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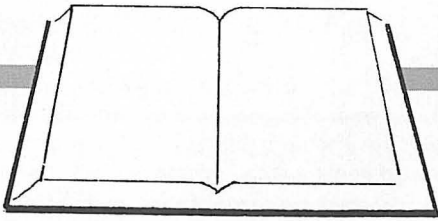
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—RNS Photo



According to the Word

HEAVEN, OUR ETERNAL HOME

There is nothing a Christian delights to think about more than HEAVEN, his eternal home, and it is most natural for a Christian to think of the place where he is going to live after his life here on earth is ended, and to plan and prepare for that time. When we plan to move to another part of the country to live, then we make our plans, and we prepare and we think about the place to which we are going. We either have to build, buy, or rent a house. In heaven we don't have to worry about that for Christ has already gone to prepare us a place in the mansions of glory.

What do we know about heaven and where do we get our information? Man would know nothing about heaven were it not for God's holy and inspired Word. Only God and those who dwell in heaven know anything about heaven and can tell us a little about what heaven is like.

When I was a little boy I used to wonder where heaven is. And Mother informed me that it was up there somewhere in the sky. We can't see it, but it is there. Some say heaven isn't "up," it's everywhere, it's invisible. Others say heaven is going to be here upon this earth. But God's Word tells us that heaven is up and that it is a place. In John 3, we read that the Son of man came down from heaven. In the first chapter of Acts we read that Christ went up into heaven and a cloud received Him out of their sight.

We know also that heaven is a place, and that there are mansions in heaven, for Jesus says, in John 14, "In my Father's house are many mansions ... I go to prepare a place for you." Then we read in Revelation of the

streets of gold, and that there God shall wipe away all tears, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. And so we know that heaven is a beautiful and wonderful place. We know there is nothing in heaven to mar our happiness. There is no sin or temptation there. We shall never suffer there, and there is nothing that shall make us sorrowful or downhearted in any way. And then, finally, this celestial happiness is going to last forever, for there is no more death. God's Word says: "Eye hath not seen, ear hath not heard, neither hath entered into the heart of man the things that God hath prepared for them that love Him."

Another thing many wonder about is whether they are going to meet and recognize loved ones in heaven. We have the answer in God's Word. In Matt. 8:11, we read: "And many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." On the Mount of Transfiguration Peter, James and John saw Moses, who had lived some 1500 years before, and also Elijah, speaking to Jesus. These men had not lost their identity, neither had they lost their names. Jesus speaks of Christians as having their names written in the Lamb's Book of Life. We shall be known by our names, and we shall know our loved ones who have gone before. We shall have glorified bodies like unto the Son of man. How about unsaved loved ones who will not get to heaven? We will not sorrow over them in heaven, otherwise heaven would not be a place of perfect happiness. Now is the time to be concerned and have a burden for unsaved loved ones that they may be won for the

Lord and not be missing in the Kingdom of heaven.

Why then should a Christian fear death when he knows what lies over on the other side? Death is spoken of as the last dark river we have to cross. The story is told of a father who was out late one evening with his little daughter. They had to cross a river before they reached home. The little girl was afraid of the river and the darkness, but the ferryman took them safely across. The little girl contracted pneumonia and the parents watched untiringly at her bedside. Early one morning she suddenly awakened. Her eyes were bright and her face smiling. She said, "Father, I have come again to the riverside and I'm waiting for the ferryman to take me across. But there is no darkness here. The river is covered with floating silver, and the boat coming towards me is made of solid light, and I'm not afraid of the ferryman." "Can you see across the river?" asked the father. "Oh yes, there is a great and beautiful city there, and I hear music such as angels make, and I see a beautiful form and He beckons me to come. O ferryman, make haste. I know who it is. It is Jesus, my own blessed Jesus. I shall be caught up in His arms; I shall rest on His bosom." And thus she crossed over the river of death to be with her Redeemer. Mother and father will miss her in this life, but only a little while and they will meet her again in the mansions of glory never to be parted again.

How wonderful it will be to reach heaven one day! Are you lonesome for heaven? Have you made preparation so that you are ready to meet the Lord? Be sure that you are ready, so that you will not be left on the outside.

Hans J. Tollefson

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A Priceless Heritage

by Rev. Orville T. Olson,
McIntosh, Minn.

Mother's Day, sacred to all of us, is that day set apart for us to honor "the best mother that ever lived"—your mother, my mother. That was the sentiment expressed by Miss Anna Jarvis of Philadelphia back in 1907, and to her goes the credit for the origin of Mother's Day. In 1913 Congress passed a resolution recommending the observance of Mother's Day by Congress and the executive branch of our government, and the following year that Congress authorized the President to set aside the second Sunday in May as Mother's Day.

We are grateful to those who originated the day, and for the annual privilege of honoring our mothers and all true motherhood. To those of us who have been reared in Christian homes, we must recognize that it is a "priceless heritage" to have been reared by a godly mother in a God-fearing home.

Today our thoughts turn back to the mothers spoken of in the Bible. There we see a vast panorama of mothers passing through the various periods of history, all with the same love and devotion to family life. We have only a brief record of some of the outstanding mothers of the Bible, but we can form mental pictures of their lives and devotion.

She then made a vow. She said, "O Lord of hosts, if Thou wilt actually look at Thy handmaid's trouble, wilt think of me and not forget Thy handmaid, and wilt grant Thy handmaid a son, then I will give him to the Lord all his life, and no razor shall come upon his head" (I Sam. 1:11). Hannah, the wife of Elkanah, besieged the "throne of grace," presenting the Lord with her petition. In the petition she asked the Lord to grant her the privilege of becoming a mother; and by the same token she vowed to raise him, the child, in the fear and admonition of the Lord, and

to give him as a gift to be used for the extension of His kingdom.

According to this portion of Scripture, we find that the child was surrounded by prayer, even before he was conceived in his mother's womb. It was in answer to his mother's prayers that Samuel was able to render a great task for the Lord. When one thinks of the evil nature that children inherit, he may well fear. When parents see, both in Scriptures and in the world around us, how often the bright promise of childhood is blighted, and how many children from Christian homes depart into the ways of evil and damnation, they may well fear. When parents think of the dangers to which children are exposed: the nurses in their infancy, the little friends of their childhood, the schools through which they must pass, the spirit of the world with which they must come into contact, the literature, the amusements, and the business from which they cannot be kept separate, they may well be fearful.

When thinking of their children and realizing how feeble, unfit, and unfaithful they themselves are, parents often fear that their children may not secure the blessings prepared for them. The atmosphere that Christian mothers create in the home is stronger than all precept or external practice. These mothers are deeply conscious of worldliness and selfishness, and of much that is not of the Spirit's leading and the love of God; and they tremble at the thought that their children may suffer from their lack of grace. They have reason to fear. If only there were more mothers who had an earnest, hearty fear of the power of sin and death!

Children are a gift from the Lord or, as to Hannah, a gift of faith. It was through faith that Hannah believed God would grant her petition. Faith is the one condition upon which the power and the salvation of God are given. It is by faith that parents and children throw themselves upon

Jesus—thereby securing His blessings. The first need of a mother who has come to Christ with her child is faith. Just as with the penitent sinner, or the believer seeking grace, all things are possible for those who believe. The life lived by the mother in her home must be a life of faith. Her entire surroundings must be purified by faith given unto her by our heavenly Father. Faith is the one thing God asks for in all of His children.

The survival of the Christian environment in the community is wholly dependent upon the impact of our Christian mothers. It is well to remember what God's Word says of faith and its workings; faith understands, faith offers a more excellent sacrifice, faith pleases God, faith saves the household, faith obeys when it is called, faith offers up the child, and faith blesses the children.

Faith is the spiritual understanding that receives the revelation of God and His purpose. It hears His voice, listens to His call, and believes His promises. Secondly, it is a divine energy, a living principle of action that carries out God's will and inherits all His blessings. We can see the mother's grace or faith in what is said of Jochebed, Sarah, Ruth, Elisabeth, Salome, Eunice, and Mary, the mother of our Lord. It was in each case faith that made it possible for these women, as mothers, to do those things which made them the channels of divine blessing to their children and all mankind.

While in prayer, Hannah was so deeply engrossed with her trouble that she forgot her surroundings. Her face was full of expressive eagerness and emotion, but her voice was not heard by man. God saw fit to hear and answer her petition, thus giving her the joy and assurance which prevails in the hearts of all mothers who have had a specific request granted.

It is the living Christ who is our salvation and our strength, in whom

is found needed blessing and grace for the mother. It is the knowledge of what He is, it is in His presence that such a faith is possible and must prevail while teaching and training the child for future service in His kingdom.

Every true mother wants her child to be good. Mothers see evil that fathers sometimes overlook. She has an instinct for moral dangers. Her influence for righteousness is stronger than all the laws ever made by man, all the educators, and all the preachers. We recognize that there are wicked mothers, like Jezebel of old. There are the unnatural mothers, who sell their children into sin, there are the harlots, the depraved, the drunken, but these are the perverted that shame the name of womanhood. The number of women with the true mother instinct is small. Let us pray that many more women could possess the God-fearing characteristics which prevailed in the mothers of our text, the Christian mother. The Christian mother leads all other forces in power for personal righteousness.

"All that I am or hope to be," said Lincoln, "I owe to my angel mother." Nearly all great men attribute their success to their mothers. We have testimonies given by such great men as Martin Luther, Spurgeon, and Simpson. The mother of Simpson dedicated him to the Lord as a Christian minister.

It is good to reflect on our responsibility as parents, to study our duties and the best way of fulfilling them, to speak to our children and to pray much for them, but all these things are secondary. There must be no hesitation or half-heartedness in the consciousness of devotion to God's services. As the parent or mother prays for God's blessing on the children, it must be in the spirit of David. "Thou, Lord God, knowest Thy servant . . . therefore now let it please Thee to bless the house of Thy servant, that it may continue forever before Thee" (I Sam. 7:20, 29). In the home and out of it, as in the heart of the parents themselves, this thing must be settled, "as for me, I will serve the Lord."

Perhaps the father leaves the religion of the children to the care of the mother, and the mother thinks

that the father as head is more responsible. They hesitate, or fail to come to a clear and definite understanding, and the religious education of the children is neglected. May the words of Joshua remind each one of his responsibilities. The first responsibility being to God, and secondly to his or her children. The more we emphasize that our house is and must be holy to the Lord, that our children must be trained first of all for God and His service, the more mightily will the power of the principle assert itself and help us to guide the household so that it also serves the Lord.

The revival that society most needs today is the revival of the Christian home. We have more than once seen that the secret of home rule is self-rule, one requisite being that we have to practice what we preach! The wonderful power of the will with which man has been endowed was meant to make him his own master. And yet, how many Christian parents are there to whom the idea of self-control is quite foreign? It is not the thought of God's will nor the rule of one's own will that guides them and decides their conduct. Rather, in conversation and action they are led away by the feeling of the moment. Because they trust that they are God's children and that Christ's blood pardons their sins and that their prayers will be heard, they hope for the salvation of their children. And yet, by their example they are setting up the most effectual barrier against God's grace. Pleasing themselves, allowing their inclination or temper to be the rule of language and conduct, they give the most effectual contradiction to their profession of being the servants of God's will. To be guided by God's Spirit is one of the first conditions of success in our own spiritual life, and necessary to be an effective witness in our home.

Parents must take time and thought to realize that to rule a child is distinctly God's command, as is the one to love and care for him. The interests of the parent and child demand it, and the time and labor spent cultivating this grace will be richly rewarded. The things that are impossible with men are possible with God.

Education is a work in which the

parents are meant to be God's servants, His fellow-workers. But, in order for us to really work with God, we have to be walking closely with Him. It is to the soul that is wholly given to Him that the power of faith will be given to hold fast the covenant, and to live in the assurance that God himself will do the work.

The discipline of the home is more important than good government, because the well-being of the home is essential to good government. You cannot make good citizens out of people who have never been taught obedience.

The Christian home is needed for the sake of your children. Mothers and fathers, the work entrusted to us is holier than we know. The precious soul of a little child, so delicate, so wonderfully made, yet so soon exposed to the power of sin and marred by its power, is of inconceivable worth! Surely we ought not to shrink from it. We cannot do so if we are parents for the duty is laid upon us. But, sufficient grace is promised and prepared. Thank God!

May God grant the needed grace to all Christian parents of our nation that they might live in close fellowship with the One who gives the needed grace and strength to live their lives to the glory of His name.

O Lord! It hath pleased Thee to ordain that in each home on earth Thy heavenly rule should have its reflection. Thou hast given to parents the power and authority over their children to rule in Thy name. Thou hast promised to give them all needed wisdom and strength to bring their children up in the fear and admonition of the Lord.



TO MOTHER

You built no great cathedrals
That centuries applaud,
But with a grace exquisite
Your life cathedraled God.

Had I the gift of Raphael,
Or Michel Angelo,
Oh! what a rare Madonna
My mother's life would show.

(from *The Lutheran Messenger*)

The Lutheran Ambassador

The Pulpit Requisites

Part II

by Rev. A. L. Hokonson,
Osseo, Minn.

Introduction: In the first article the writer discussed the man in the Pulpit and the shepherd in the Pulpit.

III. The Evangelist in the Pulpit

Jesus said, "Other sheep I have, which are not of this fold" (Jn. 10:16). In Luke He speaks of "the ninety and nine." And so, in the sermon, there must always be a word to the unsaved. The Lord knows who they are. Among the visitors who come to church may be the unsaved. Some may be present with burdened hearts, some with cold and indifferent hearts following only a uniformity of church attendance. Some may be seeking, possibly desperately. The evangelist in the Pulpit can take nothing for granted. There will be some who come with thankful hearts, singing because of deliverance through the WORD. So these will be more grateful to hear an evangelistic message from the man in the pulpit. How it will reassure their experiences and give strength to expectant souls! And so on any Sunday morning, it could be a matter of life or death for some soul in the pew. And the answer must come from the evangelist in the Pulpit. What a responsibility! There is also a time element which the evangelist senses in the Pulpit. How moving the words, "Seek ye the Lord while He may be found. Call ye upon Him while He is near" (Isa. 55:6). As the evangelist looks over his congregation, there may be one he sees for the first time, one who has been approached time and again in visitation. And now he has come. What an opportunity! And so he preaches. Emotion is the wind that fills the sails, but Christ must be the rudder. A fitting word for an expectant soul! What issues in the balance! And you, the evangelist in the Pulpit, have a prayer within a prayer for that soul in the pew.

I recall such a situation a few months ago on a communion Sunday. A very generous retired farmer in his

eighties who, with his wife, rarely missed a Sunday morning service, except the communion service, was in his pew with his wife. That he was there was something, because he usually stayed away if he knew it was a communion service. His excuse had always been, "I am too great a sinner." The need for an evangel of the Word was great that morning. And the Grace of God was equal to the opportunity. He arose and came to the first setting. What a joy to serve him! As he took the bread, the glistening eyes spoke volumes. And at the door at the close of the service, his handshake was a different grasp. It was a real fellowship. How important to respond when the Word speaks to YOU! "Harden not your heart!"

The imperative is the challenge to the evangelist in the Pulpit. When nothing happens in the pew, something really is happening. Is the eternal destiny of a soul being settled that morning? The plea from the pew to the pulpit is, "Do not give me any false comforts this morning." The evangelist comes to clear vision through deep feelings, and the fitting words frame the anguish. He who has much to give must suffer much. The evangelist in the Pulpit passes into the fellowship of Christ through his own suffering. And out of that experience, he speaks to those of his time. He speaks out of the moments and mementoes of his own communion with His Master. His own coming to the Lord gives the surge of urgency to the breaking of the Bread of Life.

The deeper notes of fellowship with the Word now break forth the melody from the brackets of sin into the grace-notes of wondrous salvation. His measure of light can overwhelm the hesitancy of the pew, and the darkness of a heart can be illumined by the loveability of the mighty WORD. To sin against such a love can be a most heinous sin. And so the evangelist cannot for a moment

underestimate the power of Satan to turn a soul away in the midst of indecision. The climactic Word must be there to clinch the decision. It was Luther who said, "Our work is to preach and to suffer, not to defend ourselves and to strike. Christ and His Apostles destroyed no churches and broke in pieces no images, but won hearts with God's Word, and churches and images fell of themselves. So should we do likewise." Such is the task of the evangelist. Co-equal with this task is

IV. The Teacher in the Pulpit

Much is written in the Word of God on the teacher in the Pulpit. He is to be "apt to teach" (II Tim. 2:24). The secret of Paul's success was his teachableness under every circumstance, in order that he might be able to teach in the Spirit. "Lord, what wilt Thou have me to do?" (Acts 9:6). So also must the pastor be as a teacher in the Pulpit. Those in the pew also have a part in the morning worship service. They feel the need of instruction in the Word of God. This is illustrated by the disciples' request, "Lord, teach us to pray" (Lk. 11:1). The teacher in the Pulpit has much to teach because he has sat at the feet of the Master Teacher. His feeling is that expressed in the prayer of St. Ignatius, "Teach us, good Lord, to serve Thee as Thou deservest, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask for any reward save that of knowing that we do Thy will through Jesus Christ, our Lord."

What a need there is today for the teacher in the Pulpit when we see in every phase of life the profane mixed with the holy! The day of rest has been taken over by the profane. Witness the reversal of Christian attitude taken by J. C. Penney in opening his stores on Sunday whenever competition demands it. Things are also permitted in the church that profane the

service. The Sacraments in some places have become of man's dispensation, when the Word of God says they are ordained by God. The admonition of Ezekiel 44:23 says, "And they shall teach my people the difference between the holy and profane and cause them to discern between the unclean and the clean." What a challenge to the teacher in the Pulpit!

In the baptismal service, for example, do not hurry through the service. It is ordained of God, and has its roots and augmentation in the Word from the Old through the New Testament. It is a real message to parents and parishioners. Observe two things in the baptismal service; "to make disciples" and "teaching them to observe all things whatsoever I have commanded you." The pastor in the Pulpit is a teacher of these things. The laymen in the pew are asking these days especially, "What does it mean to be a disciple? What does it mean to teach?" What an opportunity! (especially in a baptismal service) to minister these truths in teaching!

The cross is not only a way of life, but a way to life. How we need to read and reread I Peter 2! Paul tells the Colossian church that with the Word dwelling in you richly, to **teach and admonish** (Col. 3:16). In bearing the cross, Paul tells Timothy to **command and teach** (I Tim. 4:11). The disciples often asked Jesus to explain (teach) the parables (Matt. 13:36; Mk. 4:40; Mk. 9:11). Questions such as, "Why could we not cast him out?" (Mk. 9:28) and regarding divorce (Mk. 10:10).

So we realize what an awesome task faces the teacher in the Pulpit. It drives him to the Word and prayer. Today, to the teacher in the Pulpit, comes the same question, "Tell us, when shall these things be?" (Mk. 13:4). What an injunction this is, then: "Be apt to teach." How important to be in the center of God's will! And always under the influence of the Holy Spirit! "Teach us to pray," came the plea from the disciples to Jesus. Think of the important task of the pastor before the confirmation class! To teach them the results of sin and of grace! To teach them to **pray**. Jesus taught His disciples

the Lord's Prayer to avoid vain repetition. Yet we too often make it vain repetition. The Lord's Prayer takes us out of a self-centered life to another type of life, like that of Job, **when he prayed for his friends** (Job 42:10). What a dangerous situation the congregation faces when it is concerned only for itself! The cross not only has a perpendicular beam, but a cross-beam.

"Others." The responsibility of the teacher in the Pulpit is to give the picture of the comprehensible greatness of the kingdom of God that goes beyond the local congregation. To reclaim the sight of discipleship to the beyond! How the lay forces of our church need to be liberated! The command of Jesus today still is to baptize and teach. In that order also, because you cannot teach discipleship to those who are spiritually dead. As the teacher in the Pulpit, the pastor reaches out through teachers in the congregation. I recall the late Dr. Sebellious of Augustana Seminary and College teaching Sunday School teachers to teach, giving us a six-fold exhortation under the word

"Remember"

1. A teacher without training may be a failure.
2. A teacher without religion is a failure.
3. A teacher without training and religion is the greatest failure.
4. A teacher with religion may be a success.
5. A teacher with training and religion plus consecration is a superlative success. Deut. 6:4-9; Ps. 25:4-5; Luke 11:11-12; Matt. 19-20.

And so a cardinal part of discipleship in the kingdom of God is to baptize and teach. It is a Kingdom of Righteousness in which the teacher in the Pulpit pictures the contrast of the "now" with that which is past (I Cor. 6:9-11). This belongs to the teaching ministry. Redemption is not being saved **in** our sins, but being saved **out** of our sins. And the teacher in the Pulpit must teach the **WAY** to vanquish the foe. Finally, also, the pastor is

V. The Prophet in the Pulpit.

As a prophet in the Pulpit, the pastor must keep abreast of the times

in knowledge, as far as it pertains to the life of his congregational members. He is not living in a monastery. With his knowledge of the Word and his life in the community, he is continually being challenged with the issues of life and death, and he fearlessly must take his stand upon the Word of God. Sin, and sin and grace are his themes. His faith can be God's stronghold in the face of adverse circumstances for things he could not dream. A community is always in need of the Word, and often, if not more so, of reformation. And the only way is through the Word. This is the prophet's weapon, his sword. There is no nation out of God's jurisdiction. There are no persons beyond his control. There is no event that can escape His over-ruling. This is the prophet's declaration in his preaching. And the ultimate victory of our Lord is independent of the attitudes of people and nations toward Him, but the place of individuals and peoples in that victory is dependent on their attitudes toward Him.

And so the prophet in the Pulpit pictures the ultimate goal of following the Lord Jesus Christ. In our confessions, we confess to the truth that Jesus will come again to judge the quick and the dead. A great deal is implied in this statement, which we confess every Sunday morning. It is a statement against the background of indifferentism, wide-open disloyalty to the truth as found in the Word of God, and so the prophet in the Pulpit declines all compromising and stands with God upon the Word. Against the vast conspiracy against the Word of God today, the prophet in the Pulpit fearlessly declares sin and what sin is, and that "the wages of sin is death" and then the bounteous grace of God in Jesus Christ our Lord. There can be no compromise. Judgments are in the hands of God, and even now are being fulfilled. Just as Jeremiah was the Lord's spokesman in the days of darkness and disaster, so the prophet in the Pulpit senses the days' events and frames them from the Word of God. His word is, "Thus saith the Lord." Against this background, like the prophet of old, God's messenger can also picture the joy of assurance and
(Continued on page 13)

ADVERSARIES & HINDRANCES

"For a wide door for effective service has opened to me, and there are many adversaries" (I Cor. 16:9, New Am. Standard Bible).

Paul had tremendous opportunities in Ephesus, so he felt he must stay there longer to serve. But he also was aware of hindrances and adversaries in the Kingdom work. These hindrances were not able to take away the opportunities, but were able to make advances more difficult. They also made Paul more dependent on his Lord.

There are just countless "open doors" before the Association now. Calls for help are constantly coming. Fields white unto harvest are on every hand. But there are adversaries and hindrances in the way and there always will be. Some of these can and must be dealt with if the AFLC is to advance. This article will deal with two of these hindrances.

One hindrance the AFLC has, if we are to establish more congregations and have a greater outreach, is the serious shortage of pastors. There are groups which want to establish congregations in communities with real need, and these groups are coming to us for pastors. There are established congregations which are looking to us for shepherds. The staffs at our schools need to be enlarged in the foreseeable future. There is need for more workers on the field in Brazil. But as was true when Christ was here on earth in human form, the laborers are few.

A laborer is worthy of his hire, and needs tools to work with. It takes money to equip, send out, and support a laborer. It will be impossible

for the Association to enter the open doors unless there is a steady and adequate financial support for our institutions and missions. These are days of inflation. It costs more to "hold our own" now, to say nothing of advancing. One hundred dollars given to the Kingdom now cannot do nearly as much as it did two years ago. Also there are deficits which must be dealt with in some of our funds before there can be talk of advancing.

How are we to deal with these hindrances? Our Lord has told us how. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:38). Prayer is the basic method, not only to deal with hindrances, but for all Kingdom work.

We have some fine young men entering the seminary in the fall. Thank God for that. But we need a large class. We do not only need bodies, however, but we need the right kind of men. We need men who know the Lord, who have the gifts necessary for the ministry, and who are committed to God's will for their lives. We do not want this nearly as much as our Lord does. He will give, if we ask aright. Is this asking too much?

Our Father is rich. There is no program too great for His supply of funds. His funds are in the hands of people. These people sometimes forget that these funds are not theirs. How are they to see that they must return to God proportionately as they are blessed? How are they to see that they are their own worst enemies if they do not obey God in the matter of giving? How are they to see that the Association cannot progress un-

less they give? These are spiritual matters. People will see these spiritual truths only if those who can, will pray that God will open spiritually-blind eyes, and replace hardness of heart with generosity of heart. But praying is not only asking, it is, above all, surrender to God's will. You cannot pray that God will supply the needs unless you are willing to obey God in your own giving. Again, is praying too much, and too hard?

Jesus did many wonderful miracles. He told His disciples that they would be able to do greater things than He did. We sometimes do not want to take this promise by faith and so we demand and expect to see these works. Christ did not promise that we would see them. We know that on judgment day there will be many who can speak of great works they have seen that they think they have done, and they will be condemned as not even being God's children. After giving the promise of great works, Jesus speaks of prayer (John 14:12-14). It is by prayer that we are to do these greater works than Jesus did. He was not able to send out too many when He was here on earth in the flesh. Because He has ascended to His Father, we can ask great things of Him, and great works will be done.

The Association has come three months into the new fiscal year. The financial report in the previous issue shows we are falling behind, as is true just about every year at this time. There is a need for great generosity this spring, that the work God has entrusted to us can go forward.

Let us pray that the hindrances before us may be overcome.

Pastor John P. Strand



Luther League Activities

Edited by Jane Thompson

Or there are so many of our close friends who do not have the faintest idea what this waiting is all about. And who shall tell them?

This great Wait, though filled with meetings, phone calls, baseball games, slumber parties, studyings, Sunday School, boring teachers, the excitement of discovering something new, and getting to know people with all their admirable traits and their faults, must have Jesus Christ at the top of the list.

The best way to wait? "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint" (Is. 40:31). Wait for Him by waiting on Him. Daily, regularly and freely as we feel the need, reading His words to us and pouring out our needs to Him, we will find the wait one of fullness and joy. Each one of us will be able to say, and honestly, "Christ's return is really worth waiting for."

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (II Thess. 3:5).

(Ed. Note: Address all communications concerning the Luther League Activities page to Jane Thompson, 572½ River St., Paynesville, Minn. 56362.)

WAITING

WAITING . . .

for the phone to ring
for a bus
for the war to end
for 5 o'clock
for Christmas
for vacation
for a date
for His return.

Isn't that what all this waiting is about? Or should be about?

If this is so, why do the first seven take up so much of our time, so much of our energy and so much of our concentrated attention? So much, that Christ's return is not the ultimate object of our waiting.

True, Jesus said, "I am come that ye might have life more abundantly." And this abundant life certainly does consist of those long-awaited phone calls, traveling downtown on the bus, fun vacations and dates, too. These things are going to take place in that wait for Christ's return. That we accept and enjoy.

But how many days go by in one stretch when you forget that we as young Christians, as well as the older ones, are on this earth to reach out to those around us in love and say, in word or action, "I love you."?

As a first-year teacher of English I have noticed many things in the classroom that young Christians could have an influence upon. There is the shy student who rarely talks to his classmates and no one attempts to talk to him. There is the student who is a little different from the rest

and no one goes out of his way to make the day easier for him. There is the cliquishness found everywhere, even in Christian groups. The "cute" insults that are handed out every day to the same person, "You know, you are really dumb, really dumb."

We participate in this type of thing during our waiting period on earth and then wonder why more of our friends are not persuaded to wait with us for the great event, Christ's Return. Or perhaps it is not even classified as a Great Event in our vocabulary. Perhaps Jesus' return is something we'd rather not talk about because there are so many of us who are really unprepared to meet him.

MOTHER'S PRAYER TIME

The while she darns her children's socks,
She prays for little stumbling feet;
Each folded pair within its box
Fits faith's bright sandals, sure and fleet.

While washing out, with mother pains,
Small dusty suits and frocks and slips,
She prays that God may cleanse the stains
From little hearts and hands and lips.

And when she breaks the fragrant bread,
Or pours each portion in its cup,
For grace to keep their spirits fed,
Her mother-heart is lifted up.

O busy ones, whose souls grow faint,
Whose tasks seem longer than the day,
It doesn't take a cloistered saint
To find a little time to pray! —S. S. Times

LUTHER ON HELL

It was with some amazement that we read a statement recently by a respected Christian leader, in a very fine evangelical magazine, to the effect that Martin Luther denied the doctrines of hell and eternal punishment. The assertion was so unfair and untrue. And it only goes to show that even the best of us can err in an unguarded moment.

In his personal confession of faith in the year 1528, Luther stated clearly that "the wicked suffer everlasting death with the devil and his angels." The Augsburg Confession, written in consultation with the great reformer, declares in Article XVII that Christ will return on the last day for judgment, to give everlasting life to believers and to condemn ungodly men and devils to eternal torment.

J. L. Neve, in his *A History of Christian Thought*, states that Luther's conception of hell contained the belief that after the judgment godless man, in soul and body, would bear the eternal wrath of God.

Lutheran doctrine through the centuries has clearly taught belief in hell and eternal punishment. There have been those in the past, as there are today, who try to explain away this teaching in the Lutheran Church. But they are usually those, at least in our time, who attempt to twist a good many other teachings of Scripture to their own fashion.

And it is upon the Bible that the teaching of eternal hell must be based, not upon what Martin Luther or any other person said about it, although, as we have pointed out, Luther did believe there is such a place.

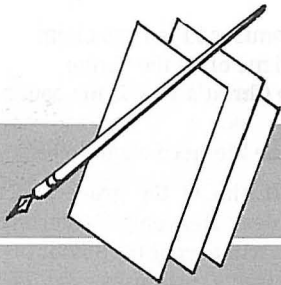
Jesus, the great manifestation of God's love for mankind, had this to say about eternal punishment. He spoke of going into hell with two hands, "to the unquenchable fire." In that same chapter, Mark 9, He referred to hell, "where their worm does not die, and the fire is not quenched."

In the special revelation to John, it is stated, "And if any one's name was not found written in the book of life, he was thrown into the lake of fire" (Rev. 20:15). That fire is described in verse ten as enduring for ever.

The Scriptural pictures of hell show a place as terrible as the pictures of heaven describe utter beauty and desirability. And as Gerhard said to those who pondered what sort of fire there is in hell, "it is much more profitable to seek to escape the agony of hell than to argue concerning what the fire of hell may be" (J. T. Mueller, *Christian Dogmatics*).

The way of escape and deliverance is in Jesus Christ who came "not to condemn the world, but that the world might be saved through him" (Jn. 3:17).

It is tragic that any should spurn God's clear offer of help and hope in the face of the Bible's declaration that there is a hell for all who flaunt God's love through unbelief and disobedience. It is the task of Christian people to throw out the life-line to as many people as they can while there is still time to do so.



EDITORIALS

REV. E. S. VIK

Edward S. Vik, a neighboring pastor friend of mine and my predecessor at Tabor Lutheran Church, lived in this community for over 40 years. He served only one parish after his ordination in 1928 and that consisted of Our Savior's in Waubay and Tabor, Webster.

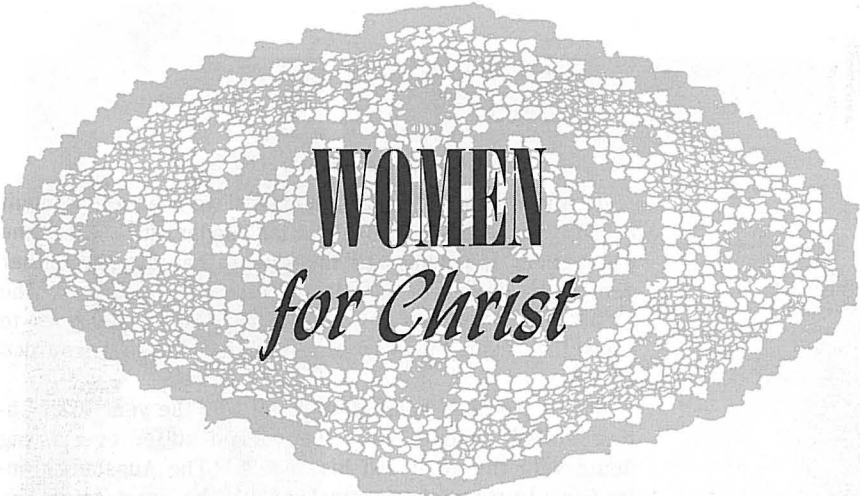
A pastor must have special qualities to sustain a ministry that covers almost two generations to the same people. One of those qualities in Pastor Vik was his interest in people. Young or old, he noticed them and he had a word for them. In his passing, people, whether of the churches he served or not, felt that they had lost a friend.

His preaching evidenced a strong belief in the life to come. Yet, Pastor Vik could not be called an "other worldly" man. He was very much interested in what went on here and now and could readily discuss those events. If anything, he was a good example of one who finds life here very exciting but for whom the life to come, in Jesus, is very real and more to be desired.

In what was known as the Waubay District of the Lutheran Free Church, he was one of the founders of the Bible Camp movement. God's call to him now took him from this life just three months short of the 30th anniversary of Pickerel Lake Bible Camp at Grenville.

Blessed be his memory.

—Raynard Huglen



WOMEN *for Christ*

AM I THE MOTHER I OUGHT TO BE?

by Mrs. Dave Schmiess,
Starkweather, N. Dak.

As I ponder the thoughts accompanying Mother's Day, two distinct categories are revealed: the attitude of us as children toward our mothers, and a deep, soul-searching in my own life as to what type of mother I am.

First of all, we as children ought to honor our parents; that includes mother. This is the only commandment that bears a promise with it, "That it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). In the entire Book of Proverbs, which was written also to the young people, the duty of reverence, love and obedience to mothers is unceasingly inculcated. Those of us who have Christian mothers have a great deal to be thankful for. This commandment doesn't bear near the burden to us that it does for those who come from unsaved homes where Satan rules. Have you, as children, thanked God for this?

Then, too, I think of the marks that mothers leave on their children. The Bible clearly states that there are some. Many examples are given where the mother definitely influenced her child. I think of Moses' mother, who had such faith in God that when she could no longer hide her baby from Pharaoh, she put him in an ark of bulrushes and trusted God to keep him. This God faithfully did. Then God led so that she was called to nurse and rear her own child for Pharaoh's daughter. In spite of being

in the palace under evil rule, she gave Moses private instruction to fear God. As a result of his mother's teaching, he grew up to love God more than the riches around him, and was thus able to be used of the Lord in leading the chosen people out of Egypt.

There is also Naomi, who was a mother who feared God to the extent that even her daughter-in-law was willing to forsake all, including home and family, to make Naomi's God her God (Ruth 1:16).

An evil mother has just as great an impact on her children: Ahaziah, King of Israel, did evil in the sight of the Lord by walking in the evil counselings of his mother (II Chron. 22:2-4).

As I search my own soul, I consider which of these two types of mothers I am. Will my child be a hippie or a testimony for the Lord? I am thankful that I am born-again and can thereby claim the promises that God gives to His children. I firmly believe, through the examples given in the Bible, that if I walk daily with the Lord and seek His will through prayer and Bible study, I can claim Proverbs 22:6 for my children, "Train up a child in the way he should go: and when he is old, he will not depart from it." We must remember this one thing about that verse: "the way" is not what we feel it is, but what the Bible says it is.

The following poem relates how God has burdened my heart about the ministry of child-raising:

As I gaze both far and near,
Within me creeps up a fear,
What will I, in the future see?
Am I the Mother I ought to be?

Will my son, with hair so light,
Enter through heav'n's gates
tonight?
Or will I look upon my sin,
And see I wasn't the Mother I could
have been?

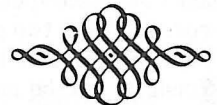
How can I look upon that little soul,
And say that I have no control,
When God in His Word says pray
and sow,
Train up a child in the way he should
go?

The promises I then can claim
Will rid me of all the blame
For by Christ's blood, his soul's set
free.

If I'm the Mother I ought to be
And tell him of the grace and love
Of our dear Heavenly Father above,
He then will accept the Savior in,
Claim God's promises and be rid
of sin.

So when eternity is come,
In Heav'n I'll meet my little son.
I am then duty bound, you see,
To be the Mother I ought to be.

Which type of mother are you?
Have you accepted Christ as your personal Savior that you might be used of God in bringing up your children to honor and glorify the Lord? If you have not accepted Him personally or you are not living for Him, then you cannot claim the promises of God. Perhaps it will be your child next who joins the generation of rebelling young people. Why not accept Christ into your heart and give your life over to Him today?



NOTICE OF ANNUAL CONFERENCE

The eighth Annual Conference of the Association of Free Lutheran Congregations will be held in Valley City, N. Dak., June 10-14, 1970. The host congregation is Grace Lutheran Church, Harry C. Molstre, pastor.

Opening conference service will be at 8 o'clock p.m. on Wednesday. All conference committees are to report at 10 o'clock in the morning for the beginning of their work.

John P. Strand, President
Robert E. Rieth, Secretary

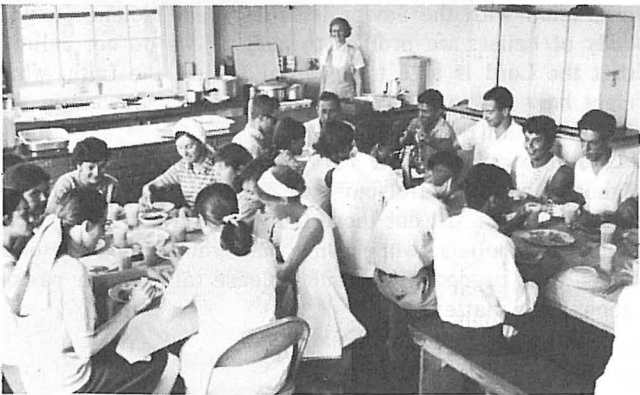
World Missions Picture Page



Pastor John Abel driving "Bluebird" along a Brazilian road



Bible Camp at the AFLC Bible Institute



Mealttime in the Bible School kitchen and dining room during Bible Camp in February



Vacation Bible School in the church at Lar Parana. 145 children were enrolled.



Vacation Bible School class with Manoel and Carlos at Alvorada



The people who attended a Sunday afternoon service at Alvorada



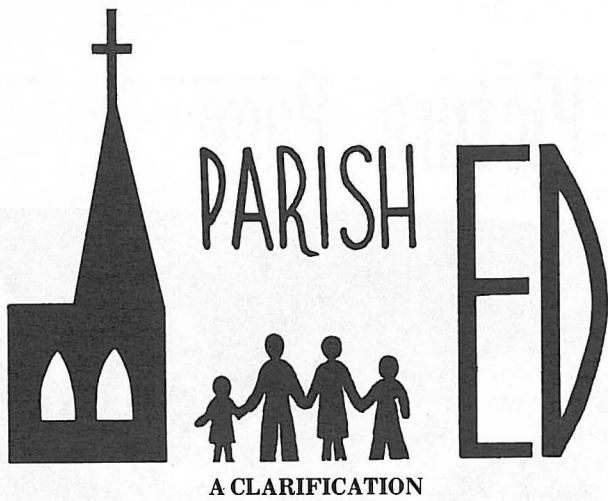
The tent for evangelism at Alvorada



Two girls who attended Vacation Bible School at Roncador



Left to right, Paulino Slomp, who visited America last summer, Forrest Renfrow, an American businessman in Campo Mourao, Missionary Connely Dyrud and Missionary John Abel, in Mr. Slomp's home.



A CLARIFICATION

Occasionally the Department of Parish Education in the Association of Free Lutheran Congregations recommends teaching aids or even courses of study which are of Reformed background and a word of explanation is in order concerning them.

The reason they are recommended is that they have some very attractive features and can be valuable in our teaching ministry. At the same time it is recognized by the Department and the Board of Publications and Parish Education that since the materials are not written out of the Lutheran understanding of Scripture certain caution must be taken in using them. This is true of other teaching materials used by the congregations without our recommendation, too.

One specific problem area that may be encountered, of course, is in the approach to the child. Lutherans believe that a child becomes God's child in holy baptism and remains such until, God forbid, he consciously turns away from the Lord and chooses rather to walk in the devil's pathways. The child may never do this, but then again, he might.

The approach of some who aren't Lutherans is that, not believing in infant baptism, the child, even at a pre-school age, is a candidate for conversion and the Sunday School teacher, for instance, should be alert to try to win such for the kingdom of God. This is the line of thought that may be met even in some of the material suggested by our Department of Education. The material is recommended not because of this particular reasoning certainly, but because there are other fine features that we feel will benefit our work.

It is to be hoped that our Sunday School teachers are mature enough and perceptive enough to differentiate between what is Lutheran and what is not. Pastors can be of great help in this where any question arises. A good place in which to air any concerns in this regard is the teachers' meeting.

Certainly, any child who has gone away from the Lord should be reclaimed for Him through loving and wise evangelism. But to fail to recognize the gift of God in baptism and that baptized children may indeed be living in daily fellowship with the Savior is to do great violence to the body of beliefs we profess to hold. If we do not believe that the Lord is able to keep children in the faith, what right have we to believe that He can keep anyone in the Christian faith?

So this must be our care as we use various Sunday School material not of our own making. Life is often like that. We must sift out those things which are not according to our beliefs, while using that which can contribute much that is good. If in doubt, please talk to your pastor about these matters.

"Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own."

Raynard Huglen

REV. E. S. VIK



Funeral services for Rev. E. S. Vik, long-time resident of Waubay, S. Dak., were held at Our Savior's Lutheran Church there on April 1. Burial was in the Lakewood ceme-

tery.

Rev. Raynard Huglen of Roslyn, S. Dak., officiated and Rev. Hans Upstad of Abercrombie, N. Dak., preached the sermon and conducted the committal service.

Greetings were brought by seven pastors, including Trygve Dahle, Spicer, Minn., Pastor Vik's predecessor at Waubay, T. C. Knutson, Granite Falls, Minn., and H. M. Bueide, Dawson, Minn. Written greetings included one from Rev. Johannes Ringstad, Willmar, Minn.

The Tabor Lutheran Church choir sang "No Name Has Meant So Much To Me" and "Will There Be Any Stars in My Crown?" Mr. Hubert Mogen sang "Face to Face."

Edward S. Vik was born at Tysse, Samnager, Norway, on Feb. 6, 1895. He came to the United States in 1914,

settling near Lidgerwood, N. Dak. He studied at the Lutheran Bible School in Grand Forks, N. Dak., and was graduated from Augsburg Theological Seminary, Minneapolis, Minn., in June, 1928. That same month he took up his ministry at Our Savior's and at Tabor, Webster. He served Tabor until 1963 and Our Savior's until 1965. At various times he gave interim service to Zion, Ortleby, Saron, Roslyn, and Zoar, Grenville.

He was united in marriage to Esther Lund of St. Paul, Minn., on the day of his seminary graduation. She survives him as do the couple's four children: Philip, Aberdeen, S. Dak., David, Bellflower, Calif., Lois, Mrs. Derall LaGrange, Appleton, Minn., and Phyllis, Mrs. Robert Swanson, Northfield, Minn.; and nine grandchildren.

BELIEFS ABOUT LIFE

Ed. Note: This statement by Arnold Helseth appeared in print several months before he lost his life by drowning in 1938.

I BELIEVE—

- in risking, yea wagering, one's whole life on the promises of God.
- in the wisdom of perhaps and probably, rather than positively and absolutely.
- that he who spell-bound listens to a Beethoven sonata or a Brahms's symphony has been face to face with a profound sermon.
- that gossip is deadlier than serpents venom, and that the Christian need oft repeat the heathen proverb: "He who has not praise to give, let his lips be still."
- that many parents are greater criminals in the sight of God than their sons and daughters now looking out at the world through prison bars.
- that the self-appointed Christian critic of others is usually one who has failed and is failing to fulfill his own mission in life.
- in the absoluteness of God's Word, but not in the absoluteness of my discernment of it.
- that people outside the church are more hypocritical than those on the inside. (That's one reason why I choose to be on the inside.)
- in the firm handclasp of two men who understand each other.
- in the worth of a child's prattle and an old gray-haired man's simple reliance on God.
- it is fatal to forget that money is at the root of every kind of evil and is more treacherous and deceitful than them all.
- that the dying man understands more of life than most men in the vigor of health. The latter often forget they are dying men.
- that faith is more "reasonable" than reason.
- that truth will not long remain an illusive vagary for him who is willing to pay the price.
- that most men do not find reality because they are afraid to be alone and will not see themselves as they are.
- that solitude is essential to seeing oneself as he is, because the crowd

garbles one's view and keeps one in a semi-daze.

- that it therefore follows that the great whirl and hubbub of life are rooted in the fear of facing and the unwillingness to face reality.

Arnold Helseth.

(from *The Lutheran Messenger*)

HAIL THE DAY THAT SEES HIM RISE

Hail the day that sees Him rise
To His throne above the skies!
Christ, the Lamb for sinners given,
Reascends His native heaven.

There the glorious triumph waits;
Lift your heads, eternal gates;
Christ hath vanquished death and sin;
Take the King of glory in!

Him though highest heaven receives,
Still He loves the earth He leaves;
Though returning to His throne,
Still He calls mankind His own.

See, He lifts His hands above!
See, He shows the prints of love!
Hark! His gracious lips bestow
Blessings on His Church below!

Still for us His death He pleads;
Ever for us intercedes;
Near Himself prepares our place,
He the Firstfruits of our race.

There we shall with Thee remain,
Partners of Thine endless reign;
There Thy face unclouded see,
Find our heaven of heavens in Thee.

Charles Wesley

(from *The Hymnal*)

CHURCH IN EVERETT VANDALIZED

Vandals broke into Calvary Lutheran Church in Everett, Washington, Francis Monseth, pastor, on March 13. They took a small amount of money and sprayed the rugs and pews with the fire extinguisher.

The senior choir at Calvary sang John W. Peterson's cantata "The Glory of Easter" on Easter Sunday evening. A surprise lunch for the choir was served afterward.

At Elim Lutheran Church, Lake Stevens, also served by Pastor Monseth, 54 charter members were welcomed into the congregation. 100 people were in attendance at the service.

PERSONALITIES

Rev. Edwin Kjos, Roseau, Minn., has resigned as pastor of the Roseau parish (Roseau, Rose, Spruce and Norland) to accept a call to the Faith-Eagle Butte parish in South Dakota (Bethel and Emmanuel) and will take up work there this summer.

[Continued from page 6]

the responsibility that goes with it in holy living, growing in grace, and looking for the coming of the Lord. As Paul says in I Cor. 15:58, "Be ye steadfast, immoveable, always abounding in the work of the Lord, for ye know that your labor is not in vain in the Lord." And so the prophet in the Pulpit is not a sensationalist, but simply breaks the Bread of Life, giving the whole counsel of God. The pericope of the church follows carefully the plan of God's salvation in His Word, so that in the completion of the three series, the faithful in the pew have received the Word in all its salient aspects from the man in the Pulpit, the shepherd in the Pulpit, the evangelist in the Pulpit, the teacher in the Pulpit and the prophet in the Pulpit, because the Word of God in the power of the Holy Spirit is a trust in his heart and life, a stewardship accountable to the Father in heaven.

[Continued from page 16]

health ministry, and several others have been reunited with their families. About 50 of the children died.

The LWF-NRC will continue to operate the temporary orphanage program, at least until the end of this year. In the meantime, it is hoped that most of the children can be reunited with their parents. Many of them are Ibos of other areas and several are from the Rivers State.

Most of the youngsters, the LWF executive said, seem to be responding quickly to proper diets and medical care.

"They are singing and laughing now," she said. "They seem on the way to good health—but, of course, nobody knows what long-range effects there will be after what they've gone through."



NEWS of the Churches

NEW MEMBERS RECEIVED AT DALTON

Five families were received into the membership of Zion Lutheran Church, Dalton, Minn., at the Sunday morning services on April 5. Wendell Johnson is the pastor of the congregation.

On Friday evening a reception was held in the church parlors to welcome them into the fellowship of the congregation.

Rev. Johnson explained the constitution of the Association of Free Lutheran Congregations and the officers of the church also took part in the program. Lunch was served.

—Corr.

SPOKANE CHURCH HOSTED KALISPELL LADIES GROUP

Olivet Lutheran Ladies Aid of Spokane, Wash., was host to the Stillwater Aid of Kalispell, Mont., on April 8. This was held as a sub-district Women's Missionary Federation meeting of western Montana and eastern Washington as we were unable to attend the regular West Coast district meeting at Astoria, Ore.

The theme was "The Light of the Glorious Gospel," II Cor. 4:4.

Mrs. E. P. Dryer of Spokane acted as chairman. Mrs. Don Falk and Pastor E. P. Dreyer led in the devotions. Mrs. Knute Jore, Spokane, led the Bible study, showing the different reactions to the Light of the Glorious Gospel, using the Rich Young Ruler of Mark 10:17-22 and the Samaritan Woman of John 4:7-30 as examples. The former was not willing to pay the price of discipleship and the latter be-

came a missionary immediately after meeting Jesus and accepting Him as her personal Savior.

The ladies from Kalispell furnished the music, an instrumental number, a vocal solo and a ladies' chorus.

Pastor Knute Jore of Spokane brought the message in the afternoon, unusing Jonah as his topic. He pointed out how Jonah went down time after time: down to Joppa, into the ship, into the sea, into the fish's belly and on his knees. Just so, said Pastor Jore, we must get down on our knees before God can use us.

Rev. Gary Skramstad of Kalispell preached in the evening, showing how we in our everyday lives can be used as missionaries for Christ, not being critical but with love, kindness, a kind deed, and living an attractive life will be able to draw men unto our Savior. Paul wrote to churches giving good reports of their faith and works which had been reported to him. Pastor Skramstad asked if this could be said of us.

The ladies of Olivet served supper and lunch hours before the afternoon session and again after the evening session.

An offering of \$50.00 was received and sent to the West Coast District WMF.

Mrs. Sam Kurle, Secretary

FAMILY RETREAT HELD NEAR ISSAQUAH

Our Redeemer Lutheran Church, Kirkland, Wash., Robert Rieth, pastor, conducted a family retreat at Lake' Retreat south of Issaquah, April 10-12. Retreat sessions were based on the overall theme "Follow

After Faith," I Timothy 6:11.

Saturday afternoon activities included recreation, discussion and prayer groups and choir rehearsal.

The retreat closed on Sunday afternoon with a service and coffee hour.



Members of Olivet Lutheran Ladies Aid at Spokane, Wash., who have received their WMF Honorary Membership pins. From left to right, Mrs. Herman Anderson, Mrs. Clara Adams, Mrs. E. P. Dreyer and Mrs. Sam Kurle.



Palm Sunday, March 22, was a special day at Olivet Lutheran Church, Spokane, Wash., when six adults and three children were received as members into the congregation.

Following the services a fellowship dinner was served in the dining area, honoring our new members together with one who had joined the congregation just previously. May God continue to add His blessings as we worship and work together in His vineyard.

Pastor Knute Jore

CHURCH-WORLD NEWS

LUTHERAN BODIES ASKED TO APPROVE EARLY COMMUNION, LATE CONFIRMATION

New York—(LC)—America's three major Lutheran church bodies are being called upon to adopt a new and broader concept of confirmation that would radically change practices followed for centuries.

In a marked departure from tradition, changes are recommended that call for earlier Communion and later confirmation of pupils in parish education of the American Lutheran Church, Lutheran Church in America, and Lutheran Church-Missouri Synod. Together, they total nine million members.

Under the proposed concept, confirmation would encompass the entire period from infant baptism to mid-adolescence, introducing first communion in grade five at 10-11 years of age, and concluding in grade ten when pupils are 15-16 years old.

Since the Reformation in the 16th Century, many Protestant denominations, including Lutherans, have withheld eligibility for first Communion until the end of confirmation, usually in grades eight or nine at 13-14 years of age.

Drafted by a Joint Commission on the Theology and Practice of Confirmation, the copyrighted report on a study initiated six years ago has been submitted to the presidents of the three Lutheran bodies for consideration by their upcoming conventions.

The first scheduled to consider and act on the report is the LCA, which will meet in biennial session at Minneapolis, June 25—July 1.

Next will be the ALC, whose fifth biennial convention is scheduled in San Antonio, Texas, October 21-27. The LC-MS, whose last convention was held less than a year ago, will meet in Milwaukee in July 1971.

LUTHERAN CHURCH WOMEN URGE ORDINATION OF WOMEN IN LCA

Philadelphia—(LC)—The board of directors of Lutheran Church Women has adopted a position paper calling upon the Lutheran Church in America

to adopt proposed changes which would allow for the ordination of women and then "to implement these changes creatively and vigorously."

In that paper adopted at the March meeting here, the board noted "with approval and appreciation" that the Commission on the Comprehensive Study of the Doctrine of the Ministry in its report to the 1970 LCA Convention states that "both men and women are eligible for call and ordination (to service in the church's official, representative ministry)."

The commission will recommend to the convention that changes in the LCA constitution and approved constitutions for synods and approved constitutions for congregations be approved to allow for the ordination of both men and women.

These recommendations include changing the word "man" to "person" in sections that indicate who may be a minister of the church and who may be called as a pastor to a congregation and changing the words "young men" to "young persons" in sections calling for the recruitment of candidates to the church's ministry.

LUTHERAN CONFERENCE FOCUSES ON CHANGE IN WORSHIP, MUSIC

Valparaiso, Ind. — (LC) — Changes envisioned in the worship, music, and art of the Christian Church in the 70s attracted more than 500 musicians, theologians, artists, and lay people to Valparaiso University early in April.

The occasion was a joint conference sponsored by the Lutheran Society for Worship, Music, and the Arts (LSWMA) and the International Church Music Seminar (ICMS), both of which are headquartered on the campus here.

The LSWMA, which observed its 13th anniversary, had as the theme of its segment, "Gestures of Worship/Functions of Art." Serving as chairman for the program was Prof. Richard Brauer, chairman of the University department.

Musical highlights of the four day conference included concerts by the Westfalian Kantorei and Brass En-

semble of Herford, Germany, directed by Dr. Wilhelm Ehmann; the Concordia Senior College Choir of Fort Wayne, Ind., directed by Dr. Herbert Neuchterlein; the Waterloo University Choir of Waterloo, Canada, directed by Dr. Walter J. Kemp; and the Valparaiso University Choir, directed by Prof. L. L. Fleming.

Also featured were organ recitals by Prof. Max Yount of Beloit College in Beloit, Wis., and Dr. William Eifrig and Dr. Philip Gehring, resident organists here at Valparaiso University.

The conference also included a presentation by Roy Larsen, religion editor of the Chicago Sun-Times, on "Worship in the Seventies."

Several theologians and artists served on panels and forums. The discussion topics ranged from "Pollution," which featured a multi-media presentation, to "The Problem of Symbols," led by Roger Ortman, an artist in residence at Cranbrook, Mich.

LWF NAMES SPEAKERS FOR ASSEMBLY THEME

Geneva — (LWF) — Main plenary lectures on the theme of the Fifth Assembly of the Lutheran World Federation, "Sent into the World," will be delivered by the president of the LWF, Dr. Fredrik A. Schiötz, and a German theologian, Dr. Heinz-Eduard Todt of the University of Heidelberg.

Dr. Schiötz of Minneapolis, president of the American Lutheran Church, has headed the international Lutheran federation since its 1963 Assembly at Helsinki.

The well-known American churchman has taken part in all four previous LWF assemblies, has played an active role in the life of the federation, and has been a member of the Executive Committee since 1952. He has been a chairman of the Commission on World Mission as well as the LWF Broadcasting Service.

Dr. Todt has taught systematic theology and social ethics at Heidelberg since 1963. Earlier, from 1957-61, he was a member of the theological faculty of the Protestant Studies

Institute of Villigst, near Dortmund, Germany.

The theologian was born May 4, 1918, the son of a prominent church provost in Schleswig-Holstein, now deceased. He has studied at the Universities of Basel, Gottingen, and Heidelberg, where he graduated in 1957.

**GROUP OF NIGERIA
 CHILDREN IMPROVING**

Geneva — (LWF) — An emergency period to save some 550 drastically undernourished and ill children found huddled together in a broken-down former maternity hospital at Port Harcourt, Nigeria, has ended and long-range efforts are underway to return them to their families or new homes.

Virtually all of the 1- to 10-year-old youngsters were considered in critical condition when first medical aid was available at the end of the conflict.

Members of a joint Lutheran World Federation—Nigeria Red Cross medical aid and development program were among the first to aid the children. Care has continued in cooperation with the Rivers State Ministry of Health.

Dr. Yvonne von Stedingk, LWF staff executive who has coordinated arrangements for the joint LWF-NRC program, said here on return from a visit to Nigeria that the condition of the children has "greatly improved."

"At the present time," she said, "317 of the children have been moved into ten houses, where matrons and auxiliary helpers are caring for them."

She said approximately 50 remain in the hospital, the Niger Clinic, which is being operated by the Rivers State

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