Do not be deceived, my beloved brethren. Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change" (James 1:16-17).

As we were preparing to leave Cloquet on a Florida trip, there was an expression of kindness that came to us many times from various acquaintances. They all meant well by it, yet it made me feel rather strange as I noticed how often this expression is used. The expression I am referring to, of course, is "Good Luck." I am truly surprised how often references to luck pop up in a day's conversations. Try counting them sometime and I think you'll see what I mean.

Is there such a thing as luck? Are some people more lucky than others? I would think that if there is such a thing as "real luck" we would find it

James Osvold is a member of St. Paul's Evangelical Lutheran Church in Cloquet, Minnesota. Presently he is a District Representative for Lutheran Brotherhood, but has also traveled extensively to Lutheran congregations presenting vocal concerts and testimony.

Mr. Osvold is married to the former Barbara Almen of Grafton, North Dakota, and has two children, Lisa, 5, and Steven, 3.

mentioned in God's Word, the Bible, since I believe that holds all truth, and it spans a few thousand years of human history. Yet, in my own Bible reading and in the largest analytical concordance to the Bible I could find (with 311,000 quotes and references), there is not *one single reference* to anything even close to luck!

You may say, "So what is the big deal? It's just an expression we use that doesn't hurt anyone." But why do we use this word? Secular Humanism believes that man is an evolutionized superior specimen that made it to where we are today by chance. "Good Luck" is the expression of the humanistic way of thinking, Satan's way of turning man from recognizing God's goodness and mercy.

"Is there such a thing as luck? Are some people more lucky than others?"

Even the most evil and atheistic person is loved by the Lord Jesus. And in His mercy He may spare that person countless times, as Jesus waits for a response to His saving work upon the cross. In Matthew 5:45, Jesus says, "Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust." Praise God, He is good to the wicked, for I know I was counted among them before receiving Christ's sacrifice for me!

When someone narrowly escapes from catastrophe or is blessed with unexpected gifts, statements like "Boy, wasn't he lucky?" or "Some people have all the luck" deny recog-

nition of God's goodness to that person. Rather, we lend credibility to a lie.

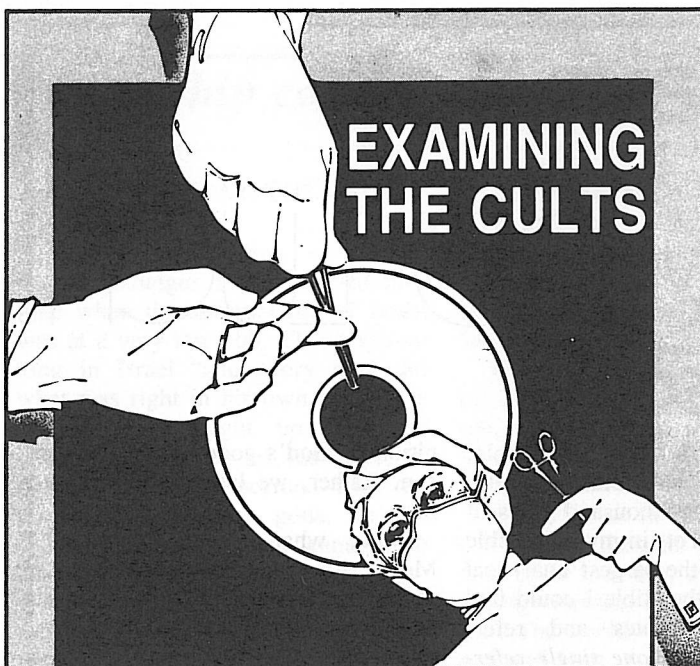
Now, what about "bad luck?" Many times I have seen or heard about tremendous Christians—loving and caring saints—who have encountered heartbreaks, sickness, accident and other calamities. Why does God allow it?

We must not forget that the world God created is perverted by Satan's fall from heaven and man's subsequent fall into sin. In the Bible we find conflict between God's and Satan's forces with man wedged in the middle of that conflict.

There are three objectives, I believe, the Lord has in mind when He allows suffering. One is that we experience our finite and feeble condition when it comes to placing ourselves in the control room of life. Even when we do everything the best we can, we don't have the ability to control the other guy, nature and world events. Only God has that authority, and we must recognize His sovereignty in these areas.

Number two is the use of suffering as a merciful foretaste of the real penalty for breaking God's perfect law: the death penalty. I call it merciful because the Lord gives us time in our suffering to make our peace with Him by repenting of our rebelliousness and fleeing to the cross of Christ. In Matthew 23:37-38, we see Jesus lamenting over those who suffer because of their rebelliousness and the consequences. "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your

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"What about the cults? I know what I believe as a Christian, but . . ."



by Pastor John Rieth
Williston, N. Dak.

LUCK? . . .

house is forsaken and desolate." Life under Rome wasn't easy, and the Jews' rejection of Christ brought ultimate desolation to the Jewish capital and state. Life can be awfully tough without Christ as the master!

The third area is the one reason, I believe, God allows suffering in the dedicated life of a servant of Christ. It is an opportunity to witness of the Lord through our faithfulness and trust in Him, even in adverse situations. One merely needs to read the story of Job, chapters one and two, to see the great conflict between God and Satan in progress. Job was a good man with no appearance of disobedience to God. God declares as much in Job 2:3. Yet we see that Job becomes the battlefield when Satan challenges God's blessings to Job as the only reason Job trusts and glorifies the Lord. God allows Satan to smite Job; he is financially ruined. His family is devastated, he is riddled with disease, and all on the same day! (Can't you just hear some-

body exclaim, "What bad luck!") He is scorned by his wife and accused of wrongdoing by his friends. All this occurs so that God may be glorified before Satan and the rest of God's universe, through the witness of the faithfulness and perseverance of Job. He laments his wretched state, yet he recognizes God's authority and goodness.

My friend, how often I have been encouraged by another Christian, when even at a desperate hour, he rests in the arms of his trustworthy Lord. I think some of the greatest testimonies come from those who declare as does the song, "It Is Well With My Soul," in their darkest hour because Jesus is their source of strength and comfort. As you lean upon Christ, it may be that your friend or relative will look at you and say, "I don't think I could go through what you are, but if you say your strength is in Jesus Christ, I guess I better take another look at the Bible, too!"

Will you respond to this next request? Take the word "luck" out of your vocabulary and replace it with "God's Blessings." If someone is hurting, tell them you will pray for them. Give glory to God and by it you will witness to others. Remember always His ultimate love for you!

"My friend, how often I have been encouraged by another Christian, when even at a desperate hour, he rests in the arms of his trustworthy Lord."

In one way or another, this is the most asked question I've heard regarding the cults. Their presence is growing with frightening speed and everywhere you turn today you are in some way affected by their presence. This article is meant to concentrate our attention on the Victor in this battle and to examine whatever error is mentioned in light of the Truth.

It is difficult to know just where to begin. Perhaps a little personal note about where it really began in my life would be helpful. In 1980 we moved to Williston, North Dakota, to serve a new Home Mission work. That fall I had the customary visit by our "men in black," the Mormon missionaries. Numerous times in my ministry I had had both the Mormons and Jehovah's Witnesses call at my door. I knew what I believed as a Christian, but felt increasingly frustrated because I didn't know what they believed. Now please don't misunderstand me at this point. I don't advocate anyone spending time studying the cults, error, in this case, in any other environment than truth. I attended a seminar on the cults that fall also, and the information I gathered there began to excite me about the precious message of the truth of God's Word, and this started me on the road to being more prepared to effectively share the Gospel

What began as a weekly Bible study that fall eventually became a non-profit organization called the "Defenders." As we studied and witnessed to those in the cults we experienced a freedom we had never known in sharing the Gospel. We knew what the truth was, and hence, where they erred. I am convinced that many cultists will never be redeemed by an explanation of a Christian's creed. Many cultists know it by heart. We sought to find out how we could take their teachings and place them alongside of Scripture and show the difference.

I want this article to be both an encouragement and a warning to every parent and pastor reading it. The question has been raised many times, "Why are the cults growing so rapidly?" I believe this can be best explained in reminding ourselves of Augustine's statement that all human hearts by virtue of their creation are restless until they find their "rest in Thee." The reason the cults are thriving on the college campuses, in the public schools, and out in the mainstream of society is because the Christian Church has failed in its mission. I know of no cult that does not call for deep personal commitment. No doubt there may be some, but those we have encountered in our study and exposure expect much. And, amazingly, they get much.

People, we as Christians, if you are, and particularly with our good heritage of Bible study preparation and confirmation, should take a fresh

"Your child will never need to seek fulfillment in a cult if he has grown up fulfilled in Jesus Christ. There are six important steps in prevention:

1. Your actions, individually and as a family, should always reflect your Christian commitment. The favorite complaint of cults is that Christians are hypocrites—teach one thing, do another. We must maintain a consistent Christian walk.
2. Provide your children with a sound Bible background. Make Bible study and discussion a regular part of your family life.
3. Be sure you are aware of your child's emotional needs and that you are fulfilling those needs. Children need love, discipline, respect, joy and other nurturing experiences.
4. Don't neglect your children's spiritual needs. Some have a genuine desire to serve God and don't see anyone working zealously for God except people in the cults.
5. Commit your family to a local body of believers—a church that practices New Testament functions of the Body of Christ, a church committed to Biblical principles and evangelism.
6. Warn your children about the cults, their activities, recruitment

the truth
will set
you free!

methods, etc. . . . Compare the teachings of the cults with Scripture and show how they differ from orthodox Christianity."

If you noticed, the first five steps were positive and supportive. Last of all comes the admonition to warn and educate about the cults. That's always the way we should be. Within our churches we have the framework for all the defence and preparation we need. It only remains, and that's a big "only," for Christians to regard as precious to them the Lord Jesus and all He represents, as the cults do their leaders and their teachings. In a day when parents are putting more and more pressure for less and less Scripture memorization and catechetical memorization, we need to re-examine our goals and intentions for such action. Rest assured that the enemy of our souls holds no such opinion as He empowers and fuels the cults.

I would like to conclude this article by shifting our thoughts again to mission outreach. How do we reach those entrapped in the cults? Dr. Martin states, "The cults are a mission field at our doorstep, the unpaid bills of Christianity. They have grown because not enough Christians cared to refute them, expose their false doctrines and correct their false teachings." Are these people souls

Continued on p. 8

☆ ☆

Find me a saying of Jesus that is obsolete. Find me a word of Christ that needs revision, that is no longer applicable to the needs and desires, the sins and passions, the sorrows and griefs of mankind. And then—but not until then—shall I be ashamed of the teachings of Christ.

Clarence E. Macartney



Tune: *Now Thank We All Our God* No. 242

Words: Martin Rinkart, 1648

Tr. Catherine Winkworth, 1858

Music: Johan Cruger, 1647

Now Thank We All Our God

The period of the Thirty Years War (1618-1648), with its prolonged suffering, compounded by famine and pestilence, brought forth a great wealth of hymns (is it not usually so, that the worst of times and circumstances summon our deepest and most profound spiritual resources and responses, resulting in spiritual growth or some other useful product for the Church such as music, art, writing?).

The most gifted and prolific hymn writer of this time, just before the Pietistic Lutherans founded their group, was Pastor Martin Rinkart. His greatest hymn is "Now Thank We All Our God." Catherine Winkworth's translation has made it familiar throughout the English-speaking world.

No hymn except Luther's "A Mighty Fortress" has been used more generally in the Lutheran Church than this glorious song of thanksgiving and praise. So full of joyfulness, the circumstances of its inspiration and origin make it extraordinary, even incredible.

Rinkart's adult life was mostly tragic. He served a parish at Eilenberg, the city of his birth, for 32 years. But most of this time was during the Thirty Years War, with its dreadful horrors. Because Eilenberg was a walled city, it became a refuge for the thousands of victims of war. But famine and plague pursued the refugees. In 1636 the city's leaders abandoned her, and two other clergymen died, leaving Rinkart alone to care for both the living and the dead. He was sometimes called upon to bury 40 to 50 a day. Eight thousand (8000) died that year, among them his wife and children. He himself fell ill, but survived.

Twice Rinkart dissuaded the Swedish authorities from imposing excessive tribute. They demanded

30,000 thaler to aid the Protestant cause. Rinkart pleaded the cause of his impoverished townspeople to no avail. Turning to those who were with him, Rinkart said, "Come, my children, we can find no mercy with men; let us take refuge with God." They kneeled and after Rinkart's fervent prayer they sang a Lutheran hymn. The scene so touched the Swedish commander that he relented. Rinkart's services received little

gratitude from city authorities, however, and in later years he was much harassed by them. He lived only one year after the conclusion of the war and died exhausted and broken in 1649.

But despite these most tragic life experiences he wrote this hymn of thanksgiving for God's countless blessings.

—Donald Rodvold
Director of Music, AFLBS

*Now thank we all our God,
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love
And still is ours today.*

*O may this bounteous God,
Through all our life be near us,
With ever joyful hearts,
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills,
In this world and the next.*

*All praise and thanks to God
The Father now be given,
The Son and Him who reigns
With them in highest heaven;
The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore!*



MY GIFT

My Offering For the Kingdom Must Be:

A *loving* gift, for it is to carry the great love of Christ to the whole world.

An *intelligent* gift, for my concern and my prayers must go with it.

A *generous* gift, since God has so generously given to me all things richly to enjoy.

A *personal* gift to Christ, since He has asked me to do it for Him.

A *willing* gift, since no other is acceptable to God.

A *joyful* gift, since it publishes good tidings of great joy which shall be to all people.

A *proportionate* gift, for all I have is a trust from God and must be used for Him.

A *systematic* gift, for it should be a part of my worship each Lord's day.

"Neither will I offer unto the Lord my God of that which doth cost me nothing."

In the Silence of the Night

A. Mary R. Dobson
(from *The Junior Hymnal*)

A PAGE FOR CHILDREN

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Corinthians 16:2).

HYMN

*Sing and memorize — "Saviour,
Thy Dying Love Thou Gavest Me."
(Call particular attention to all stewardship implications in the hymn.)*

*Saviour, Thy dying love
Thou gavest me,*

Nor should I ought withhold,

Dear Lord, from Thee:

In love my soul would bow,

My heart fulfill its vow,

Some offering bring Thee now,

Something for Thee.

*Give me a faithful heart,
Guided by Thee,*

That each departing day

Henceforth may see

Some work of love begun,

Some deed of kindness done,

Some wanderer sought and won,

Something for Thee.

*All that I am and have—
Thy gifts so free—*

Ever in joy or grief,

My Lord, for Thee;

And when Thy face I see,

My ransomed soul shall be,

Through all eternity,

Offered to Thee.

TO TEACH: The right spirit and true methods in giving; to encourage the practice of the Separated Portion and systematic habits of regular giving as a part of true worship. Show that giving is not to enrich God but to enrich the giver.

—Guy L. Morrill,
Stewardship Stories, Harper
and Brothers Publishers.

In the silence of the night,
Long, long years ago,
From the starry heav'nly height
Came the Christ below;
He was born that men might know
Joy in anguish, rest in woe;
Yea, this Child did come to give
Peace on earth that men might live.

Shepherds from the far hillside
Sought that manger rude;
With the angel's word to guide,
They their way pursued,
Saw the lowing oxen nigh
Where the little Child did lie;
David's Son come down to give
Peace on earth, that men might live.

Wise men on the desert track
Hailed that beacon bright,
Onward pressed and turned not back,
Guided by its light.
For to seek the King they came,
All their heart with love aflame,
Lowly kneeling they adored,
For that Child was Christ the Lord.

We no angel's voice have heard,
And no star we see,
Yet we fain would trust Thy word,
Yielding all to Thee.
Lo, we come with hearts aglow,
Through the coldness of the snow,
For, dear Lord, Thou still dost give
Peace on earth, that men might live.

CULTS . . .

for whom Christ died? Do we really care if they go to heaven or hell? I hope you do, and if nothing else, you will let God change your attitude toward the people involved and entrapped. God hates the sin. He hates the structure. But He loves the sinners bound in that darkness. You may be the only Christian who demonstrates real love and with it shares the truth.

Many use the Second Epistle of John to support their turning away those who come to their door. I used to do the same. And, if you feel that you are not equipped to share your faith, don't force it. But you can do at least three things no matter what else may happen. They are:

1. Do not argue — win a soul, not an argument.
2. Testify of God's action in your life.
3. Exalt Christ — Salvation is in no one else, Acts 4:12.

We define a cult as "any religious group (or movement) that deviates from orthodox Christianity and is outside the mainstream of accepted Christian belief." There are ten marks of identification that we use concerning the cults and I will share them with you. They are:

1. Denying the Deity of Christ and/or the Tri-unity (Trinity) of God;
2. Possessing a powerful leader (either living presently or dead);
3. Claim support of the Bible but contradict it; adapt additional authority to it;
4. Say they will play a major role in the climax of history;
5. Use deceptive fund-raising techniques;
6. Deceptive recruiting;
7. Salvation by works;
8. Alienation of family and friends;
9. Rigid authoritarian system, sacrificing the free will, using mind control; and
10. See themselves as the only possessors of truth.

I hope I have stirred at least a little interest and not so little concern in your hearts with this material. Truth and error cannot occupy the same

from the files
of *Folkebladet*,
June 28, 1922:
a pastor writes about

The death of a son

Eckhof Caspari* Aas, son of Pastor Elias and Christine Aas, went to sleep in faith in his Savior on Thursday, June 13, at one o'clock in the morning.

"Many use the Second Epistle of John to support their turning away of those who come to their door. I used to do the same."

space at the same time. If you are concerned with and experiencing daily the truth of salvation, you will see error when it raises its ugly head. It remains both the privilege and responsibility of the home and the church to be havens and conveyors of the truth. Let us all answer the question posed by this article by yielding in new surrender to the Lord Jesus and committing ourselves to both a life and conversation that display it.

And, please remember, when again you ask that question, when they come to your door, remember that you may be the only link between them and eternity with or without Christ. Remember that they are souls for whom Christ also died. Study the truth, speak the truth, live the truth, and share the truth. Error will flee in its presence (Ephesians 6:11-17).

He was born in Christiania congregation near Farmington, Minn., February 26, 1901. He moved with his parents to Northwood, N. Dak., in 1904, where he spent ten happy childhood years and began his education, which continued in Minneapolis. He was confirmed by Pastor (O. H.) Sletten in St. Olaf congregation, where his family then belonged. He graduated from Central High School in 1919. He taught public school in Battleview, N. Dak., one year and began college at the University of Minnesota in the fall of 1920, where he remained until last winter, when he was stricken by a kidney disease which, after a pain-filled sickbed, ended his young and promising life. He loved his home and the companionship of his loved ones and he took his delight in good, worth-while reading. He didn't keep company with those who used coarse, vulgar talk or weren't honest and reliable. Endowed and equipped with high ideals, he had great plans for his life.

He found his enjoyment in being along in the work of the congregation. He was for a while the president of the young people's group, a Sunday School teacher and a member of the choir in Rosedale congregation and carried out his tasks with eagerness and conscientiously. While an English teacher in Battleview he began a Sunday School, where there had never been one before, among the different nationalities. As a believing boy from childhood he had chosen the ministry as the goal he would strive for. While he was teaching school he wrote home in February, 1920, after he had told that he was reading a book called *The Everlasting Life*: "I am becoming more and more certain that my call is to be a pastor, and I don't think anything will hinder me from that. I know it is really what God wants me to be." But he wanted a thorough preparation. Before he went to Augsburg Seminary he wanted to study certain subjects at the University. But upon his sickbed he mentioned something about the dangers to Christian life at the University, and had decided not to keep on there longer if he became well again.

Continued on p.11

editorials

THANK YOU, PASTOR ROKKE

Our devotional writer for the past six months literally left the country during that time. Pastor Philip Rokke, the writer, moved from South Dakota to Canada in October. His most recent contributions to "At the Master's Feet" have come from Lake Alma, Saskatchewan, where he has become our first pastor to serve an AFLC congregation north of the border.

When we learned of the move for Pastor Rokke, we wondered how he would get his articles to us on time for mail service between our countries is notoriously slow. We could as well have a large ocean separating us. But Pastor Rokke has seen to it that all have come on time. Two were mailed from Plentywood, Montana, and one he delivered personally while on his way to Minneapolis on immigration business. (Not only in Paraguay is there red tape before one settles in a new country.)

Thank you, Pastor Rokke, for your writings in these six months. You, too, have the gift of making your point quickly and clearly. Your articles have been of help and use to many. While each *Ambassador* contains a good deal of material for edification, the devotional series on page 2 must be of that nature and you have followed in that tradition as you have written, often from the Book of James.

May the Lord bless you as you serve in your new work and work new to the Association. We will be eager to hear from this new field and to learn of the friends who make up your congregation.

At this time we welcome our new writer, the one who will serve in this writing ministry through June of 1984. He is Pastor Wallace Jackson of Wallace, South Dakota. Perhaps he is our only pastor to live in a town whose name is the same as his own first name, or last name, for that matter.

He serves a congregation, Calvary, this writer once served, after a fashion, as a student, so his territory is familiar to us. But the church has taken in a good many new members since those days.

We are grateful to Pastor Jackson for accepting this opportunity and challenge and ask for him also the Lord's blessing as he writes in the series "At the Master's Feet," in addition to carrying on his parish duties. Watch for his first article next time.

SMILE, GOD LOVES YOU

Not everyone may appreciate our cover photo, the picture of a snowman holding a sign reading: Smile, God Loves You!

Everyone loves a snowman. It is very nearly a child's first thought when snow first comes in the fall or winter.

"Let's make a snowman!" And snowmen appear here and there, usually consisting of three parts, much like the good Lutheran sermon. Children make snowmen, but sometimes teenagers and young adults make them, too, larger, more dominant ones. And then, fathers are sometimes prevailed upon to help their youngsters in the job of making snowmen or maybe they volunteer and find happiness in this throwback to their own carefree days of childhood. Yes, everybody loves a snowman.

But what of the expression, "Smile, God loves you!"? Here there is room for discussion. That God loves everyone is true. After all, "For God so loved the world." Every person we see is someone whom God loves and for whom Christ died. "Let God Love You" was the theme of a sermon we once heard preached. God is out there loving people and wanting them to know it and be open to it.

The problem is in the smiling. The person who has accepted God's love can smile. The joy of the Lord is his strength (Nehemiah 8:10). Filled with God's peace and love, the Christian can rejoice and be glad and give evidence of that, too, by a pleasant countenance, yes, even an occasional smile. However, nowhere does it say that a Christian must wear a perpetual smile or half-smile as a sign of the joy within. Sometimes he must be sad of heart and face in the light of the world's sins and tragedy, and of his own struggle against the spiritual hosts of wickedness (see Ephesians 6 and Romans 7).

But here is the thought we wished to bring out also. "Smile, God loves you!" How can one who doesn't have the peace of God in his heart smile at the word that God loves him if he isn't open to that love? Simply smiling because he is told to (it might be a good thing to do) won't make any difference. The smile that counts will only be possible when a life is opened to the Lord Jesus through repentance, confession and the faith which lays hold of His merits.

It would be better to say, "Friend, God loves you!" And then to invite such a one to be open to God's love. That is the Gospel invitation and what is pleasing to the Lord.

But we can still use the placard on our cover photo. The Christian can smile, both inwardly and outwardly, at the thought that God loves him and cares for him. "Amazing grace, how sweet the sound, that saved a wretch like me." In that sense we let the picture stand, also in the hope that people estranged from God will see and take to heart the words, "God loves you," and He can work a miracle in the heart open to Him. He can make life new.

THAT FISCAL YEAR

Someone said a few weeks ago that we go by three cycles of years: the church year, the calendar year and

◇

1984 AMBASSADOR SCHEDULE

Here are the deadlines for *The Lutheran Ambassador* for 1984. All those who plan to submit material during the year should pay special attention.

<i>Date of Issue</i>	<i>Editor's Deadline</i>	<i>Special Emphasis</i>
January 3		
January 17	December 24	
January 31	January 7	Scrapbook Issue
February 14	January 21	Patriotic
February 28	February 4	
March 13	February 18	Lent
March 27	March 3	Lent
April 10	March 17	Easter
April 24	March 31	Mother's Day
May 8	April 14	
May 22	April 28	Pentecost and Pre-Conference
June 5	May 12	Father's Day and Pre-Conference
June 19	May 26	
July 17	June 23	Conference Report
July 31	July 7	
August 14	July 21	
September 11	August 18	
September 25	September 1	
October 9	September 15	Reformation
October 23	September 29	
November 6	October 13	
November 20	October 27	Advent
December 4	November 10	Christmas
December 18	November 24	Year's End
January 1, 1985	December 8	New Year

In addition to the emphases listed above, others may be initiated as the year progresses.

Monthly WMF Bible Studies will usually appear in the first issue of the month before they are to be used.

Please send all material to the Editor at Newfolds, Minn. See the full address in the masthead on page 2. WMF material, however, should be sent directly to Mrs. Wayne Hjermstad at 16980 Duck Lake Trail, Eden Prairie, Minn. 55344.

Thank you

EDITORIALS . . .

the fiscal year. Our new church year began on Advent Sunday, Nov. 27. The calendar year, 1983, is only days away from its end. Fortunately, our AFLC fiscal year runs to January 31.

From all indications we need all that time because our minimum goals are a long stretch away. We don't have a current report before us, but all through the year the reports have shown the Association lagging behind the giving of last year. Not only has the percentage of goal reached lagged behind, but the total of actual dollars given has consistently been below the comparable period

New Year's Eve

These my fellow pilgrims,
are the Christian's thoughts as
the clock strikes twelve on
New Year's Eve. Ah, yes,
these are the thoughts of that
little New Year's Eve service
which every Christian should
conduct every night when he
folds his hands in sleep:
absolute despair of his own
record of accomplishments, his
own merit, and his own
importance and *absolute and*
unwavering confidence in that
Savior whose record of
accomplishments has been
written to his credit and who
will be his Savior in the new
year as He has been our Savior
in the old.

Herman W. Gockel

of a year ago. That's the disturbing part, for in the past there was usually an increase in total amounts from the previous year.

Further, it is sobering to know that last year only 86% of the total goal was reached. That translated into \$131,685.92. Every fund fell short of its goal. The hardest hit was Home Missions. Were it not for the subsidies being received from Lutheran Brotherhood, the insurance company, our Home Mission program would be in big trouble.

So there is much to be done. We must not fall back at this time. If we must borrow to operate we place a mortgage on the future. Our church is growing. That should mean a broader base of support. But our congregations have heavy local operating expense. That has to be taken into account.

Yet, are we doing all that we can? Not likely. Quite possibly some are doing all they can, but others are far from it. For those who believe that God's work is the most important of all, and they are the only ones to whom we can really appeal, do what you can to see that we finish the year as close to our minimum goals as possible. Thank you for what you have done—and for what you will do by January 31. Keep in touch with your local church treasurer.

SON . . .

On Pentecost evening he became very ill and together with that experienced spiritual anxiety and doubts. He gathered his parents, brothers and sisters around his bed for prayer. Absolution was given and together with his family he received the Lord's Supper and refreshment from the Lord, which blessed him richly. Doubt and anxiety left and the witness of God's Spirit brought joy and peace to his soul. Yes, it became a holy Pentecost festival in spite of the illness which was running its course. . . . After that day there was no trace of fear of death or doubt in his soul.

Thursday morning, the 8th of June, it looked as though he was at death's door, but he was clear of mind. "If this is what death is," he said, "it is too easy, but if He will receive me, then I am ready." The only reason he wished he might remain for a while was so that he could do something for Jesus. "It is a privilege to die young," he said, but he thought it was to be wondered at that he wouldn't get to use his gifts longer in working for the salvation of souls. Time after time he called his family together for prayer and then felt himself strengthened. "I believe in prayer more than anything, for He has said ask and you will receive; but you must pray like Jacob and not let Him go until He has blessed," he said. "The doctors can't help me now, but God can." His last greeting to his loved ones was: "I am waiting to meet you all in heaven."

Especially in his last days he had great pain. But in the midst of such intense suffering three times he said before he died, "While my pains are so great, what must Christ's have been?" One of the songs of his youth was "Christ Died for Me." "Isn't that wonderful?" he said, "He died for me." On the last day he sang a little of "Shall We Meet Beyond the River?" The words and music of that song were the only ones which could ease his pains for a time. In the last moment he cried out loudly to God to help him and to take him home, and with the name of God upon his lips he slipped away, set free from all sorrows and suffering. Yes,

"blessed are the dead, who die in the Lord." He was especially grateful to his four sisters who are nurses and who were home and cared for him faithfully night and day.

" 'If this is what death is, he said, 'it is too easy. . . .' "

The funeral took place at his home on June 16, at 1:30, and in Rosedale Church at 2 o'clock, where a large group of mourners was gathered. The church's pastor, J. Gronseth, Pastor Sletten, Pastor (M. H.?) Hegge, Prof. (E.) Harbo, Pastor (Wm.) Hagen, Pastor (Johan) Mattson, and Prof. (M.) Bjornson spoke and Mrs. Pastor Olson, Prof. Bjornson, Pastor Gronseth and Leif Harbo brought comfort through beautiful songs. In truth a blessed time in the midst of sorrow and loss.

Pastor Gronseth officiated at the funeral service in the home, in the church, and at the grave, which is in beautiful Lakewood Cemetery, where the earthly remains rest until resurrection morning. Peace be with those remains; blessed be his memory.

Heartfelt thanks to the Deaconess Hospital, where the departed spent two weeks, to the pastors, students and other friends who visited him in

his illness, to those who spoke and sang by his casket, to the schools, congregations, neighbors, relatives and friends who brought so many pretty flowers, both while he lived and later for his funeral. The one who has gone loved flowers. Heartfelt thanks also to Ebenezer congregation in Northwood and Zoar congregation, Hatton, N. Dak., for the gift of money given at the funeral through Pastor J. Halvorsen. Likewise Mrs., Miss Clara and Mr. Adolph L. Christenson, Webster, Minn., for the gift.

We also bring his last greeting to the congregations from which he had enjoyed so much good and received service, as well as to friends and acquaintances. Farewell until we meet again.

(Rev.) Elias Aas and family
(Translated by the editor)

*The name Caspari undoubtedly honors the memory of Professor Carl P. Caspari, conservative and confessional scholar in Norway in the last century.

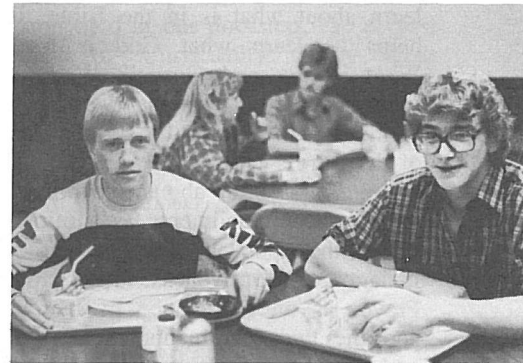
(*Folkebladet* was the Norwegian-language publication of the Lutheran Free Church. Another of the Aas sons, Rev. Leif, married a sister of Rev. Trygve F. Dahle, Astrid.)

CAMPUS NEWS

Photos by S. Hjermstad



Jim Berge, Grass Valley, Ore. rehearsed for the annual Christmas concert held on December 11, 1983. The campus chapel on Medicine Lake was again to be filled with sounds of praise to the newborn King.



Four new students joined the AFLBS family this winter quarter. Pictured are: Brent Boen, Strandquist, Minn. and Alan Rau, Fergus Falls, Minn.. Mark Olson, Hardy, Iowa, and Kevin Hodne, Newfolds, Minn. complete the list of new names on campus. Dan Johnson of Edinburg, N. Dak. returned to continue his Bible school education. Total enrollment is 43 Juniors and 41 Seniors.



use it in your home

LUTHER'S SMALL CATECHISM

What is a catechism? It is a book of questions and answers. In 1529 Martin Luther prepared a very important catechism—a book of very important questions; he searched out the very important answers in the Bible, answers that everyone should know. The result, *Luther's Small Catechism*, is a priceless Bible manual. In fact, that year Luther wrote two catechisms. *The Large Catechism* is for adults with training, for pastors, teachers, married couples and parents. *Luther's Small Catechism* is for children. The two books contain likely the simplest and clearest explanation of Christianity ever written.

Luther's Small Catechism helps us learn about what is in the Bible. It helps us learn what God is like. What is law and Gospel? What is prayer? What does my baptism mean to me now? What is the significance of the Lord's Supper? *Luther's Small Catechism* is built about five points: the Ten Commandments as a mirror of sin, the Apostles' Creed as a proclamation of forgiveness, the Lord's Prayer as an acceptance of mercy, and the two sacraments of baptism and the Lord's Supper as channels of grace (*Here I Stand*, Bainton) in addition there are prayers for use at home.

Martin Luther's original intention was that the *Small Catechism* be used in the home. Parents of young children, here is a wealth of basic truth of Scripture available in a concise, organized arrangement for use as part

of your daily family devotion time. The home is surely the key place for laying the foundation for your child's lifetime walk with Christ. He must be daily nurtured in the faith at home. How can we best implement this priceless Bible manual in the nurturing of our children in the Lord?

Luther's Small Catechism Explained is available from the Board of Parish Education and Publications of the AFLC (3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55441) at \$2.00 a copy plus tax and postage. This small hard cover book includes *Luther's Small Catechism*, pages I-XXIV, and an *Explanation of the Small Catechism* by H. U. Sverdrup, pages 1-93. Give your child a gift of his own personal copy on a baptism, birthday or another special occasion. Or perhaps the Sunday School of your church could give a copy to each child at the completion of his first grade year with words of encouragement to parents concerning its use in the home. (Surely our Sunday Schools as well need to be actively involved, on an ongoing basis, in teaching basic truths of Scripture by means of *Luther's Small Catechism*. Curriculum should include it!)

"The home is surely the key place for laying the foundation for your child's lifetime walk with Christ."

Luther's Small Catechism, the first section of *Luther's Small Catechism Explained*, needs to be committed to memory, wisely accomplished before confirmation age, implanting it early in the thinking of the child. (This will be excellent groundwork on which to build in confirmation class as well.) Perhaps reciting a certain commandment each day for a week or a month would be a good way to work with very young children.

Memorization of the meanings could be added by middle elementary school years or before if your children are able. Remember that children benefit greatly from a healthy challenge and often can accomplish more than we expect. Before all is understood, roots are growing deep. In the parts of the catechism where the meanings are longer, memorization will come by reading and re-reading and by hearing and re-hearing. Take a smaller section of a long meaning and add to it when your children are ready.

Aside: In our Women's Prayer Fellowship discussions at our church I have been encouraged and thrilled again and again by one woman's ability to draw words from memory directly from *Luther's Small Catechism* meanings that explain a point so clearly and concisely. She memorized it in early years.

The second part of *Luther's Small Catechism Explained* also merits and needs our attention in the home from early years. It contains further questions and answers for each part of the Catechism with the all-important Scriptural basis right there. This section is invaluable as a guide for discussion with your children right in your home. You will be amazed and blessed at the relevance for today that you will find for you and your family in these discussions. Work your way slowly through the explanations as a family.

Earnestly seek God's guidance in prayer that these endeavors will move the heart to influence the life.

"The end aimed at (in memorizing precious pearls of God's truth and discussion thereof) must always be the renewal of the heart. The heart must be reached through the understanding. To know about Christ is not life eternal. I must know about Him before I can know Him. But I might know all about Him, be perfectly clear as

"The catechism is the Bible of the layman, which contains the whole body of Christian teaching necessary to bring every Christian to salvation . . . for that reason we should hold the catechism honorable and worthy and use it diligently among the youth, because in it has been gathered together all the true, real ancient, pure and godly teachings of the holy Christian church."

Martin Luther

to His person and His work, and stop there without ever knowing Him as heart only can know heart, as *my* personal Saviour, *my* Lord and *my* God. . . . Where the Catechism is properly learned, understood and applied, the intellect is used as the gateway to the heart. Where the result of an enlightened mind is a changed heart, there are intelligent believers. They know what it means to be a Christian. They have an earnest desire for closer fellowship with Him who has loved them and washed them from their sins in His own blood. There is good hope that such will be faithful unto death." (*The Way of Salvation in the Lutheran Church*, by G. H. Gerberding)

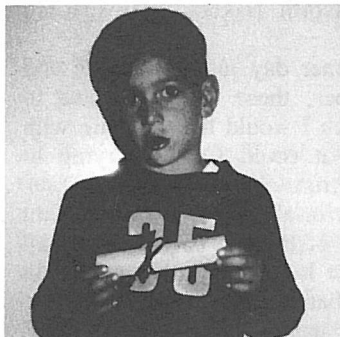
Use *Luther's Small Catechism* in your home!

—Mrs. Kenneth Moland, on behalf of the Board of Publications and Parish Education

December 20, 1983

THE WOMEN'S PAGE

Cradle Rolls . . .



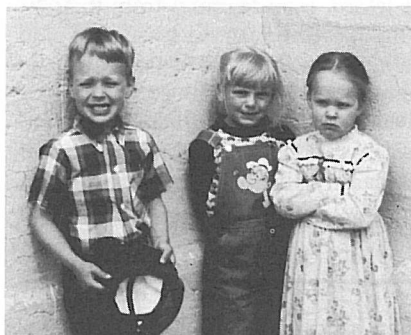
Reva, S. Dak.

Slim Buttes Lutheran Church graduated two from their Cradle Roll. Pictured is Sandy Olson, son of Mr. and Mrs. Reuben Olson. Katie Lutz, daughter of Mr. and Mrs. Roger Lutz also graduated.



Badger, Minn.

A recent Cradle Roll program was given at Badger Creek Lutheran Church. Pictured (sitting) are: Mrs. Barb Burkel and Abby; Mrs. Laurene Carlson, Heather and Mathew; Mrs. Joni Vacura and Jeremy. Standing: Mrs. Gail Haugen and Dean, and Mrs. Marlene Hanson and Danny.



Cumberland, Wis.

Section Ten Lutheran Church graduated Johnny Kjos, Angie MacKrill and Julie Kjos.

just thinking . . .

of four things which bring peace

- Study to do the will of another before doing your own will.
- Seek the lesser honor, and to be under all.
- Select always to have less rather than more.
- Search for and pray that the will of God may always be accomplished in you.

from Thomas a Kempis
OF THE IMITATION OF CHRIST

Our prayer for you is for a blessed and peaceful 1984. May each of our lives as individuals, families, WMFs, and congregations daily experience the peace of God. "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

—S. Hjermstad

Page Thirteen

OLE MICAH OF THE AFLC

Micah was a man of Mount Ephraim (Judges 17) who lived in a time when the spiritual life of Israel was at a very low ebb. There was no king in Israel "and every man did what was right in his own eyes." He was a man caught up with the idolatrous practices of his time. A man very much concerned with the acquisitions of false gods. In his spiritual blindness there came unto his household a Levite.

The Levite, as in our times, was looking for a place to serve and as such he had been fortunate to come to Micah who was very much desirous of having a Levite for himself. The Levite was content to dwell with him for ten shekels of silver, a suit of apparel and sufficient food for his needs. Micah consecrated the Levite, the young man, to be his priest, which of course was unlawful for Micah to perform and the young man to receive. So in a sad amount of ignorance and delusion Micah could say, "Now I know the Lord will do me good, seeing I have a Levite to my priest."

There are, of course, "Levites" today who are willing to serve for ten shekels of silver, a suit of apparel and food to satisfy spiritual ignorance and delusions for the opportunity of having a place. A communist teacher in addressing his high school class challenged their thinking by asserting, "Look at the preachers, they drive the best cars, they live in the finest homes and wear the most expensive clothes." His objective, of course, was to pervert the minds of the youth against Christ and His Church. But there is a point to consider in the denial required in serving the Lord Jesus Christ.

There are also "Micahs" in the church, even in our AFLC. There are such who have no desire to witness for Christ because they are paying a "Levite" to do the task. There are those who serve on boards and, having no spiritual life, are not even faithful in church attendance and are quite satisfied in having done their

OUR WEATHER

This time of the year everyone is talking about the weather, especially here in North Dakota, as many are farmers.

The other day just before the end of October, these thoughts came to me, which I would like to share with you. What could God be trying to teach us from our seasons?

Winter in all its beauty I love, but this time of the year when almost all trees have lost their leaves and are in garbage barrels, etc., what is there to see? The world, to me at least, looks sad and bare. I still, after nearly 26 years here, can't see any beauty in this deadness. But the thought came to me from the Lord, I believe, that, the Lord willing, after winter comes spring in all its life and beauty. That is, if our Lord doesn't return to take His Church out of this world. This is the lesson I am learning from this.

In our Christian lives there come trials, heartaches and even suffering, many times. We can't see any beauty in our trials or sufferings, but we do have a spiritual spring, maybe not in our earthly life here, but for sure in

bit in hiring a Levite to meet the required needs.

Ole Micah of the AFLC, who is he? He is irregular in his worship in the house of the Lord. His prayer life is superficial and he has never been to Bible study and prayer meeting. He seldom if ever reads his Bible and evidences no real interest in spiritual matters. He doesn't really support his church but is quite content with a false security that leads him to believe, "Now I know that the Lord will do me good, seeing I have a Levite to my priest." Such people are not to be classified as "free and living" but rather quite bound and dead. And of such also it can be said, "Thou hast a name that livest, but thou art dead."

Pastor R. S. Persson
Boscobel, Wis.

heaven, where we will live forever.

I really believe this thought will help me through this weather. Please read with me I Peter 1:7: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

Mrs. Arnold Jodock
Hatton, N. Dak.

(Ed. note: Mrs. Jodock was raised in the South.)

HAVE YOU A SISTER?

I was born into a big family, kind of in the middle. I have brothers and sisters. The oldest sister helped me much and though I loved her, seems like I didn't stop to do much for her. Maybe I thought she had all she needed. But now that she is gone, and all those things she did for me, it seems like I should have thanked her more. And showed her more how much I appreciated it.

She could sew and do many things better than I could. Once I could have told her so, but it was just like I couldn't get the words out, a thing I can't understand. And now that she is gone I suffer for this lack of showing her more appreciation, and it hurts. Tell them when they are living. Now my eyes are failing and my writing is not so good, from a light stroke, too.

May she have an extra star in heaven. May I see her there again. Please put this in a corner of the *Ambassador*.

A younger sister
California

My prayer will depend on my life; what God's words are to me and in me, my words will be to God and in God. If I will do what God says, God will do what I say.

Andrew Murray

home mission news

REGISTRAR'S REPORT, 1983 FAMILY CAMP, LAKE BRONSON, MINN.

Progress report from Canton

Redeemer Lutheran Church, Canton, South Dakota, is one of the newer Home Mission congregations of the AFLC. Located south of Sioux Falls along the Iowa border, Canton is the county seat of Lincoln County and a thriving rural community. The town is also familiar to many mid-western Lutherans as the home of the former Augustana Academy.

Worship services began in Canton last January, conducted by AFLC Schools faculty members, Kenneth Moland and Robert Lee, with some assistance from seminarians.

Sunday School classes have also been meeting almost since the beginning of services, for both children and adults, and a midweek Bible study fellowship meets regularly

under capable lay leadership. Steps have also been taken to organize a WMF and a Luther League this fall.

A special encouragement for the congregation this fall has been the fact that three young ladies are students at Association Free Lutheran Bible School, Minneapolis, Minn., namely, Randi Nelson, Robin Nelson and Marlys Swanson.

After the worship service on Sunday, October 9, members and friends of Redeemer Church met on the five-acre site that has been purchased for a future church home and a service of dedication and ground-breaking was conducted by Seminarian Terry Wold, together with Chairman Mike Coyle and other officers. Construction of a new building is already in progress, with hopes that it might be partially usable yet this winter, the Lord willing.

Redeemer Lutheran Church rejoices in her fellowship within the AFLC and requests prayer as she seeks a full-time pastor and as the building program progresses. "Unless the Lord builds the house, they labor in vain who build it" (Psalm 127:1).

West Coast leaguers rally in Astoria

The West Coast District Luther League held its fall rally in Astoria, Oregon, with 72 leaguers present. The theme of the rally was "Dare To Be Different" and the theme verse was Romans 1:16, which emphasizes not being ashamed of the Gospel.

Our special speaker was Mr. Dan Ichert. He spoke at the banquet Saturday night and during the Sunday School hour. Other speakers included Pastor Stephen Odegaard, Eugene, Ore., and Pastor Richard Anderson, Lake Stevens, Wash..

Recreational activities included going to the beach, open gym and sightseeing.

The following were elected as officers of the West Coast District: President, Alan West; Vice-President, Jeff Martell; Secretary, Lisa Keiffer; Treasurer, Annie Wagar; Devotional Life Secretary, Gordon Hilmo; and Pastoral Advisor, Pastor Richard Anderson.

The rally next spring will be held in Lake Stevens.

Lisa Keiffer
Secretary

Mrs. Jerome Langness passed away

Mrs. Jerome Langness, mother of Mrs. Iver B. Olson, Minneapolis, Minn., and Rev. Ernest Langness, Faith, S. Dak., passed away in Minneapolis, Minn., on Sept. 15. Funeral services were held at the Luther Hall Chapel of Ebenezer Homes, Minneapolis, and Bethesda Lutheran Brethren Church, Grygla, Minn. Rev. Charles Johnson of Thief River Falls officiated at the latter.

Mrs. Langness was born in Norway on Nov. 3, 1884. She had lived in the communities of Viking, Minn., Grygla and Thief River Falls, and in recent years in Minneapolis, where she was a member of St. Paul's Evangelical Lutheran Church.

In addition to those mentioned, she is survived by three other sons, Har-

Mr. Glen Espe, registrar of the Family Camp at Lake Bronson, Minn., last summer, has released the following information about those attending that camp week, July 11-17. No breakdown as to ages is given.

Town # of Campers

North Dakota

Hampden	4
Edinburg	2
Thompson	5
Grafton	8
Bismarck	8
McVillie	4
Finley	1
Towner	1
Leeds	2

California

Lompoc	3
--------	---

Minnesota

Bemidji	5
East Grand Forks	2
Thief River Falls	30
Warren	4
Moorhead	3
Roseau	8
Wannaska	1
Spicer	2
Newfolden	7
Badger	6
Greenbush	6
Willmar	2
New Hope	7
Shelvin	2
Strandquist	1
Minneapolis	2
Remer	2
Wadena	1

Michigan

Lake Odessa	2
-------------	---

South Dakota

Summit	3
--------	---

Saskatchewan

Lake Alma	4
-----------	---

vey, Grygla, Ned, Fairbault, Minn., and Wilfred, Colorado Springs, Colo. Among grandchildren there is one great great grandchild. Her husband, one son and one daughter preceded her in death.

Blessed be her memory.

ALPHA AND OMEGA

Christ is the Alpha of our
prayers;
We know not how to pray
Save as His Spirit in our
hearts
Shall teach us what to
say.

Christ is the Omega of
prayer,
The Father's great Amen
That rounds our halting
periods
To sense beyond our ken.

But in the little space
between
He lets us make the links,
And with our slow and
stammering speech
Interpret what He thinks.

O First and Last, take
Thou the prayers
Of every trusting soul,
And weld them to Thine
own desire
To make a perfect whole.

Thou great Beginning of
that Word
We cannot speak or spell,
Of the short syllable we
lisp
Be Thou the End as well!

Annie Johnson Flint

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Martin Luther

Martin Luther:
500 years

HIS DEATH

On waking, he said to those present, "What, are you still there? Will you not, dear friends, also retire?" On their replying that they would remain with him, he arose to go to his bed in an adjoining room. When he crossed the threshold, he said in Latin: "Into Thy hands I commend my spirit; Thou hast redeemed me, Thou faithful God." After he had slumbered peacefully for about two hours, the attack (extreme pains in the chest) was renewed. "O Lord God," he exclaimed, "I am in such pains! Ah, dear Dr. Jonas, I think I shall remain here in Eisleben where I was born and baptized." Again he arose and went unaided to the sofa.

The oppression increased. When continued rubbing with warmed cloths and other remedial measures finally brought on perspiration, hope was expressed by those present, but Luther said: "It is a cold sweat of death; I shall give up my spirit, for the sickness is increasing." Then he prayed: "O my heavenly Father, Thou God and Father of our Lord Jesus Christ, Thou God of all comfort, I thank Thee that Thou hast revealed unto me Thy dear Son, Jesus Christ, on whom I believe, whom I have preached and confessed, whom I have loved and lauded . . . I pray

Thee, my Lord Jesus Christ, let my poor soul be committed into Thy keeping. O heavenly Father, I know assuredly that, although I must give up this body and be removed from this life, I shall still abide with Thee eternally, and that no one can pluck me out of Thy hand." He also comforted himself with his favorite text, John 3:16, and with the words of the 68th Psalm: "He that is our God is the God of salvation." Thrice he was heard to repeat the words, "Father, into Thy hands I commend my spirit. Thou hast redeemed me, Thou faithful God."

Hereupon he was silent. While his wrists were being bathed, Dr. Jonas and Coelius asked him, "Reverend father, are you willing to die faithful to Christ and the doctrine you have preached?" and he answered distinctly, "Yes." He then turned over on his right side and slept. In less than a quarter of an hour he gently and peacefully, without the slightest struggle or convulsion, yielded up his spirit. The Lord had called him home between two and three o'clock in the morning of Thursday, February 18, 1546.

E. Haertel

(End of a series)