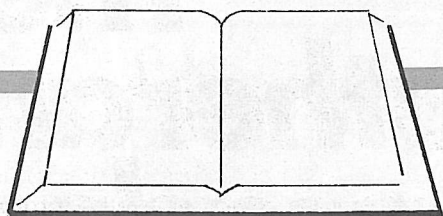


November 21, 1972

The Lutheran Ambassador



The Advent Wreath
(See page 3)
Religious News Service Photo



According to the Word

THE HIGH POSITION GIVEN PEACEMAKERS

“Blessed are the peacemakers, for they shall be called the sons of God” (Matthew 5:9).

All the Beatitudes describe the same person; the true believer who is striving to live his life according to God’s design. The Divine conception of ideal relations both with God and man is found in the Beatitudes. The Apostle Paul identifies himself as one of these Christians when he says that he is not perfect, “but I press on in order that I may lay hold of that for which I also was laid hold of by Christ Jesus” (Philippians 3:12). Paul took Jesus’ call to discipleship seriously.

Paul wanted to be God’s man—totally. That being the case, he was, quite logically, willing to give all things to gain a Christ-like life. The Apostle discloses the spirit that motivated him, in Philippians 4:1-13. Read that passage now. It has great value to us as we consider what makes a Christian a peacemaker. The spirit Paul reveals here is the spirit that motivates all who have the peace of God through the presence of the God of peace. Every Christian who will “stand firm in the Lord” according to this code of conduct will be a peacemaker. This is also the way to true blessedness.

The peacemaker is, first of all, at peace with God. Paul describes him well. He prays and thanks God instead of worrying. His heart and mind are guarded by the Prince of peace. Because he finds his strength in Him, he can live through any kind of circumstance, good or bad, without

having his purpose and direction in life affected. When adversity comes, he rejoices in the Lord! This is true positive thinking, not the kind based on blind optimism, but based on confidence growing out of trust in the sure promises of God.

We see that the Christian with whom the God of peace abides disciplines his heart and mind. He lets his mind dwell only on things which are true, honorable, right, pure, lovely, of good report, of excellence, worthy of praise. The resulting peace of mind surpasses any peace a man can come by through worldly knowledge or exercising the powers of the mind. His mind is set on things above.

Can you imagine the person described above causing dissension or division among the brethren? Of course not. That would be contrary to his nature. He will certainly submit himself to God to be a channel of His peace. His allegiance belongs to the Lord Jesus Christ, the “Prince of peace,” who came “to guide our feet into the way of peace.” Consequently, peacemaking is one of the right and excellent things he lets his mind dwell on.

Controversy, even trouble, will come, and the Christian peacemaker will become involved, but he will never be the cause of discord. His goal is peace, but not at the cost of unchristian compromise. In this respect, R.C.H. Lenski, in his commentary on Matthew, has accurately described peacemakers:

“At peace with God and thus themselves filled with sweet peace, they live in peace, if possible, with all men and work to keep and to make peace wherever peace is

threatened or lost. Theirs is the work of true Christians who follow in the footsteps of the Prince of peace. Nor is this ‘peace at any price,’ which ignores confessional principles and is unwilling to contend for the faith once delivered to the saints (Jude 3). These are not unionistic peacemakers who combine contrary doctrines by agreeing to disagree. Truth of God comes first, peace with men second. Friends are dear, the Word of our greatest friend dearest. No ‘blessed’ was spoken by Jesus upon the disrupters of the Church who insist on their false views, nor upon those who regard the peace and the fellowship of their brother-confessors as being of slight value, so that they may run after other fellowships. The true peace of the Church is a blessed possession, we cannot guard it too closely. Contentious, stubborn, obstreperous church members—this Beatitude ought to make them impossible. Also in the world, wherever strife arises, the followers of Christ work for peace in the spirit of their Master.”

The spiritually destitute person comes as a beggar before the King. The King gives him the riches of His kingdom. The beggar becomes a citizen and a peacemaker; God Himself calls him “son.” The title “son” indicates the highest possible position of dignity and honor you and I could possibly receive. I rejoice in receiving this Beatitude. Can you? It is available to all who will trust and obey.

Howard M. Kjos

What Is the Lutheran Free Church?

I.

The Lutheran Free Church is a venture of faith.

It is an attempt to build an effective and orderly Christian fellowship with a minimum of human organization.

It is an experiment in extreme ecclesiastical democracy and decentralization.

It is a searching test of faith in the power of the Spirit of God.

II.

The Lutheran Free Church is a fellowship of independent Lutheran congregations bound together by the bonds of loyalty to a common cause and common tasks.

It is a specific and direct rejection of the superior authority of every ecclesiastical organization above the congregation.

It is an attempt to test seriously the uniting power of Christian love and cooperation.

It is a call to a spiritual pilgrimage with no endeavor to organize the pilgrims into the rigid battalions of an army.

III.

The Lutheran Free Church is a cooperative venture in building Lutheran congregations by means of a dominant emphasis neither upon organization nor upon the intricacies of doctrine but upon living and personal Christian experience.

It is an attempt to carry out in everyday practice the Reformation principle of the universal priesthood of believers.

It is a concrete expression of revolt against ritualism and formalism, and of the desire to nourish the spiritual life in utter simplicity upon the Word of God.

It is an effort to provide orderly channels for the cultivation of the laity's personal witness for Christ, both in public and in private.

Yet it cherishes the ordered ministry of consecrated and trained men, and the noble heritage of Christian worship, that its people may know themselves to be one with Christ of all the ages.

IV.

The Lutheran Free Church is not a synod.

It does not have the authority, save by consent of its congregations, to unite with Lutheran synods in an effort to bring about an organically unified Lutheran Church.*

It is one of the smaller Lutheran groups, standing deeply in need of the varied contributions of other and larger bodies if it is to do its work effectively in its various fields of endeavor.*

It is an effort to achieve not a specific form of **Church organization** but a high quality of **Christian life**,

in the faith that true spiritual life will tend to mold for itself a fitting form of organization.

It was conceived to be a kind of ecclesiastical and spiritual leaven in American Lutheranism.

V.

The Lutheran Free Church was born of a dream of spiritual power and vitality; yet it has been able to carry on even when its power and spiritual vitality seemed at lower ebb.

It was launched under a great and inspiring leadership in a period of intense struggle; yet it has not perished when led through calmer seas and by spirits less flaming.

It has been ridiculed as small, impractical, and visionary; yet those who know it best know that none of these words is a fatal indictment.

It has been accused of "separatism;" yet it has throughout all its history been earnestly in favor of full spiritual cooperation.

Its dissolution has long and often been foretold; but it still lives.

The Lutheran Free Church is an attempt to translate a high spiritual vision into reality, even at the cost of being suspected of turning reality into a dream.

VI.

The Lutheran Free Church is sincerely grateful for the work of other Lutherans; yet it desires to have its own peculiar share in the mighty work and witness of the Lutheran Church.

It does not seek to pass judgment on the relative contribution to Lutheranism of groups small or large; it earnestly seeks to be kept truly humble because of the imperfection of its achievements, and rightly proud because of the greatness of its heritage.

Limited in numbers so that not even its name is known in many Lutheran circles of our country, and conscious that it will probably never be regarded as "successful" in the eyes of the

THE ADVENT WREATH

The beginning of the season of Advent will be heralded in many homes and churches with the lighting of the first of four candles on the traditional Advent Wreath. According to custom, the candles are lighted in homes each night during Advent—one for the first week, two for the second, and so forth—until all four are lit in the week preceding Christmas. In many churches, the wreath has a place at the side of the altar during worship services and a new candle is lighted each Sunday.

Traditionally, the wreath is circular to symbolize the infinity of God and green to express the spirit of Christian hope in anticipation of Christmas. Three candles—the first three lighted—and a ribbon on the wreath are purple, a color symbolic of the penitential nature of the season. One candle is white to represent "the light of the world" which shines forth at Christmas.

—Religious News Service

world, it still believes in the continuing urgency of its message.

Willing if necessary to find its success in seeming failure, the Lutheran Free Church is committed, together with others of like mind, to the struggle for true congregational life in the Lutheran Church of America.

—Bernhard Christensen

*See the editorial, "75th Anniversary of the LFC," on page 9.

REVIVE US AGAIN

O Lord, we need revival in this our changing land,
Revive us with Your Spirit, Lord, and be our guiding hand;
Revive us with the love, O Lord, that Your Word does impart,
Give us the love, revival needs, in each and every heart.
Revive us with the faith that comes from hearing Your true Word,
Revive us to tell others of all that we have heard.
Revive our hands to do the work that You would want us to,
To glorify and honor You in everything we do.
Revive us to pick up our cross and follow where You lead,
To give a helping hand, O Lord, to all we find in need.
Revive us with your peace, O Lord, though troubled we may be,
Your peace can calm the storms of life and give serenity.
Revive us to salvation, Lord, that flows from Calvary,
When Jesus shed His precious blood, just for you and me.
Revive us with the joy that comes when sins are washed away,
The joy, that comes from knowing You, within our hearts to stay.
Revive us with the power You give, the world to overcome,
The power to walk in holiness until our task is done.
Revive us for eternity, when we shall dwell with You
We've run the race, we've won the crown, Your grace has set us free.

Mrs. Eldred Olson
Astoria, Oregon

JERUSALEM, LIFT UP THY VOICE

Jerusalem, lift up thy voice!
Daughter of Zion, now rejoice!
Thy King is come, whose mighty hand
Henceforth shall reign o'er every land.

He comes to every tribe and race,
A Messenger of truth and grace:
With peace He comes from heaven above
On earth to found His realm of love.

In God's eternal covenant,
He comes for our salvation sent.
The star of hope moves on before,
All hosts assemble to adore.

Let all the world with one accord
Now hail the coming of the Lord:
Praise to the Prince of heavenly birth
Who bringeth peace to all the earth!

Johan Olof Wallin
(from *The Hymnal*)

When the day comes, that the whole church shall realize that they are here on earth as a body of missionaries, and shall live and labor accordingly, then will the day of man's redemption draw nigh.

—Charles G. Finney

PERSONALITIES

Rev. Trygve F. Dahle recently underwent surgery at the U. S. Veterans Hospital in Minneapolis, Minn. He was released about three weeks ago and returned to his home in Spicer, Minn. Pastor Dahle has gone to Tioga, N. Dak., shortly to begin work as interim pastor. He will work with Mr. Rodger Oldon, lay pastor. Pastor Dahle wishes to thank all friends, organizations and congregations for the cards and letters sent to him during his hospitalization and, most of all, for the prayers offered up on his behalf.



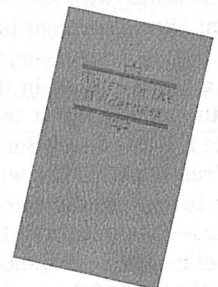
PREACHING MISSION

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Nov. 26-29
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That Smart Curly Tom Mackey

Tom Mackey for all his stunted growth was an unusual boy. And smart. Folks wherever he went agreed on that. Tom could turn out only one way, they'd tell you. And for a long while, it looked like they were right.

Take the regular-paying customers at the Shamrock House in Erie, Pa. They'd have told you that a smarter youngster never hung around the place. By the time he was eight, he was holding his liquor almost like a man and smoking big, black inexpensive cigars.

Of course, Tom had more practice than most boys of his age, with his dad owning the saloon. The customers all like him, too. They'd ruffled his curly hair and let him have the ice out of their drinks.

"There's something eager-eyed and hopeful about the lad, though. For all his grown-up ways, he worships that old man of his," the customers that passed their evening in the Shamrock all agreed. They used to talk about the night he snooped around the poker game as usual, then sneaked out to the back room and called his dad.

"What is it you're wanting, Tom?" his old man asked. "It's a blasted pest you're becoming. Calling me away from me game like this. Come on, speak up."

"This'll make you glad I'm your son, Dad." The boy dangled a string of watches in one hand, balanced a pile of wallets in the other.

"Where in tarnation did you lay hands on those watches and pocket-books?" his father asked.

A big grin was spreading on Tom's face. "I took them, Dad. From the guys you were playing cards with. To show you how smart I am."

"Why, you no-good, little, thievin' sneak. You gimme those watches," his father said, "Ruin my business, will you? Come here, and I'll smack you."

Strange, he had laughingly reported to his pals a similar sneak-play by a youngster, named Patrick. When

Tom did it, it was all wrong.

The customers at the Shamrock House could see that was the way it was between Tom and Old Man Mackey. The old man never appreciated his son, or his smartness, so it didn't surprise any of the boys when they heard that Tom had run away from home at twelve years and found a job on the Erie Canal.

You'd have gotten the same answer from Tom's buddy on the canal, an old Negro man named John. "I been on this Erie Canal a long time, I know a smart kid when I meet one," he would have said to you. But John fretted about Tom, worried about what was going to become of that boy.

One day he reached up and caught hold of the whip that Tom was cracking down on the mule's back. "Don't beat those poor mules like that," he said.

"Lemme alone," Tom replied. "She's so stubborn, I'll never get this load of pork to the platform."

"Look, boy, kindness goes a lot further than whipping. Do you reckon you'd have left home, Tommy, if your pa had shown you some kindness?"

Tom relaxed the whip. The mule heaved forward. With a leap, the Negro was on the wagon with Tom, and they jolted along without talking.

Then Tom blurted out, "This place is poison to me. I hate it."

John looked at him sideways and smiled. "That's because you ain't got no peace inside you, Son."

"Shucks. That stuff!" Tom said.

"This old canal can stay the same as it is now, or it can get worse. But what I got down inside me stays the same because the Lord made it," John countered.

"I don't know nothing about the Lord. And I don't want to."

"You always like to hear me sing my song about the Lord, Tommy."

"I like any song, songs."

"You know, Son," his Negro friend launched an opinion, "that song of mine is going to work right into your little trouble-hardened heart one of

these days. Listen."

John threw back his head, and the mule jogged along, as he sang,

There is a balm in Gilead,
To heal the sin-sick soul.

Oh, there is a balm in Gilead
To make the sinner whole.

But John knew his song annoyed Tom. He worried about him, but there was nothing he could do. Especially after Tom left the canal and "shoved on," as he said.

The men who worked on the circus laboring gang Tom joined next would have chimed in about him, too. "That Mackey's a smart one. Too smart."

For the circus, Tom hammered and carted lumber and carried buckets of water. That was during the day. Nights, he took anybody in sight in a crap game.

But the circus people who played with Tom were jealous of his brains. That's why they took a shot at him when he was crossing the midway one afternoon. No one was going to cheat them in a crap game—not even Curly Tom Mackey.

None of them were sorry when he slipped out of the circus that same night under cover of the darkness, then out of town. None but perhaps Eula, the fat lady, for he was always kind to her, in going errands or doing things for her which she could not do for herself.

* * * * *

The big boss of the race track wouldn't have told you right off that Tom was smart. The day Tom applied for a job, the big boss wondered.

"What makes you think you can be a jockey?" the big boss asked.

"Because I'm just the right size, no mistake. Don't think I'm happy about it, but it'll make a me a good jockey." Tom blew smoke rings in the boss' face.

"Smart guy, eh?"

"Yeah, that's another reason I think I can make a good jockey."

"Can you ride?"

"Good enough."

"Good enough for what?"

"To ride for you. I'm not above

your kind of riding, I mean."

"O.K., sounds good to me. Now, sign this paper to make it legal."

"Sign it, huh?" Tom didn't take the paper the boss held out.

"Yes, sign it."

"What's the matter? Can't you write?"

It took Tom a while to answer. "No," he said. "I can't write and I can't read. But that's none of your business as long as I can ride."

The boy can't write? The big boss thought it was funny and he laughed. When he saw Tom's expression, he changed the laugh into a chuckle. Tom walked away in a hurry.

For a year, Tom rode for the big boss. He rode to win or he rode to lose, depending on what his orders were.

One day, the big boss had a hunch. "I'll put five thousand on Pretty Boy to win and I'll get Mackey to bring Buttercup in to place. It'll be a cinch," he mumbled to himself.

Coming down the back stretch in the race that afternoon, Buttercup pulled out in front. And stayed there, with Tom riding her!

The boss was waiting. "You just cost me five thousand dollars." He leered at Tom. "I ought to kill you but I'd just get in trouble. You double-crossed me the first and last time. You're through. Now get out."

"Sure," Tom told him pointing his face up until it reached the big boss' chin. "I knew what I was doing all right. I took me a year to get back at you. Nobody's going to laugh at me on account of I don't read or write." And he walked out of the stables for good.

That boy's smart—the devil's smart, too, the boss thought. He'll come to no good.

* * *

To those that met him in the next five or six years, until he was thirty, Tom didn't look so smart. He was living on the Chicago levee. He didn't hold down any good job, but he always earned enough to buy a bottle. This was more days' work than it may seem, because Tom was nearly always thirsty. "Complete derelict... Bitter, hurt... An ignorant twisted man... A drunk" was about all anybody would have told you about Tom

Mackey those days.

But there were one or two fellows around that part of town that recognized what a smart fellow he was, what an unusual brain he had.

One of them caught up with him in a West Madison bar.

"Hi, there, Curly Mackey." The fellow waved him over to the table. "Want to make some easy dough?"

"Huh?" Tom said. His whole body was shaking as he eased into the chair.

"Want to make some easy big dough?"

"Yeah, yeah," he said.

"Take it easy. Let me be sure you're up to it."

Tom put his shaking hands under the table. "I'm in fine shape," he said. "Fine shape."

"It's dangerous business, Curly. But I think a little guy like you can pull it off. If you're careful."

"Sure," Tom licked his lips. "I'm little, I can do it. Gimme the dope. What's it all about?"

The fellow reached over, pulled Tom closer, whispered to him.

Tom jolted back in his chair. "Hey," he said. "If I get caught, I'll hang for that."

The fellow raised an eyebrow. "Naturally," he said. He reached for his coat draped over the back of the chair. "Well, I'll look for another guy."

"I'll do it," Tom agreed. "I'll have dough if I don't hang, won't I? I ain't never been scared in my life. I don't aim to start now. I'll be here, five-thirty tomorrow."

"I'll buy you a drink on it," his pal said. "You get the rest of the money tomorrow, after the job."

Tom had his drink alone. "So maybe I'll hang," he said into his glass. "Who'll care about little Tom Mackey anyhow? And if I don't hang, I'll have money to drink and drink and drink."

* * *

To the colored fellow he met next that day, Tom looked like any other derelict in front of the Pacific Garden Mission. The colored fellow was handing out tracts.

"I'm awful sick, Buddy. How about a dime for a bowl of soup?" Tom approached him.

"You don't need a bowl of soup half

as much as you need Jesus, my friend," the Negro said kindly.

"You're kidding. Who are you anyway? Hey, hey, is your name John?" Tom asked. He rubbed at his eyes with the back of his hand.

"No, my name is James."

"I don't know, but for a minute something about the way you look and the way you talk made me think you might be an old friend of mine I used to work with on the Erie Canal."

"Afraid not. Come on, let me take you inside the mission. I found Jesus in there and I was as bad off as you are."

"Say, you do talk just like an old friend of mine," Tom said. "Name of John. John used to sing a pretty song for me. Say, you sing for me right now, will you? I may hang by the neck until dead after tomorrow. But just one little song now. Huh? I like songs."

The Negro steered Tom into the mission. Up front a girl was singing,

There is a balm in Gilead

To cure the sin-sick soul.

There is a balm in Gilead

To make the sinner whole.

Then Tom Mackey passed out.

When he came to, there was a sweet, comfortable-looking woman standing over him, and the Negro.

"Lady—Lady," Tom called. "Can Jesus help me? I'm pretty far gone. I'm standing right on the edge of Hell."

"Tom, listen to me," the mission woman said. "You don't need to understand it all now, but will you take my word for it that when Jesus Christ came forth from the grave on the third day He had the keys of death and Hell and eternal life jangling from His belt? He died to save you from Hell on earth and in the next life, too."

"I can fight my own battles," Tom answered.

The Negro was talking too. "You keep getting me mixed up with your old friend, John. Well, listen, Jesus Christ had a good friend named John, too, John, the beloved disciple. And this John said in his Gospel in the Bible that he wrote down, 'all those things are written that you may believe that Jesus is the Christ, the Son of God'; and now, get this, 'that be-

(Continued on page 8)

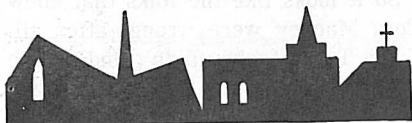
MEET

the

Churches

OF OUR

FELLOWSHIP



Today: Rosedale Lutheran Church, Minneapolis, Minn.

ROSEDALE LUTHERAN CHURCH

Rosedale Lutheran Church was organized June 4, 1911. The organizational meeting was held in a duplex in the 4200 block on Pillsbury Ave., south two blocks from its present location. This duplex was built and owned by a Mr. J. U. Pedersen. Rev. A. O. Kolden presided at the meeting representing the Board of Home Missions of the former Lutheran Free Church. The lower auditorium (basement) of the church, located at Pillsbury and W. 44th Street, was dedicated on Sept. 7, 1913. Pastors serving Rosedale during this period were Rev. A. C. Nesheim and Rev. C. Nordberg. Pastor and Mrs. James R. Gronseth came to Rosedale from Everett, Washington, on Easter Sunday, 1921. The church sanctuary was built in 1924, being dedicated on Reformation Sunday in 1924 by Rev. H. J. Urdahl.

Pastor Gronseth served Rosedale from 1921 until July 16, 1970, when

he passed away, serving for 49 years and four months. Mrs. Gronseth served as organist for the same period of time. Pastor Gronseth served the Union City Mission and the Gateway Gospel Mission once a month for those 49 years.

Norwegian services were broadcast on radio from Rosedale and from the station studio, once and twice a week for seven years, with very good response. They had an outstanding choir for many years and were very active in many sports activities for the youth in leagues in the community.

The following people have gone into the ministry from the Rosedale congregation: Rev. Olaf Rogne, Rev. Lester Dahlen, Rev. Lutheran Gronseth, Rev. Stephen Gronseth and Rev. Stanley R. Erickson.

After Pastor Gronseth passed away in 1970, some members of the congregation came to the Association for pastoral services. An arrangement was worked out with the Board of Home Missions of the AFLC to start a new congregation affiliated with the Association of Free Lutheran Congregations. Pastor John Strand started preaching at the Sunday services in early December, 1970, with Seminarian John Rieth and pastors on the faculty of the Bible School and Seminary preaching on Sundays when Pastor Strand was out of town. The Board of Home Missions then called Pastor Laurel M. Udden, teacher at the Bible School and Seminary, to be responsible as the pastor of the congregation, beginning May 1, 1971. Pastor Udden is a graduate of Augustana Theological Seminary, Rock Island, Illinois, and joined the faculty of the Bible School and Seminary in July, 1969, after 16 years of parish ministry at Evansville and Fergus Falls, Minnesota.

A Vacation Bible School was held the past two summers. In August, 1971, there were six pupils the the first night, 12 the second night, 18 the third night and 23 the fourth night, so there was an indication of the potential of the area near the church. Richard Anderson, now second year student at the AFLC Seminary, and his wife, came to Rosedale in the fall of 1971. They live in the parsonage which is directly connected to the church as part of the building. The parsonage area was repainted and carpeting installed in the dining and living room areas. A regular Sunday School has been held since early September, 1971, a Youth Bible class on Sunday mornings and a regular Wednesday evening Bible study and prayer meeting have been held each week.

In August, 1972, the second Vacation Bible School was held with 50 students attending. The Sunday School now has an enrollment of approximately 25 pupils. A confirmation class of four young people is meeting each Sunday morning.

A new roof was put on the church this past summer with new window frames being installed for several of the windows of the sanctuary recently. The main basement assembly room was painted this fall.

An organizational Sunday was held December 12, 1971, with Pastor Strand, president of the Association of Free Lutheran Congregations, bringing the message. A congregational fellowship dinner followed the service.

The official organizational meeting of the congregation was held Sunday Feb. 6, 1972, when all the officers of the congregation were elected and the newly formed congregation voted to affiliate with the Association of Free Lutheran Congregations. The

(Continued on page 14)



BEHOLD YOUR KING!

By Rev. A. H. Trygstad

"Tell ye the daughter of Sion, Behold thy King cometh unto thee" (Matt. 21:5).

The daughter of Sion is told of the coming of the King, that the portals of her heart may be opened, so that the King of Glory may enter in.

The King came to His own people in days of old with the Word of Life that they might have Life Eternal, but His own people received Him not.

"But as many as received Him, to them gave He the power to become the Sons of God, even to them who believe on His name."

Yes, He came with His Word of Life that they might have Life Eternal.

And His Word He confirmed by His powerful deeds, that He might prove beyond the shadow of a doubt that He was the King with power to save and rule.

And though His people did not receive Him unto salvation, they hailed Him as a King who came in the name of the Lord.

This salutation seems a mockery in face of what they did to Him shortly afterwards when they crucified their King and Lord.

What will not unconverted human nature do?

But the King of old still comes to His people. He shows Himself mightily in His established kingdom on earth.

How is He received? In the same manner as in days of old.

Some receive Him as their Lord and King by opening the gates of their hearts. To these He gives power to become Sons of God just as of old. These are the blessed meek who shall inherit heaven and earth.

But, oh, so many crucify their King!

The King comes to us today, what shall we do with Him?

He comes as the triumphant King who sits at the right hand of His

Father as the ruler of heaven and earth.

He comes in His Word and Sacraments to save mankind.

But He comes to you as a Savior-King who wants to enter the portal of your heart that He may set up His throne in your realm, to rule supreme over thoughts, words and deeds.

Are you going to let Him in to be your Ruler?

The Jews did not realize their God-given opportunities.

Will you recognize your opportunities and make use of them?

If you will, the heavenly blessings of the King are yours.

And you will be among the "Sons of God."

Here is a chance for you. It may be your last opportunity.

If you open up for the King, it will mean Eternal Life for you: a state of bliss here on earth and in the eternal mansions with the King for ever and ever.

How blessed!

If you let the King pass by, shutting your heart-portal for Him, it may mean eternal damnation.

How awful!

When the Jews hailed their King, they gave tribute to Him: their garments and palm branches.

Are you going to give the King tribute when He comes your way?

The best you can give Him, first, is your sinful heart.

Will He receive it? You will be surprised how readily He accepts your gifts.

Then will come other gifts—many of them. All as fruits of living faith, and true fellowship with the King, the Lord Jesus Christ, our Savior.

Then will our Birthday Celebration of our heavenly King be glorious and we shall have a truly Happy Christmas.

—The Friend

(Continued from page 6)

lieving you may have life.'"

"All right," Tom said. "I'll do whatever you say for me to do. What do I do?"

"Ask His forgiveness for your sins. Accept the gift of salvation. Then belong to the Giver, forever. Go on. Talk to Him in your own words, Tom," the comfortable-looking woman said.

"Jesus? It's me, Tom Mackey. I'm throwing in the towel right now. I'm going out of the sin-business. I take the Gift. I belong to You, the Giver, like the lady here said, forever."

So it looks like the folks that knew Tom Mackey were wrong, after all. Curly Tom Mackey didn't end up the way the folks in the Shamrock House, the circus people, and the big boss of the race track said he would. Only they weren't exactly all wrong. Because Tom Mackey was a smart fellow. Everybody that knew him after his conversion said so.

Maybe you thought so yourself, if you ever heard a sermon by Curly Tom Mackey, the evangelist.

UNSHACKLED; Courtesy,
Pacific Garden Mission,
Chicago, Ill.

ONCE HE CAME IN BLESSING

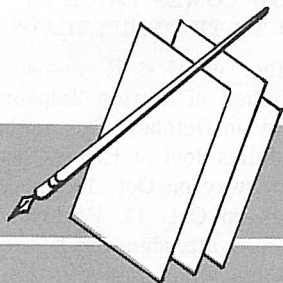
Once He came in blessing,
All our ills redressing,
Came in likeness lowly,
Son of God most holy;
Bore the cross to save us,
Hope and freedom gave us.

Still He comes within us,
Still His voice would win us
From the sins that hurt us;
Would to truth convert us
From our foolish errors,
Ere He comes in terrors.

Thus if thou has known Him,
Not ashamed to own Him,
Nor dost love Him coldly,
But will trust Him boldly,
He will now receive thee,
Heal thee, and forgive thee.

He who well endureth
Bright reward secureth;
Come, then, O Lord Jesus,
From our sins release us;
Let us here confess Thee,
Till in heaven we bless Thee.

John Horn (Roh)
(From *The Hymnal*)



EDITORIALS

75TH ANNIVERSARY OF THE LFC

Passing almost unnoticed this year is the 75th anniversary of the founding of the Lutheran Free Church. While we of the Association of Free Lutheran Congregations claim to be the perpetuators of the principles of that church fellowship, we are more inclined to think of our history since 1962 than of that which preceded it. Thus it was that we observed the tenth anniversary, this year, of the beginning of the AFLC. Another factor is that a portion of our membership didn't have roots in the LFC and hence wouldn't be as interested in commemorating the events which brought the LFC into being.

But it was 75 years ago this past June since a cluster of Norwegian-background congregations in the United States formed a fellowship known as the Lutheran Free Church. Two loyalties brought it into being. One was to Augsburg Seminary of Minneapolis and the other was devotion to the principle that it was free and living congregations which were to exist on the American scene.

The small band of congregations, the "Friends of Augsburg," augmented by some others, was blessed by outstanding leadership in two men from Norway, Georg Sverdrup and Sven Oftedal. The former was one of the finest theologians in the Lutheran church in the US of all time. Sven Oftedal, no mean scholar himself, was the more practical of the two, the mover, the doer. They worked well together, complementing one another.

After them, God raised up other leaders, such as Dr. George Sverdrup, president of Augsburg from 1911 to 1937; Dr. T. O. Burntvedt, president of the LFC from 1930 to 1958; Dr. Bernhard Christensen, president of Augsburg from 1938 to 1962; and Dr. John Stensvaag, the last president of the church before merger. Another man who rose to great prominence in the later years, but always a parish pastor, was Rev. C. J. Carlsen. There were, of course, many others, too, professors, administrators, evangelists, pastors, laymen, who were influential beyond the ordinary in the church. We wish we could take the time to list them all.

The LFC grew over the years. From some hundreds of members at first, it grew to have a membership of over 90,000 in 65 years. How much influence the LFC exerted upon the Lutheran scene in American can be debated, but we did hear Dr. Julius Bodensieck of Wartburg Semi-

nary and director of the work on the Lutheran encyclopedia once state that "the LFC was the 'conscience' of the Lutheran Church." That was high commendation.

Today we are reprinting a statement on the Lutheran Free Church which Dr. Christensen wrote a good many years ago. It has always seemed a very beautiful articulation of what a "lutheran free church" should be. With the exception of the two paragraphs we have starred, it represents something we can all hold as high ideals.

It was in reference to paragraphs two and three in Section Four that the LFC became a divided church fellowship and which led to the formation of an AFLC. Sentiment for church union grew among leaders, pastors and people. Others of us saw the disadvantages of the union proposed as outweighing the strengths. The influence of a separate Lutheran Free Church upon the Lutheran church seemed greater than what could be exerted within an organization well over twenty times larger. Also, the contracting parties didn't seem to be all that like-minded.

And to conclude, the Lutheran Free Church as such ceased to be, but an Association of Free Lutheran Congregations came into being. Congregations, pastors and people of other Lutheran bodies, but who subscribe to these very principles expressed in "What is the Lutheran Free Church?", and also the Guiding Principles (see page 15), have come into the fellowship. More are coming, all of them bringing from the richness of their particular heritage, to help work toward the ideal of free and living congregations.

We hope that some day someone will research the evangelical and pietistic strains that have now mingled in the AFLC, those of the LFC and all the rest. Then we could truly see from whence we have come and we would also see more clearly the path into the future ordained for us.



He who selfishly hoards his joys, thinking thus to increase them, is like a man who looks at his granary, and says, "Not only will I protect my grain from mice and birds, but neither the ground nor the mill shall have it." And so, in the spring, he walks around his little pit of corn, and exclaims, "How wasteful are my neighbors, throwing away whole handfuls of grain!" But autumn comes; and while he has only his few poor bushels, their fields are yellow with an abundant harvest. "There is that scattereth and yet increaseth."

—Henry Ward Beecher

SORROW COMES TWICE IN MONTH TO THE SNIPSTEADS

The mother of Mrs. R. Snipstead and the father of Pastor Snipstead passed away in October. The mother was Mrs. Julius Joel of Elbow, Sask. She passed away on Oct. 10 and the funeral was on Oct. 13. Pastor and Mrs. Snipstead attended and he went on to visit his ailing father in Camrose, Alta. On Oct. 29, Mr. Kaspar Snipstead passed away and Pastor Snipstead attended that funeral on Nov. 1, making the trip by air. The elder Snipsteads formerly lived at Donalds, Alta. Another daughter of Mrs. Joel is Mildred Joel, for many years registrar at Augustburg College, Minneapolis, Minn.

Our sincere sympathy to the bereaved.

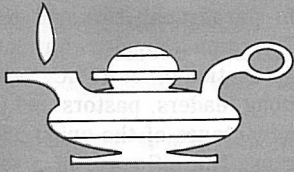
NEWS NOTES

Rev. Richard Gunderson, Sedan, Minn., is the speaker at evangelistic services at Faith Lutheran Church, Granite Falls, Minn., this week. The services end on Nov. 21. Reuben Wee is pastor of the congregation.

Annual harvest festivals were held at St. Olaf Lutheran Church, Chamberlain, S. Dak., on Nov. 5, and at Pukwana Lutheran Church, Pukwana, S. Dak., on Nov. 12. A Christmas coffee hour at the parsonage in Pukwana is planned for Sunday, Dec. 17, from 3-5 p.m. Rev. Dale R. Batleson serves the parish.

It is almost impossible to get away a man's notions that he got when he was a young convert. You may reason with him, but he cleaves to them.

—Charles G. Finney



SCHOOL NEWS

MISSION CLUB IS ACTIVE

The Mission Club at Bible School is in its fourth year of existence. It has as its purpose the stimulating of interest in mission work, both worldwide and at home. To this end the Club encourages prayer on behalf of missions, letter writing to missionaries and gifts to missions.

Last year Christmas gifts for children were sent to the Redby Indian Mission in Minnesota.

Once a month (the fourth Sunday) the Mission Club will sponsor the Sunday evening service at Medicine Lake Lutheran Church. Naturally, it will contain some mission emphasis.

Officers of the Mission Club this year are Terry Grothe, Stacy, Minn., president; John Hove, Rosemount, Minn., vice-president; Kathryn Hodnefield, Radcliffe, Ia., secretary; and Cindy Nesland, Thief River Falls, Minn., treasurer.

The Club has sponsored two activities this fall to raise money. One was a talent auction in which some member of the school family had to perform the acts or services which the highest bidders requested. Some of the acts proved quite humorous, to say the least. Nov 7-9 "sucker sales" were conducted in the student lounge. Sweets were sold during the morning break between the second and third hours.

A hayride was put on by the Mission Club earlier in the year. Lunch was served afterward in the lounge.

The Club plans a Snow Sculpture contest during the winter. Prizes will be awarded for the best creations.

A mission jug has been placed in

the student center to receive contributions for mission work.

The Mission Club holds a meeting once a week. Membership is voluntary.

ROLLER SKATING PARTY HELD

The recreation committee of the Bible School sponsored a roller skating party at a rink on Central Avenue in Minneapolis on Oct. 26. A large number of skaters showed. Some were quite proficient while others needed the support of friends on either side. The night produced the usual number of tumbles but all was taken good-naturedly.

When the skaters got back to the campus they went to the home of Pastor and Mrs. Snipstead for hot chocolate and lunch. Some of the stay-at-homes joined them, too. A pleasant evening was had by all.

ANNOUNCEMENT

November 27—The second quarter of the school year begins at Association Free Lutheran Bible School.

Annual Christmas Concert by the Choir and Choral Club of Association Free Lutheran Bible School

Mr. Donald Rodvold, Director

Medicine Lake Lutheran Church

3110 East Medicine Lake Boulevard, Minneapolis, Minnesota

Sunday, December 10 at 4 o'clock

Free-will offering

Everyone Welcome

coming baby. Do YOU trust God's Word as she did? Do YOU rejoice as YOU see God fulfilling His plan in these exciting days in which we live?

15. Jesus arrived in a humble setting. See Lk. 2:7
16. Who was this child, as announced for God's angel? Lk. 2:8-20
17. How did Mary respond to these events? Lk. 2:19

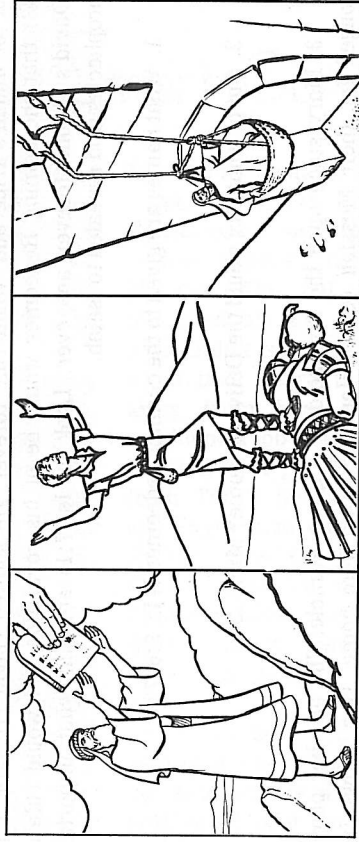
18. An old man who loved God was led to the Temple at exactly the hour that Joseph and Mary offered their sacrifice for their son. Read Lk. 2:21-35 and tell WHO he was, WHO led him there and WHAT had been revealed to him?

19. It is exciting to read the account of the wise men searching for the new King in order to worship Him, and to read the answer of the scribes to King Herod. What does this teach us about God's Word? Matt. 2:1-12

Mary is a beautiful example of one who believed God's promises and patiently waited for Him to fulfill His Word. She is a wonderful reminder to those of us who are waiting for our Lord Jesus to return to this earth, that God will fulfill His prophetic Word just as He promised. Are YOU longing for Jesus to come? Do YOU love Him? Will it be life's greatest joy when you see Him face to face? Does your heart long to see loved ones who have passed on ahead of you? As you see mankind plunge deeper into wickedness, do you long to have Christ come to judge evildoers and set up His reign of righteousness? Dear Christian, be sure of this: **GOD KEEPS HIS WORD.** Let us join together in praising Him that HE is our rock, on Whom we can firmly depend!



WMF BIBLE STUDY



Lesson 12

December, 1972

MARY, MOTHER OF JESUS... GOD KEEPS HIS WORD

Bible basis: Read Matthew 1-2 and Luke 1-2 at home.

As the Christmas season comes upon us, it should be an inspiring experience to study Mary, who receives the Biblical distinction "most blessed of all women." Have you ever pondered what prompted God to select Mary of Nazareth as the human instrument through whom His Son, our Savior, would be born? This lovely young maiden had to be a true believer in Yahweh, the Lord God of Israel. We can be sure that she loved Him with all her heart. She must have been a serious young woman who often contemplated God's promises and who firmly believed His Word. Also, we can assume that her personal life was a Godly one: she must have been humble, compassionate, tender-hearted and surrendered to the will of God. While we do not venerate Mary, we certainly do admire her Godly life and her unique role in God's plan.

In this study, let us consider how God kept His promises to send a Redeemer, our Lord Jesus Christ. Matthew writes from Joseph's point of view and Luke gives us Mary's viewpoint. Read both accounts and meditate upon

this Miracle of miracles: our Savior coming to earth as a human baby. Then remember just WHY He came: to give His life a ransom for many. Rely on God's promises personally! He promises to send our Lord Jesus back to earth, not as a humble child, but as King of Kings and Lord of Lords.

1. From the beginning of time God promised to send a Redeemer to earth to set His children free from Satan and sin. In Gen. 3:15, He told Adam and Eve that He would be the seed of a woman and would crush Satan. He told Abraham (Gen. 12:3) that One who would come from his seed would bless ALL nations. He revealed to Jacob (Gen. 49:10) that this coming Ruler would be of Judah's tribe and would rule forever. He showed David (II Sam. 7:12, 13) that the coming Redeemer would be of his royal line and would rule on David's throne forever and ever. Look up Is. 7:14 and tell what important prophecies God revealed to Isaiah.

1. What names are given to the coming Redeemer in Is. 9:6, 7?
2. Out of what city would the Deliverer come? Mic. 5:2

3. Mary stood upon the threshold of a great miracle. She and her people longed for their Messiah (God's "anointed One") to come. God knows just the right time to act. How is this worded in Galatians 4:4?

This phrase means "the time was exactly right." All things were working together toward the fulfillment of God's plan, and they are still doing so today. The Jews at that time were a captive people and longed for their Deliverer. The Greek language was understood throughout the united Roman world, which was tied together by the famous Roman roads. All these factors would contribute toward spreading the Gospel message.

4. Even though genealogies may seem like tiresome reading, they are actually very important. Can you think why? See Matt. 1:1-16 and Lk. 3:23-38.

5. God sent His messenger angel, Gabriel, to Mary. His greeting reveals God's opinion of Mary. What was it? Lk. 1:28 and 30.

6. What was God's good news to Mary? Lk. 1:31-33

7. The Word of God is very explicit in stating that Mary was a virgin. Why is this important? Lk. 1:27 and Matt. 1:18

8. Her purity is reflected in her response to the angel. (Lk. 1:34) How would God's Son be conceived? Lk. 1:36

9. What a beautiful example Mary is of genuine consecration to God. She surrendered her womanhood and her entire future to the perfect will of God. How did she express this? Lk. 1:38

10. What was the sign to her to show her that this message truly was from God? Lk. 1:36, 37

Elisabeth had kept this a secret, so it was known only to God, her husband and herself.

11. Mary journeyed to Zechariah and Elisabeth's house. Though old in years, they would soon have a son; he would be John the Baptist, the forerunner of Jesus. How did Elisabeth greet Mary? Lk. 1:42-45

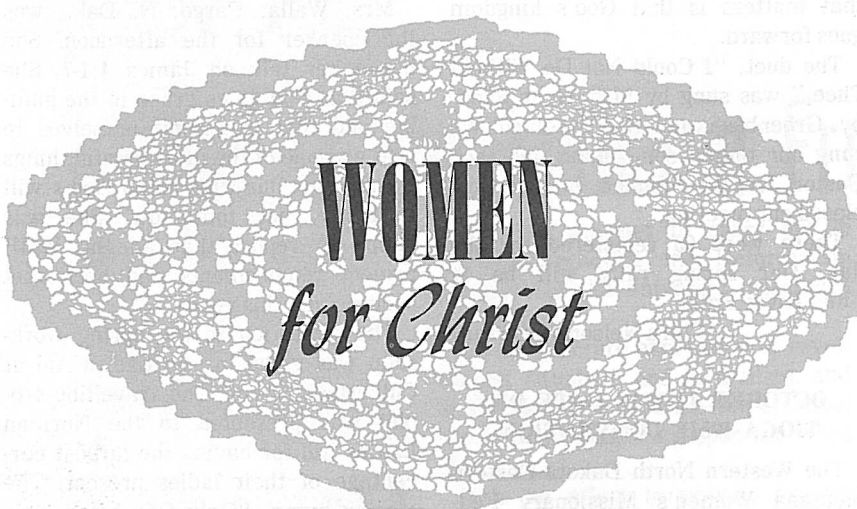
12. What impresses you about Mary's song of praise? Lk. 1:46-56

13. What did God reveal to Mary's fiancé, Joseph? Matt. 1:18-25

Isn't it thrilling that Joseph trusted God's Word, too? Certainly he, too, was "handpicked" by God to be a wise, loving caretaker of Jesus during His boyhood years.

14. What events did God use to fulfill His prophecy to Micah? (Look back to question 6. Then read Lk. 2:1-6).

Have you ever thought about these events from Mary's point of view? Perhaps she had been perplexed as to how God would fulfill this prophecy, since she and Joseph lived in Nazareth. When the trip was required we can imagine her rejoicing in God's Word about to be fulfilled, even though we are sure that she was very weary physically. Try to identify yourself with Mary. Picture her packing the bundle of food, the blankets, the extra clothing, and tucking in the fresh little swaddling cloths that she had prepared for her



WOMEN *for Christ*

ADVENT...A NEW BEGINNING by Elizabeth J. Nelson Grand Forks, N. Dak.

"A single leaf cannot turn yellow but with the silent knowledge of the whole tree." I mulled these words of Gibran over and over in my mind. It was the season of falling leaves and the golden hues of Autumn were everywhere. Each tree bore silent witness that winter was coming across the land. Leaves swirled in miniature whirlwinds of crisp brown and rustled their warnings as they went.

Just a few days before this, a fellow employee had stopped by my desk and asked that I remember his wife in prayer. She was scheduled for surgery. Her leg was to be amputated because of the ravages of cancer.

Words are never enough at such a time, and my inability to express the concern I felt left me frustrated. Silently I bore the knowledge that another of God's children was slipping away.

That incident took place nearly a year ago. The lady did not have surgery, but learned that her condition was terminal. She has taken refuge in her faith and trust in God. "And to you who are troubled rest with us..." (II Thess. 1:7). I am thankful that she has a deep and abiding faith. It is her source of strength, and seeing her faith is a blessing to her family during these most difficult days.

Faith and trust in the Lord Jesus Christ is a very personal experience. When Jesus Christ is permitted to enter our lives, He does share in our personal suffering; He lives in us and

we in Him, and through Him. Each day becomes an experience with Jesus. We are secure in the knowledge that He cares for us. He knows our every sorrow and heartache, and bears our every burden.

Advent can become a similar experience for us. Similar to the extent that we set aside the days of Advent for a close personal relationship with Jesus. Looking with earnest expectation for His living presence, each day of the Advent season becomes a new, fresh and vital day because we sense His nearness and His life living in us. Far too many of us light the Advent candles with only a brief glimpse at the true meaning of the birth of our Lord and what it means to a sick world. And all too often the busy preparations for Christmas have crowded out the presence of the One whose birth we honor. Advent can become a living experience!

Advent can be a time when we look ahead toward the second coming of our Lord Jesus. To the day when the call from heaven will ring out, "Come, for all things are now ready." That glorious time when Jesus will come again, to gather His own unto Himself. The events that will follow will be spectacular! We will sit at meat with Him, Lk. 12:37; we will be with Him, Jn. 14:3; we will have a new home, Phil. 3:20; our bodies will be changed, Phil. 3:21; we will appear with Him, Col. 3:4; we will receive a crown, I Pet. 5:4; and we will be pure at last, I Jn. 3:2! All of these things will be ours to know and to enjoy forever with our Lord, the King of

Kings. Everyone who has ever lived shall meet the Lord; he shall experience the second coming. Those who have lived with His daily presence will remain in His presence, all others will be eternally separated from Him. This year at Advent we can live in the expectation of His coming again for us.

For those who do not know the real joy of the Christmas season, who do not look with expectation to the Second Advent, Advent this year is only another routine season. Advent is much, much more than that...it can be the beginning of a glorious new life. John 1:12, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Advent can be a time of receiving Jesus, days when we open wide our hearts to receive Him and to accept His forgiveness and trust His grace. We are living somewhere between the two Advents. Knowing of the birth of Jesus and believing in the second coming of Jesus, are we living a day-to-day experience of the personal Advent of the Lord in our lives? We have a choice: to live a rich, full life in constant fellowship with Him, or to live in the hollow emptiness of a life void of His presence. This Advent can be a new beginning!

"NOT I BUT CHRIST" THEME OF WMF RALLY AT ROSEAU

The Women's Missionary Federation of the Northern Minnesota District met at Roseau Lutheran Church, Roseau, under the theme "Not I But Christ" on Oct. 10. The theme came from the theme verse, John 3:30. Pianist for the day was Mrs. Rodney Stueland, Newfolden. Registration started at 9:30 a.m.

The meeting was opened a half hour later by our president, Mrs. Emmanuel Seidel of Badger. Mrs. Stanley Holmaas, Newfolden, led the singspiration and we started with our theme song, "Not I But Christ."

Scripture and prayer were given by Mrs. Chester Dyrud, Thief River Falls, and the welcome was extended by Mrs. Ben Danielson. A duet, "My Faith Has Found a Resting Place," was sung by Mrs. Philip Grothe and

Mrs. Gordon Johnson, Thief River Falls.

Miss Martha Kleppe, former teacher at Oak Grove Lutheran High School, Fargo, N. Dak., and Concordia College, Moorhead, Minn., led the Bible study, using several Bible verses which centered on the theme. She referred to John the Baptist. Jesus said that no one born of woman was greater than he, yet John knew his place, to glorify Christ. Miss Kleppe said that God wants to be first in our lives with nothing coming between. We can not bear fruit for the Lord, she stated, unless we become small and God becomes everything to us.

Mrs. Bernard Dalager and Mrs. Skoien of Roseau sang "None of Self and All of Thee."

In the business meeting, three women were chosen as the nominating committee for next year: Mrs. Henry Langaas, Greenbush; Mrs. Paul Flaten, Strandquist; and Mrs. Philip Grothe. It was decided to give the morning offering to My Missionary for a Day and the afternoon offering to world missions. Lay Pastor Gene Sundby, Greenbush, gave the prayer following the morning offering. Pastor Gerald Mundfrom, Grafton, N. Dak., closed the morning session after making some announcements about his book display.

The afternoon session began with a singspiration and Scripture and prayer by Zella Sodnak of Greenbush. Mrs. Roger Berg of Wannaska sang "I'll Go With God and Walk the Narrow Way." Mrs. Ingvald Rokke, Strandquist, gave a report on the annual WMF convention held in Minneapolis in June. Lucille Haugen, Strandquist, and Mrs. Vernon Langaas, Greenbush, sang "Let Me Lose Myself and Find It, Lord, In Thee."

Rev. David Molstre, Thief River Falls, Minn., also spoke of John the Baptist as he gave the afternoon message. John attracted men to Jesus, not to himself. When Christ becomes everything to us, Pastor Molstre declared, we look at things in a different way. Every job, big or small, is great if we do it to glorify God. When we look at ourselves, he said, then it is not so hard to decrease and to let God increase. The only thing

that matters is that God's kingdom goes forward.

The duet, "I Could Not Do Without Thee," was sung by Mrs. Gene Sundby, Greenbush, and Mrs. Stueland. We sang our theme song again and then Pastor Jerome Nikunen, host pastor, closed our meeting.

There were 95 registered for the day. Our spring rally will be at Thief River Falls.

Clara Nelson, Secretary

OCTOBER 14 WAS DATE OF TIOGA WMF CONVENTION

The Western North Dakota-Eastern Montana Women's Missionary Federation fall rally was held at Zion Lutheran Church, Tioga, N. Dak., on Oct. 14. Theme for the rally was "Submit Yourselves Therefore to God," from James 4:7a.

Registration began at 10:30. Sixty-nine ladies were registered. The morning session opened with a hymn, "O, For a Closer Walk with God." A welcome was given by Mrs. Lavern Johnson, vice-president from Zion, followed by a response from Mrs. Clifford Berglee, Culbertson, the district president. Mrs. Robert Lee led in devotions. Mrs. Lester Mickelson and Mrs. LaVern Jorgenson favored us with a duet, "The Riches of Love." A report from the Annual Convention was given by Mrs. Jorgenson. Mrs. Melvin Walla, national president, brought greetings from headquarters. The hymn "Deeper and Deeper" was sung before the business meeting.

In the business meeting, Mrs. Berglee was re-elected president and Mrs. Ferguson was re-elected treasurer.

Mrs. Chester Halvorson presented an object lesson, "Building for Truth," which was about the project of building a new dormitory at the Association Bible School. An offering amounting to \$125.75 was given to the building fund.

Zion Ladies Aid served the dinner.

The afternoon session began at 1:30 with singing "All for Jesus." Mrs. Wayne Vance presented a flannelgraph on My Missionary for a Day. Mrs. Lester Lalim, Mrs. Clifford Iversen and Mrs. Art Haakenson sang "I Ought to do Something for Jesus." An offering of \$70.50 was given to the Bible School.

Mrs. Walla, Fargo, N. Dak., was the speaker for the afternoon. She based her talk on James 4:1-7. She said that God gives grace to the humble and that to submit ourselves to God was one of the most painful things we can do. Our time to do God's will is **today**, not tomorrow. She was happy to report that all the WMF project requirements had been met successfully this year.

The invitation to the spring workshop was given by the Ladies Aid at Culbertson, Mont. The travelling trophy was presented to the Norman Ladies Aid for having the largest percentage of their ladies present. The closing hymn, "Only One Life," was sung and Lay Pastor Otto Saukerson, Culbertson, gave the closing prayer and pronounced the benediction.

Coffee was served by the Zion Aid.

Mrs. Eilert Haakenson
Secretary

EASTERN NORTH DAKOTA LEAGUERS CONVENED AT McVILLE

The Eastern North Dakota District Luther League convention was held at New Luther Valley Church, McVillage, North Dakota, on October 28 and 29, 1972. After registration Saturday afternoon, Wayne Pederson led a workshop on the purpose of the church and methods of getting people involved in the program of the church. Wayne and a Gospel team from the Bible School provided inspirational messages in word and song at the Saturday evening rally.

During the Sunday School hour, Wayne led a Bible study on I Corinthians 2. After a dinner served by the WMF, the business meeting was held. Officers for the coming year are: president—Karen Russum, Grafton; vice-president—Paul Loftus, McVillage; secretary—Lyndell Solberg, Aneta; and treasurer—Clara Smith, Grand Forks. The convention closed with the film "Martin Luther."

Linda Haabak, Secretary

(Continued from page 7)

charter membership list included 50 adults and 15 children.

All members of congregations of the AFLC are asked to pray for this work on the south side of Minneapolis.

FUNDAMENTAL PRINCIPLES

(GUIDING PRINCIPLES OF THE LUTHERAN FREE CHURCH)

(Subscribed to by the Association of Free Lutheran Congregations)

1. According to the Word of God, the congregation is the right form of the Kingdom of God on earth.
2. The congregation consists of believers who, by using the means of grace and the spiritual gifts as directed by the Word of God, seek salvation and eternal blessedness for themselves and for their fellow men.
3. According to the New Testament, the congregation needs an external organization with membership roll, election of officers, stated times and places for its gatherings, and other similar provisions.
4. Members of the organized congregation are not, in every instance believers, and such members often derive false hope from their external connection with the congregation. It is therefore the sacred obligation of the congregation to purify itself by the quickening preaching of the Word of God, by earnest admonition and exhortation, and by expelling the openly sinful and perverse.
5. The congregation directs its own affairs, subject to the authority of the Word and the Spirit of God, and acknowledges no other ecclesiastical authority or government above itself.
6. A free congregation esteems and cherishes all the spiritual gifts which the Lord gives for its edification, and seeks to stimulate and encourage their use.
7. A free congregation gladly accepts the mutual assistance which the congregations can give one another in the work for the advancement of the Kingdom of God.
8. Such assistance consists partly in the mutual sharings of spiritual gifts among congregations through conferences, exchange visits, lay activities, etc., whereby congregations are mutually edified, and partly in the voluntary and Spirit-prompted cooperation of congregations for the accomplishing of such tasks as exceed the ability of the individual congregation.
9. Among such tasks may be mentioned specifically the training of pastors, distribution of Bibles and other Christian literature, home missions, foreign missions, Jewish missions, deaconess homes, children's homes, and other works of mercy.
10. Free congregations have no right to demand that other congregations shall submit to their opinion, will, judgment, or decision; therefore, domination by a majority of congregations over a minority is to be rejected.
11. Agencies found desirable for conducting the joint activities of congregations, such as conferences, committees, officers, etc., cannot in a Lutheran Free Church, impose any obligations or restrictions, exert any compulsions, or lay any burden upon the individual congregation, but have the right only to make recommendations to, and requests of, congregations and individuals.
12. Every free congregation, as well as every individual believer, is constrained by the Spirit of God and by the privileges of Christian love to do good and to work for the salvation of souls and the quickening of spiritual life, as far as its abilities and power permit. Such free spiritual activity is limited neither by parish nor by synodical bounds.

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 E. Medicine Lake Blvd.

Minneapolis, Minn. 55441

BUDGET RECEIPTS

February 1, 1972 to October 31, 1972

	<u>Proposed Yearly Budget</u>	<u>Current Budget</u>	<u>Total Received</u>
General Fund	\$ 41,590.00	\$ 31,192.47	\$17,504.37
Schools	72,073.00	54,054.81	25,477.55
Foreign Missions	38,000.00	28,499.94	22,002.73
Home Missions	42,000.00	31,500.00	18,535.44
Total	\$193,633.00	\$145,247.22	\$83,520.09
Received to date last year			\$90,005.91
Praise Program \$57,900.00			\$51,570.75
Legacies — \$368.44			
Library — \$317.00			
New Dorm Fund			
Cash Received — \$22,424.09			
Unpaid Pledges — \$14,384.00			

THE LUTHERAN AMBASSADOR
 3110 E. Medicine Lake Blvd.
 Minneapolis, Minn. 55427
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