

**T
H
E**

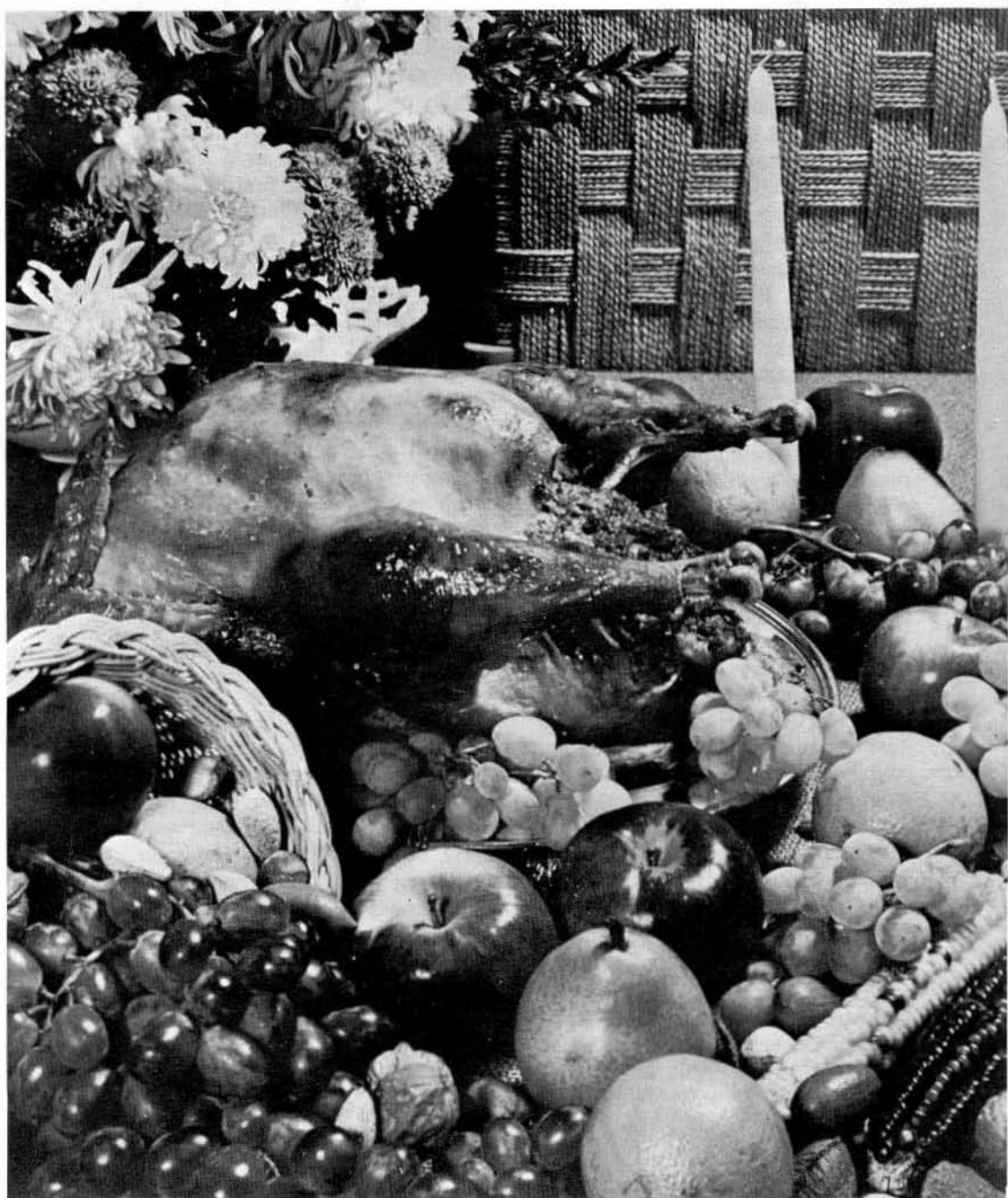
Vol. 2

October 20, 1964

No. 20

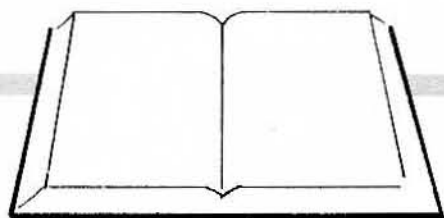
LUTHERAN

**A
M
B
A
S
S
A
D
O
R**



The Plenty of the Fall Season

—RNS Photo



According to the Word

RIGHT DIVISION

"Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man" (John 7:45, 46).

"Never man spake like *this* man." We all know what we mean by "trial sermons" and comments which follow. In a sense these words express the reaction of a "trial sermon" by Jesus. Jesus, too, was seeking entrance into their hearts and lives and His every word was under surveillance. The reaction was very favorable; much more so than anything we would expect from any sermon we might be able to give. To make the remarks and evaluation even more remarkable was the fact that it was not made by admirers of Jesus. Those who passed the sentence on what Jesus had spoken were sent there for a purpose. That purpose was not to admire Jesus but to arrest Him. And still—in spite of the Speaker, in spite of the powerful message that overpowered even His enemies—the final results seemed discouraging. And *results* are what we are looking for.

What were the results in this particular instance? They are summarized for us in a few words: "So there was a division among the

people because of him" (John 7:43). We can read down the whole chapter and divide the crowd in two. There were those who were against Him, and they were in the majority. And there were those who were for Him. There were those who said He was a good man, and there were those who said He deceived the people.

Today the emphasis is on peace and unity at all cost. A Lutheran pastor was installed in a certain congregation. In his first message he made it very clear that he did not want "division" in his congregation. He didn't thereby warn against contention among members. By "division" he rather meant the line that is unconsciously drawn as folks line up for or against Jesus. All, according to him, were "on the way." His ministry was a failure, but others are *seemingly* successful. A world-church is on the way.

What kind of a preacher was Jesus? Let us "listen" and see.

As we listen we hear the sweet-sounding notes of the Gospel. "If any man thirst, let him come unto me and drink" (John 7:37). Here He preached a Gospel for the needy, the thirsty, the repentant sinner. "On that last great day" He comes and offers what others had symbolized—the water of life, available to *any* man who was thirsty enough to come. He must be allowed to fit into the picture to make possible the entrance into

the Land of Promise. He is "the access into this grace wherein we stand" (Rom. 5:2).

We find also the other side to a full Gospel. He speaks the law in no uncertain terms. "The world can not hate you; but me it hateth, *because I testify* of it that the works thereof are evil" (John 7:7). Sin is real and must be dealt with before there can be healing. The Gospel is only for those who are willing to accept the judgment of the Word and repent. "I testify *against* them." Jesus is the defense attorney for those who are His. He is the advocate with the Father. But for those who reject the judgment of the Word, there is no advocate. That's the situation here. They refused to accept the judgment of the Word and instead attacked the messenger, Jesus Christ. He had "no learning"; His morals were to be questioned—had not He even healed on a Sabbath?

A clear-cut message, now as well as then, will lead to division. There will be those who are for the truth and those who are against it; those who are willing to accept the sentence of the Word, as well as its healing, in forgiveness; and those who won't. Might we not be satisfied with "peace" when there is no peace? May the Word be allowed to speak that it may bring real peace through conviction and confession and forgiveness.

—Karl G. Berg

THE LUTHERAN AMBASSADOR is published biweekly (except the first issue of August) by an association of Lutheran congregations and interested friends. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to **THE LUTHERAN AMBASSADOR**, Box 652, Grafton, North Dakota. Third-class postage paid at Minneapolis, Minnesota. Publication office: 6820 Auto Club Road, Minneapolis, Minn. 55431.



The Great Reformation And Us

THE last day of October reminds us every year of the start of the great Reformation movement of the 16th century which gave birth to the Lutheran Church as well as the other Protestant churches. It was on the 31st of October, 1517, that Luther nailed his 95 Theses on the door of the Wittenberg Castle Church. And this event set the events rolling, leading to the formation of the evangelical section of Christendom.

Luther's Conversion and Tower Experience

The Reformation had its inward and outward turning points and developments. Its first phase was in the years 1508-12 when Luther was seeking for peace for his troubled soul, an assurance of the forgiveness of his sins. Catholic false teachings of repentance hindered him from the appropriation of this divine gift. It was only after John von Staupitz had removed these obstacles and proclaimed to him free forgiveness in the sacrifice of Calvary and the merits of Christ alone that Luther was able to believe in the forgiveness of sins. The first rays of the Gospel began to shine into his heart. This took place in the fall of 1512, soon after he had received his doctor's

degree (which took place on October 19).

Luther's understanding of justification was, however, still Augustinian-Catholic for many years after this. He understood it as a gradual process of becoming righteous through the cooperation of divine grace and his own efforts making up what was lacking in it, forgiveness being a supplement to this real righteousness or holiness of heart and life.

In 1518, Luther entered upon the second great crisis of his life. The Augustinian-Catholic doctrine of justification could not give a real assurance and joy of salvation. Paul's words in Romans 1:16, 17, put before him the question: What is the meaning of the apostle's statement that the righteousness of God is revealed in the Gospel, and that the just shall live by faith?

While Luther was struggling with this question and praying for light, the Holy Spirit one day opened his spiritual eyes to see the meaning of this Scripture passage while he was in his study in the tower of the Wittenberg Augustinian monastery. He saw that the righteousness of God is an imputed righteousness given as a free gift in the moment the penitent sinner received the forgiveness of sins which is promised to him in the Gospel. It is not a process of be-

DR. UURAS SAARNIVAARA

Professor, Theological Seminary

Loss of Reformation Doctrine of Justification

One of the shocking things in connection with the Lutheran World Federation assembly at Helsinki, Finland, in 1963, was the declaration of the two Roman Catholic observers that the Lutheran Church no longer teaches the doctrine of justification which the Roman Council of Trent (1545-63) anathemized (cursed as false and rejectable), and that, from this point of view, there is no hindrance to unity. The doctrine of justification that the Church of Rome anathemized at Trent was the very doctrine that Luther discovered in his tower experience and which is defined in the Lutheran Confessions, particularly in the *Augsburg Confession* and its *Apology*.

The *Augsburg Confession* states: "... men cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight."

The *Council of Trent* declared: "If anyone saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake or that this confidence alone is that whereby we are justified, let him be anathema" (Session VI, Canon 12).

The Bible-believing Lutherans and other Protestants still believe and teach the Biblical Reformation doctrine of justification, but it is a sad fact that the Roman observers are right in regard to a very large section of official Lutheranism (the same applies to other Protestants): this doctrine is no longer taught today.

Dr. Merton Strommen reports in his book *Profiles of Church Youth* (Concordia Publishing House, St. Louis, Mo., 1963) on the results of his studies among American

[Continued on page 13]

The Lutheran Ambassador

coming righteous gradually; rather, it means acquittal of guilt, the wiping away of the sin-record by the blood of Christ, and acceptance to the standing of a child of God. God views and reckons as completely righteous the sinner who repents and accepts in faith Christ and remission of sins—justification in His blood. God seals this grace to his heart and conscience by His Spirit, so that he is able to have a confident trust in Him as his loving heavenly Father through Christ.

When this Biblical truth of justification opened up to Luther's heart he felt such a joy and assurance of salvation that, as he himself related in his Preface to his books in 1545, it was as if he had entered into Paradise. The entire Bible looked like a new book to him. It was only now that he understood the Bible way of salvation aright. From this point on, a new tone of joy, assurance, and courage pervaded his preaching and writing.

The Real Start of the Reformation and Its Principles

The start of the Reformation movement is usually counted from the 31st of October, 1517, when Luther nailed his 95 Theses on the door of the Castle Church. But it began then only in a limited sense of the word. Luther had at that time a right understanding of repentance and forgiveness, and it was on this question that he spoke on his theses. But in the full sense the Reformation started when the Biblical truth of justification by grace through faith opened to Luther in his "Tower Experience" in the summer of 1518.*

The so-called *material principle*

* The present writer dates Luther's tower experience in his book *LUTHER DISCOVERS THE GOSPEL* (Concordia Publishing House, 1951) to the fall of 1518. Since that, the German, E. Bizer, in his book *FIDES EX AUDITU*, has made a renewed study of the matter and has come to the conclusion that it took place a few months earlier, in the summer of 1518. Bizer's result is obviously correct.

of the Reformation, the doctrine of justification by grace through faith, in the sense of forgiveness and imputation of the righteousness of Christ, became the watchword of the Evangelical Reformation soon after Luther's tower experience. The *formal principle* of the Reformation—namely, that the Bible, the Word of God, is the supreme and only norm and rule of the faith and practice of the Christian and of the Church—was known to Luther and his friends many years before his tower experience.

Undermining of the Reformation Principles in Our Time

In our time, either principle of the Reformation is in the danger zone.

The *formal principle*, or faith in the Bible as the supreme and only norm and rule of faith and practice, is today endangered both by liberal Bible criticism and the ecumenical movement.

The liberal Bible criticism has declared that Scripture is not reliable: it contains historical and doctrinal errors and discrepancies, many literary forgeries, sagas, myths, etc. When trust in the Bible as the divinely inspired and wholly dependable Word of God has been destroyed from the hearts and minds of large numbers of Protestant pastors and church people, the material principle of the Reformation cannot be upheld anymore. How can a Bible that is almost full of errors be the supreme and only norm and rule of faith and practice? In such a case the theologians and church leaders who have to sift the wheat from among the much chaff in the Bible become the real authority. Thus the Lutherans and other Protestants who have been caught by the flood of liberal Bible criticism have given up and lost the formal principle of the Reformation. They are wavering between the sinking sand of agnostic uncertainty ("I-do-not-know" faith) and reliance on the church leaders and theologians for what is true and what is false, what to do and what not to do.

A Visit With Dr. Saarnivaara

By Raynard Huglen

DR. Uuras Saarnivaara and I walked down the hill from the seminary building to East Medicine Lake Boulevard. After a short distance we turned up 32nd Avenue North and soon stepped into his home which actually adjoins the seminary-headquarters property in Plymouth Village, west of Minneapolis. Like a good American I had offered to drive my car to his home, but he had replied, "We should never drive when we can walk."

Then it was my privilege to spend a couple of hours with Dr. and Mrs. Saarnivaara in the house into which they have recently moved since coming over from their native Finland. The professor and I chatted for a while and then adjourned to the dining area where his wife had the table set for supper.

The Finnish theologian, who has come to the United States for the second time in answer to the call of an American church, is a man who does not feel that there is a great deal of time left until the Second Coming of Jesus Christ. He does not envision the men he will help to train in the Association seminary as having 40-year ministries and then retirement. Rather, Dr. Saarnivaara foresees the return of the Lord as interrupting them in the prime of life. The task of any preacher is to preach Christ until He comes, and to that end he will help prepare our future ministers.

The medium tall, slender, soft-spoken theologian was the youngest pastor in the state church of

Finland (Lutheran) when he was ordained in 1930. He first served as a parish pastor before accepting a call to serve on the faculty of the Suomi Theological Seminary in Hancock, Mich., in 1939. He was at Hancock until 1954 when he returned to Finland to assume editorship of a paper called *The Word*. Since 1957 Dr. Saarnivaara had been president or dean of Sisalahatysopisto-Inner Mission Institute near Helsinki, a school which trains youth leaders and evangelists for the national church.

Dr. Saarnivaara told me that he was surprised that the spread of neo-orthodoxy and the ecumenistic movement had progressed so rapidly here in the ten years that he was away from America. He sees the Lutheran mergers as part of the ecumenical movement. Ultimately, he feels that the Protestant churches of the world will unite with the Roman Catholic Church. This would be the church of the Antichrist with the pope as its head. Such a situation could occur within 15 years, he said.

Helsinki University granted him his Th.D., for which he wrote a dissertation on Luther's mature teaching of justification. His Ph.D. is from the University of Chicago and his thesis then was later published (somewhat shortened) in a book called *Luther Discovers the Gospel*. This was printed by Concordia Publishing House, St. Louis, Mo.

Reading is a favorite activity of Dr. Saarnivaara, but of recent years he has had to confine it largely to matters pertaining di-

rectly to his work. He has written several books and pamphlets, including one on evolution. He recommended some English books that he liked very much: *Ecumenicism and the Bible*, David Hedegard; *The Quest for Holiness*, Adolf Koberle; *Fundamentalism and the Word of God*; J. I. Packer; and *Here I Stand*, Hermann Sasse.

For a hobby, he mentioned gardening and expressed the hope that he would be allowed a small garden patch by the new home which will be built next year on the seminary grounds.

Mrs. Saarnivaara's name is Sirkka Mirjam. They have one daughter, Aila, who has remained in Finland where she is employed by the Finnish counterpart of Lever Bros.

Dr. Saarnivaara looks upon our new seminary as a place where future pastors are to be trained in loyalty to the Word of God with an evangelistic emphasis. The products of our school are to go forth contending for the faith. He told me that he wonders if it might not be wise to train laymen for positions as deacons, that is, as lay pastors in the church.

In his two presentations to the seminary rally last month, Dr. Saarnivaara demonstrated his belief that we must present Jesus Christ as the way out from sin. In a simple, yet effective, way he pictured Jesus as the sin-bearer and the ground of hope. It is this kind of approach he will bring to our seminary which the Lord has so graciously caused us to establish.

It Is Time to Stretch

By Pastor John P. Strand

WHEN our free congregations formed our Association, there were many who prophesied a short life and a quick death. They felt there was no chance for usefulness or success. We had no leadership, no seminary, no paper, no money, no headquarters, no mission work, etc. Now we all know how wrong the prophets of doom and gloom were. We have all the things mentioned above, and about one hundred congregations and groups supporting the work. We stand amazed at what God has done.

Very few reports have been given as to our financial status. We are operating under the budget adopted at our first regular Conference held in Fargo in June, 1963. At this time a budget of \$53,700.00 was adopted. We have until Jan. 31 to reach this budget figure. As of October 1, with four months left of the fiscal year, we have given \$60,312.98 to our Association work. All the funds are in good shape, except the general fund. There has been a greater drain on this fund because we did not anticipate such expansion, and growth. Here is where our immediate budgetary need lies.

We thank God and our people for the fine support given. The evidence of God's blessing and people's faithfulness amaze us. Yes,

thanks be to God, thanks be to you who have supported the work.

We are in a very significant juncture as an Association. This is the time for us to "stretch." While some have, many of us have not really done it up to now. Now is the time for us to "stretch" ourselves to see what we really can do, by the grace of God.

The 1964 Annual Conference suggested that our Association have a special campaign, beginning this fall. There is a three-fold purpose in this program, now being called "The Praise Program."

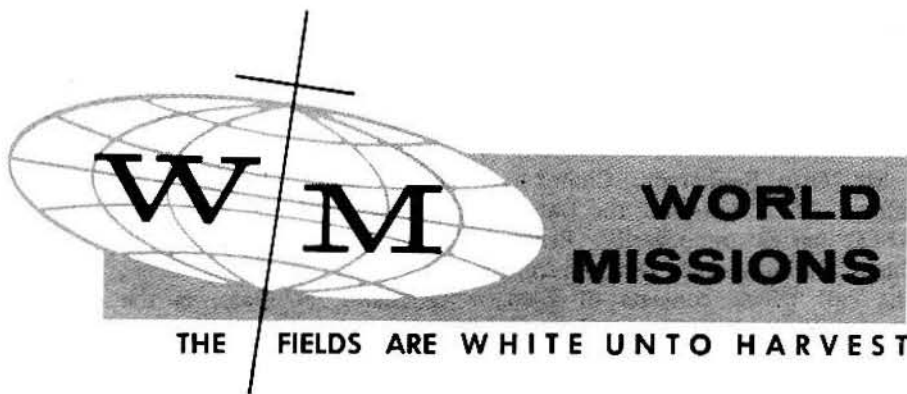
First, we would grow. Unless people stretch themselves they do not grow properly. If our Association is to grow, it must, from time to time, stretch itself in an adventure of faith. A residence for the president, as well as facilities for our headquarters, our seminary, as well as land for any expansion the future may hold for us has been purchased. With these added facilities we are given opportunities to grow and serve our congregations better. If our congregations are to have the opportunity to be free, we need the tools to work with, a seminary, opportunities for expansion, etc. All these are provided physically by the property purchased. But it must be paid for. We cannot grow if we are hampered by a large debt. Let us as

individuals and congregations stretch ourselves by giving sacrificially of our means to the "Praise Program" of the Association. This fall we want to give as much as possible of the \$130,000.00 needed. This is a challenge for us. Let us give proof of our love and faith. Let us show we are not fools, by continuing building what we have begun. Let us really see what we can do, by the grace of God.

Secondly, we would give opportunity for added blessings to come to us individually. When we stretch ourselves by sacrificing, we grow spiritually. Many are spiritually anemic because they never learned the meaning of sacrifice, of stretching themselves. We desperately need a greater sense of God's grace and strength as individuals. This comes only as people are obedient.

Thirdly, we would praise God. He has done more than we asked or thought. Let us thank Him, not only by words, but by deeds.

At this time each congregation should plan how they are to conduct the program. At this time, each individual should begin laying aside of his means, that a personally significant gift can be given. Let us all fervently pray that God would lead us to do His will, that greater praise may come to Him.



Settling for Christ

by John H. Abel

"Yes, and I shall rejoice, for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance [victory]" (Phil. 1:19).

In this passage we find Paul praying for a supply or "help" of the Spirit of Jesus Christ—that is the Holy Spirit. Paul had experienced at each crux in the road of his spiritual life, a divine presence and power which enabled him to do the Christ-planned thing, if he was willing to seek and to yield to this presence and power. But this divine presence and power, Paul was convinced, was activated by prayer. Jesus had well said, "Ye have not because ye ask not . . . ask and ye shall receive that your joy may be full." Paul was thus constrained to request the brethren that they pray for the victory of the gospel in his life and ministry. "That I shall not be at all ashamed, but that with full courage now as always Christ will be honored in my body [earthly life]" (Phil. 1:20).

So we also as your Free Lutheran missionaries here in Brazil ask you to pray for us, that we might have a special unction of the Holy Spirit to do His will for His glory here in this great dark continent. Someone has said that the missionary experience consists of "call, cost, commitment and compensation." Certainly in this hour of our stepping out in faith as free and living Lutheran congregations to found our first foreign mission field, we need to recognize and recount the first three "c's." We give thanks to the Holy Spirit for having called us, for having en-

abled us to enter in without counting the cost or, we might say, having provided the cost at each turn in the road, and then giving us as missionaries and congregations the commitment to His cause which triumphs over obstacles. Together we may, through the continuous supply of the "Spirit of Jesus Christ," experience victory with all its eternal compensations.

Here in Sao Paulo, Brazil, we are trying to get settled and orientated in a new and foreign land. I am writing this about two weeks after our arrival in Brazil. We had a fine trip across the Caribbean Sea and Atlantic Ocean, in spite of the fact that we encountered a few days of rather rough water as an aftermath of the hurricanes that had been crossing the area. Really, most of our 12-day trip was a wonderful rest with the sun shining every day. We thank you for your prayers that have accompanied us. We have just found a house to rent here in South America's fastest growing city, and this is no small problem, especially when almost everyone requires a year's contract and we wanted to rent a house only for about 4 months before moving back into the interior. God is good. Our Father is a God of miracles. After only a few days, rather by accident, I happened to ask a druggist, whose phone I was using, if he knew of any houses in the area that might be for rent. He told me of a man who sold cars in this area, who had some houses he rented and suggested I see him. I did this and, sure enough, a house that was up for sale became our to rent for a four-month period. Now we have just moved in. We have very little

furniture as yet, but have arranged for bunk beds for the children, while Ruby and I are still sleeping on borrowed cots. We hope to find furniture sales, etc., to gradually get the furniture we need and use the mission money designated for furniture as wisely as possible. We have been able to get hold of a good second-hand refrigerator, which will be a real blessing in this hot and dusty land.

Much seems to have changed after two years at home. I believe one gets Americanized too quickly and now we return to find the masses of milling dark-faced people quite strange to us. The dirty streets, the uncollected garbage, the rats, visible at times, scrounging around in garbage, the unsafe water, the hot days and the multitudes of poor and needy. All this and much else makes us feel like strangers and at the same time weighs us down with a heart burden for these millions of lost and dying souls. Pray that they may hear the message of salvation. Brazil is still 95% unevangelized, and God has given us the great China of our generation, a great open door where the Word yet today may be freely preached to the masses. "Whom shall I send and who will go for us?" (Isa. 6:8) is still the great divine heart-cry. We are glad you have sent us and the Grothes. We ask your untiring prayer support. We believe the Grothes will soon be able to join us in the work here. Pray for them and for us and for other laborers for this great harvest field in the heart of South America.

Pastor John H. Abel
Caixa Postal 6227
Sao Paulo, capital
Brazil, South America

THY PEACE, O GOD

We bless Thee for Thy peace, O God,
Deep as th' unfathomed sea,
Which falls like sunshine on the road
Of those who trust in Thee.

We ask not, Father, for repose
Which comes from outward rest,
If we may have through all life's woes,
Thy peace within our breast.

That peace which suffers and is strong,
Trusts where it cannot see,
Deems not the trial way too long,
But leaves the end with Thee.

That peace which flows serene and deep,
A river in the soul,
Whose banks a living verdure keep,
God's sunshine o'er the whole.

O Father, give our hearts this peace,
Whate'er may outward be,
Till all life's discipline shall cease,
And we go home to Thee.

—Author Unknown
(from PRAYER POEMS)

CHILD OF MY LOVE

Child of my love, fear not the un-
known morrow,
Dread not the new demand life
makes of thee;
Thy ignorance doth hold no cause
for sorrow,
Since what thou knowest not is
known to Me.

Thou canst not see today the hid-
den meaning
Of My command, but thou the
light shalt gain:
Walk on—in faith—upon My prom-
ise leaning,
And as thou goest, all shall be
made plain.

One step thou seest, then go for-
ward boldly,
For one step is far enough for
faith to see:
Take that, and thy next duty shall
be told thee,
For step by step the Lord is lead-
ing thee.

—Author Unknown
(from *Why I Quit Syndicated
Crime*)

PERSONALITIES

Mr. Otto Saukerson, Chamberlain, S. Dak., is serving the Dalton AFLC parish temporarily. **Pastor Carl I. Ostby** recently resigned from the call which consists of Zion, Tordenskjold, Sarpsborg and Kvam congregations.

Student Robert Lee, AFLC, is currently preaching at the mission congregation in Austin, Minn., before the arrival of a pastor.

Rev. Oliver Sidney, ALC, is moving from Grafton, N. Dak., to Pem-

bina, N. Dak., where he will serve Pembina, First and Two River Lutheran churches.

Portland, N. Dak., is the new home of **Rev. Thomas Steenberg**, ALC. He was previously in Edinburg, N. Dak.

Missionary Jerome Elness, ALC, is studying at Yale University in New Haven, Conn., preparatory to leaving again for Hong Kong. His wife and family remain in Williston, N. Dak., for the present.

NOW AVAILABLE

THESE BASIC BOOKS ON BIBLE DOCTRINE FOR PASTORS, S. S. TEACHERS, HOME USE OR PRIVATE STUDY.

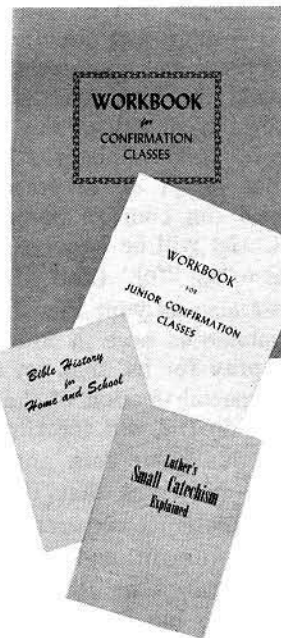
Luther's Small Catechism Explained	\$1.00
Bible History for Home and School75
Workbook for Junior Confirmation Classes75
Workbook for Senior Confirmation Classes75

Postage and handling charges are:
up to \$2.50 - 10¢; to \$5.00 - 25¢; to
\$7.50 - 40¢; to \$10.00 - 55¢; over
\$10.00 - 75¢

Payment must accompany orders.

Order from:

The Association of Free Lutheran Congregations
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427



YOU CAN'T LEGISLATE MORALITY

One of the most disheartening and discouraging news items that *The Lutheran Ambassador* has ever carried is to be found on page 15, "Service Pastor Asserts GI's Not Morally Ready for Korea." If you haven't read it, read it now.

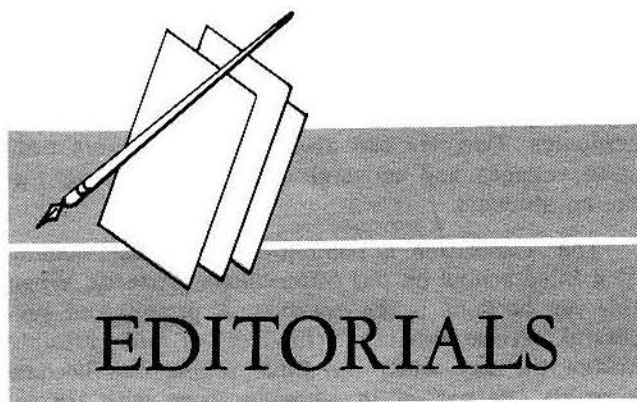
The fact that only 10% of the American servicemen can refrain from overt acts of sexual immorality while on the Korean tour of duty is surprising and tragic. The chaplain is entirely correct in placing the lion's share of the blame on the pre-service training or bringing-up of the men.

Maybe we ought to rejoice that there are 10% who do not make use of the available prostitutes, but our joy is tempered by his statement that some who refrain from sexual incontinence make up for it by intemperance in drinking. Therefore, the number of servicemen in Korea who are living good moral lives is not large at all.

We may never know but it is safe to hazard the opinion that many of those who are being kept clean amid the wickedness of Korea are depending on a power outside of themselves to live decent lives. Let's be more personal than that, they are depending on Jesus Christ and the Holy Spirit to help them glorify God in their bodies. We would expect these to be such as are finding in the Christian cell group the strength to resist the temptations which attack them every whit as strongly as those who succumb.

The shame which will dog these fallen men as long as they live, even though some of them may come to know the merciful balm of Jesus, must be shared by our culture which helped to make them what they are now. New codes of morality are being formulated today which forsake the commandment of Sinai completely. The movie industry, caring nothing for the souls of men, too often hammers away on the one-note theme of lust, seduction, immorality, perversion and adultery. While scattered courts haggle over whether one or two books are obscene and the post office wages a hopeless battle against pornographic pictures, enough other filthy material is readily available at newsstands so that it doesn't matter if one book is banned in Boston or not. Modesty is a rapidly disappearing virtue even among church people. Liquor and beer tear down restraint so that nothing becomes unthinkable. TV brings "gay" night life to our family rooms and aids in moral erosion.

But you can't legislate morality. The speaker on a radio devotional this morning said that sometimes we emphasize the last word of that sentence, sometimes the fourth. But he reminded us that maybe the emphasis should be on the second word *you*. Yes, we can't legislate morality. *But God can, and He*



EDITORIALS

REFORMATION, 1964

Reformation festivals used to be the Lutheran "day of the year." Guest speakers would extol the discovery by Martin Luther of the truth about justification. Great thanks would be given to the Lord that the light which burst out in that event still shone in their day.

Now, that light does still shine and some Lutherans will use the program described above. But for others Reformation Day has become a source of embarrassment. No longer is the justification-by-faith principle emphasized. Rather, the speaker will urge a second look, explore similarities instead of differences, or search avenues of cooperation in regard to the Roman Catholic Church. In not a few places this year when "A Mighty Fortress" is sung, the audience will be reminded, "Our Roman Catholic brethren are now singing this song, too."

The question that haunts us and haunts us is, "Wherein has Rome changed in that which really matters?" Have they caught the truth which changed Martin Luther and the world? We have not seen this. Instead of that, as Dr. Saarnivaara suggests in his article, Lutherans and Protestants have lost some of their conviction about justification by faith alone.

There have been some changes, others are in the making. Improvement in communications, collegiality of bishops, a new official attitude toward the Jews, parts of the liturgy in the mother tongues, married deacons, growing acceptance of the rights of all men to their religious beliefs, a changing stance regarding birth control. Well, we wouldn't deny that there's some value to all of this, but these things do not touch the heart of the matter.

At stake between the Roman and Protestant churches are the issues of authority, salvation and the concept of the church. These are real barriers and if we believe our understanding has been, *and is*, correct, we had better stand on that. Where would we be today if Luther in his day hadn't?

has. "Thou shalt not commit adultery." We will be judged by that standard.

No one is innocent, of course, before that Law. Failure before that commandment, or any other, ought to drive us to the Savior. That is the purpose of the Law. Jesus can make life new.

For the Christian the Law is still his standard. To keep that Law is his delight, to break it his sorrow. The sixth Commandment calls not for adulterous love, but the love Jesus commanded when He said, "Love your neighbour as yourself." Such love will care too much for another person to violate either his or her person or personality.

That kind of love will make a man morally ready to go to Korea or any other place.

IT'S NOT SO BAD

One of the major Lutheran church bodies reports that one of her church colleges received less than 7% of its operating expense from the parent church in 1963. In that same year only 2% of the total amount it spent on physical plant expansion came from the church directly. It has been figured that the amount each senior college received last year for capital expansion from the church would build a dormitory for 100 students every thirty years at current costs at each one of these colleges.

Coupled with all of this is the fact that this same Lutheran church today has about 4 out of 5 of her college students in non-Lutheran schools. Now hear this, in 1964 one million more teen-agers are celebrating their 17th birthday than in 1963 in our country. By 1974 there will be 16.3 million high school students in the United States instead of today's 12.7 million (see *Gleanings from an Editor's Reading*, page 15).

In other words, in ten years a church such as this one will find that it cannot possibly hope to educate even 20% of her college-age young people. It will also become increasingly difficult to maintain even the low levels of church support the colleges are now getting. That is, unless Lutheran stewardship practice takes an unexpected turn upward. All of this, then, shows that we are not the only ones with problems.

Tied in with all of this is the growing disenchantment on the part of many church people regarding their schools. While the institutions whittle away at their distinctive heritage and seek to become worldly-wise, some of their staunchest supporters are giving up the fight and their support. They no longer see the church college as enough of a leaven in society to be worthy of sacrifice. It is a sad picture indeed.

Therefore, especially in view of the financial and population figures, it's not so bad that we are a church fellowship without a college. By no stretch

of the imagination could we maintain one in the foreseeable future.

But there are two things we can do at much less cost. One, we can operate a Bible school offering several types of courses for high school or college graduates. Two, we can place campus workers near state colleges and universities to work among Lutheran students.

The Association is committed to the establishing of a Bible school on our Minneapolis property. When this can be done is the question. A prompt and successful "Praise Program" (fund drive) will certainly hasten the day when the Bible school can become a reality. Be patient in allowing those who are responsible the proper time to develop a work that could function smoothly.

The Lutheran student work is further in the future. When the day comes that we can place campus workers we should have no delusions about the need to emulate other Lutheran student work presently being carried on in constructing beautiful student centers. Some of these fine facilities are reaching a pathetically small proportion of Lutheran students. We can reach just as few and maybe more in modest quarters. The type of workers and the program will be the important thing. It must be an outreach less concerned with meeting all philosophical arguments and more concerned with personal commitment to the Lord Jesus.

These are things to think about and to pray about. One thing is sure; we, too, must find ways to reach out to this increasing army of youth with the claims of Christ.

THE MASTER PAINTER

The nostalgia of seeing summer come to an end has been greatly lessened by the marvelous display of autumn colors this fall. It seems as though they were never so beautiful as this year, but perhaps it is because they show to better advantage here on the coteau (Sisseton hills). Every drive into the country by day has been a delight to the eye and a reminder of the Master Painter. The elms, the ashes, the box elders, the oaks have participated in a kaleidoscope of yellows, oranges, and browns. The color red does not appear so often here.

But it is not only up here on the coteau that the colors have been grand, for we saw them on a trip into Minnesota and North Dakota also. The leaves will almost all be gone (not the Russian olive) when you read this, but for several weeks the Master Painter gave us a display no artist could match. The Creator God, maker of the universe, gilded each leaf and gave it a changed beauty which brightened our lives before much of the northern world of nature entered its winter sleep.

The Christian has an inexhaustible resource of courage. Where is it?
Neh. 8:10c; Phil. 4:13

WISDOM Prov. 31:26

Where is the true source of wisdom? Prov. 2:6
What must be our attitude before this wisdom is ours? Ps. 111:10
According to James 3:13, how is wisdom revealed?
What characterizes this wisdom? James 3:17
Examples of four women who spoke or acted with wisdom are found
in the following references. Who were they? How did they reveal wis-
dom? Gen. 31:16b; Heb. 11:31; Luke 10:39; John 2:5. What can we learn
from their counsel or example?

THE FEAR OF THE LORD Prov. 31:27-31

Luther's Catechism says we fear God when we think so highly of
Him that we are afraid of offending Him by doing any wrong. This
child-like fear and reverence prompts us to obey our heavenly Father.

The fear of the Lord is the basis of all the virtues we have dis-
cussed in our lesson. Dr. Hallesby has included a chapter on "The Fear
of God" in his book *Under His Wings*. Read it for spiritual inspiration.
The Christian woman, whoever she is, is called upon in Phil. 2:12-13 to
work OUT her salvation in her daily life. She receives grace to do this
only as God works IN her, providing both the desire and energy to do
His will. What a wonderful privilege and awesome responsibility! Let
us be diligent that we may some day say. . . .

I have fought the good fight,
I have finished the race,
I have kept the faith (II Tim. 4:7).

Note: This study for November is the final lesson for 1964. The
January study will appear in the December 15 issue of the *Ambassador*.

BIBLE STUDY GUIDE



and Virtues

We have come to our final lesson on "The Christian Woman." To-
gether we have considered who she is and her role in many aspects
of the Christian life. We have seen what we ought to be in the light
of the Word. We have had to be honest with ourselves and admit before
God our failures and shortcomings. With Paul, we must admit we are
deficient in many areas of Christian living. But we can take courage
from his testimony in Phil. 3:12-16. Read it and make it your own.

Our concluding lesson sets before us the characteristics of a truly
virtuous woman. As we consider these qualities found in Prov. 31:10-31
we agree they are becoming to the Christian woman. No doubt the
world looks to us for these qualities. But some of us may have to again
admit we have not yet attained all these virtues; therefore, we will con-
sider these as goals of a virtuous life to which we aspire as we grow
in Christian maturity. The portion we will study are the words of a
mother to her son as she reminds him of virtues more precious than
jewels.

TRUSTWORTHINESS Prov. 31:10-12

What confidence can her husband have in her? Prov. 31:11-12
..... In Ruth 1:1-18 we find an example
of a faithful woman. To what extent was she willing to identify herself
with Naomi? vv. 16-17 For what period
of time did she declare this loyalty?
What reward could she expect? Ruth 2:12
What do we learn in II Thess. 3:3 and I Thess. 5:24?
Discussion: How will our faithfulness to the Lord help us attain the
virtue of trustworthiness among our fellowmen?

DILIGENCE Prov. 31:13-15

What is her attitude toward work?
Someone has said, "A worker who does only what he has to do is a
slave. One who willingly does more than is required of him, is truly
a free man." What rewards will diligence bring according to Prov. 10:4;
12:27; 13:4; 21:5 Prov. 12:24
..... In the following references note how diligence
finds expression:

Acts 17:11 I Thess. 5:17
Acts 20:18-21 Acts 9:36-39

Discussion: What areas of our life today would be enriched if we were
more diligent? Are there areas in which we may be over-diligent?

PRUDENCE Prov. 31:16-19

The frugality, thrift, and cautious forethought that characterized
previous generations was a virtue we may be in danger of losing. The
Christian needs to use prudence in every area of her life to keep her
sense of values straight. The role of the woman in the Old Testament
days was in some ways different from today but the same virtues are
essential. What characteristics do you find in Prov. 31:16-19 that would

be profitable today? In what
ways do the following references reveal prudence? Exodus 2:1-10
..... John 16:12
Mark 4:33-34; Matt. 7:6 Matt.
15:37; Mark 8:8
Discussion: Will prudence in our modern day affect our way of living?
Use the above references as a key.

COMPASSION Prov. 31:20

How is genuine sympathy revealed in Prov. 31:20?
How eager was she to relieve them? Prov. 31:20
What accompanied her acts in Prov. 31:26?
A commentator writes, "Pity and charity have their home in women's
hearts. If they are so busy holding the distaff or pen that they become
insensible to the cry of misery, they have lost their glory."

True compassion will lead to action. Note the ways the Good Sa-
maritan showed compassion in Luke 10:33-35. Translate them into ways
we can show compassion today.
.....

DIGNITY Prov. 31:21-25

We have studied four virtues that can be found in their fullest
sense only in Christians. As we are faithful to Christ and diligent to use
each opportunity for His honor, these same characteristics will carry
over into our daily life. The woman who has shown herself to be de-
pendable, diligent, discreet, and compassionate will walk with dignity.
It is the kind of dignity that transcends social status, economic condi-
tions, or physical beauty. She carries with her a confidence that instills
strength in others and above all, brings honor to her Lord. Prov. 31:25
suggests she looks into the future with confidence. Why can she face
the future unafraid? Ps. 31:14-15

The Great Reformation and Us

[Continued from page 4]

Lutheran youth. A shocking trait in these results is the fact that *the majority of the Lutheran youth do not accept the doctrine of justification by grace through faith.* "Many feel that God's favor is won by being good, rather than through simple reception of it as a gift offered in Jesus Christ." "About half see the Gospel as a guide to right behavior, in other words, as a new law. They either do not understand or do not believe the Reformation emphasis on man's inability to earn God's favor. In this crucial area of doctrine, Lutheran youth tend to go along with the American religion-in-general stress on human ability to attain." Seventy-six percent of the youth questioned said that "the way to be justified before God is to try sincerely to live a good life" (quoted from *Lutheran News*, No. 18, 1964, p. 2).

The great majority of the Lutheran youth are much farther from the Biblical-Reformation doctrine than the Roman Church. The Romish doctrine of justification is not nearly so unBiblical as is the doctrine held by the bulk of young Lutherans today.

What is the reason for this?

A Lutheran layman in Minneapolis is reported to have said that the church people should not be blamed. They believe and do what their pastors teach them to believe and do.

This is, without question, true. But why do so many Lutheran pastors teach such a horrible, worse-than-Romish doctrine of works-righteousness? It must be because they have been so instructed in the Lutheran seminaries, which are the modern hotbeds of heresies.

The Ecumenical Movement and the Reformation

The modern ecumenical movement is the second great force that is pulling down both the formal and material principle of the Reformation. In order to keep as many

churches as possible in the fellowship of the World Council of Churches and in order to unite them as soon as possible into one World Church, which will also include the Greek and Roman Catholic Churches, it has in practice given up the principle that the Bible is the supreme and only rule of faith and practice. In its meetings nothing is decided on the basis of what the Bible says. One reason for this is that practically all its leaders accept liberal Bible criticism. For the same reasons it cannot hold to the Reformation doctrine of justification, since a large part of its membership—namely, the Greek Orthodox and the Protestant liberals—do not accept it. Strenuous efforts are being made also to get the Roman Church into the movement, and it curses the Reformation doctrine of justification.

Our conclusion is that we must apologize for using such a mild term that the two Reformation principles are in a danger zone. In reality they are gone, and the majority of Lutherans and other Protestants are more nearly "upon the Romish platform" (F. Pieper) than the Protestant one. No wonder that there is both in world Lutheranism and Protestantism in general an ever-growing "back-to-Rome movement"!

Needed: True Protestants

In the early times the "Protestants" were people who protested and fought against the Romish and other errors and prayed and worked to bring the Church back to the Bible, to acknowledge it as the supreme and only norm and rule of faith and practice and to return to Biblical Christianity. They also called people to cut all connections with Rome, the church of an anti-christ, not to be unequally yoked with darkness and apostasy. For the sake of your souls, get out of Rome! was the call.

Leaders of the modern ecumenical movement have many times bewailed that Luther and other

reformers committed the sin of splitting up the Church. Modern ecumenism is purposed to lead Protestant and other churches to repent of this sin and to heal the breach by uniting them again with the Roman Church. This work, which aims at the undoing of the work of the 16th century Reformation, is gaining strength to the extent that, so it seems, within less than one and a half decades most Lutherans and other Protestants will be united with Rome again.

Our time is in a great need of true Protestants who, in the way of Luther and other reformers, will pray, speak, write, work, and fight against the errors of our time and call people back to the Bible and its way of salvation. And, in the manner of the early Protestants, we must also lift up our voice and proclaim: "For the sake of your salvation, get out of the churches which lead you astray; get out of the church colleges and seminaries which indoctrinate you with heresies that lead you to hell! Join Bible-believing churches, seek seminaries and colleges which are true to the Word of God! Do not support the work of the devil by giving your money for work that undermines the Bible and the principles of the Reformation, but give it for a work that is true to the Bible and the Reformation!"

God gives His people these orders for these times: "Brethren, mark them which cause . . . offences contrary to the doctrine which ye have learned; and avoid [R.V., *turn away from*] them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17f).

"Be ye not unequally yoked together with unbelievers. . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

Minneapolis Churches Honor Dr. and Mrs. Saarnivaara

Dr. and Mrs. Uuras Saarnivaara were honored at a reception-shower given as a welcome to them by the women of Faith Free and Morgan Avenue Lutheran Churches of Minneapolis. The reception was held at the seminary building of the Association (3110 Medicine Lake Boulevard, Minneapolis) September 15.

Greetings were brought to the group by friends and associates of Dr. and Mrs. Saarnivaara. Friends of the Apostolic Lutheran Church of North Minneapolis presented the honored guests with a gift of money. Rev. Chester Heikkenen, pastor of Morgan Avenue Lutheran Church led in devotions, adding his expression of gratitude to God for bringing his former teacher to Minneapolis.

Rev. John Strand, president of the Association and Dean of the seminary, then spoke briefly. He called the group of friends assembled to thanksgiving and praise to God for His work on behalf of the Association. He expressed what most of those present felt—that God had done exceedingly above anything we could dare ask or



dream. He asked for continued prayer on behalf of the entire Association and especially on behalf of the seminary.

Rev. Clair Jennings, who will be a part-time teacher at the seminary, also brought a short greeting, expressing his great joy at the prospect of working with his former teacher and friend, Dr. Saarnivaara.

Dr. Saarnivaara then responded, thanking the friends assembled for

their concern for him and his wife, and asking for one additional gift from them—the gift of their consistent prayer on his behalf. “Brethren, pray for us!” was the theme of his plea. May we not let them down.

Sandwiches, cake and coffee were served in the dining hall and the gifts were opened amid an atmosphere of warm fellowship in our Lord and Savior, Jesus Christ.

NOTICE

As the Lord lays it upon your heart to share in our work, we invite you to send your contributions to:

Association of Free
Lutheran Congregations
Mr. Robert Bursheim, treas.
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427

Please note change of address due to rezoning.

Please send all subscriptions to:

The Lutheran Ambassador
Box 652, Grafton, N. Dak.

Gleanings from an Editor's Reading

Protestant Christianity no longer responds to any one final authority. The sad result of its theological defection from the Biblical norm shows in the chaotic condition of Continental religious thought. For the third time in a century the supposed bulwarks of Protestant theology are falling and scholars are seeking new strongholds.

But now that modern theologians have made *themselves* indispensable to the “understanding” of Jesus and the apostles, theology has become the slave of speculators. What God may be proclaiming in the history of our times is that modern theologians and their theology are

quite unnecessary for the well-being and on-going of his Church. —Editor in *Christianity Today*, Sept. 25, 1964.

Three million seven hundred thousand United States teen-agers celebrate their 17th birthday in 1964, one million more than in 1963. This year's phenomenal rise in the 17-year-old population, which will be surpassed in the years immediately ahead, is the result of the nation's post-World-War II baby boom. At the end of the coming decade the 17-year-old population will reach the 4 million level. The family and social problems created

CHURCH-WORLD NEWS

LUTHERANS DECLINE TO JOIN NORWEGIAN FREE CHURCH COUNCIL

Meløy, Norway—(LWF)—The Evangelical Lutheran Free Church of Norway decided at its annual synod meeting here that it could not form part of a council of free churches in accordance with regulations that have been proposed.

Instead, delegates asked the synodical board to inquire into the possibility of setting up a joint council with the national Lutheran Church to deal with questions of mutual interest.

Fear was expressed here that the establishment of a Norwegian Free Church Council (Frikerkerad) might easily contribute to the development of a front between the Free Church and the national Church of Norway.

It was argued that since the 19,000-member Free Church has a Lutheran doctrinal basis, and confessional as well as Scriptural yardsticks have to be applied to many practical matters, participation in such a Free Church Council would appear unnatural and difficult.

However, the synod recognized the need for the different free churches to work together in affairs of a practical church character in which they have a common interest.

At its Meløy meeting, held in August, the synod also re-elected the Rev. Jens Lund Andersen of Oslo as its president.

It further approved a proposal to set up in Oslo a new "Lutheran Bible and Congregation Seminary" (Luthersk Bible- og Menighetsseminar) for training religion teachers and other church workers. Its opening is scheduled for 1965.

The curriculum of the seminary is so designed as to qualify its students to take the examinations of the University of Oslo for religion teachers in the schools.

SERVICE PASTOR ASSERTS GI'S NOT MORALLY READY FOR KOREA

Seoul, Korea—(NLC)—Young US servicemen aren't spiritually and morally ready for Korea, according to a Lutheran pastor here.

The Rev. Ernst W. Karsten asserted that nearly 90 percent of

American military personnel are involved in sexual immorality during their Korean tour of duty.

Mr. Karsten, a former Army chaplain who now is in charge of the Lutheran service center in Seoul, gave his views in a letter distributed to almost 12,000 Lutheran pastors in the US by the National Lutheran Council's Division of Service to Military Personnel. His three-page letter accompanied an annual announcement of Christmas cards available for pastors of the American Lutheran Church and the Lutheran Church in America to send to their members in service.

He stated that "little can be done for the men individually after they get here, if they haven't been adequately prepared" before arrival.

His purpose in writing the open pastoral letter at the request of the NLC's Service Division, he said, was to urge Lutheran clergymen "to fully prepare our young men for what they will be facing... the age-old dangers of women and liquor."

"What's new about them in Korea," Mr. Karsten wrote, "is their great abundance coupled with an almost universal attitude, 'It

by the rising teen-age population threaten to become increasingly massive and complex. By 1974 high school enrollment will swell from this year's 12.7 million to 16.3 million.—Editor in *The Christian Century*, Sept. 30, 1964.

In reflecting on this subject, it distresses us to see how we, the promoter of such reconciliation, are regarded by many of the separated brethren as being its stumbling-block, because of the primacy of honor and jurisdiction which Christ bestowed upon the Apostle Peter, and we have inherited from him.

Do not some of them say that if it were not for the primacy of the Pope, the reunion of the sep-

arated churches with the Catholic Church would be easy?

We beg the separated brethren to consider the inconsistency of this position, not only in that, without the Pope the Catholic Church would no longer be Catholic, but also because, without the supreme efficacious and decisive pastoral office of Peter the unity of the Church would utterly collapse.—Pope Paul VI in his *Ecclesiam Suam*, *The Register*, Sept. 27, 1964.

The oldest of these stave churches is at Urnes (Norway). It was completed in 1080. In this church there is an astonishing amount of symbolism halfway between

naturalism and abstraction. Like the staunch sailing vessels of early days the churches were built to withstand high winds. The center support was usually a very heavy upright square beam similar to a mast. After one of the great windstorms you can hear how the whole building settles down again into its proper grooves.... The pulpits inside are enclosed almost like a captain's bridge for a sea-going ship. Crosses are almost always in the form of a triumph cross. Christ had been portrayed by Ulfilas as a great hero and so the cross is always a symbol of His triumph.—Adalbert Raphael Kretzmann in *The Cresset*, Sept. 1964.

isn't immoral; everybody does it,' or the companion attitude, 'At home we wouldn't do it; but in Korea it's all right.'"

There's nothing new in these attitudes either, he added, except their "frightening prevalence."

Mr. Karsten said that every GI he talked to told him that about 90 percent indulge more or less frequently.

"Is the figure accurate?" Answering his own question he said "the men who live in the barracks know best what's going on and it is significant that there is almost universal agreement on a figure somewhere near 90 percent."

"Many have their steadies," he continued. "Some of them 'own' their girls, complete with hooch (Korean dwelling) and furniture. Before leaving Korea they sell the package to a man who is just coming in."

The Lutheran pastor said that some who have decided to remain sexually clean feel they can make up for sexual continence by being incontinent in drinking.

"It's hearing good church people say such things that has me frightened more than anything else," he said.

Cautioning stateside Lutheran pastors against writing their congressmen since it would give the commanding general undeserved embarrassment, Mr. Karsten asked, "What could Congress or the commanding general do?"

He commended the top military official in Korea for already doing everything in his power to correct the situation.

"The chief factors in this evil are not the result of any laxity in command policy," Mr. Karsten commented; "they are inherent in the very situation."

Factors he listed are "a passionate, God-given urge for sex; separation from home and its deterrent effects; an almost universal feeling of disgust at being in Korea; in some areas long hours of boredom; an entirely inexcusable tendency to despise the Korean people; a destitute native economy that thinks it needs the money that

comes from prostitution; and the tendency of young men to have their fling the first time they are away from home."

According to Mr. Karsten, the only possible thing to be done must be handled by local churches and homes before the men ever get to Korea.

"You people back home," he wrote, "must see to it that the men are strong enough to meet temptation and say, 'No.'"

On a positive note, the Lutheran service pastor said that men are ready for Korea only when they have a vivid feeling that God is real and ever-present. They must, he added, have in their hearts more than a set of rules which are hardly ever a deterrent.

Insisting that this must be done in civilian communities, Mr. Karsten said if it is not, "there is very little that any military chaplain or service center pastor can do. We won't even get to see most of them. They will have gotten into the whoring rut soon after their arrival, and then a bad conscience keeps them from the chapel."

Noting that every pastor has seen some of this in his own parish, Mr. Karsten said that what is taking place in Korea is only a variant of what is going on at home, but in a considerably intensified form.

He said he felt that he would be remiss in his duty if he did not tell the stateside pastors that the intensified form exists.

"We need a strong church," he concluded, "but a church is only as strong as the individuals in it; and what we see here shows that there is much less individual strength than there should be. I am writing to you in an effort to help strengthen what is weak."

DANES TO HEAR BILLY GRAHAM NEXT MAY; BERLINERS IN 1966

Copenhagen—(LWF)—Dr. Billy Graham, world-famed American evangelist, will conduct crusades in Copenhagen in May 1965 and in

West Berlin in October 1966.

Representatives of his evangelistic association have met with local groups in both cities to work out plans. Dr. Graham's Copenhagen meetings will be held in the Forum from May 9 to 16 next year, while the Berlin ones are to be in the Kongresshalle on October 16-23, 1966.

In connection with his crusade here, the possibility was explored of arranging single meetings in Norway, Finland, and Sweden around the same period.

Dr. Graham had a crusade in Berlin in 1960. According to one press report, "many Christian leaders believe that the time is now opportune for another large-scale gospel outreach" in that city.

It was reported that the Copenhagen meetings will be the only ones the evangelist will conduct outside the United States during 1965, in the belief that he should stay in his own country at that time and speak to his fellow Americans on the race situation.

W-1
STANLEY HOLMAAS
NEWFOLDEN MINN

Non-profit Org.
U.S. Postage
PAID
Minneapolis, Minn.
Permit No. 1521