

"IT IS WRITTEN"



BOARD FOR PARISH EDUCATION

THE LUTHERAN CHURCH - MISSOURI SYNOD

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LUTHERAN *Sentinel*



SAUDE LUTHERAN CHURCH, LAWLER, IOWA

The Rev. M. H. Otto, Pastor

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Heavenly Mindedness

Today we commemorate the ascension of Christ. It was forty days after His resurrection that Jesus gathered His disciples on a mountain near Jerusalem and took His visible departure from them. On that occasion He not only comforted them with the promise of the Comforter but commissioned them as His messengers in the whole world. He told them all authority had been given Him in heaven and in earth, therefore they should go and make disciples of all nations, baptizing them and teaching them all things that He had taught them.

Much of the time between His resurrection and ascension Jesus spent in instructing and comforting His apostles and disciples. At a certain occasion Jesus showed Himself to a group of 500 disciples. His eleven apostles saw Him on several occasions. On ascension day He takes visible leave of them. As they stand watching Him He slowly ascends to the realms above. He wanted to be sure they know where He was going. On the other occasions He had appeared suddenly and equally suddenly disappeared. He wanted them to be heavenly-minded, to set their vision on the place where their Lord and Savior lives and reigns. He wanted them to long to be with Him in the beautiful mansions above.

Christ's ascension should provoke the same thing in us. We should be heavenly-minded yea, have a desire to depart and be with Christ, which is far better than to remain here in this vale of sorrow. We should set our affection on things above, should be thinking of the time when we may be gathered with the saints before the throne of the Lamb slain for us. Is there a more pleasant, a more joyful thing to contemplate than our true home, the place prepared for us by our Savior? May we always have the picture of our ascending Lord in our mind and heart, and may it give us comfort and assurance.

M. O.Dale

The Children's Hour

In a tattered little book we found the following story about a little boy's repentance.

A little boy about six years old was in general a very good boy. He dearly loved his mother and tried very hard to please her. But even good children are often tempted by the old evil foe and led into sin.

One afternoon, when he came home from play, he looked very sad. His mother asked if he was ill. He said he was not. But he talked very little, and he often sighed. His mother knew something was wrong with her little boy.

About an hour after he had gone to bed the little boy called for his mother. He told her he had something he must tell her. When she came to his bedside he put his little arms around her neck, burst into tears, and said to her, "Dear mother, forgive me; I have been a very naughty boy today. I have told a lie, and I have hid it from you. I was playing marbles with

my cousins. I won the game through a mistake which they did not find out. And I was so much pleased at winning, that I did not tell them about the mistake. I have been very unhappy ever since. I am afraid to go to sleep, lest my Heavenly Father, whom you so often tell me of, should be angry with me. You say He knows and sees anything. What shall I do, that He may forgive me?"

"My child," said the mother, "God is always ready to forgive those who believe in Christ, who are truly sorry for their sins, and who resolve to amend. We cannot hide anything from Him. He knows when we do wrong and when we desire to do what is right. He hears our prayers, and He will teach us what we should do. Pray to Him to forgive your sin, and try never to commit such a sin again, lest you should offend Him more by the second offence than by the first."

The little boy thought seriously about the advice his mother had

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given him. He prayed God to forgive him and to grant him His grace to do better in the future. He then fell asleep and rose next morning happy and cheerful.

No doubt, when next he saw his cousins, he told them that he had

deceived them and that he was sorry for what he had done.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1, 9.

L. Vangen

Children's Church Attendance

Are you attending church regularly on Sundays? Upon this question many a child will answer, "Oh, yes, I am regularly in Sunday-school; I seldom miss one Sunday." But, my young friend, if you diligently attend Sunday-school and, as a rule, miss church services, you are not a regular church attendant.

While the Sunday-school is considered by many children and also some parents as a children's service,—and to some extent it may be called such,—yet to regard it as the children's church is a grave mistake. No matter how well a Sunday-school is conducted and organized, it is never a substitute for the church service. The Sunday-school is always a school with the teaching and learning of lessons. The essential feature of the church service, the sermon, is usually altogether absent. Furthermore, the church service is a meeting of the entire congregation, young and old. All of them unite in the congregational singing, thus blending the youthful voices with those of the older worshipers; and all, again young and old, join with one accord in confessing their holy Chris-

tian faith and sending their united prayers to the throne of God. Considering all this, should the young baptized Christian, who is being continually instructed at home, in school, or in Sunday-school as to the will of God and made better and better acquainted with his Savior's glorious and wonderful plans of salvation for him, be absent when on that one sacred day in the week the entire congregation assembles for divine worship? Thinking of this, is there not involuntarily unrolled before his mind a series of pictures representing incidents which occurred nineteen centuries ago in Palestine? I have reference to the approach of the Jewish Passover. From all villages, hamlets, and hillsides streams of people, young and old, are pouring into the city of Jerusalem to participate in the great festival. Among those coming from the little town of Nazareth are Mary and Joseph and with them the twelve-year-old boy Jesus. Soon after their arrival in Jerusalem we see this child, not somewhere on a possible playground amusing Himself with others of His age nor

at the lodging-place of His parents and friends whiling away the time while His elders are at the festival, but in the Temple of the Lord listening to the learned doctors, the preachers, and asking them questions. And when His parents find Him there, He assures them of the needlessness of their anxieties concerning Him with the words, "Wist ye not that I must be about My Father's business?"

What a contrast to this is there not offered us today when on Sunday mornings on our way to church we meet large numbers of our children coming from Sunday-

school, homeward bound, while the ringing of the church-bells bids the entire congregation enter the house of God for divine worship. Young friend, your best Sunday worship is together with your parents in the family pew of your church. There is nothing which will surpass that. Doing that you will prove that you share the sentiments of David which he expressed in the words which some of you may have learned in school: "Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth."

Selected

"ONE OF THE LEAST . . ."

A little girl we will call Mary was on her way to Church School one morning. She had wrapped her offering in her handkerchief and was merrily tripping along when she met a sad little girl.

The second girl was tearfully looking at a vendor's display of grapes. In answer to Mary's question the ragged little girl explained, "I am crying because I am hungry and I'd like to buy some grapes but I haven't any money."

Mary thought a moment and then, with a bit of delay, handed her the money from her now unwrapped handkerchief; "Here, take this and buy yourself some grapes." Then Mary skipped away to school.

But as she came near her Church School, Mary herself began to feel like crying. Her offering was gone. She did not have money to give to Jesus. Going down the steps she actually started to cry, but, as she got to the bottom, her tears were dried by a Bible text her teacher was teaching the class, "Even as ye have done it unto one of the least of these my brethren, ye have done it unto Me." (Mathew 25: 40)

—Norman B. Harstad

The Care of All the Churches

The Apostle Paul had many a battle to fight as he fought to establish the Word of God upon heathen soil. Many were the afflictions which crowded themselves upon him.

Heathen, jealous of the honor of their false gods, fought bitterly to resist the coming of Him who would permit no other god to be worshipped with Him. By the grace of God, Paul succeeded in convincing many heathen of the folly of their idolatry, and successfully led them to know of, and believe in Him who alone is "the way, the truth, and the life."

Jews, fearful that acceptance of Jesus meant rejection of Moses, fought bitterly to keep the cross of Christ from being firmly planted upon Jewish soil. But again, by the grace of God, many Jews were led to accept Him who was the "glory of His people Israel."

Paul preached to both Jews and Gentiles, and succeeded in winning both for Christ. But oh, how many dangers surrounded him as he carried out his work! How many afflictions of his body were made to rest upon him! How many dangers he faced, how many enemies he made, how many torturing moments he had to endure before Christian congregations were established through his efforts!

At one time, describing his afflictions, he wrote, "In labors more

abundant, in stripes above measure, in prison more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (2 Corinthians 11: 23-27)

But that was not all. Those were the outward difficulties. Paul makes mention of other difficulties. "Besides those things that are without, that which cometh upon me daily, THE CARE OF ALL THE CHURCHES."

The average Christian has little understanding of what such care of churches means. The average Christian has little idea of the burdensome weight of this care upon the pastor of a congregation. When Christians at all think of their pastor and try to imagine his difficulties, they think, perhaps of the amount of work he has to do, the classes he conducts, the visits he makes, the many times he is called upon to give advice, render ser-

vice, and the preparation of his sermons. Many a Christian realizes that his pastor is a busy man who works not according to a set 8-hour day, but from early morning to late at night, six and seven days a week.

Yet it is not such work which is the main burden of the pastor. The care of the churches includes much more than preparing sermons, conducting classes, and making visits. The pastor cares for the souls of men. He has been commissioned by Jesus to lead men along the way of life. To this end he is to teach, to warn, to rebuke, and to comfort.

Most people have only their own lives and the lives of their near ones to consider. Most people have only their own troubles and those of their near ones to consider. But the conscientious Christian pastor has the troubles of others to consider. The sickness of his members weighs upon his mind. The troubles of his members bear upon him. The sorrows of his flock cannot be passed off lightly by him. But especially is his mind burdened when he beholds the failure of his people to live up to their Christian faith.

In some members he beholds the giving in to temptation. In others he sees a carelessness in respect to God's Word. He beholds some unwilling to give their rightful share

of money to God. There are others who are easily offended by the words and actions of fellow-members. He sees some quite neglectful of baptism and the Lord's supper. Some appear to be boastful; others are lazy.

And yet God wants him so to teach his people that they are to grow in faith. God wants His people to improve, and He wants the pastor to lead them along the road of improvement.

Oh how hard the task appears at times! How long the way! And how hopeless it sometimes appears to the Christian pastor! Many a pastor is well supported by the people of his congregation. He lacks nothing physically. But the continued strife, the tendency to evil, the neglect of God's Word on the part of some weigh heavily upon the pastor to whom God has entrusted precious souls.

Christians will be doing their pastor a service by living proper Christian lives, striving after godliness, and in everything seeking to make themselves a pattern for others to follow. The pastor has many discouraging moments as he works among those who have not yet accepted Christ. Let not his own Christian people add to his burdens.

—Wm. Q. Kennell in
The Missionary Lutheran

Christians are to be laborers, not loiterers; workers, not shirkers; steady workers, not jerkers; gatherers, not scatterers; constructive, not obstructive; pullers and pushers, not drags, clogs, brakes.

—Dallmann

BOTH OLD AND

Not long ago I saw a Television program entitled, I believe, Adventure. It told the story of the Hopi Indians of the Southwestern states. In sound movie it took us to the land and homes of these early Americans. It showed us how they lived and worked and played and worshipped. For centuries these people have wrested a living from this dry, rugged and desert land. It is in a region of little rainfall, so the work of producing food for their families proved to be an arduous task, but through centuries of experience they have learned to cope with the drought conditions of the region. We were also shown the people at other trades and accomplishments. They worked at basket weaving and making various things out of silver. We saw them practicing for their well-known religious dances. We saw how serious they were in instructing their young in these things. As I reflect on the story of these people I believe there are certain lessons that we Christians may learn.

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Seriousness of purpose was one of the traits of these people which the story set before us. They were serious in all that they did. They were serious in their work and in their worship. The old leader who spoke for his people spoke resentfully of those who came to mock and laugh at their ceremonial dances. He welcomed those who

viewed it with respect. Even though their worship was vain, even as the efforts of the priests of Baal were vain, yet the seriousness of purpose was there. This seriousness is sometimes lacking among some who wish to be called Christians. They at times seem frivolous and indifferent towards religion. This should not be found among Christians. Our religion should be a serious thing for us. Jesus says: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

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Determination to preserve their culture and religion among their young was another thing that was brought out in the story of the Hopi Indians. They began very early to teach the children the traditions of their people and the special culture they had brought down from one generation to the next. Very young the boys and girls learned about the trades and religious beliefs of their people. This determination is sometimes lacking among some Christians. Some are very lax and indifferent when it comes to inculcating the precious truths of Christianity in their children. They often act as if it were something detrimental to the child to have it learn the true teachings of God's Word. But who should be more determined about

NEW *By the Editor*

instruction than a Christian, who knows that the child has an immortal soul that must be saved?

—☆—

And whose was the responsibility for training the children in all these things? It fell to the parents. It was wonderful to see how the parents, both father and mother, patiently taught their children the chants and songs of their religion, the rhythm and steps of their ceremonial dances. Why do parents of Christian children shirk this responsibility? It would seem that there is nothing that they should be more eager to have their children learn than the precious truths of the Bible. How ready they should be to help their children by patiently teaching them the fundamental teachings of God's Word as we have them in our Catechism, Explanation and Bible History. There is nothing more important is there, than the Word of life?

—☆—

Another thing we noted was the full participation which the people exhibited. They all took active part in the ceremonies. Both young and old, men and women were actively participating in the worship. We often find this active participation and this zeal in false worship. It seems that the devil can stir up or create faithfulness where such faithfulness is difficult to obtain among Christians. What a thing of joy it is for a congregation when

there is 100% participation in its services. I have known such congregations, and you could sense the joy the people had from this full participation. How is it that some can feel free to be absent from divine service one Sunday after the other for months? Do they not realize that they are robbing both themselves and their fellow-members? They rob themselves of the comfort and instruction of God's Word, and their fellow members of the joy of seeing them there.

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The Commentator told us many things about the Hopi Indians. One thing he mentioned was that there were great oil deposits, or at least they thought so, on the reservation. Up until now, though, the tribal council has not given permission for any test drilling to be done. They fear the consequences if oil is found. They fear that the coming of material riches might destroy the culture and life of their people. There is also a rightful concern for the Christian, too, concerning the effects of material wealth. It so often happens that a man sells his birthright for the material things of this life. Let us not sell the pearl of great price. Let us ever be concerned about retaining the Means of Grace pure and unadulterated, so that the power of the Gospel may keep us in the true faith.

Counting Converts

The religious and secular press recently have been busy publishing statistics and counter-statistics regarding the number of converts to and from Catholicism. The *"Christian Herald"* started it off by stating that it had statistics to prove that during the past ten years over four million Catholics had become Protestants while only one million Protestants had become Catholics. The Catholics replied that these figures were wrong, that actually over two million Protestants had become Catholics while only one million Catholics had turned. Recently the United Lutheran Church reported that within its ranks there were four times as many converts from Catholicism as there were to it. At about the same time the Catholic News Service reports that during the past year two Lutheran ministers became Catholic, while a report from Concordia Seminary, St. Louis, states that a former Catholic priest is studying for the Lutheran ministry. Perhaps the battle of the statistics will continue. It would be interesting to see figures on this subject within our own synod.

But what is far more important than seeing who is winning out in this battle for the spiritual rule over men's souls is to make sure that in our Lutheran churches we are warned and constantly on guard against the false teachings of the antichristian papacy. The pope

still makes the same unscriptural claims, pronounces the same false dogmas that he always has. Rome is still the greatest antagonist to Scripture and the great principle of salvation by grace through faith in Christ alone that the world has ever seen. Our people must be eternally vigilant, especially with young people of marriageable age, against this soul-destroying religion. Every year the move toward deifying Mary is getting stronger. Editor Malmin of the *"Lutheran Herald"* had an excellent article recently showing how we may some day expect to find that Mary has been elevated into the Trinity in Rome. And when we read the sad news that two Lutheran ministers have left the religion of free grace and Scripture alone for the darkness and near-paganism of Rome, we feel that a grim warning is much in place. Among some Lutherans in recent years there have been many Romanizing tendencies, such as, undue emphasis on liturgics, aping the Roman dress and ritual, an unLutheran emphasis and teaching regarding communion, imitating Rome with such practices as Communion at weddings, liturgical retreats, and the like.

The clergy have been the leaders in these endeavors, so it is not strange that some of them finally felt that they belong in the Catholic church. And we will find that there will be this terrible leakage both

of laymen and pastors into the Roman camp until we get back to sound Scriptural, Lutheran teaching and practice, until we get back to calling the pope what our Confessions call him, the antichrist,

until we realize what a wonderful treasure we have in the the free and glorious gospel of salvation by grace through faith in our dear Savior Jesus Christ.

J. A. O. Preus, Jr.

Choir Tour—West Coast



Prof. Alfred Fremder, Conductor

On June 6 the Bethany Choir will leave Mankato for its West Coast Tour which will be the longest trip the choir has made in its twenty some years of singing. Patrons, numbering almost one hundred, have with their financial help made this tour possible.

Seventy singers will make the trip in two chartered Greyhound buses. The tour schedule lists nineteen concerts.

Prof. Alfred Fremder is the con-

ductor of the choir, Prof. Martin Galstad the tour manager. Miss Norma Seebach, a former member of the college staff, will accompany the group as nurse.

The Choir has already sung nineteen concerts in Iowa, Illinois, Wisconsin, and Minnesota this year during their Easter and weekend tours. Two new recordings are being prepared, one ten inch long play and one extended 45 r.p.m.

The West Coast Tour is as follows:

JUNE

- 6 Immanuel, Fairmont, Minn.
10:30 a.m.
- St. Matthew's, Worthington, Minn.,
3 p.m.
- Bethany, Luverne, Minn., 8:15 p.m.
- 7 Zion, Rapid City, S. Dak., 8:15 p.m.
- 8 Trinity, Billings, Mont., 8:15 p.m.
- 9 St. Mark, Butte, Mont., 8:15 p.m.
- 10 St. John's, Spokane, Wash., 8:15 p.m.
- 11 Immanuel, Everett, Wash., 8:15 p.m.
- 12 Zion, Tacoma, Wash., 8:15 p.m.
- 13 Trinity, Seattle, Wash., 11 a.m.
Hope, Seattle, Wash., 3:30 p.m.
- Parkland, Parkland, Wash., 8:15 p.m.
- 14 Bethlehem, Kennewick, Wash.,
8:15 p.m.
- 15 Zion, Nampa, Idaho 8:15 p.m.
- 16 Clover Trinity, 9 S.W., Buhl, Idaho,
8:15 p.m.
- 17 St. Paul's, Ogden, Utah, 8:15 p.m.
- 18 Trinity, Cheyenne, Wyo., 8:15 p.m.
- 20 Emmaus, Denver, Colo., 7 p.m.

Million Penny Campaign



The above picture shows Ervin Borcharding, committee chairman, examining the pile of 140,000 pennies which were on display in the college lobby on May 14. Since then the number of pennies received has more than doubled, to almost 300,000.

The students of Bethany College are optimistic that their campaign—a Million Pennies for a Modern Kitchen—will be near completion by the end of the school year. Almost 300,000 pennies have been received already, and more and more contributions are coming in each day.

It is hoped that all contributions are turned in by the first part of June, for then, if the fund is large enough, plans for working on the kitchen during the summer can be made. The donations—pennies, bills, or checks—can be given to your pastor or sent directly to the college.

The students wish to thank those who have already contributed so generously to the campaign. All further donations will be deeply appreciated.

WILL IT HAPPEN?

Everything is *ecumenical* today, that is, general, universal. Man has gotten so big that he has quit thinking on a local level; that is too small for his big mind. It is, of course, true that the modern methods and ways of communication have shrunk this globe of ours to a minimum. Time was, and not so long ago, when we in America were months, weeks, and finally days from Europe. But today the jets have shrunk this distance to but a few hours. It is not impossible any more to eat your breakfast in America and your dinner in Europe. The wise of the world told us that all misunderstandings among nations may be traced to the fact that nations are so distant from one another. If we could get closer to one another we would understand the aims and ambitions of other nations and as a result there would be less misunderstanding. That has been accomplished and swords have not yet been molded into plow-shares. In fact, there is nothing but war and rumors of war in the air. Take up your daily paper and any day the screaming headlines meet your gaze, informing you of internal strife here and danger of war there. We have read it so much and read it so often that one fears that those headlines don't affect us anymore. We are callous.

The wise of the world, however, are not frustrated so easily. They live by the proverb, "If at once you don't succeed, try, try again." And so they try, but always after their own wisdom. The latest child that has been conceived and may soon be born is the propaganda for an *International News Agency*. They tell us that will do it where every other thing has failed to keep peace among nations. Our trouble in the world, they tell us, is the many languages. One nation does not understand the other. This obstacle can be done away with if all the news of the world were pooled and sifted by an *International News Agency*. Such an agency would be unprejudiced and objective and would write up the news and send it to be printed in the various newspapers all over the world. The protagonists of this movement deny the innate, inborn selfishness and corruption of man. You cannot defeat the nature of man by a news agency, however well conceived. This can only be done by creating in man a new heart and mind and will, and only the Word of God can do this. Since men will not submit themselves to the Word (especially the wise of the world) all efforts of man to create peace among nations must fail.

W. J. S. in *Northwestern Lutheran*

The absolution of even a godless preacher is valid. A pearl remains a pearl, even though it be in the hand of a thief.

Burial Wishes Ignored

Despite Legal Instructions, a Spanish Protestant Gets Catholic Funeral

BARCELONA, SPAIN, MARCH 25—In Spain, practically all Protestants make use of a printed form, the "Certificate of Ultimate Will Regarding Burial," as a means of expressing their desire to have a Protestant funeral ceremony performed in case of death. In most cases this legal document is filled out at the time of baptism or accession to membership in an Evangelical church.

The printed form states that the individual therein named is a member of a stated Evangelical church, and desires that his or her body shall be treated in life or death in accordance with the practices of the religious communion to which the person belongs. It further states that in event of illness the person does not desire to be visited by the clergy of the Roman Catholic Church, and that he wants no impediments placed in the way of visits from the pastor of the stated Evangelical church or from its members. It concludes by expressing the individual's desire at his death "to be buried in accordance with the rites of the Evangelical religion to which I belong." The legal form is signed by the interested party in the presence of the pastor of the Evangelical church to which he belongs, and of two witnesses. The pastor and witnesses

also sign.

A New Policy?

In the past, this legal document has been respected by ecclesiastical and civil authorities as proof of the deceased's desire in regard to his burial. However, an incident which took place in a Barcelona suburb recently leads Protestants to wonder if the privileges heretofore conferred by the document are to continue.

An elderly woman, member of a Baptist church, died Feb. 22 after a sudden attack of apoplexy. She had no family except a nephew, who told her pastor: "Even though I am not an Evangelical Christian, I am willing to do whatever is necessary so my aunt can be buried in accordance with her beliefs. She has asked that of me." The woman's "Certificate of Ultimate Will Regarding Burial"—which she had prepared at the time of her baptism last June 14—was given as proof of her Evangelical faith. But on the evening before the burial the woman's nephew was informed by the undertaker that certain "objections" had been raised by the priest of the local parish.

Certificate Disregarded

The Evangelical pastor went to the police, who assured him that burials of non-Catholics had usually taken place as requested, and that there should certainly be no difficulty growing out of a person

whose desires had been plainly stated in a "Certificate." Returning to the funeral parlor, he was informed that the priest had declared that since the woman had been baptized as a Catholic shortly after birth, married as a Catholic, and had her husband buried as a Catholic, she still *was* a Catholic. The priest had consulted with the bishop's office in Barcelona, and received authorization to perform a Catholic ceremony.

The Evangelical pastor went back to the police, and called on the mayor of the suburb. In both instances, he was told that since this was an ecclesiastical matter, the civil authorities could not intervene.

At the hour set for the funeral, the priests came and removed the woman's body to the Catholic church for the ceremony. The grave

prepared in the Protestant section of the cemetery was left unused. For want of another site the funeral company was about to place the body in the common pit used for persons whose identities are unknown. Revolted by this possibility, the nephew hastily rented a vault in the Catholic section of the cemetery.

Thus another question has been raised among many in this land where the rights of Protestants are so few. Can it be said that a person is not being molested for his religious beliefs when his declared will in regard to the burial of his body is not respected? It would appear that this is no time to be misled by statements that indicate there is a trend toward more religious liberty in Spain.

Baptist Pastor.
—Christian Century

SYNOD MEETING INFORMATION

June 21—10:30 a.m., Opening of Synod. Sermon by the Rev. Neil Hilton, Suttons Bay, Michigan.

June 27—Synod Sunday

10:30 a.m. English service, Bethany College Chapel. Sermon by the Rev. Hugo Handberg, Mayville, North Dakota.

10:30 a.m. Norwegian service, Mt. Olive Lutheran Church. Sermon by Prof. N. A. Madson, Mankato.

3:00 p.m. Choral Union, Bethany Chapel.

REV A C STELLHORN
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MAR 1970
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FOR OUR BOYS

Dear Joe:

Thank you for your long and interesting letter. I am glad you like life in the service, but I can see by the long list of questions you sent me that you have met a great many problems that you have never faced before. And you put me on the spot in answering them, because it will take me several letters to answer them as I should. So if it will be agreeable to you, I will try to answer them one at a time.

You first asked me my advice for choosing your friends and buddies. It is not always so easy for a boy away from home to select good companions, and yet it is very important for his well-being both to have friends and to have the right kind of friends. This applies both to the buddies you may have and to the girls you may get acquainted with. At home we usually grow up with people of our own background and have the advantage of the advice of our parents. Companions from our own church usually are a help too. In the Service all this is different. Many boys have written me that they have been shocked by the cursing, drunkenness, and filthiness they meet in the Service. The recent Academy Award picture, "From Here to Eternity", gives a vivid and lurid description of life for many in the Service.

Therefore, first I would say be very careful and cautious about making friends. Be friendly to all, but choosey about picking up with boys as buddies, and be twice as choosey about the girls you get mixed up with. Avoid the boys who brag of their exploits, because they will try to lead you into the same thing. Avoid those who drink or who gamble, for the same reason. In the second place, make friends of boys who have the same outlook, who have come from Christian homes, who show reverence for God and His will. Such friends will seldom lead you astray and will stand by you more faithfully than any others. In the third place, do not strive for wide popularity. Popularity is a fleeting thing: friendship lasts. It is better to have a few faithful friends than the applause of the whole platoon.

In picking friends, I can give you no better advice than you learned in your confirmation instruction, "My son, if sinners entice thee, consent thou not." Prov. 1, 10, and "Watch and pray, that ye enter not into temptation." Mt. 26, 41.

—J. A. O. Preus, Jr.