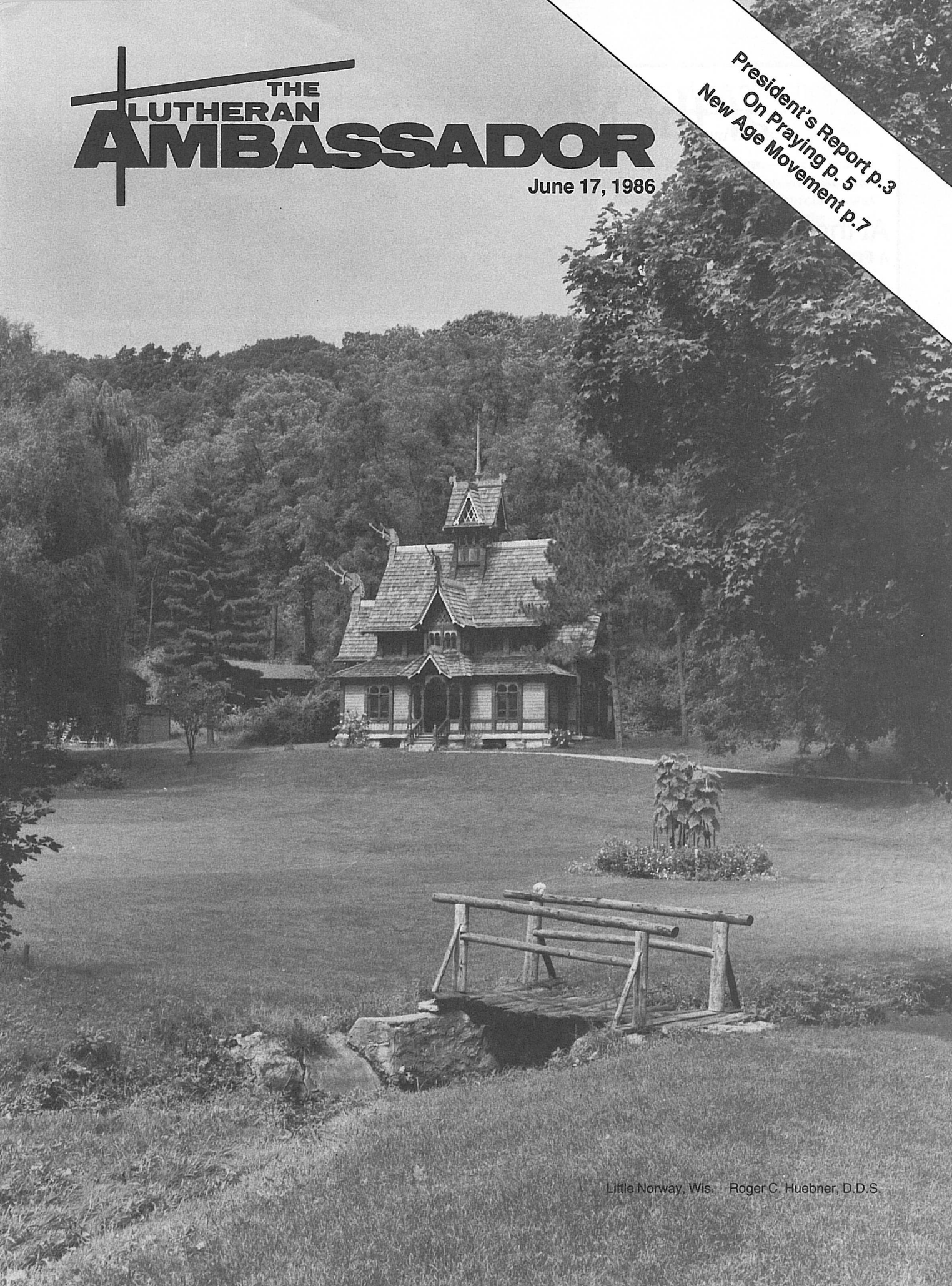


THE LUTHERAN AMBASSADOR

June 17, 1986

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Little Norway, Wis. Roger C. Huebner, D.D.S.

at the MASTER'S FEET

At the Master's feet

A FORETASTE OF HEAVEN

Sitting at the Master's feet is certainly a foretaste of heaven. Whatever we experience as God's blessing in this life will be multiplied and intensified in the life to come. Certainly one of the joys of the Christian life is that the best is yet to come. Think with me today about why heaven is such a wonderful place. It would be good for us to get a little "homesick" for heaven and long for the day when we shall in fact be at the Master's feet.

BEHOLDING THE FACE OF GOD

Jesus said, Matthew 18:10, that the angels always behold the face of His Father in heaven. The psalmist anticipated heaven, in 17:15, when he wrote, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." The Aaronic benediction speaks about the face of God shining upon those blessed by Him. We

experience that in part in this life and we shall experience it in full when we enter heaven. To behold the face of God is to experience His unconditional acceptance in Christ Jesus, our righteousness. All the warmth and love and mercy in the shining face of God will envelope the one who enters heaven. Heaven is a wonderful place!

WORSHIP PERFECTED

When we see God as He is, we shall worship Him as we ought. All the distractions, all the limitations, and all the impurities of our worship here on earth will be removed. A perfect, eternal song of praise will flow from every tongue in heaven. Being a part of that heavenly chorus will bring great joy to every believer whose heart is longing to praise his Savior.

It appears to me that older Christians generally have more of a sense of worship and a desire to exalt God. Perhaps it is because they are getting closer to heaven, and their spirits are being trained to sing the eternal song of praise. Take time to read Revelation 5:8-14 to see what John witnessed as a part of worship in heaven. You will see that heaven is a wonderful place!

HEAVEN IS FREEDOM

The Apostle Paul talked about the personal freedom God's people will possess in heaven, in Romans 8:23. He speaks of it as the total redemption of our bodies. We realize that in this life there are many shackles which we still bear and we "groan within ourselves" under the impediments. The day is coming, however, when all that binds us will be stripped away and we will be free at last.

John, in Revelation, observes, "And God shall wipe away all tears

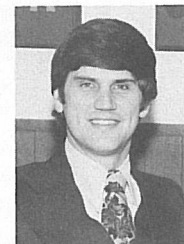
from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4). You can add to that list all the negative effects of sin in the world, and then cancel them all out. Heaven is freedom from all that burdens us. Heaven is a wonderful place!

HEAVEN IS FULFILLMENT

Every need will be supplied in heaven. God's people will know no want. Again, listen to John's prophetic observation, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters" (Rev. 7:17). He who hungers and thirsts for righteousness will be completely satisfied. The Lamb Himself, our Savior, will lead us to the fulfillment of all our hunger and thirst.

One of the areas of fulfillment which intrigues many Christians is that of knowledge. Paul says that we know in part now, but then we shall know in full, even as we are fully known (I Corinthians 13). I have occasionally concluded a discussion which ended up indecisively with, "We will find out in heaven." I suppose some of those questions will not seem so important then, but I do look forward to having my lack of knowledge fulfilled.

Heaven is a wonderful place. Let us meet there at the Master's feet.



by Pastor
Kenneth Moland

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Volume 24 Number 12

THE PRESIDENT'S MESSAGE

To the 24th Annual Conference of the Association of Free Lutheran Congregations in session at the Warm Beach Camp and Conference Center, Stanwood, Washington, June 11-15, 1986.

Grace and Peace!

We thank God for the opportunity to hold the 24th Annual Conference of our AFLC at this beautiful conference center. May we experience much inspiration and blessing as we meet here these days.

This is only the second time in our 24-year history that a Conference has been held here on the West Coast. We are happy that it gives an opportunity for so many more from this area to have the experience of being at our Annual Conference of our church body.

As we gather, we are challenged not only to be a church in prayer, but to be a "Church fervent in prayer." There are so many factors that would compel us to be that.

Our only sufficiency is God. We dare not look to any other resources as we seek to be obedient to His will in His Kingdom work.

There are needs crying out from our world, our nation and our communities that so challenge us. We must be a "Church fervent in prayer."

WORLD CONDITIONS

Fears from many dangers are gripping the hearts of men throughout the world. An explosive device rips a hole in a TWA aircraft bound for Athens, killing four people. Terrorists open fire with automatic weapons and grenades in airports in several European cities, killing several and wounding many others. The prime minister of Sweden is shot dead while walking home with his wife. A bomb explodes in West Germany, killing two Americans and injuring 80 people. A fire at a Russian nuclear plant spreads fear and alarm throughout the world.



Our own nation has taken the position that random acts of violence and coordinated acts of terrorism can no longer be overlooked. Though our nation has taken action, Americans, held hostage by fear, are canceling travel to many parts of the world.

For all of our knowledge, technical skills and scientific accomplishments, our world is not becoming a better place to live. The growth of hunger and inequitable distribution of material resources, though they are problems, are not the basic problem facing mankind. The root of man's problem today is his sinful heart. Only God's grace offered in the person of His only begotten Son can meet that problem. The task of spreading the Gospel is given to you and me.

THE AMERICAN SCENE

One long-range forecast for the future of American Christianity predicts "likely periods of theological turbulence, demographic dust storms and other disturbances borne on the jet streams of feminism and other social trends."

The president of a conservative seminary said recently that the "American society seems as unaffected by Christian values, as the National Football League is by Sunday church services. Technology, not the church, has emerged as the dominating force in our culture. The blue glow (of television tubes) is everywhere."

The church in America is facing a deeply uncertain and difficult era.

We are challenged by complacency from within and hostility without.

The problems which beset our nation include poverty and homelessness, widespread drug abuse, corruption, the breakup of families and loneliness.

OUR AFLC

As I ponder the future for our AFLC, I think of the words of the apostle Paul in I Cor. 16:9: "For a great door and effectual is opened unto me, and there are many adversaries."

On the one hand, we are experiencing so much that is good. There is a great open door set before us. On the other hand, there are many things that are difficult, that would seek to discourage us. There are many adversaries.

We are mindful of the open doors that are set before us. Opportunities for effective work have never been greater. There is opportunity for growth and greater ministry. But as a church, we also find ourselves face to face with many adversaries. There is much opposition.

We do not want to dwell on difficulties, but in this report we shall be touching on some of the "adversaries" that are confronting us at this time.

The adversaries of complacency and of economic problems among many of our people have produced yet another adversary, that of budget short-falls. Closely aligned to that problem is the call for retreat and retrenchment in the outreach and ministries of our church. The adversary of discontent threatens the relationship of our church body to a mission field that we have supported and come to love.

Yes, the adversaries, the difficulties, are there. We shall deal with a number of them in greater detail as we continue our report.

Our help to overcome our difficul-

MESSAGE . . .

ties and problems can come only from God who has opened the opportunities for us to be the fellowship we are. He has set before us many open doors of service. It is urgent that we wait on God, while we are here at the Conference and when we return to our congregations.

A new term we are hearing today is the word "megatrend." It is used to describe trends that will greatly influence our society and the church. Some church leaders have referred to nine such "negatives." I want to mention three which I believe touch our AFLC and will demand a response from us. They are:

- 1) The Ethnicizing of America
- 2) Declining Denominational Loyalty
- 3) The Love Famine

Again we shall have additional comments on these as we deal with aspects of the work where these trends need to be considered.

25TH ANNIVERSARY - A YEAR OF REVIVAL

As we meet here for Conference, we do so in an atmosphere of prayer. We are being called to humble ourselves and to pray for revival for our 25th anniversary year. The burden for revival is being shared by many throughout our AFLC. Our 25th anniversary is next year.

Let us not question whether God can or will send a revival. Let us not be critical of the motion, or the methods, or lack of methods employed by those who seek to impart this burden to our whole church. Let us rather, as individuals, ask ourselves the question, "Do I desire revival in my life, in my church, in my nation?"

If we are to experience the "Church fervent in prayer" at this Conference, it means that each of us as individ-

uals must become fervent in prayer. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

The Conference is scheduled for Thief River Falls for our 25th Annual Conference. It is most fitting that the conference be there. It was there that the AFLC was born in October of 1962. May we there truly experience revival.

FINANCES

We have referred to "the adversary" of budget short-falls. It is not something that we can ignore. When our fiscal year closed last January 31, we were \$300,000.00 short of the budget goal. Especially hard hit were Schools and Home Missions. The 13,600 confirmed members of our AFLC contributed less than an average of \$60.00 for the year toward our AFLC benevolences. That is about 16¢ per day. It is difficult to be convinced that our budgets are beyond the reach of our people!

We have mentioned the megatrend of Declining Denominational Loyalty. Like it or not, I fear that we like other denominations are feeling this effect. "The glue which held parents and grandparents to their denominations is unsticking. Among children and grandchildren, denominational loyalty continues to decline, resulting in increased financial pressure on headquarters." It is said that "twelve million active church members will change address this year, and they will search first for a church home that is active and alive; denominational affiliation, for most, will be secondary."

The emphasis of our AFLC is on free and living congregations. The evidence of warmth and life in our congregations will not only hold members, but will also draw new members seeking for such a church home.

The third megatrend which we have referred to was the "Love Famine." We want to say something about that here as we speak about our congregations meeting the needs of their people.

"The 'high tech' society has spawned a 'love famine' a famine affecting people in and out of the

church. The church/denomination's ability to respond to this new need will determine its vitality." We are told that studies show there is direct relationship between the percentage of "people feeling loved" and the growth of that denomination. May the people who come through the doors of our churches say of us as was said of the early church, "Behold, how they love one another."

Is it time to sound "a retreat?" Is it time to cut back on the ministries God has given us? Should we step back from the open doors of opportunity? If the Great Commission of our Lord and Savior is still valid, we cannot, we dare not.

We continue to enjoy the highest standard of living of any people on earth. How can we fail to respond to appeals for the Lord's work in our local congregations and in the outreach of our AFLC? The call is to make greater sacrifices for the Lord's work. "Unto whomsoever much is given, of him shall be much required."

The current budget request before us as a church is reduced from the previous year. The budget request presented to this Annual Conference for next year is reduced from this year's budget. That can hardly be called progress.

I fear that we are echoing the words of the disciples as they looked at a little boy's lunch, "but what are they among so many?" The task assigned to our church somehow overwhelms us.

Perhaps too many of us are like the widow woman at Zarephath. Her hope was in a handful of meal in the bottom of the barrel. What a difference it made when her faith was directed to the promises of the God of Israel. She acted in obedience and faith, and "the barrel of meal wasted not, neither did the cruse of oil fail."

An immediate concern for us all is the current deficit for operation expenses. The summer months are upon us, the deficits will grow, the bills will all be there. The funds will not, at present levels of giving. We urge each member of the Conference to keep this in mind as the offerings are received for the various

benevolences. A few extra dollars from each one of us will help.

Perhaps it may be possible for our congregations to take a special offering early in the summer to make it possible to carry on the work without having to resort to borrowing from a commercial institution.

We urge our pastors and congregational leaders to keep the distinctives of the AFLC before their people. Those who struggled to bring the AFLC into being felt the sacrifices were worthwhile. Do those of us who today enjoy the blessings of the AFLC also feel that it is worth some sacrifices?

CAPITAL INVESTMENTS

The 1984 Annual Conference approved a resolution "that we bring the Praise Program to an end by 1985, and that we institute a new Capital Investments program for the entire work of the AFLC under the supervision of the Co-ordinating Committee."

On February 1, 1985, the Capital Investments program came into being. It assumed the remaining loans on the Men's Bible School dormitory. The \$25,000.00 goal for Capital Investments in this year's budget will go largely to pay interest on the dormitory loans.

One purpose for the Capital Investments program is to provide funds for any future building project on campus. It could become a valuable program in providing funds for building projects in both World and Home Missions. Interest and principal payments for the ARC should come from Capital Investments.

Gifts and loans are needed to enable the Capital Investments program to begin to function as it is intended to do. We believe there are many who are willing to make loans to Capital Investments, thereby putting their money to work in the kingdom, and receiving a modest interest in return.

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Praying the four ways Christ teaches

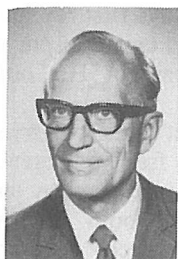
There are four forms of praying in the New Testament. Every one of these forms is found in connection with the great revivals in the history of the Church. Jesus Christ is the author and finisher of all four.

There are:

1. Individual or *private* praying.
2. The praying of *two in agreement*.
3. The praying of 2 or 3 or more in *groups*.
4. The praying of *larger gatherings* or entire congregations.

The first is private, the rest with others. One must never separate these four. Any Christian who will sincerely enter into one phase will readily become a part of the rest. Turning this around, if a Christian says he does not care for prayer meetings, and would "rather pray alone," a close checkup usually reveals that such a person is not praying very much alone either!

Jesus Christ is never against Jesus! The same Jesus who planned that I pray alone has also planned that I pray together with others. And, if I love Him and love the one form, I will love the others also.



by Rev.
Armin R.
Gesswein

Take a closer look at these four ways a Christian should pray. I prefer to speak of "praying" rather than "prayers" because Jesus teaches us "to pray" rather than to "say prayers." Also because we only learn to pray by praying—that is, by *doing it*.

1. PRIVATE PRAYING

Jesus taught: "But when you pray, go into your most private room, and closing the door, pray to your Father Who is in secret; and your Father Who sees in secret will reward you in the open" (Matthew 6:6, *Amplified New Testament*).

This kind of "closet" or "private room" praying must be first. It was so with our blessed Lord Jesus Himself. Whatever He taught about praying He practiced. That is what gives His statements and promises about prayer a quality all their own: because *no one ever prayed like Jesus!*

Yet, the big point in all His new teachings, commands and promises about praying is just this: that *we are to learn not some kind of praying—we are to learn His own kind of praying, and receive His kind of answers!*

He taught Matthew 6:6 the way He Himself was constantly practicing it. His "private room" was out in nature as a rule: on some mountain or hill, out in the desert or beneath some olive tree that was off the beaten path. It was as He was "alone praying" (doing it) that one of His disciples asked, "Lord, teach us to pray" (Luke 11:1).

My observation, from scripture and from experience, is that revival usually begins with *one* praying Christian, and that one need not be a preacher. Any one will do, for Jesus promises, "*Every one that asketh receiveth*" (Luke 11:10). If the times got so bad that only one intercessor was left on earth, like Elijah, we could still have a revival. This is a tremendous word for times of declension and apostasy: "The effectual fervent prayer of a righteous man availeth much" (James 5:16b).

Now, where shall we pray? "What if I don't have a 'private room'?" someone might ask.

In reply I would say this: If Jesus

PRAYING . . .

told you to go into your "most private room," you must have one somewhere. Ask Him to show you where it is. It could be that you have not found it yet, or have not asked Him to point it out to you.

This leads me to say that *the thing of first importance in prayer is to have a place where you can pray*. Many fail right here. They never get into the wonderful holy habit of daily praying because they do not have a place to pray. We read that Jesus "continued His habit of retiring to lonely spots and praying" (Luke 5:16, Williams).

2. TWO PRAYING IN AGREEMENT

Jesus taught: "Again, I tell you, that if two of you agree (harmonize together, together make a symphony) about — anything and everything — whatever they shall ask, it will come to pass and be done for them by My Father in heaven" (Matthew 18:19, *Amplified New Testament*).

Anything and everything. We might say that the sky is the limit! This is without doubt one of the most powerful prayer promises in the Word of God. The point, however, is not only in two people praying together, but in their complete agreement (symphony). This is the difficulty, and only the Lord can bring two together like that. When the full story is told, this is invariably found to be part of the pattern of revival praying.

This agreement of two is most versatile and suggest many patterns. Our Lord surely had husband and wife in mind when He spoke of it. In other generations many Christian parents found in it a new secret of strength, especially when praying for their children. This promise to two praying in agreement should be a great challenge and tremendous encouragement to Christian parents.

3. THE PRAYING OF SMALLER GROUPS

Jesus taught: "For wherever two or three are gathered (drawn together as My followers) in (into) My name, there am I in the midst of them" (Matthew 18:20, *Amplified New Testament*).

In prayer Jesus covers the whole range of man—individual and social. Revival is both individual and corporate. God revives the individual, but never just by his lonesome! Revival usually starts with one praying Christian and then moves on to others who are like-minded. We might say that it moves on in that original oneness: from one to others, but keeping to oneness, keeping all in spiritual oneness with that one.

I would rather use the words *one* and *oneness* than unity, because in John 17 Jesus prayed "that they all may be *one*." In that prayer He declares further that two massive results would follow: (a) the world

Methodism, these can become the heart of revival in our time. Something happens in those hours when you meet together on your knees before God—bonds not produced by the most gracious of social times. Christ says, "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:35). The prayer cell produces it, and the world notices it.

4. CHURCH PRAYER-MEETING PRAYING

Jesus commanded it: "And being assembled together with them, (He) *commanded* them. . . (to) wait for the promise of the Father" (Acts 1:4). -



would believe and (b) the world would know that God had sent Him.

We must stress this: in all true prayer, no matter how large or small the groups, this loving oneness of heart ("one accord") is important. This is the heart of all revival. It often is found in a remnant in a community, or even in a church. But not a clique! Revival-glory is manifested in such a fellowship. God's holy Shekinah is always first revealed to those who are thus united in prayer in the innermost part of His holy temple.

In a sense the most significant trend of our times is the fresh emergence of many kinds of prayer groups and prayer fellowships, both in the churches and inter-church. Like the many "class meetings" of early

. . . "These *all* continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren" (Acts 1:14).

Here Jesus brings prayer up to its highest capacity—*total congregation praying*. When praying reaches this strength, we know we are on the eve of great revival. Yes, we are already in it.

In the Upper Room in Jerusalem (the first church) Jesus had for the first time in history gotten together about 120 members of the church—every one of them a strong intercessor. A literal rendering is that they "persisted obstinately" in prayer. There was great supplication. 120 intercessors all together praying—that is an
(Continued on page 14)



Dangers of the New Age Movement or Humanism

by Rev. Gerald F. Mundfrom,
Osceola, Wis.

The New Age Movement is not a cult or a single organization but a large movement which is world-wide in scope and which in a very subtle way is spreading its teachings in many places and in many ways. It does not always have the same name, making it more deceiving. Its subtle teachings often are a close resemblance to Christianity and unless you know your Bible well, you may not be able to detect the difference. It claims to have man's good as a motive for being but its aims and purpose are evil, Satan-inspired, filled with lies, and it opposes true Christianity.

It is a religion with an ambition to establish a world religion, a world government under a world ruler, engulfing all other religions and nations. One of its symbols is the rainbow; however, we cannot conclude that every use of the rainbow as a name or symbol is of the New Age Movement.

This movement wears a cloak of righteousness over its evil intent, proposing many good things such as eliminating war and world hunger. It claims to have the answer to all of man's problems with the ability to solve them and to create a utopia on earth for man or for all who believe and zealously follow its teachings. This closely resembles Jesus' millennial reign as described in Revelation 20, but it is not the same.

It promises good but once it is in power its evil intent will become known and it will take the form of a world dictatorship opposing Christianity and persecuting and martyring the Christians.

Its religion is Humanism, in which it worships man rather than God with its doctrine rooted in Satan's lie to man in the Garden of Eden: "Ye shall become like God" (Gen. 3:5). We see its author and founder to be the devil himself.

It holds to the doctrine of evolution, claiming that though man developed from a much lower form of life, he has the potential to become a god. It teaches that Jesus was not God from eternity or at His birth but developed into one and that man has that same potential.

The New Age Movement advocates the return of Christ or the Messiah who will use the name of Lord Maitreya. However, this returned Christ is not the same person as the Jesus born in Bethlehem. It is claimed that this Messiah, Lord Maitreya, is already on earth dwelling in some mountain in the Far East, and soon will make his appearance to the public. This false messiah supposedly is greater than the historical Jesus worshipped by the Christians.

It does not believe that man is a sinner born in sin, but only undeveloped. It does not believe in the resurrection of Christians but in reincarnation as taught by the Hindu religion. Both of these teachings have a resemblance to Christianity.

The resemblances it has to Christianity would make it appear that basically the teaching of the New Age Movement comes from the Bible, but now at this later time greater insight or a new revelation has been given, making the teachings of the New Age Movement more authoritative than the Bible, a very subtle trick of the devil.

One of the aims of this movement is to do away with national patriotism

and to put in its place a loyalty to the world. A popular song used to stimulate such thinking is "We Are the World".

Another one of its evil ambitions is to reduce the population of this world from three and one-half billion to two billion. Claiming that there are not enough resources for so many, it advocates anything which would reduce population, such as abortion, homosexuality (which does not result in conception), euthanasia (killing the aged, mentally retarded and insane), suicide and, finally, the doing away with all Christians who will be classified as insane. It does not think of suicide as a sin forbidden by God, but as a most honorable, courageous way for some to die. If you do not like your present life and are very unhappy, you may throw it away and be reincarnated into some better form of life. (We have seen the result of such thinking in the Jim Jones episode in South America a few years ago when a whole colony of people committed suicide by drinking poison. Hitler believed suicide to be more honorable than defeat and advocated it for himself and his close followers. However, after Hitler was dead his followers disregarded this order.)

The New Age Movement claims to be new, however, as pointed out, its main doctrine evolves from the Garden of Eden. Eastern religions, especially Hinduism, have for centuries held to these same false doctrines. Instead of giving greater blessing and advantages to man, as promised, they have enslaved man, causing him to live in a disadvantaged culture and in superstition, followed by famine and every hardship known to man. Nazism, as practiced by Hitler and his immediate followers, held to the same doctrinal untruths. However, the New Age Movement does not admit that it has any relationship to such tragic situations in the past, but the doctrinal teachings are



HUMANISM . . .

known to be identical.

Under this new movement the old occult and mysticism of the Far East are no longer thought of as mere superstition but as a science being explored by psychologists.

The attempt is to broaden man's mind and to become like God. Attempts have been made to communicate with supposedly more technologically developed planets. Claims of such contacts have been made by some. More likely it is only the occult making contact with the demon world.

One of the great tools of the movement to gain power and numbers is the present day ecumenical movement which hopes to engulf the whole world under one world religion—Humanism, in my opinion.

We have already seen how various church bodies within a denominational grouping have merged. Various Lutheran groups have merged in the past and are planning new mergers. There is much being said and written about a coming merger between Roman Catholics and Lutherans.

After each such merger certain Biblical truths or doctrines are forfeited for the sake of unity. This forfeiting of Biblical truth is likely to continue as more and larger church groups unite. In a present planned merger between several large Lutheran church bodies there was the question of what to do with the word "inerrant" as it pertains to the Scriptures. It was decided to do away with it. This merged church body will no longer think of the Bible as being inerrant.

Even greater Scripture truth is apt to be forfeited when the Catholics and Lutherans (as well as other Protestant groups) become as one church body.

I fear that too often the search for truth between church bodies who are negotiating merger is lost or minimized. Instead the emphasis is put upon that which all can agree on and truth becomes mixed with untruth until finally after many mergers truth becomes so watered down that more untruth than truth remains.

It is not likely that the ecumenical movement will be satisfied with unit-

ing only the Protestants and Catholics but will continue to use its influence and power to bring other religions (heathen religions) into the fold.

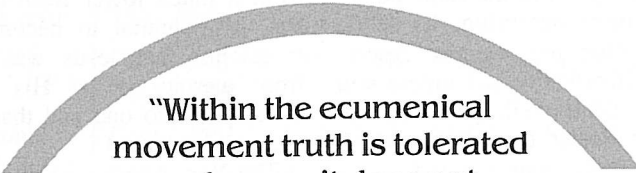
At the present time the ecumenical movement still tolerates Scriptural truth at least to a degree. But once it seeks to embrace heathen religions this could rapidly change. Within the ecumenical movement truth is tolerated as long as it does not oppose unity. However, unity has priority over truth, and if it should interfere with unity, truth must give way. This is the opposite of how God wills it to be. There should be unity as a church body only where Biblical truth is embraced.

The time could come when truth will be a great hindrance to the ecumenical movement's establishing of world religion and when truth

Movement. It has no boundary lines, no organization we can avoid. Even its teachings are not easy to detect, often very similar to Christian teachings and even claiming to be the same. It is like warring against an enemy in the dark—we don't know just where he is. The only hope we have in detecting its whereabouts and subtle teachings is to know our Bible and to know it well.

It has very subtly worked its way into and left its influence in many organizations, churches, our government, schools (text books) and has established a hearing within today's society.

It is spearheading its attack at the young and especially at our children, who are more ready to accept something supposedly new and are more easily led. Reports have come that



**"Within the ecumenical
movement truth is tolerated
as long as it does not
oppose unity."**

will no longer be tolerated by the movement. That could lead to persecution and martyrdom of Christians.

The ecumenical movement is spreading like cancer, and like a cancer it is a very unhealthy growth threatening the spiritual life of the church. We do well to see its danger.

Since the New Age Movement does not seek to gain growth and power through a united organization (at least not yet, but this will change when the anti-christ comes into power), but rather to grow by spreading its false teachings everywhere it can, it becomes much more dangerous and a greater threat to Christianity than a well-organized cult, such as the Jehovah's Witnesses. We know where and how such a religion operates and how to avoid being taken in by it. We know where the boundary lines are.

But not so with the New Age

children in school have been told not to listen to their parents, who have old-fashioned ideas, and who have not been enlightened as they have in the ways of the New Age Movement, which supposedly is more scientific and factual than what their parents believe.

The Bible student who believes in Jesus' second coming can see how the New Age Movement could well be a tool of the devil to prepare the world for the rule of the anti-christ (Rev. 13:1-9; II Thess. 2:9; Rev. 12:9).

The Bible seems to predict a great falling away from Biblical truth just prior to Jesus' coming again, such as that which took place in Noah's day just prior to the flood (Matt. 24:37-39). In the parable of the Ten Virgins, half of the lamps which were once burning (proclaiming truth)

(Continued on page 16)

editorials

TRESPASSES OR DEBTS?

While praying the Lord's Prayer recently in a small group, a cousin who is temporarily, at least, a Presbyterian, used the word "debts (debtors)" where we say "trespasses (trespass)". It sounded discordant momentarily, for we hear it so seldom in our circles.

Long usage has made us comfortable with "trespass" even though newer Bible translations have turned to other words. Dr. Beck, for instance, translates the Greek word *opheileimata* as "sins" in his *New Testament in the Language of Today* (also known as *An American Translation*).

Certain it is that the word carries the idea of "owe." To trespass or sin causes us to owe the Lord something for breaking His commandment. The same goes for our neighbor. When we have wronged him we owe him something. How wonderful it is that when we confess our sins, believing in Jesus, our account to God is transferred to Jesus and He pays it for us.

M.V. Hughes, the Anglican scholar, says that the word trespass suggests the doing of something wrong (the sin of commission) whereas the word debt suggests leaving something undone (the sin of omission). He further indicates that we are more apt to forget the good we have left undone and therefore need the reminder "debts" implies.

But we should include both in our meaning as we pray, "Forgive us our trespasses, as we forgive those who trespass against us." We must pray the Lord to forgive us the wrong done and the good left undone, while we do the same toward our neighbor. Then we leave nothing to chance.

POSSIBLE BOYCOTT

An organization called Christian Leaders for Responsible Television (CLear-TV) has been founded. More than 1,600 church leaders took the step out of deep concern about trends in network television programming.

The executive committee of CLear-TV has called on each of the major networks and accomplished these three things:

- 1) Established the nature and extent of the coalition (about 50 million people represented).
- 2) Explained the nature of the concern and called for a 35% reduction in gratuitous acts of sex, violence and profanity in TV programming in the coming session.
- 3) Requested that anti-Christian stereotyping which has become more and more common in TV programming be eliminated immediately.

It has also been conveyed to corporations which are big TV program sponsors that church leaders are prepared to urge their constituencies to buy selectively as a means of protesting the disregard of the concerns noted above.

In other words, if TV doesn't do something to "clean up its act" this fall, evangelicals, at least, will be called upon to make TV advertisers suffer in the marketplace. Selective buying or boycotts have been effective in producing change in others areas of life and could be so here also.

Some people have no regard personally and privately for the sanctity of God's name, for instance, but when they trumpet that fact in the public media, well, maybe something can be done about that. Let us hope and pray so.

TWO LONGER ARTICLES

For perhaps the first time, the President's Report to the Association is being printed in one issue of the *Ambassador* instead of two. This seemed the better course as four weeks will intervene between this issue and the next one. In this way our readers will be able to read President Richard Snipstead's whole message as a unit. All that is left out is the report of special events, but that may be read when the Annual Report for 1986 comes out later this summer.

The President's Report is the single most important document published by the church in a normal year. It deserves careful perusal.

The second longer article in this issue is Pastor Gerald F. Mundfrom's article, "The Dangers of the New Age Movement or Humanism." This is one of the series we are running on special topics. A good number of topics have been covered, some are in the process of being prepared and some others have yet to be assigned to writers.

We are reluctant to have two such longer pieces as the President's Report and Pastor Mundfrom's article in one issue, but we feel we must place them together. Pastor Mundfrom's article has waited long enough.

There are three longer articles actually, if we count the one by Armin Gesswein, "Praying the Four Ways Christ Teaches." This also should be presented this time as an introduction to his course in the Summer Institute in Theology at the Seminary.

Some of our *Ambassador* readers feel that no *Ambassador* articles should be long. Short ones are more apt to be read, they say. There are likely some readers who stay away from those articles that are over a page long. But there are some topics that have to be longer than that. Maybe it's something like sermons. Some wonderful talks of five to ten minutes have been given. There are others that must be 20 to 30 minutes in length to cover what must be said.

We have no intention of deliberately discouraging any of our readers, but we will continue to use some longer articles in addition to many shorter items in our

EDITORIALS . . .

publication. We regret that two, and three, longer pieces came together this time, but so it will have to be. We don't apologize for the articles and encourage you to read them.

THANK YOU, PASTOR MOLAND

It has been good for us to hear from one of our West Coast pastors in our devotional articles, "At the Master's Feet," in this first half of 1986. We are grateful to God for the fine work of Pastor Kenneth Moland in his series of messages which concludes today on page 2. We think that the teacher in him has come through his meditations. And that wouldn't be strange for he worked at our Bible School for quite some years and headed the work there most of that time.

Thank you, Pastor Moland, for your ministry to us. Your articles have been clear and easy to follow. They have been a blessing. May our Lord continue to bless your work in suburban Seattle, in Kirkland.

Our new writer is a man we have had in mind for this task for some years, but only now that he has received his doctorate from Concordia Seminary in St. Louis is he free to take on this added task. Of course, we refer to Dr. Francis Monseth, the dean of our Seminary.

He heads up the work of training men for the ministry of our church. He assumed that responsibility at a relatively early age and taught for some years before that. He has influenced the lives of many of our pastors. He is well known, too, through his Bible conferences in our congregations and camps.

Pastor Monseth has West Coast connections, too, as he was once pastor of Calvary Lutheran in Everett, Wash., and has many friends in that district. May the Lord bless you, too, as you write for us, beginning next time.

PREACH THEOLOGY

If we are to preach power, we will have to preach theology . . . No man will release power in his preaching, in my judgment, if he is "allergic to theology" as one of my friends put it.

Gerald Kennedy

PRAY, PASTOR

"Prayer is the principal work of a minister, and it is by this he must carry on the rest."

Thomas Hooker

AFLC FAMILY CAMP

July 7-13

Galilee Bible Camp
Lake Bronson, Minn.

Theme: "If My People" II Chronicles 7:14

CAMP STAFF

Evangelist—Rev. Richard Gunderson, Escanaba, Mich.

Adult Bible Teacher—Rev. Raynard Huglen, Newfolden, Minn.

Youth Bible Teacher (High school and confirmation)—Pastor Lyle Twite, Cloquet, Minn.

Mission Hour—Mrs. Connely Dyrud, Brazil

Children's Bible Teacher—Miss Judith Wold, Thief River Falls, Minn.

Choir Director—Mr. Tom Olson, intern, Thief River Falls, Minn.

Dean—Rev. Leslie Galland, Thief River Falls, Minn.

Manager—Mr. Sheldon Mortrud, Fargo, N.Dak.

Prayer Leader—Pastor Burton Rygh, Roseau, Minn.

RATES

Meals and Lodging (weekly rates):

Adults—\$45.00

Youth (12-19 years)—\$40.00

Children (4-11 years)—\$30.00

Children under 5—free

Registration fee per person—\$1.00

Registration fee per family—\$2.00

Maximum family rate—\$150.00

LOCATION:

Go north on Highway No. 59 to Lake Bronson, Minn. Turn east at Lake Bronson and go through town, continuing east for about 2 miles until you enter the Lake Bronson State Park. Galilee Bible Camp is in the State Park and there will be signs showing you where to go. You do not have to buy a sticker for your car if you tell the park attendant that you are going to the Bible Camp.

MAIL

Send mail in care of Galilee Bible Camp, Lake Bronson, Minn. 56734.

TELEPHONE

You may call 218-754-6321 after 2:00 on Monday, July 7. Camp opens at 2:00 that day. Do not plan to arrive until at least 2:00 p.m.

8. What does Ps. 84:12 say about trust? _____

9. Does it make a difference to the people around us if they can see by our actions that we put our trust in the Lord? Ps. 40:3; Ps. 37 _____

10. What does God promise to those who trust in the Lord with their whole heart, in Prov. 3:5-13? _____

A. (v.1) _____

B. (v.7) _____

C. (v.8) _____

D. (v.10) _____

E. (v.12) _____

F. (v.13) _____

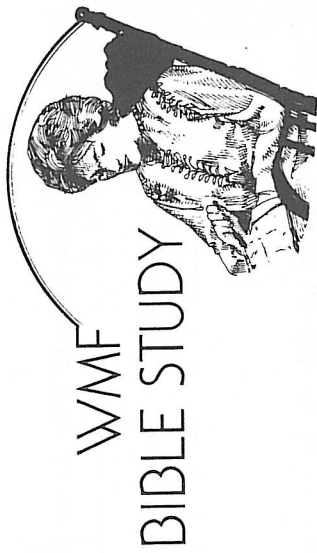
11. How long should we trust in the Lord? Isa. 26:3,4 _____

12. Why is it better to trust in the Lord than to trust in man or princes? Ps. 118:8,9; Prov. 28:25,26 _____

13. Does God know those who really put all their trust in Him? Nahum 1:7 _____

May the Lord truly *know* you and me as we put our trust in Him. Hymn No. 303 (*Concordia*)—"Under His Wings",

August, 1986



Lesson Eight

KEY WORDS FROM GOD'S WORD

TRUST

Hymn No. 310 (*Concordia*) — "More Love to Thee"

TRUST is a confident reliance on the integrity, honesty or justice of another person; to have faith in someone.

For the Old Testament believers it must have been more difficult to trust in God than it is for us who live on this side of the cross. They did not have the written Word as we have it. They had to trust the prophets, as God spoke to them.

What are some things that we should *not* put our trust in?

A. Ps. 56:1 _____

B. Ps. 52:7 _____

C. Ps. 62:10 _____

D. Mic. 7:5a _____

E. Ps. 115:4-9 _____

2. What will happen to those who do not put their trust in the Lord Jesus? Ps. 37:1,2_____

3. Job was a man of trust. How do we know that? Job 13:15a_____

Discuss the story of Job, the difficulties that came into his life and how he handled them.

4. Whom did David trust in? Ps. 25:2-5_____

“The ways and stairs of God are known to no creature so well as to Himself; therefore He can give us the best instruction in them. It is not enough to be taught of men; we must go to school to God — that is resign ourselves obediently to the guidance and training of His Holy Spirit.”

-Starke

5. What did David say about his heart? Ps. 57:7_____

A fixed and established heart produces stability in life. I am afraid very few of us who call ourselves Christians have this heart and life.

6. In Ps. 31:1-6, what did the Lord become to David as he put his trust in Him?

A. (v.1)_____

B. (v.2)_____

C. (v.3)_____

D. (v.4)_____

E. (v.5)_____

7. When should we trust in the Lord? Ps. 5:3; Ps. 143:8_____

MESSAGE . . .

MISSIONS AT HOME AND ABROAD

One of the megatrends of our day is "the Ethnicizing of America." We cannot continue to think only of Norwegians, Swedish, Finnish or German people as candidates for membership in our congregations. We must begin to face the fact that large numbers of Hispanics, Koreans, Indonesians, and dozens of new ethnic groups are flooding into America. As our AFLC grows, we will have an increasing responsibility to these people.

Investment to establishing new congregations today will strengthen our church for tomorrow. Already in its short history, our AFLC numbers many one-time Home Mission congregations among its strongest congregations.

If there is one area of the work where we are conscious of a great door being open to us, it is in the area of Home Missions. We rejoice in the new congregations established just this past year and the remarkable progress each is making.

The opportunities continue, but the adversary — "the budget short-fall" — is present to question each possibility. This cannot be God's will. Even as we meet at this Conference, we have a group of people in the Midwest who are desirous of establishing a new AFLC congregation in their area. Are we to tell them that we are not able to help them?

That is not what the New Testament Church in Acts would have done. "And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly" (Acts 6:7). The early believers were on fire for God. Because of their zeal and determination the Gospel spread and many souls were won for the Kingdom.

The command to make disciples is in effect to the end of time.

To spread the light of God's Word

we should ever be a "mission-minded" church body. We rejoice in the opportunities that have come to us to help bring the light of the glorious Word to shine in the darkened hearts of people without Christ.

My wife and I express again the deep appreciation of being able to visit the Brazil mission field in January. We also had the privilege of being there for the 20th anniversary of the church.

It was ten years since I had visited the Brazil mission, and I thank God for the growth of the work. I believe that we have begun a new chapter in the history of our mission work in Brazil. We are now working in a number of larger cities. We need to continue this thrust.

Of great concern to us all are the recent developments with regard to our work in India. Pastor Dasari has resigned as Director of the AFLC work in India and declared the Bible Faith Lutheran Church of India independent of the AFLC. We are convinced that it is not the deep-heart desire of the Indian Church.

Both the World Missions Committee and the Co-ordinating Committee have requested that all our AFLC people who desire to continue the support of an orphan, or other work in India, channel their gifts through our AFLC Mission Office.

We pray that the day will soon come when we can renew a bond of fellowship that we have come to know and love.

SCHOOLS

Our Seminary and Bible School continue to be a most vital part of our work. They are in one sense the heartbeat of the AFLC. The investments we make in the training of young people at our schools is an investment in the future of our Church.

I want to add my personal congratulations to Dr. Francis Monseth who received his Ph.D. at Concordia in May. We all rejoice in his achievement. Our church is indebted to him and other faculty members who are pursuing continuing educational courses. Our seminary and our church will benefit through the sacrifice these men make to do this.

EVANGELISM

Last summer our evangelist, Kenneth Pentti, was called to the Church triumphant. He bade farewell to this vale of sorrows and was ushered into the presence of the Lord whom he loved and served so faithfully. We are thankful that through the co-ordination of the Evangelism Commission, many of our pastors helped to fulfill the schedule of meetings.

The decision not to call another full-time evangelist at this time was a difficult one for members of both the Evangelism Commission and the Co-ordinating Committee.

It is unfortunate that it was dictated by the lack of funds.

The report of the Evangelism Commission will detail how the need for speakers for evangelistic meetings will be met.

THE LUTHERAN AMBASSADOR

We would like to see our church paper in every home. Efforts in local congregations to achieve that goal are, of course, the most effective. Perhaps we need to have a special time during the year when we offer new subscribers a reduced subscription rate.

PARISH EDUCATION.

We want to recognize the tremendous task being undertaken by the Board of Publications and Parish Education as it works on revision of our Sunday School material. For much of the year, we have been without an Executive Secretary in our Parish Education office. The burden of the extra work has fallen heavily on the shoulders of Pastor Ralph Tjelta.

PASTORS' SALARY SURVEY

Sixty-two of our pastors participated in the salary survey last January. We are pleased that again we see an increase in the average cash salary in 1984. The following comparisons of salaries is given for the last five surveys:

| | | |
|----------------------|------------------|------------------|
| Average Cash Salary: | 1978 | - |
| | \$9,819; | 1980 - \$11,973; |
| | 1982 - \$15,733; | 1984 - \$18,050; |
| | 1985 | - \$19,083. |

PRAYING . . .

all-time high in the record of Scripture to this point. Indeed, this was not only a miracle, but the highest and last great miracle of the Risen Christ on earth.

And, to this hour, a great all-out prayer meeting in any congregation is still the highest miracle of Christ in any community! What is there on earth to compare with it? It is rare indeed, and the devil fights it.

This is Christ's amazing pattern for the pathway to revival. How can we hope to see a revival in this generation when the prayer meetings are so low and weak and puny?

MESSAGE . . .

We see steady improvement in the desire of our congregations to adequately meet the needs of their pastor. A few of our congregations need to seriously look at the level of their salary. One of our full-time pastors still reports an annual salary under \$10,000.00.

THE ARC

The ARC Supporters Group has been an encouragement to the ministry of the ARC. We need to continue to expand this group so that adequate support can be in place for a most important area of ministry in our church.

IN MEMORIUM

Rev. Kenneth Pentti passed away on Wednesday, July 24, in Marquette General Hospital, Marquette, Michigan. Pastor Pentti had served as pastor of Our Savior's Lutheran, Bessemer, Michigan. In 1979 he was commissioned as our AFLC evangelist.

Mr. Joe Jacobson, who has served the Poplar Grove Lutheran Church at Greenbush, Minnesota, passed away Tuesday, April 8.

IN CONCLUSION

We live in a critical time. It is difficult for us to be able to grasp the tremendous challenge that is ours as instruments of the Spirit of God in this dark world. We need the daily

We have forgotten that when Christ built His church, He built a prayer meeting!

We have forgotten that there was not a single member of that Jerusalem congregation who was not in the prayer meeting!

We have forgotten that it advanced on its knees, all through the 28 chapters of the book of Acts.

We have forgotten that the place where they counted their numbers was in the prayer meeting.

We have forgotten that united prayer was its supreme method for everything—that everything was done by prayer. We have forgotten that prayer was the very organizing principle of that church: of its new oneness and

awareness that we are but strangers and pilgrims traveling to a better land. The Apostle John writes "And every man that hath this hope in Him, purifieth himself, even as He is pure." The prospect of one day seeing Jesus face to face and becoming like Him needs to be our daily expectation and desire.

I am sure that the hope of Christ's coming will give us a new purpose in our Christian living. We will know a new meaning and joy in the open doors of opportunity that are before us for service when the prospect of His soon return becomes our daily hope. The many adversaries before us will only serve to drive us closer to our Lord, for He has promised "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

"O hasten Thine appearing,
Thou bright and morning Star!
Lord, may we soon be hearing
The trumpet sound afar;
Thy people all are yearning
To be Thy raptured bride,
And at Thine own returning
Be caught up to Thy side."

Sincerely in Christ,
Richard Snipstead, President
Association of Free Lutheran
Congregations.

unity of its officers, of its victory in battle against every form of persecution and opposition.

All the way through, the book of Acts shows the intimate and unfailing connection between prayer and every work of God. If God would do apart from prayer what He has promised to do in answer to prayer, then the very point of prayer would break down.

When God is about to do a work on the earth, He always starts by waking up His people and calling them back to prayer. When praying is on the increase—all of these four forms of praying—real revival is at hand.

Condensed from *Praying the Way Christ Teaches*, pp. 38-47, *PRAYER, ITS DEEPER DIMENSIONS*, 1963 Marshall, Morgan & Scott, London.

ARMIN GESSWEIN, champion of prayer, prayer fellowships, prayer meetings and spiritual awakening, is the founder and director of the "Ministers' Prayer Fellowship."

He is a graduate of Concordia Theological Seminary of St. Louis, Mo., and was trained and ordained in the Lutheran ministry.

He began his ministry planting and pastoring churches on Long Island. Then he went to Norway where he ministered extensively for nearly two years in a great spiritual awakening in Norway.

Returning to America, he began to minister widely among all churches, promoting New Testament evangelism and holding many city-wide crusades, as well as conferences — many arranged in connection with the "Ministers' Prayer Fellowship." For three years he was on the faculty of Gordon College and Gordon Divinity School in Boston.

The MPF began in Los Angeles. It is an inter-church fellowship which through many city-wide prayer fellowships and special conferences seeks to help pastors, leaders and churches of all Christian groups in New Testament revival and evangelism. He served as Chairman of the Spiritual Life Commission of the National Association of Evangelicals, and was associate evangelist on the Billy Graham team at various times: in the New York Crusade, and the various Los Angeles Crusades, as well as the sessions of the international Congress of Evangelism, and was a delegate to the World Evangelization Congress at Lausanne, Switzerland.



Pastor Abel in evangelism program

Pastor John Abel represented the Brazil AFLC at the recent Seminar of Co-ordinators for the Latin World Ministries of Evangelism Explosion

Gesswein travels and ministers in many countries. He has returned 22 times to Norway. He is the author of many articles, and has written several books—especially on prayer, the Christian life, church renewal and evangelism. His latest book, *With One Accord in One Place*, is a fresh and lively approach to the dynamics of contemporary congregations in the light of the Jerusalem congregations. He is a specialist on the "Early Church" and is strong in the whole concept of producing and reproducing churches.

He met his wife in Norway and was married there. She is a great help in this ministry, having been converted in one of Norway's greatest revivals. The Gessweins have three children, a son and two daughters, and make their home in San Juan Capistrano, California.

Armin Gesswein's first love is preaching. He is also a teacher, and has added "discipleship training" to his ministry—especially the dimension of prayer. His "School of Prayer" is very Biblical and practical, on an "everybody level" leading into the secrets of prayer and answered prayer. One of his major concerns is to "up" the total prayer-life of congregations which brings in new life and the quickening power of the Holy Spirit.

Pastor Gesswein will conduct a course entitled "Prayer and the Congregation" during the second week of the Summer Institute of Theology at Association Free Lutheran Theological Seminary, Minneapolis, Minn., July 28-August 1.

III International. Meeting recently in April at Fort Lauderdale, Florida, to present action plans and strategies for reaching their nations, were the various directors pictured above, from L. to R.: Pedro Paulo Reis, Director of Spain and Portugal; (seated) Hilda, a bilingual secretary; Robert Foster, the office co-ordinator for Brazil; Dr. Woody Lajara, Head of Latin American Ministries and Vice President of EE III International; Joel Mora, Director of Mexico and Central America; Osvaldo Cassate, of the Southern Cone of South America; John Abel, General Co-ordinator of Brazil; Luiz Rivas of Venezuela and the Caribbean Islands; Edwin Gant, Director of USA Espanic Ministries; and (seated) Minette Maralete, Assistant to the Vice President.

In Brazil this year there will be three training clinics and one advanced seminar in these cities, Rio de Janeiro, Sao Paulo, Vitoria and Belem. The objective is to train over 700 pastors to develop lay evangelism ministries in their churches.

Pastor Abel serves half-time in the EE capacity.

Pastor Greven to take over choir duties

Pastor Donald Greven, dean of Association Free Lutheran Bible School, will assume the duties of choir director at the school in the 1986-87 term. He will replace Mr. Dan Oie, who directed the choir this past year. Previous to that Mr. Don Rodvold had directed the Choir for 18 years. The only other director the school has had is Mrs. Esther Farrier,

news of the churches

from here and there . . .

Newfolden, Minn.—The Vacation Bible School theme for Westaker and Bethania Lutheran Churches was "Jesus, I Love You," and the school was held June 2-6 at Westaker.

Tioga, N.Dak.—Miss Barbara Elmquist completed her service at Zion Lutheran about the middle of this month. She has been parish worker there for a number of years.

Zion Lutheran is planning to build a third story to the Youth Center. It was hoped that work could begin on the project this month.

Eben Jct., Mich.—Calvary Lutheran has inaugurated a "hymn of the month" in its Sunday worship services. Each month a certain hymn will be sung at each of the services of that month.

Wyoming, Minn.—A Mother-Daughter Luncheon was held on May 17 at Hope Lutheran. A spring style show was given and there was a special speaker.

Dalton, Minn.—The four congregations of the parish, Zion, Sarpsborg, Kvam and Tordenskjold, participated in the AFLC Day of Prayer on May 18.

Greenbush, Minn.—The Oiland Lutheran Sunday School sang at the Nursing Home in Greenbush on Sunday, May 18.

In memoriam

Key: The name of the town was the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which she held membership.

ILLINOIS

DeKalb

Hanna Johnson, 88, May 4, Grace

who was director the first year the school was in operation, 1966-67.

No appointment has been made for the Choral Club, the second choir at AFLBS. Last year's director, Mr. Tom Olson, is now on seminary internship at Thief River Falls, Minn.

HUMANISM . . .

went out. The foolish virgins lost faith (Matt. 25:1-13). It would seem that the ecumenical movement, which has already caused many to lose faith in the full truth of the Bible, substituting that which is false in its place, could easily become a force used by the devil to unite all religions into believing a counterfeit Christianity such as Humanism under the rule of the anti-christ. What we see happening seems to correspond with what the Bible predicts.

Now what can we do about it? If the ecumenical movement and the New Age Movement are a combination of two evil forces which will prepare the way for the anti-christ, which is predicted by Scripture, we might ask: "Is there anything we can do? Isn't what the Bible predicts bound to take place?"

Perhaps so! Nevertheless, we are not without hope. God is ever in control, and He will not let the anti-christ come into power until He permits it. Perhaps even now God is holding back this evil force from coming upon the world scene at the present time.

And there have been times in history when God's judgment as prophesied did not come to pass because men repented of sin and a great revival took place. An outstanding example is the great city of Nineveh which repented in sackcloth and ashes and avoided God's judgment.

Now I do believe that the first purpose in the Bible of predicted judgment and the coming of the anti-christ is to warn us of what will happen if man does not repent of sin. Just what will happen if the world repents during the latter days is not clearly stated in the Bible. It does not seem very likely that the world will repent in any wholesale way so as to ward off future predicted judgments: however, all things are possible with God (Matt. 19:26 and Mk. 10:27).

One thing is certain! Doom and judgment is much more apt to come, ushered in by the rule of the anti-christ, if the warning of his coming goes unheeded.

However, regardless of the outcome, we do well to arm ourselves

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

Second-class postage
paid at Minneapolis, Minn.

Cloquet, Minn.—St. Paul's Lutheran hosted a rally of Lake Superior District congregations on May 3 under the theme "Prayer for Revival." Sessions were held at 11:00 and 1:00.

Mason, Wis.—A group of people from the Mason-Drummond parish, including the Gospel Strings, went to Section Ten Lutheran Church,

with God's complete truth as found between the covers of the Bible, thereby knowing what the dangers are and how better to avoid them. . . dangers such as the threats which could be brought about by the ecumenical movement and New Age Movement. God has promised to be with His own: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

The one and sure hope for the Christian is Jesus' coming again for His own. I Thessalonians 5:2 and II Peter 3:10 speak of Jesus coming as a thief in the night. At some time while the ecumenical and New Age Movements are gaining in momentum, and just prior to the anti-christ coming into world power or immediately afterwards (if this is how it is to be), Jesus will rapture His own, sparing them from the evil days brought about by Satanic rule.

We are admonished to be ready. Readiness involves more than just being saved or becoming a Christian. It also involves remaining a Christian and not allowing oneself to be taken in by the subtle teachings of Humanism, which are being ushered into our society through the New Age Movement and into our churches by the ecumenical movement.

Cumberland, Wis., this spring to present a message in word and song.

Grafton, N.Dak.—Bethel Lutheran, Grafton, and Victory Lutheran of Park River hosted a spring music night in Park River on May 27. About 175 attended.

Kalispell, Mont.—The dads at Faith Lutheran "manned" the nursery on Sunday, May 11, in honor of Mother's Day.

On May 4 the congregation had a farewell potluck dinner in honor of Pastor and Mrs. Dale Mellgren, who were leaving neighboring Stillwater Lutheran Church soon. The Mellgrens have moved to Tioga, N.Dak.

Grand Forks, N.Dak.—New members received in Trinity Lutheran on April 13 were Angeline Aus, Donald and Desiree Cost and Daniel, Ernie and Muffie Roiland, Roger and Betty Thompson and Laurie, Jennifer, Mark and Melissa.

DeKalb, Ill.—Seven young people were confirmed at Grace Lutheran on Sunday, May. 25. Those young people and a graduate from DeKalb High School this spring were recognized at a special service on Sunday evening, June 1. Following that a social time was held at the local Pizza Hut.

NO ISSUE NEXT TIME

According to our custom, there will be no issue on July 1, the first issue of July. The next *Ambassador* you will receive will be dated July 15 and will contain reports on the Annual Conference at Warm Beach, Washington, earlier this month. Other Conference material may also be found in the July 29 issue.