

# Lutheran Tidings

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Volume I

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## Faith In The Resurrection Of Daring Venture

If in this life only we have hope in Christ, we are of all men most miserable.—1 Cor. 15, 19.

Not long ago I read a meditation on the resurrection. The author, a late Danish pastor, called it a Daring Venture to believe in and put our trust in Jesus Christ as the resurrected Savior. Not that he would make it doubtful; for he himself believed in Him as resurrected.

Looking at it from his angle of approach, he is right: It is a daring adventure to believe in Christ as the risen Savior, to build our hopes and our expectations upon this faith, not only for this life but for the life hereafter as well, to live our life, to think our thoughts, and to fashion our conduct in conformity with Jesus as the risen Savior.

For no one saw Jesus rise. The Roman soldiers who guarded the tomb fell like dead when the angel descended and rolled away the stone. And they were bribed by the high priests to say that the disciples stole His body, while they slept. They were the only ones by the tomb so early in the morning, before sunrise.

But was the resurrection only a hallucination or pure fabrication and not a real fact, then the whole of Christianity falls to the ground. Then our gospel is false, for it states plainly that Christ rose. Then Jesus was a false prophet, for He stated repeatedly that He should be crucified and rise from the dead. Then the Christian church has been deceived and has proclaimed a false gospel for 1900 years.

Now if Christ is not risen, we should still have His exalted teaching, we should still see His compassionate Spirit, and we should have His wonderful miracles, where so great power was manifested. And many say, that is sufficient for us. But it is not. For if Christ rose not, the whole gospel, the whole New Testament becomes doubtful. It is so interwoven with statements of His resurrection and its importance, and it is evidently written about a Savior who conquered and is living. If Christ did not rise, He has no power over death; for then death triumphed over Him. If He is not risen, He is himself a sinner, for He stated, He would rise the third day. Then He must either have been a false prophet or have lived in an illusion. If Christ is not risen, we are this day preaching a false gospel. Then the Christian baptism and the Lord's Supper can have no validity; then we have no right to speak of the power of the cross, nor of the power of His resurrection. Indeed, if He rose not, we are "most miserable of all men"; because we trust in His resurrection, and He rose not. Therefore, it is a Daring Adventure to build our lives in Christ as the resurrected Savior, as no man ever testified that he saw Him rise.

But even though it is true that there was no eyewitness among men who could testify to His resurrection, we will nevertheless claim that it is well verified. We do not find any ancient historical event better verified than the resurrection of Jesus Christ. It is the triumphant conclusion of our four gospels. It is attested to by Peter

and Paul in their Epistles. Paul dwells at length on the resurrection in 1 Cor. 15. Both Peter and Paul testify to it in their sermons, and John points to the same fact in the Revelation. The New Testament writings were written at different times and by different men, the first a few years after the resurrection, the last perhaps more than forty years later. They were gathered and confirmed a couple of centuries later—taken as a whole—and there is no disharmony in the many testimonies of the resurrection of Jesus. And there are still more that testify to the truth thereof.

When Jesus had been crucified, the disciples had lost all hope. His prediction that He should rise from the dead seemed now dead with Him. In the face of the fact that He died upon the cross, it was impossible for them to believe that He should rise. Despondency was setting in, and for one of them at least, the fact that He was living again should be proven very plainly, or he would not believe.

Then when they had seen the risen Lord and heard His voice, they were happy. It was true every word He had said. He was indeed their Savior and the Savior of the world. But no great power came to them until after His ascension, when He sent His Holy Spirit from the Father, as He had promised. Then there came to them a power, an enlightenment, and an enthusiasm. The power of the cross and the power of the resurrection were by the work of the Holy Spirit made manifest in His word. After this the disciples were the most fearless of all men. They testified to the salvation in Jesus Christ early and late. Imprisonment and persecution did not deter them, but only incited them to greater boldness. Then those plain unlearned men began the great task of carrying out the mission command and to transform the world. And when the apostle to the Gentiles had been added to the staff of evangelists, they made wonderful progress. Hundreds and—no doubt—thousands were converted and their lives transformed for the better. We need only to look at the life of St. Paul, before and after his conversion. Wherever they went, they preached the gospel of the suffering, death and resurrection of our Lord Jesus Christ.

And as the disciples began, so have disciples until this day testified of Jesus as the crucified and risen Savior.

The church has declined and does not manifest so great a power as in the beginning. However, it is still the greatest power for good in the world. It is the power of the cross and the power of His resurrection that works through the Means of Grace.

All this bears witness to the fact that Jesus Christ not only "died for our transgressions," but that He also "rose to our justification," that He is the living Savior who triumphed over sin and death and perfected His work for the salvation of man. And He is still with us and gives

us power through His word and sacraments to purify and edify ourselves, to give us life and power on our way to eternal life.

There is a great line of evidence for the resurrection of Christ. However, it can not be proved by science. Not even the possibility of a resurrection from the dead can be proved. And many remain in unbelief. They remain in the shallow water that their reason can fathom. They dare not venture out upon the deep on the word of Jesus Christ. It is still a daring venture to believe that the crucified Savior is risen from the dead. But they who dare to believe it are greatly recompensed. As they accept His word and sacraments, as they take Him at His word, they are confirmed and strengthened in their faith so it becomes a firm conviction that Christ is truly risen. This is for us who believe a great joy and a firm proof that Christianity is genuine. Verily Christ is our Savior.

*N. C. Nielsen.*

## Teach Us to Pray

One the disciples came to Jesus and asked that He teach them to pray. I suppose they had often witnessed His intimate communion in prayer with His heavenly Father. The tranquility and sacredness of Christ's prayer had touched them and aroused a desire to learn to pray as He did.

His answer was: The Lord's Prayer. And indeed we, with Luther, say that this is the best prayer. It includes everything that we desire to ask for. It is, as some one has said, shallow enough for the small child to wade in, and deep enough for the mature Christian to swim in. Also, the more we use this great prayer, the grander it becomes.

However, along with the Lord's prayer we often have a desire to form our petitions in other words. There are occasions when we like to use another prayer, as for example to say grace at the table. Especially now in the transition of languages used in many homes, do I find that some have difficulty in getting suitable evening prayers for small children.

We are accustomed in Danish to the several prayers that can be said or sung at the table. Not many are acquainted with any in English. Many parents find it necessary to resort to the outworn and in some respects unsuitable verse: "Now I lay me down to sleep," as an evening prayer.

In our English hymnal, beginning with number 394, to 402, will be found some suitable prayers for these various occasions.

In addition to these I wish to add some that I have collected from various sources, and which may be of help to some parents and families.

I have always liked to have large gatherings sing grace at the table, and therefore I, myself, have appreciated the following verse. In place of where we in Danish sing the verse: "I Jesu Navn gaar vi til bords," the following verse can be sung to the tune of the doxology and serves the purpose admirably.

We thank Thee, Father, for Thy grace  
And for Thy bounty everywhere,  
For this and every other gift,  
Our grateful hearts to Thee we lift. Amen

Verses are easy for even small children to learn and remember. Therefore prayers in verse form are perhaps best for small children. Here are two fine morning prayers (always together with the Lord's prayer when the child is large enough).

I thank Thee, Lord, for every care,  
This morn I ask Thee in my prayer,  
Wilt Thou be with me—work or play,  
And guide my little heart today.

I thank Thee, Lord, for quiet rest,  
And for Thy care of me,  
Oh, let me through this day be blest,  
And kept from harm by Thee.

Here are two fine evening prayers:

I am so small, oh Jesus dear,  
But in Thy smiles I know no fear;  
Forgive my sins—let angels bright,  
Be with me at my bed tonight.

Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep,  
Guide me through the starry night,  
And wake me with the morning bright,  
God bless Mother and Daddy too,  
And make us children honest and true.

Here is a fine prayer for old people who find that young hands are taking the place of their old ones:

When I move with slackened pace,  
Come in second in the race,  
Should another take my place,  
God give me grace.

When the cheering crowd shall cease  
And, for another, me release,  
May I pass along in peace,  
God give me grace.

*Holger P. Jørgensen.*  
in "The Immanuel Messenger."

## BOOKS

"In The Twinkling of an Eye," by Sydney Watson, Fleming. H. Revel Co., 250 pages, \$1.75.

This is a vivid account of sudden tragedies, supposedly portraying the sudden second coming of Christ. Not only can the reader detect an attempt on the writer's part to make real "a last day" of the present world order, but also to make real the tragedy of the life that pays no attention to the end that may come "in the twinkling of an eye."

It is the kind of a book that most of us read with reservations of opinion. We are not inclined to think with any depth of seriousness upon the "last things," and yet our religious literature in the Danish language is rich in works upon the subject; a friend has just loaned me Bishop Fuglsang Damgaard's book, "De sidste Ting." Of other recent books we can think of: Skovgaard Pedersen's "Tegn og Tider"; Martensen Larsen's three large volumes; Einar Prip's "Antichrist"; and T. Skat Rørdam.

This book is not theological, though there is theology in it; it is an "imaginative and dramatic story" of what the writer thinks will transpire on earth at Christ's second coming. Perhaps such a book may turn us more to the biblical account of these things.

Some time ago I loaned the book to a person who returned it with the remark "not much interested in it—it seems so 'holy rollerish'." Perhaps others will say the same, for our conceptions of things "holy" vary greatly. Yet is there not more truth than fanaticism in this sentence from page 170: "The Lord's voice in his spiritual revelations is never heard save by the Lord's people."

We are simply not reading religious books now-a-  
(Continued on Col. 159)



# CONTEMPORARY CHRISTIAN ETHICS IN REVIEW

Lecture Delivered Before the Greater Muskegon Pastor's Conference

## I

It is, indeed, interesting to observe the vast amount of literature which deals with ethical problems. As one reads the contemporary works in this field, one is very forcefully reminded of the fact that we are living in an age which is very alert to the problems at hand. However, the more thoughtful attention one gives to the contents of this literature there emerges a rather disquieting feeling. It is to a certain extent encouraging to observe that both American and European writers place a great deal of emphasis upon the social aspect of Christianity, but this encouraging sign diminishes in importance, as soon as one begins to understand that the great majority of these writers have failed to sense the real fundamental problems in Christian ethics. This does not mean that these writers are not offering valuable assistance, but it does imply that most writers fail in their attempt and desire to construct a Christian ethical system. The difficulty seems to be that we either lack a thoroughgoing understanding of the anthropological axioms, or that we cannot divest ourselves of certain prejudices in our thinking. We know that whenever men commence to give serious thought to morality, there arises what we call ethical or moral principles. These are judgments upon human conduct which are measured by certain norms.

The rich amount of popular and scholarly literature in this particular field is not only being widely read, but it is also being discussed in many circles. The reason for this unusual interest is not difficult to explain. The underlying principles that govern human conduct are seriously questioned as to their validity and reasonableness; they are even in some instances being completely discarded. On the other hand there is also, on the part of those individuals who protest and revolt against the ethics of yesterday and today, a search for an authoritative guidance in the construction of the ethics of tomorrow. In spite of the progress that is being made in the reconstruction of Christian ethics, we must admit the temporary character and value of nearly all existing systems of Christian ethics. For this reason we ought to welcome every sincere attempt that is being made to construct a more satisfactory Christian ethics. The following quotation from the learned theologian, Professor Eduard Geismar must be rather humiliating to quite a few ethicists. "Working with Christian ethics one becomes more and more convinced that there does not exist any scientific treatment of the central ethical thoughts."

Professor Geismar continues: "While in my youth there reigned a generally accepted agreement that Christian ethics was the true ethics, it is now the Christian ethics which appears to be entirely untenable—granting we will not continue the secularization of Christianity and the many compromises which are so abundant in our so-called Christian culture and church." We must admit the relevancy of this moral unrest. If this problem were irrelevant to the Christian church, there would not have been given so much attention to the subject as the last years have witnessed. The problem has received attention at many conferences, and it has also been the subject of many new books, plays and articles. The problem cannot possibly be irrelevant to us as Christians, because of the very manner of our living, or should I rather say, want of living; it is being challenged from many sides. Of the seriousness and difficulty of the situation Ralph W. Sockman says, "Experiment in morals is not quite so simple a matter of trial and error as that which goes on in a

laboratory of science. If a test tube explodes, the pieces can be cleared away and the experiment renewed with fresh materials; but if a marriage blows up, the restarting point has shifted and the human factors have lost their freshness. Life, individual and social, is a growing organism and we cannot clear away one set of moral attitudes and start over again as if they had never been. Moral experiment cannot undo; it can only outdo."

## II.

The difficulty which Christian ethics encounters is that of convincing people of its rightful claims. One reason for this is that the Christianity of the occidental world is charged with being, at least partially, a distortion of the religion of Jesus Christ. It is impossible to conceive of Christian ethics apart from the New Testament; and yet, Walter Lippman informs us that: "The modern man has ceased to believe in it (i. e. the Gospels)." If such is the case, then the following words of John Locke have little weight with our generation. "The Gospels contains so perfect a body of ethics that reason may be excused from that inquiry since she may find man's duty clearer in relation than in herself."

On the part of others this charge has resulted in a reconsideration of the old, very pertinent question: What is the true Christianity? It is not difficult to find this question expressed, in one form or another, in contemporary religious literature. It is, perhaps, one of the most searching questions that has ever been asked. The learned Dean of St. Paul's Cathedral in London, England, W. R. Inge, approaches this very question with these words: "The Roman church furnishes a melancholy illustration of the fact that the survival of an institution has no necessary original principles." He continues: "The policy of the church must be justified or condemned by reference to the moral teaching of Christ, St. Paul and St. John. But is it possible to be sure that no contamination entered the little society even in the first century?" This is not a question which, without serious reflection and study, can be answered in the affirmative. But its importance for the construction of a Christian ethical system is very clear. The real hindrance of an appreciative understanding of this fundamental problem may well be stated in these words: "Both Catholicism and the older Protestantism take the position that 'the true Christianity' is easily recognized. Catholicism refers to the continuous testimony of the church and its *magisterium*, Protestantism takes the position without further motivation, that the Bible is the Word of God" (N. M. Plum). It is impossible for us to enter upon a detailed study of this phase of our subject. However, it may be well to point out that it was the Lutheran theologian Grundtvig, who showed the need of qualifying the statement that the Bible is the Word of God. He pointed back to the living word as it was preached and believed in, before a single page of the New Testament was ever written. In 1825 he wrote: "The New Testament Scriptures are specifically addressed to the already believing and baptized church, and they will not teach the church anything new, but only strengthen and affirm it in its Christian faith, which, as we know, is presupposed." Unless there is some way in which we may discover what constituted the essential message—to *euangelion*—of the apostles it is impossible to speak of the finality of Christianity. No unprejudiced student of the New Testament can ever deny that the

(Continued on column 159)

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## EDITORIAL

Thoughts of the convention at Danevang, Texas, occupy the minds of many people in our synod these days. Can we go? It seems so far away. Will it not be too expensive a trip?

It does seem far; but for those who live in southern Minnesota or Iowa, Mr. Bidstrup's generous offer makes the transportation costs no more than they would have been a number of times in the past.

And let us not forget that it is important that the churches of the synod be represented at the convention. We are living in a time of crisis. No one knows what may come up at the convention, which must be acted upon. Things may come up which will change much in the life of our churches. There are a number of things below the surface in our Church which concern us all very deeply.

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The question of our relationship to other Lutheran churches will come up for decision some time. The thoughts and feelings of many people are beginning to revolve about this problem; they are finding expression in our publications as well as in those of other synods.

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The status of the English language in our work will also require redefining in a not very remote future. This is a problem which will have to be met. If we can meet it dispassionately, with our eyes on the future and without bitterness, we shall be able to avoid much trouble, which in the opposite case will be unavoidable.

\*   \*   \*   \*

It is not easy to see the way ahead. But let us be ready with open hearts and minds to take the best course which presents itself when the time comes. This will require sacrifice of personal prejudices, humility, and a deep devotion to God first and our synod second. And we will need to be of one mind about the most important things of Christian life, and to have a good deal of love one for another.

\*   \*   \*   \*

May God instill in us much of patience, humility and love!

C. A. Stub.

## CONVENTION

The Danish Evangelical Lutheran Church in America will hold, God willing, its 58th annual convention at Danevang, Texas, June 14-18.

Topics for discussion and motions to be put before the convention must be sent to the undersigned in time to be published at least 6 weeks before the convention.

Delegates and pastors are urged to attend. The convention will begin with worship Thursday evening, June 13.

Hakon Jorgensen.

District presidents are requested to send their reports to the president of the synod before May 1.

Hakon Jorgensen.

With reference to the above announcement the Ansagar Congregation of Danevang, Texas, invites members and friends of the Danish Church to meet in convention here June 14-18. We hope that it will be a meeting which will give joy to many.

Reservations may be sent to one of the undersigned, preferably 10 days before the meeting.

Cresten Madsen, Danevang, Texas,  
Pres. of Congregation.

A. E. Frost, D. S. R., El Campo, Texas,  
Pastor of the Church.

### Proposal to the Convention

District 8 proposes that the Pension Fund pay full pension to all persons eligible to receive a pension, \$400 to man and wife, \$200 to single persons.

Any shortage in the Pension Fund treasury for this purpose may be made up from the Pension Fund Foundation.

It is probable that in a not very distant future the government will pay an Old Age Pension. Many of the old people sorely need the money at the present time, so why preserve this money till the time when the need for it will be cared for by other means.

C. Sick, District Secretary.

### Transportation to the Convention

Mr. C. W. Bidstrup of the Fort Dodge Transportation Co., Fort Dodge, Iowa, is willing to send two busses to Danevang, Texas, provided he can get at least 40 passengers.

The starting point would be Fort Dodge, and Des Moines for those who might wish to start there. The cost for the round trip would be \$15. Lodging at night, meals, and other expenses are not included. The trip each way would take three days, which would involve two nights at hotels.

This transportation to the Convention will undoubtedly be the cheapest for people living in Iowa. But in order that this arrangement can be realized Mr. Bidstrup must be informed of it before May 20. If there are 40 who make reservations, they must before June 1 send \$15 to Mr. C. W. Bidstrup, Fort Dodge Transportation Co., Fort Dodge, Iowa. They will then at once receive a ticket for the trip and final instructions.

Those who wish to travel to Danevang by this means are requested to inform the undersigned as soon as possible, at least not later than May 20.

On railways west of Chicago round trip tickets good for 10 days may be had for one and one-third of regular first class ticket price. Coach tickets for 2 cents per mile; round trip coach for 1 4/5 cents per mile, not to be used with sleeper.

I expect that further information on the trip will come from Danevang.

Hakon Jorgensen.  
Newell, Iowa.



## The Trip to Texas

We have been working the railroads for several months for lower rates but cannot get anything lower than 2nd class round trip coach rates, as they require a minimum of 100 tickets to El Campo, Texas, from all parts of the U. S., not including clergy. Such tickets to be validated at the convention and if not 100 of these, then it means full fare back. The "Convention Rates" count only if there are at least 100 who come by train. We doubt very much if more than 50 will come here by rail, even though this is more safe and comfortable. The majority will come by bus or private car.

The railroad agent in San Antonio, Texas, has received the minister's name and address in all our congregations and information will be sent direct to them from headquarters. He stated that the best they could give us, outside of Convention Rates for 100, is the *round trip coach* which means *full fare one way and 1/3 back*. Those people who want a Pullman during the night, could do so by paying the regular Pullman charge plus 1 cent a mile for that distance. Rev. H. Jørgensen consulted the Des Moines agent and had the same information. However, they were considering getting a Tourist sleeper in Des Moines providing 15 passengers could congregate there.

The trip can undoubtedly be made least expensive by private car, if four persons drive together, or by bus. Here is a schedule of bus rates from some of the principal cities:

	One way fare	Round trip
Los Angeles .....	\$22.00	\$39.60
Detroit .....	18.90	34.05
New York .....	25.10	45.20
Des Moines .....	14.75	26.55
Omaha .....	14.05	25.30
Minneapolis .....	18.50	33.30
Racine .....	17.00	30.60
Kansas City .....	11.55	19.60

Greyhound bus leaving Minneapolis 1:00 p. m. Tuesday, leaves Kansas City 8:00 a. m. Wednesday, leaves Dallas 7:00 a. m. Thursday and arrives in Houston 4:00 p. m. in time to meet the Bowen bus to El Campo leaving the same station in Houston at 5:00 p. m. Report your arrival at El Campo at 7:00 p. m. Thursday evening and our Danevang people will do the rest. Please report your coming and hour of arrival in El Campo and if as delegate or pastor at least *ten* days before the opening date of the meeting, June 13.

The Greyhound bus schedule will give you time of connections at various points with the above routing. You might also consult your local agent for summer excursion rates. Undoubtedly a number of our guests will want to route their trip via New Orleans and other southern points the one way.

The Danevang people are doing their best to prepare for a good meeting and they are hoping to be host to many of our church members and friends. You will get a chance to see the cotton in bloom and they are arranging for ginning during the convention.

The best place to get information as to route by auto is your oil company or the American Auto Association. But from Chicago the best road is via St. Louis, Little Rock, Texarkana to Houston. From points in Nebraska via Wichita, Oklahoma City, Dallas to Houston. From Des Moines via Kansas City, Fort Smith, Texarkana to Houston. From California or east of Houston follow No. 90. Do not try any dirt roads! Danevang is located on No. 71 out of El Campo, Texas, eleven miles south.

Arthur E. Frost,  
Danevang, Texas.

## Appeal to the Churches

Friends!

According to the budget which was sent out to all congregations last fall the several activities of our synod will require the minimum outlay of \$12,500. This budget was prepared after careful study, and the sum mentioned must be forthcoming unless these various activities are to suffer neglect, or show a deficit at the end of the fiscal year.

To date \$6,200 has been received on the budget and \$250 for the Canada Mission, which is hardly half of the necessary amount. Remember that only what is designated for the Canada Mission is used for that purpose and becomes decisive for the present and future of that work. Rev. Christiansen has to date received only \$250 from the synod and is on the point of suffering want.

This state of the budget in addition to the rise in the price of foodstuffs, etc., which has taken place and is especially felt in the large household of our school at Des Moines, brings us earnestly to appeal to our congregations to make a real effort to supply the sum which the budget calls for.

We cannot afford to let go of the activities of our synod; there is enough of poverty among us, and, in spite of all claims to the contrary, the help which we can receive and the service we can render through our synod is so important, both to the individual and to the many, that we do not need to be ashamed of asking for the money which is needed.

Let not the love for our synod die among us. Take hold, you who would like to see the work of your synod go on. If the work of soliciting funds for the synod is completed in your local church, try to seek out people who have the will and the ability to make another contribution.

Let us take hold all along the line during the last four weeks of the fiscal year and solve this problem in the only way worthy of us. We can if we want to; and we want to if our love of the cause and our faith in Him who has given it to us is sufficiently strong.

The synodical board begs you earnestly and sincerely for help and depends upon that as formerly you will not disappoint us and those workers who are in the service of the synod.

Let us pray God to forgive us and to help us, and let us then take hold of this task; it is not ours, but His cause we would further. God has given it to us, we are all His stewards, and it is required of us that we be found faithful.

The boards of the congregations and the pastors are asked to acquaint their people with the contents of this letter.

Des Moines, Iowa, April 11, 1935.

Hakon Jørgensen.  
A. E. Frost.  
O. C. Olsen.  
P. L. Lund.

Munk-Pedersen is at present employed at Washington, D. C., and could not be present at our meeting at Des Moines.

## Summer Camp

"The congregation and Young People's Society of West Denmark will sponsor a summer camp (Sommerlejr) again this summer. Time, July 14 to 21. We invite both young and old to come and be with us these days.

J. P. Andreasen,  
Luck, Wis.

## LUTHERAN CHURCH RELATIONSHIPS

At the 1934 convention of the United Lutheran Church in America held at Savannah, Ga., a declaration of Lutheran Church relationships was drawn up and passed. The President, F. H. Knubel, was directed to bring this to the official attention of all other Lutheran church bodies in America and to appoint a commission to conduct discussions with them on these matters. This declaration has also been sent to our president, Rev. Hakon Jorgensen, who has submitted it for publication in this paper. It follows here:

"Both within and without the United Lutheran Church, there are evidences of an earnest and increasing desire for the establishment of the closest possible relationships between the now separated Lutheran groups in America. This desire has found expression during the past biennium in memorials addressed to this convention by eight of the constituent synods of this body, all of them asking that some action on this subject be taken now.

"The desire for Lutheran Church unity is rooted in the conviction that churches which hold a common faith ought to be laboring together at common tasks, and not working at cross-purposes, still less in competition with one another. We hold this conviction with all our hearts, and we find it strengthened by our recollection of the success that has attended the cooperative efforts of the recent past, especially during and immediately after the World War.

"It is still further strengthened when we consider the present state of our own nation. The forces of evil in the social order are not only deeply entrenched, but highly organized. Crime has become a business. Hostility to Christ and His gospel has created organizations for anti-Christian and anti-religious propaganda. Not only are there among us Societies for the Promotion of Atheism, but in every center of population there are organized groups which openly proclaim their purpose to secure, in our land, the establishment of a godless State, based upon an utterly materialistic theory of life. These things should warn us that this is a time when Christian men and Christian groups should draw together, if only for the resistance of evils which, if unchecked and unopposed, will involve our whole social fabric in destruction.

"We also recognize that the church is confronted, in these days, with peculiar problems and difficulties. Its really serious problems are not administration or economics, but have to do with matters that are fundamental to the Church's faith and life. It should be apparent to every thoughtful man that in such a time as this Christian people ought to be standing together and not apart. As Christians, we believe that human nature is not altered by external circumstances, and that the Gospel of Jesus Christ remains unchanged, no matter how human institutions may be unmade and remade. And we, who do so believe, should bear united testimony to this truth.

"We recognize, moreover, a wide-spread tendency among Christian groups to abbreviate or dilute the Christian message in the effort to make it acceptable to the modern age and adapt it to modern thought. The doctrine of sin has been depressed by many a theory of imperfection that is to be overcome by a natural development of man's powers; the doctrine of redemption has been turned into a theory of the divine toleration of evil; Christ is again portrayed, as so often in the past, as merely the greatest of the sons of men;

the kingdom of God is reduced to the level of a social program with a theistic background; the radical judgment which the Gospel passes upon humanity and all of its creations has been forgotten, and by that forgetfulness the glory of the forgiving and ennobling love of God has been obscured. These and similar doctrines have been put forth in many places as genuine Protestant teaching, and the Lutheran Church, should unite to reject them and to proclaim, in their stead, the Gospel for which it has always stood.

"We rejoice that the Lutheran church-bodies in America have held unwaveringly to the faith of the Church set forth in its historic confessions and that all of them, by official declarations, have recorded their loyalty to this faith; and we are conscious of the responsibility that rests upon us all to bear clear and strong testimony to this our faith. Believing that the testimony of the Lutheran Church is weakened by the divisions that exist within it, we solemnly declare it to be our purpose to do all that is in our power to put and end to these divisions. We therefore set forth the following statement as the expression of our mind and will.

"We recognize as evangelical Lutheran all Christian groups which accept the Holy Scriptures as the only rule and standard for faith and life, by which all doctrines are to be judged, and do sincerely receive the historic confessions of the Lutheran Church (especially the unaltered Augsburg Confession and Luther's Small Catechism) "as a witness of the truth and a presentation of the correct understanding of our predecessors" (Formula of Concord, Part II, Intro., ed Jacobs, p. 538); and we set up no other standards or tests of Lutheranism apart from them or alongside of them.

"We believe that these confessions are to be interpreted in their historical context, not as a law or as a system of theology, but as "a witness and declaration of faith as to how the Holy Scriptures were understood and explained on the matters in controversy within the Church of God by those who then lived" (Formula of Concord, Part I, Intro., ed Jacobs, p. 492).

"Inasmuch as our now separated Lutheran Church-bodies all subscribe these same confessions, it is our sincere belief that we already possess a firm basis in which to unite in one Lutheran Church in America and that there is no doctrinal reason why such a union should not come to pass. We believe that it would have God's blessing, and we pray that He will grant to all of us the wisdom, the courage and the patience to accomplish it.

"We direct the President of the United Lutheran Church to bring these resolutions to the official attention of the other Lutheran Church-bodies in America and to invite them to confer with us with a view to the establishment of closer relationships between them and ourselves.

"We also direct the President to appoint a commission, of which he shall be Chairman and in which the laity of the Church shall be represented, to conduct any discussions, with them or with any of them, that may result from this invitation."

**Santal Baptisms.** From the beginning of the Santal Mission in 1867 and until the close of 1933 there have been 43,680 baptisms in our field.

## Our Church

**Church Concert.** May 3 a concert was given at our Trinity Church, Chicago, Ill., by the church choir and Johannes Andersen's Symphony Orchestra for the benefit of the congregation.

**Successful "County Fair."** The Young People's Society of the St. Stephens Church, Chicago, held what they called a "County Fair" March 28-29, with all sorts of attractions. The purpose of this affair was to help finance the purchase of the site for a new church and parsonage. The proceeds of the two evenings was \$425, which, it may be said, was a successful result.

**Rev. A. W. Andersen,** Chicago, reports very well attended Easter services this year, at both the Danish and English services. The young people had decorated the altar with a wealth of Easter lilies. After the service these flowers were divided into 12 bouquets and brought out to old and sick people who could not come to church.

**District 9 Convention.** The Ninth District of our synod, Rev. A. E. Sorensen, Seattle, Wash., president, was held at Tacoma, Wash., Rev. S. Isaksen's charge, May 4-5. The business meeting on Saturday was conducted in Danish, while all discussion on Sunday was in English. Sunday forenoon Rev. Sorensen preached and Rev. Isaksen served at the Communion Service. Rev. P. J. Pfeleger spoke in the afternoon, and Rev. Johannes Petersen and Rev. Sorensen in the evening.

**Los Angeles, Calif.** April 17 the local church at Los Angeles celebrated the birthday of its retiring pastor, Rev. N. P. Gravengaard, with a banquet in the church parlors. Rev. Gravengaard, who resigned some time ago, preached his parting sermon Easter Sunday. He has promised, however, not to leave the congregation before its new pastor, Rev. C. C. Rasmussen, arrives.

**Granly, Miss.** The new pioneer settlement at Granly, Miss., has now reached proportions which make it necessary for them to build a meeting house. Heretofore they have held their gatherings in the several homes; but these can no longer accommodate the number of people who attend. For this reason the ladies have taken the matter in hand. They made a quilt on which they sold numbers to the Ladies' Aid Societies throughout the synod for the benefit of a meeting house. Their campaign has netted them \$213, plus a great number of encouraging letters. These letters will be put into a box and built into the cornerstone of the new building. "The Guiding Circle," the English ladies aid society of Ringsted, Iowa, was the winner of the quilt on the number 13.

**For the Canada Mission.** The Guiding Circle, Ringsted, Iowa, which won the above mentioned quilt, has decided once more to sell numbers on this quilt in the same manner as the Granly ladies did. This time the receipts will be given to the Canada Mission. Letters about this have already been sent out to all the Ladies Aids of the synod.

**"Valborgsminde,"** Des Moines, Iowa, the Old People's Home of our synod, is appealing through its president, Mr. J. Fr.



Petersen, for contributions. They are asking for a church collection on Mother's Day or some later Sunday.

**Spring Arrivals.** At each of the homes of Rev. Enok Mortensen, Chicago, and Rev. Svend Kjær, Dwight, Ill., they have had the joy of welcoming a new baby daughter.

**Dr. Erling Ostergaard**, who recently had to submit to an operation at Minneapolis, is now recuperating in his home at Tyler, Minn.

**Tea From India.** The Santal Mission office at Minneapolis has received a shipment of mission tea—orange pekoe—which they are selling to friends of the mission for 75 cents a pound.

**"Ungdom,"** the official publication of the young people's societies of our synod, has just completed an extensive campaign for new subscribers, which brought in 195 new subscriptions and 91 renewals.

**Golden Wedding.** On April 17 Mr. and Mrs. Jens Hansen, Tyler, Minn., celebrated the 50th anniversary of their marriage. A large festival in their honor had been arranged at the Danebod gymnasium. Over 200 friends and relatives were present. Rev. Holger Strandkov spoke, the men's choir, under the direction of Dr. F. N. Thomsen sang a number of selections, and Mr. Hans Jensen, a son of the old couple, gave a violin solo.

**Rev. Enevold Terkelsen Dead.** "Dyk" reports that Rev. Enevold Terkelsen, Herning, Denmark, passed away March 27 at the age of 72. Many of our people will remember his son, Johannes Terkelsen, who some years ago was a member of the faculty of Grand View College.

**A Seven-Armed Candlestick**, which formerly belonged to the late Rev. Ole Jacobsen, Troy, N. Y., has been presented to the new congregation at Granly, Miss., for use on the altar. The gift was made by Mrs. Jacobsen through Rev. Holger P. Jorgensen.

**Rev. and Mrs. H. Juhl**, Grayling, Mich., celebrated their 25th wedding anniversary on April 5. The festivities began with Communion Service in the church, which had been beautifully decorated for the occasion. Rev. A. C. Kildegaard led the service. Afterwards a festive meal was served, which was followed by a meeting with congratulatory talks, much singing, and music. Visiting pastors were Rev. and Mrs. Kjolhede, Rev. and Mrs. Kildegaard, and Rev. and Mrs. Erik Bach.

**Mrs. P. A. Moller**, West Denmark, Wis., passed away April 4 at her home after several weeks of illness. She was laid to rest at West Denmark cemetery. Mrs. Moller was one of the pioneer women of that part of Wisconsin; she is survived by her husband, five sons, and two daughters, of whom Rev. Aage Moller is well known to many of our readers.

**District Convention** was held by the 8th district of our synod at Salinas, Calif., April 5-7. The meeting opened with a devotional service the evening of April 5. Next forenoon and afternoon were devoted to discussion of the work of the synod. A proposal, which is found elsewhere in

this paper, was drawn up and passed to be sent to the synodical convention at Danevang, Texas. Sunday forenoon, worship and Communion Service. Rev. Krog spoke in the afternoon. Rev. Johannes Mortensen introduced a discussion about changes in our form of church service, which was continued at the evening meeting. The tenor of the discussion was that after such changes had been tried most people were glad to return to the old form.

**New Altar Piece.** St. Joseph's Church, Detroit, Mich., has received as a gift from Mr. Niels Jensen a beautiful new altar piece representing the Lord's Supper.

**Munificent Bequest.** Mr. Jep P. Dau, late president of the wholesale firm Reid, Murdock & Co., Chicago, who passed away March 13 at the age of 89, has bequeathed a large part of his two million dollar fortune to charitable institutions. Among these was the Danish Old People's Home of Chicago, which is to receive the sum of \$200,000. Mr. Dau came to America from Denmark at the age of 20.

**Rev. Erik Moller**, Omaha, Nebr., writes in his local paper:

"At the quarterly meeting of our church it was decided to have English communion service every other month. This means that every other time the communion service falls on the second Sunday of the month instead of the first.

"The reason for this change should be obvious. We have felt the need of English services in our church. Then why should we withhold the very heart and soul of our worship—the Lord's Supper—from those who feel the English language more fully ministers to their needs?"

**Dr. Edv. Geismar** of the University of Copenhagen is to give a series of lectures on Soren Kierkegaard this summer at Princeton University.

**Mr. Fred Jensen**, Omaha, Nebr., has donated four beautiful new chandeliers to our church there.

**Clinton, Iowa.** At the congregational meeting April 22 it was decided to institute the duplex envelope system with the provision that unless a reasonable amount is contributed for synodical purposes the church board is authorized to augment this by taking from the local funds for this purpose.—It was also decided to institute a junior membership in the congregation for young people who are confirmed but who have not reached their majority. The contribution of such a member is to be not less than \$2 annually.—Next year is the 60th anniversary of the congregation. On this occasion it was decided to print a memorial, the preparation for which was left in the hands of the pastor and the church board.

**Church Library.** Rev. Kildegaard, Greenville, Mich., writes in his parish paper that arrangements are being made to have a collection of books in the churches of North Sidney and South Sidney for free use. They will be placed in the church so that church goers can help themselves. The books may be taken home, but must be brought back as soon as read. They should not be kept over two or three weeks.

**Rev. F. O. Lund**, Portland Me., president of District 1, writes in his monthly

letter that he has visited all the churches of the district during the months of January and February. He found the work everywhere progressing, and he thinks that this time of depression has proven to be a blessing to the church. Everywhere the relationship between pastor and congregation was of the best. Rev. Dorf is doing a great work at Brooklyn. His Sunday School has grown from 5 to 99.

**A New Altar**, the gift of the South Sidney, Mich., Ladies Aid, has been set up in their church. It was dedicated Easter Sunday.

**Rev. Erik Bach**, Ludington, Mich., has been called by our church at Juhl, Mich. He has not felt, however, that he could leave his work at Ludington and has declined to accept the call.

**The Manistee Mich. Congregation** has called Leo Broe, a theological student at our seminary at Des Moines, Iowa. He has accepted the call and expects to move to Manistee early in the summer.

**Convention at Portland, Me.** District 1 of our synod will hold its annual convention at Portland, Me., May 17-19.

**To Denmark.** Sw. Baden will leave on June 22 on the SS Frederik VIII to make a visit to Denmark.

## The Danebod Folk School

The Danebod Folk School will open its doors on June 3 for an eight weeks summer term for girls. A similar summer term was made possible last year in spite of drought and other financial difficulties. A total of sixty-two girls were registered during the term—and from all comments received from students as well as faculty members our session was very successful.

The eight weeks will be spent in a continued effort to share all that is worth while in life. A morning period will be given to Bible study. Johannes Knudsen, one of the present faculty members of Grand View College, will direct us in his special field, namely literature. Mrs. Ellen Knudsen, the present instructor in gymnastics at Grand View College, will be in charge of gymnastics, sports and a study of personal hygiene. Miss Ingeborg Lund of Hampton, Iowa, will assist in the craft, needlework and hobby periods. Mrs. Strandkov will be in charge of music and craft periods.

A number of speakers are expected throughout the summer. Some will be with us for one or two days, others a week or more. John G. Rockwell, the present Commissioner of Education of Minnesota, promised me yesterday when I was in his office in St. Paul, that he would be down to speak to us during the summer.

We have made the price for the term very low, \$35.00 for the full term, or \$5.00 per week. The girls are then asked to assist one hour each day in the daily household duties.

Both the Danish and English languages will be used in the classes, lectures, etc. Last year we had several girls who knew very little Danish when they came here, but who eagerly pursued the study of same.

We heartily extend our invitation to the young girls of our Church communities to come and share the summer with us.

If you in no other way have received one of our bulletins, then write and ask for one, and any information you should like to have.

Holger Strandskov,  
Tyler, Minn.

### CONTEMPORARY CHRISTIAN ETHICS IN REVIEW

(Continued from Col. 150)

apostles believed in the finality of their message (cf. 1 Thess. 2:13 et al.). However, there is a vast and important step between such an unprejudiced observation, and the acquisition of an accurate understanding of what constitutes that message which they did not dare to change (cf. Gal. 1:6-10; 1 Cor. 4:2).

#### III.

Our modern age is said to have made a crushing blow to the authority of the church. That the declining authority of the church—an authority acquired through the centuries—has made it more difficult for the Christian ethicists to gain a hearing no one can deny. However, the real question is, whether that supposedly lost authority is an integral part of the Gospel, or whether it is a power which rightfully belongs to entirely different domains? Perhaps we shall discover that this loss of authority is a great gain for the church. For which is more helpful in the construction of the ethics of tomorrow, a simple unmistakable sphere of authority or a bewildering complex of powers?

Today men look to the various sciences for answers to questions which they in past generations asked the church. Likewise, men do no longer ask the church to define principles of the state. Here modern democracy has gained a ground which it will never relinquish to the church. This means that the church's sphere of authority is gradually becoming smaller, but more specific. Being divested of some of her assumed authority, the church is coming nearer her own inherited authority: authority in matters of sin and grace. We may well profit from the following statement by Professor J. B. Bang: "There was a time in which the church assumed the task—which did not belong to it—of fostering and protecting the emerging culture and science, but when it has surrendered this task, that is not a retrogressive but a progressive step."

Modern science has paved the way for many new and better approaches to the solution of many of the problems in life. It is also true that modern science has left its impress upon the temper of the age. Men like Inge believe that the temper of the age constitutes a distinct gain to Christian ethics. His observations lead him to believe that there "is a higher standard of veracity and more respect for evidence." If this observation or conclusion be correct there is every reason to rejoice. This present day insistence upon evidence involves certain characteristics which are much needed, especially on the part of those who look toward modern science as an infallible oracle. It is also argued that "the search for truth, as Lessing and others have been found to assert, brings more benefit than the possession of it." Since we are dealing with a subject which lies within the spiritual realm it may be apropos to quote J. A. W. Hass on this very point. "We cannot deny the strong human conviction that truth is not of our making, but at the same time this truth that is not of our making we

must make it our business to find and appropriate. This is the only way in the realm of research. In the spiritual realm religion offers us truth, however, as a gift of God through revelation. Is this greater guarantee in its sphere preferable to 'seek and ye shall find' of research, or was Lessing correct when he said: 'If God offered me in one hand all truth, and in the other the search after truth, I would say, keep the truth for Thyself, only give me the right to search'? Is the right of search more profitable than the joy of possession, and are we forever, even in the realm of the spiritual, to play the part of prospectors? What shall we make of the certainty of assurance in religion gained through faith?" In the rejection of authority and the insistence on a national motive we may be able to show that: "True moral law is not a man-made conception of what ought to be superimposed upon what is, but is rather a statement of what is and the condition of its highest development." (R. W. Sockman). If we can apply this to the ten commandments, the beatitudes, the Lord's prayer, and other ethical teachings of the Bible, Christian ethics will have gained infinitely much.

Modern science has much to contribute to religion, but it may also work directly against it. This is especially true with respect to Christian ethics. Many sociologists frequently minimize the authority of existing moral codes by declaring that they are mere conventions agreed upon by humanity. But this one sided presentation of the development of moral codes is inadequate. We are informed that: "The Greek thinkers were aware that there is a difference between what is true by convention—*nomos*—and what is true by nature—*phusei*. Some things are right merely because society agrees upon them as a form of procedure designated to make for orderliness and harmony. But some things are right because they are true to nature independently of custom or legislation." (Sockman). The New Psychology is repeatedly overemphasizing the cruder instincts of our physical nature. Professor Whitehead's much quoted statement that: "Religion is not always a good thing; it is often a very bad thing," may well be restated in such a way that it becomes applicable of other fields beside religion.

#### IV.

It is impossible to discuss Christian ethics without encountering questions of a theological nature. However, this does not need to mitigate the value to be derived from the literature of Christian ethics. Any book that eludes these questions in its treatment of Christian ethics is practically without any value to a clergyman. Every book on Christian ethics rests upon some definite conception of God and man; a theological as well as an anthropological postulate. The way in which contemporary ethicists arrive at these is in itself an interesting study. Furthermore, they are determining factors in the construction of a system of Christian ethics. Lippman says, "If our scientific knowledge of human nature were adequate we would achieve in the humanistic culture that which all theologies have tried to achieve; we could found our morality on tested truths." Is it not about time that we admit that some of the most promising "scientific knowledge of human nature" is coming from the theologians of today? It was Descartes who said that science consists in close observation, surely a quality that is not exclusively confined to any group of men.

Ernest D. Nielsen.

### BOOKS

(Continued from Col. 148)

days, hence these biblical teachings seem so unrealistic in literature. Put this book side by side in a book shop window with a book on the fallacy of "the New Deal," or the heavenly mission of "the New Deal," and I venture to state that "In the Twinkling of an Eye" will remain untouched.

Rationalistic preachers thought it their sacred duty to convert the followers of pietistic gatherings in Denmark (gudelige Forsamlinger) to the more "humane" views of the heroes of enlightenment. Christianity was a gross superstition, and it was the preacher's duty to save these people from their superstitious ways. But strangely enough, it was these same believers that became the pillars under the great religious and cultural movement which has the folk school and the free church as its monument.

The church is often accused of not eaching a second coming of Christ. We in the Danish Church do not force the issue but touch upon it whenever our texts touch upon it. Let everyone who likes to meditate upon these things read this book.

L. C. Bundgaard.

**Sixth Verse for "America."** Rev. Benjamin Copeland, Buffalo, N. Y., has written the following verse, which has been indorsed by the Buffalo Methodist Ministerial Association as an addition to "America":

May all the nations share,  
Lord God, thy gracious care,  
Thy name adore.  
Praise to the Prince of Peace,  
His Kingdom shall increase  
Till wrong and wars shall cease  
Forevermore.

**11 Million Bibles.** The British Bible Society reports that in the year just passed they have sent out 11 million Bibles, which is 300,000 more than during the previous year. These Bibles were printed in 678 different languages and dialects. During the year have been made translations into 11 new languages, namely, 9 African dialects, one South Sea Island language, and the language of the Latvian Gypsies.

**New Jewish State.** Biro-Bidschan is the name of a new Jewish state, created by Soviet Russia in Siberia, north of Manchuria. It has a population of 50,000, of whom 12,000 are Jews. It is half the size of Britain.

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