

# Lutheran Tidings

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## THE UNOCCUPIED MIND

In Dr. Glover's "Jesus of History" there is a picture filled in with more detail, that Jesus once painted. Here is a house. With our eyes we see a garden around it. There is a wood beyond. Out of the wood something evil comes creeping up towards the house. It is something dusty, weary, bad. It comes up to the window and looks in. If there was anyone in the house they would shudder at the sight. The house is empty. The devil leaves, only to return once more with seven other more evil, and after his second invasion the house is more evil than ever.

It is weird, uncanny. Jesus did not often paint his pictures with such a paint as this. It reminds one of the beginning of Macbeth. A desert, thunder, witches, lightning, rain. It is eastern, imagery, eerie. No says someone; that's my story!

Shutters bang in the wind outside,  
Cobwebs hang from the mildewed walls,  
Stale, damp mould in the lifeless cold,  
Doors flung wide to the darkened halls.

Blank disaster of empty windows;  
Broken plaster strewn on the floor,  
Darkness spills from the wild, bleak hills,  
And the winter wind blows under the door.

That is a picture of an abandoned farm in America, but is also a picture of something else. It is a picture of human nature which no one need travel far to see.

The teaching of the picture that Jesus painted of the empty house might well be summed up in saying that his meaning was to show the danger of emptiness, no matter how pure it may be. Everything centers around the word *empty*. I was once passing along an avenue when I noticed two houses. They seemed to be exactly the same type of house, the same number of windows, of rooms, and the same sized garden. The blinds of one house were down. Dust was everywhere, the windows were dirty, and weeds were growing in the garden. The next house standing by its side was freshly decorated. All was clean. The sound of music was coming through the open window. There was such a difference between those houses. In the one house the master was away, in the other he was at home, and it was that which made the difference. If we change the subject from houses to men we are already at the secret of sanctity. The Master at home means Christ-control. A *presence* is the key to a clean and most useful life.

Today we live in another world. The world of Christ's day believed in demons. This age has outgrown the ancient belief in demons, and yet the house is full of them. The world is haunted by them. People are haunted with fear. Men are haunted by the past, and many are haunted by the future. Men are swayed by selfishness and greed and misunderstanding and all manner of things. Dictators are swayed with the thought that the soil is more sacred than life.

Good people have felt that the world needed to be cleaned of its evils. Faith in man to which the humanists

clung was the means by which the house of the world was to be swept. Wrongs were to be righted. Slavery of all kinds was to be swept away. A new world was to be born from "above," in the sense which the Scriptures taught. This was the dream of humanism.

Progress had been made. Many of the evils of the Middle Ages have been swept away. We have swept away the public hangings of hungry boys who had stolen bread. Honest debtors are no longer placed in prison. These, and other wrongs have gone, but how far has progress carried the world? Have we not changed the sins, that is all? When evils are banished from the world the house *must* be occupied with the good spirit, otherwise the evils come back in other forms to which men give different names. Our world is haunted. It is haunted with fear, with insecurity and with selfishness. The first-century demons are alive with 20th-century names. The trinity of "Good Samaritans," education, social reform, and hard work have failed in their work of cleaning the world. Men do not worship the old idols, it is true. They worship the new ones. Nationalism, communism, and pounds, shillings and pence.

The great thing that Jesus brings into the house is not the absence of wrong, but the presence of good, not a vacuum of hate, but a filling of love. Cherished grudges are lurking in the background of human nature. Only one fact can clear them out, and keep them out. If the house of life is going to be altogether clean it depends upon the tenant we put into it. "Have this mind in you which was also in Christ Jesus." When mind is grasped in Christ's thought, conduct may be left to look after itself. The kingdom of which Jesus spoke is here. We are to step into it. Once we have done so, and remain there, the miracles of change happen. Our troubles often arise because we do not remain there. We may be in the kingdom today, and out of it tomorrow, in it one moment and far away within a few hours. The key that locks the door of the kingdom and keeps us inside is love, worship, adoring, sincere love. Many people want the New Jerusalem without the path of prayer and Christ-filled thought that leads up to it.

Conversion must be everyday conversion. Only this leads us to the fixed heart, and only that is the prelude to the best life man can live. The ties that bind you to God must be tightened every day. The yoke of Christ otherwise so easily slips from the neck of human nature. If devotions are sapped by other interests, even important ones, even Christian ones, men some day awaken to the fact that the treasure is slipping away from them. The last state may be worse than the first. This was what Jesus was thinking about when he drew the picture of the empty house. He was not thinking of houses. He was thinking of men. The force that casts the evil out also keeps it out. Outside the house of the empty heart, inexhaustible love always stands knocking.

Edward Priestly in "British Weekly."

## The Committee on Theological Education and Its Work

One of the problems to be discussed and acted upon at the coming Convention is that of ministerial education. Changing conditions in the life of the Danish Church, as well as changing social conditions in American life, are making new demands upon the pastors and requiring on their part a new outlook upon various phases of the ministry. I believe that our growing consciousness of the task of the church in the life of today will lead us to a realization of the need of an adequately trained ministry. There is no indication that the tasks and problems of the Christian ministry will become easier. Nor is there any indication that our congregations will find the future one royal road. There are very formidable obstacles at work. Hence, we ought to welcome every genuine effort to improve the ministerial training of our future pastors. For the sake of the future of our congregations and prospective pastors it behooves us to give diligent and prayerful consideration to this problem. Furthermore, it is a problem which we share with other denominational bodies within American Protestantism.

As a synod we have been studying this problem since the Convention at Kimballton, Iowa. It is our purpose to familiarize our readers with the work of the Committee on Theological Education, which was appointed following the Convention in 1936. This, however, is not any official report of the proceedings and decisions of this committee. The official report will be given to the Convention, but will not appear in any of our publications due to its more or less technical composition.

The chairman of the committee, Rev. Alfred Jensen, President of the Danish Luth. Church, instructed the members of the committee to study the problem and to report to him upon the completion of their work. Rev. S. D. Rodholm, Dean of the Theological Seminary, furnished the committee with an outline of the courses of instruction offered under the present plan. Rev. J. L. J. Dixen and Rev. M. Mikkelsen both submitted one report each, and the writer presented two reports.

The committee met at Grand View College, Des Moines, Iowa, on May 8th and 9th. The meeting organized with Rev. Alfred Jensen as chairman and the writer as secretary. It may be apropos to mention that a faculty meeting was held some time prior to the meeting of the committee. The faculty discussed their views on the problem of theological education, and the second report of Rev. Ernest Nielsen was read before the faculty by President C. Arild Olsen. At the meeting of the committee Rev. Holger Strandskov said that he felt a lack of orientation and practical advice in the training which he had received during his seminary days. He expressed the hope that we might be able to make definite progress along these lines. Here, only paraphrasing his words, Rev. H. Strandskov stressed the need of taking into consideration the central task of the school, to train pastors and lay-workers for the church. Hence, the importance of pointing to the ministry as a possible life-work. Professor S. D. Rodholm said, "We want to set them agoing. Our primary purpose is not to train theologians, but pastors."

The committee proceeded to the question of the Pre-Seminary Course, and the discussion led to the following recommendations:

(1) the need of introducing a course through which the students may become orientated in their relation to the Danish Lutheran Church in America.

(2) that the language requirements, Danish and Eng-

lish, be made more rigid, and that the individual needs be taken into consideration.

(3) that the Pre-Seminary Course prescribe one year of New Testament Greek. Exemption can be granted only by special permission.

(4) that the preparatory training require two years of college work. A sub-committee composed of President C. Arild Olsen, Professor S. D. Rodholm, and Rev. Ernest Nielsen was appointed to construct the curriculum of the Pre-Seminary Course. The committee recommended the following prescribed course:

### PRE-SEMINARY COURSE

#### First Year

English .....	15 quarter hours
History .....	15 quarter hours
Danish .....	15 quarter hours

#### Second Year

English .....	5 quarter hours
Psychology .....	5 quarter hours
Science .....	5 quarter hours
The Danish Ev. Luth. Church in America: An Orientation Course .....	10 quarter hours
New Testament Greek .....	10 quarter hours
Elective Courses: .....	10 quarter hours
Education	
Sociology	
Economics	
Government	

The committee next gave its attention to the theological course. It was decidedly felt that there are certain demands which our congregations make upon their pastors, and that these ought to be met through the introduction of new courses, especially, in practical theology. It is impossible to mention the many phases of the discussion, but the whole problem of theological education was thoroughly discussed. In order to make possible the new plan of theological training to be offered at Grand View College it was moved to recommend to the Convention, that the faculty of the seminary should be enlarged by the appointment of a younger man as an additional teacher of theology. The motion received the unanimous vote of the committee. The new courses are of special importance for the practical work in the churches and include (1) Religious Education, (2) Homiletics, (3) Administrative Problems. The sub-committee mentioned above was also assigned the task of constructing the curriculum of the Theological Seminary. The complete curriculum is found in the official report, and we shall not include it here. Nevertheless, it may be of interest to the readers to become acquainted with the *divisional* or *group plan* under which the courses of instruction are arranged.

### THE DIVISIONAL OR GROUP PLAN

- I. Biblical Group (52 quarter hours)
  1. The Old Testament
  2. The New Testament
- II. Historical and Doctrinal Group
  1. The history of religion
  2. The history of the Christian Church
  3. The doctrinal interpretation of Christianity
  4. The philosophical interpretation of Christianity
  5. Christianity and human personality
- III. The Church at Work Group
  1. The work of the minister
  2. The work of the church at home
  3. The work of the church abroad

### Requirements for Admission to and Examination for Graduation from the Theological Seminary

1. The student shall meet the requirements of the prescribed pre-seminary curriculum, or its equivalent.

2. The student shall complete the three-year course in the theological seminary.
3. The student shall pass satisfactorily such examinations and comprehensive tests as may be outlined by the faculty of the seminary and the Synodical Board of Examiners.

I believe that one may say that the meeting was successful. The place for the meeting was ideal, and we adjourned with a feeling that our work had not been in vain. It seems to me that we accomplished a constructive piece of work which ought to yield its fruits in years to come.

At a recent meeting of the American Association of Theological Schools, held in Chicago, I heard President John Timothy Stone, former pastor of the Fourth Presbyterian Church, Chicago, Ill., speak on the subject: Recruiting Men for the Christian Ministry. It was not an academic discourse, but rather an informal message in which this well-known preacher unfolded his varied experiences and unique ways of dealing with college men. He spoke with an earnestness and spirituality that left its indelible impression on all present. Learned theological professors from many institutions listened attentively as President Stone spoke of his accomplishments in pointing young men's attention to and recruiting them for the ministry in his own denomination. Would that we might accomplish something similar in our church.

Within a few weeks the Convention will be in session, and the work of this Committee on Theological Education will be presented in all its details. Meanwhile, I hope that this article in some measure may serve to call forth a desire to see the best possible training available for those who desire to serve our church in the ministry. It may entail sacrifices, but as an economic expediency, to hesitate to make any constructive changes is to overlook our grave responsibility, educationally speaking, since we continually assert that we must as far as possible train our own men to serve our churches.

Ernest D. Nielsen.

## Our Danish Women's Mission

With the Church Convention about here the D. K. M. board would like once more to remind the women of our synod about our mission work. As there are many new things to be discussed and decided upon at this year's meeting, it is very important that all of you who are going to the convention be present at the D. K. M. meeting on Saturday night, June 26.

One of the things to be decided upon is our Year-book. This little book, which has been published every year since 1919, will not be coming this year, as Mrs. Kjolhede, who has always been its editor, has not been well enough this past winter to do the work, nor does she expect to do this work any more in the future. Besides she has repeatedly asserted that she will have to give up the presidency of the Women's Mission Fund, which she has held for the last 27 years. Also Mrs. O. C. Olsen, who has been on the board for many years, wants to be relieved. Of other things to be taken up are the forming of mission groups in the congregations and the problem of the distribution of our funds. Some think that we should support the Santal Mission more than we do; others are more interested in Home Mission and in supporting the things we usually do.

But let us think these things over and try to find a way to be of more and more help in the work of our church. Let us show our appreciation of all that has been done during 29 years of faithful work by carrying on in the future.

Anna J. Stub.

## The Temptation

*Jesus, led by the Spirit of God,  
Was tempted by the devil,  
Who had conceived a crafty plot,  
Born in his heart of evil.*

*When Jesus fasted through forty days,  
The devil Him tempted to eat.  
"If you are God's Son and know His way  
The stones you may change to bread."*

*Then Jesus said, It is written thus,  
None live by bread alone,  
The word of God is given to us,  
It is better than bread of stone."*

*Jesus was tempted the second time,  
"From the temple tower leap down,  
The angels from God with power divine  
Will carry you safe to the ground."*

*Then Jesus said, "It is written thus,  
'Of God you must not make trial.'"  
We must practice, if God shall be with us,  
Both caution and self-denial.*

*The shameless devil tried anew,  
From the mountain he said, "You see  
The glorious world I will give to you,  
It is yours if you worship me."*

*Jesus then did the devil blame,  
"To worship God is my creed."  
The devil left Him and angels came  
To serve Him in all His need.*

*Temptations are on every hand,  
The devil is yet to blame.  
If we this tempter shall withstand,  
We must do it in Jesus' name.*

Henrik Plambeck.

## The Annual Convention

The Danish Evangelical Lutheran Church in America will convene for its sixtieth annual convention at Askov, Minn., during the days from the 23rd to the 27th of June.

All the ministers of the synod are urged to be present at the convention and all the congregations are asked to send delegates to represent them at the convention. Proposals and topics to come before the convention must be in my hands not later than 6 weeks before the opening date of the convention.

Opening service will be held at Bethlehem Church, Askov, Minn., Tuesday night, June 22nd.

Alfred Jensen.

Referring to the official announcement above, the Bethlehem Congregation at Askov, Minn., invites all members and friends of the Danish Lutheran Church to attend its convention at Askov, June 23-27. Kindly make your reservation early with Svend Petersen, Askov, Minn.

Adolf Jensen, President of the Board.  
Johs. Knudsen, Pastor.

# Lutheran Tidings

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Office of publication, 211 Wash. St., Cedar Falls, Iowa  
Rev. C. A. Stub, Editor, Ringsted, Iowa  
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## EDITORIAL

From the report from the business manager of LUTHERAN TIDINGS published in the June 5 issue you who are the readers of our paper have now been made familiar with the situation of the paper. From this report it is plain that we do not have enough subscribers. We must have more subscribers to meet the expenses of getting out the paper. It is true that our expenses for the last year was about \$140.00 more than it would have been if we had not published the Annual Report of our synod in English. This extra expense is small in comparison to what it costs to get out the Danish Annual Report. Even when the Danish Report is sold for 25 cts. a copy, the loss in getting it out is about the same as the whole cost of printing it in LUTHERAN TIDINGS last year.—So it seems to me to be a good investment to publish the report in English in that manner. But it does put an extra burden on our paper.

There is no reason, it seems to me, why LUTHERAN TIDINGS should not have many more subscribers. The number now is around 900. Why could it not as well be about 1,800? There are plenty of people in our synod who would be well served by reading it. That does not mean that the paper could not be better than it is; it only means that all the subscribers who have corresponded with the editor about the paper seem to be pleased with it. And we do try to serve you as well as we can by bringing news and information from our synod as extensively and as completely as we are able.

I believe that if the fact could come more to be realized by our people and especially by our pastors that LUTHERAN TIDINGS has a mission to perform among our people, we should have many more readers. Why shouldn't the pastors try to increase the number of subscribers in their congregations? Some do and have done very well in this respect; but others have done little or nothing. If each one of our pastors would undertake to get one subscriber each every month in their congregation, it would not take a year to double the present number of subscribers. And really that is not a great deal to ask.

C. A. Stub.

## Summer Camp

West Denmark, Wis., July 11-18, 1937

The Danish American Young People's League invites the young people affiliated with it, as well as with our Danish Lutheran church, to a week of fellowship and recreation at West Denmark. The National Board, in taking over this summer camp, is acting upon the assumption that there are many of our young people who would like to gather for a week of this nature. We are arranging a program that should especially interest young people.

*Purpose:* To enrich and help the Danish American Youth through an experience of the fellowship derived through a week of singing, thinking and playing together.

*Place:* West Denmark is one of the historic spots for our group. At this place the first theological seminary of our church was erected. It is an ideal place for a summer camp, affording ample opportunity for sports of all kinds. It is located two miles directly west of the town of Luck, Wis.

*Time:* July 11th to 18th. An opening meeting will be held the evening of July 11th. All participants should plan to arrive during the afternoon of July 11th.

*Accommodations:* A cot and blanket will be furnished for each participant. The girls will sleep in a school house. The boys in tents that will be furnished. If you have a cot or a tent bring it along if you can. Every participant must bring an extra blanket. (And sheets if desired.)

Meals served three times daily. All participants are expected to take their turn at dishwashing, etc.

### Program:

7:30 A.M.—Everybody up  
8:00 A.M.—Breakfast  
8:45 A.M.—Devotions and Bible Study  
9:45 A.M.—Group discussion—"Youth and his world"  
10:45 A.M.—Forenoon swim  
12:00 A.M.—Dinner  
12:30 P.M.—Rest Period  
2:30 P.M.—Coffee time  
2:45 P.M.—Directed recreation and sports  
4:00 P.M.—Afternoon swim  
6:00 P.M.—Supper  
8:00 P.M.—Meeting or Campfire rally  
10:45 P.M.—Everybody to bed.

The devotions and Bible study will be led by the camp director. The group discussions will be led by such men as Rev. Johs. Knudsen, Otto Hoiberg, Dr. E. Fenger and other leaders from within our group. The group discussions under the heading "Youth and His World" will include such topics as "The Building of Character," "The Constructive Use of Leisure Time," "The Problem of Health," and other aspects of life as youth meets it. The last two days, July 17th and 18th, will be joined with the annual convention of Dist. III of the D.A.Y.P.L., and the Dist. Board will draw up the program for those days. The recreation and campfire programs will be under the direction of Mrs. Christence Jespersen of Viborg, S. Dak. Sports under the direction of Otto Hoiberg. A life guard will be at hand during all swimming periods. Boats can be had, but only upon request.

*For the good of the group all participants are expected to respond to the above program and all rules of the camp that may be established by the group.*

*Things to bring:* Hymnal, Danish song book, New Testament, swimming suits, blankets, cot and tent if avail-

able, comfortable clothing and shoes, good humor and a desire to co-operate.

*Price:* Cost will be \$1.00 per day plus a \$2.00 registration fee. (The portion of the registration fee not used to meet expenses of camp will be returned at the end of the camp period.)

*Enrollment:* Should be made to the camp director, E. Farstrup, 1320 Ninth St., Marinette, Wis., on or before July 7th. Registration fee must be included with enrollment.

E. Farstrup, Camp Director.

## BOOKS

*Day of Immense Sun.* By Blair Niles, Bobbs Merrill Co. Indianapolis, Indiana. \$2.50.

The author of this book is well known for her interest in old civilizations. She wanders into far places. Born as she is on a Virginia plantation, she has been inoculated with a high and noble sense of romance.

In this book she takes us to Peru in South America and in a fascinating story digs out from the old empire of the Incas a romance that is beautiful in language and movement. It is a book that deserves a wide reading, first because of its historic background and second for the rare insight of the author into the emotional life of one of the few monarchic and socialistic states which met its doom at the hands of greedy exploitation and conquest, a civilization that once has tasted some of the true democracy and is still struggling to regain that which it was cruelly robbed of.

The title of the book is prompted by this verse of Walt Whitman:

"Day full blown and splendid,  
Day of the immense sin,  
Action, ambition, laughter,  
The night follows close with millions of suns  
And sleep and restoring darkness."

It is a beautiful book both outside and inside.

L. C. Bundgaard.

*The Curse In The Colophon.* By Edgar J. Goodspeed. Willet Clark and Co., New York, 1935. \$2.00.

It is a well known fact that Edgar J. Goodspeed is a celebrated professor of Greek. Undoubtedly most of our ministers and many lay members of our church cherish a copy of his translation of the New Testament. However, what may not be so well known is the fact that Goodspeed has recently written a mystery story, which he calls "The Curse In The Colophon."

*Colophon:* An inscription placed at the end of a book or manuscript often containing facts relative to its production, as the name, the place and the date of publication, etc. *Webster.*

The book is the story of the manuscript "Larissa 22," a fine manuscript, "the Four Gospels, splendidly written, in a hand of the late thirteenth century, with the evangelists' portraits finely painted and at least a dozen colophons of various dates scattered over the vacant spaces left by the scribes."

But here is the last colophon—the curse.

And whoever buys this book with his money,  
whoever takes it away,  
whoever reads what is below written,  
with the curse of the three hundred  
and eighteen holy and inspired fathers  
who assembled in Nicea, let him be smitten  
and let him be excommunicated.

No wonder the youthful American scholar, Burchall, is upset almost to the point of losing his mind. As his friend, Windom, says in Burchall's defense, "If you have ever seen a picture of the three hundred and eighteen Nicene fathers, you wouldn't want them after you." Burchall and Windom quickly drop "Larissa 22."

This is where Chris and Tish, two young American students, come into the story. Follow them to Milan, to Venice, to Athens, to Istanbul and beyond, to the mysterious convent in Black Mountain, the sacred tomb, the secret chamber, more manuscripts, more curses. The suspense of meeting the brothers Arvakis and the race to the treasure of ancient documents is tense. The love story is charming.

Secure a copy of "The Curse in the Colophon," and enjoy a pleasant evening. Harris A. Jespersen.

*Cradle Of Life.* By Louis Adamic. Harper and Brothers. New York. 1936. \$2.50.

It is a genuine pleasure to call the attention of the readers of LUTHERAN TIDINGS to this latest book by Louis Adamic. To those who have read earlier books by Adamic, such as, "The Native's Return" and "Laughing in the Jungle," he needs no introduction. To others let it be remarked:—Adamic was born of sturdy peasant stock in the upper corner of Yugoslavia. At the age of fourteen he left home to come to America. He has become an American in the true sense of the word, in that he has sincerely tried to know and to understand America, and yet he has not forgotten the land and customs from which he came. "Laughing in The Jungle" tells of his first years in the U. S., his army experiences, his fight for a right to live and to become educated.

In the spring of 1932 Adamic received a Guggenheim Fellowship requiring him to go to Europe for a year. At this time he was thirty-three and had been in America nineteen years. With his American wife he went back to his home province and town, thinking he might remain a week or two, then continue to the mountains to study. But his native environment and his people would not let him go. He and his wife spent the entire year traveling throughout the provinces of Yugoslavia. Out of this year's experience came the beautiful story "The Native's Return."

In "Cradle of Life" Adamic returns for his setting to the familiar scenes in the hills of Croatia. It is the story of Rudo Stanka, an illegitimate son of Prince Rudolf, son of the Emperor Franz Josef of Austria, and a youthful countess. The first nine or ten years of Rudo's life are spent in a poverty-stricken home in the Croatian hills in filth and suffering. To this unlikely place he is brought by the mid-wife, to be reared by these miserable peasants or disposed of as they might see fit. Rudo lives and is later discovered by his grandfather who takes him away to be educated. But Rudo can not forget his childhood environment. His love for his foster mother, Dora (Doramamo) is simple, deep, and lasting. For a mate he returns to claim a daughter of the peasant home.

A brief quotation from a review of "Cradle of Life" says:—"It is arresting as a simple, beautifully balanced story of one man's beginnings in this modern world. It is arresting also for the picture it gives of that world in frenzied transition."

"Cradle of Life" is beautifully written, though there is much in it of the sordid and hideous. It is full of suffering and sorrow, because the world is full of suffering and sorrow. Man insists on creating sorrow for his fellows.

Read "Cradle of Life," it will impress you.

Harris A. Jespersen.

## Are There Difficulties in the Apostles Creed?\*

By L. C. Bundgaard

Those who keep their fingers on the pulse of time will have noticed a certain feverish criticism of "the limitations of creeds," the "difficult phrases in creeds," and "the reduction of the Christian religion to a recital of creeds." This criticism has led to more creeds and a re-thinking of the older so-called "ecumenical creeds."

It is this criticism that has led me to re-examine, as far as that is possible, the content and the background of the oldest of these creeds, known as the "Apostles Creed," and perhaps in its most primitive form called "The Roman Symbol."

I am aware that it is a tedious job to retrace historically this creed; and frankly I do not think that the creed can be justified nor proven by any historical data. But I am also aware that much of our denominationalism ignores, unconsciously or consciously, the historical background of the Christian church. I am certain that Christianity rests upon certain facts, which I choose to call the *Word of Faith*. Had we clearly understood this, we should have prevented much needless denominationalism, especially in American Christendom. To ignore the historical background of the earliest church is the same as to ignore that houses have always been built upon foundations.

### Christianity Is Revelation

It seems to me self-evident that Christianity is a revelation; it is God coming to man; it is what "Eye saw not, and which ear heard not, and which entered not into the heart of man." 1 Cor. 2:9. Before the New Testament was written, the church must have had some evidence of God's contract with His children. That evidence was a given word in Prayer, Word and Sacrament.

In a word of Faith—Credo—man declares his faith in a person, he declares his dependence upon his eternal Father, and he accepts the teaching of the New Testament as a gradual process of the One who became flesh and dwelt among us.

Some years ago I crossed the Missouri river at Blair, Nebraska, on a ferry. I asked the man in charge, "Will you take me to the other side?" Upon his reply I trusted my person and my Ford car to him. Had I asked him first: Is this ferry able to carry me across the river, he would very likely have replied that he had carried many others before me. The construction of the ferry and the ability of the ferryman was not of immediate concern to me at this particular time.

Faith begins with a person, and faith is the beginning of a new life. We cannot doubt that it is important to take the first step, whether we shall be able to take the second step depends upon our intelligent understanding of all that the person is in whom we first declared our faith.

The proof of the Christian faith, and I mean thereby the facts underlying the articles of faith in the Apostles Creed, together with their ethical and social implications, is whether or not it works. Here the test is the challenge by Christ: "If any man willeth to do His will, he shall know of the teaching, whether it is of God or whether I speak for myself." John 7:17.

\* Read before the Morgan County Ministerial Association, Fort Morgan, Colorado, April 5, 1937.

"It was an instinct for sound-mindedness, therefore, which led the common sense of the church to oppose the complete Hellenization of Christianity; to cling to the apostolic teaching and to erect that teaching into a standard of faith. The Old Roman Symbol is simply an attempt to reduce this standard of faith to a single, fixed formula." McFayden p. 165.

A mere recital of a creed is not identical with being a Christian; but when I begin to reduce statements about the person who is the center of Christianity I may also take some of his teaching less seriously.

When we begin to look for historical evidence of the earliest creeds in Christianity, we must turn to the teaching of the Epistles of Paul, and the other apostles who have written; next we must search for the evidence given by the earliest church fathers, those who were the nearest disciples of the apostles. The evidence we find is in favor of at least a second century statement of faith. As to how we got the creed there is still much disagreement among scholars. I shall later touch upon the irrelevant importance of whether or not the Apostles Creed like the Nicene, the Athanasian and many others, can be historically proven. Suffice it to repeat: to me it is logical that before there was any literature containing the message of the Apostles and Christ, there must have been some abbreviated words that bound the Christians together. The Apostles had the assurance that He would not leave them fatherless. John 14:18. Is it not just as reasonable to suppose that the disciples of Christ should have an assuring word?

### Evidences of a Creed in the Epistles

Of this there are many evidences in Scripture, which is the first apostolic literature. Suffice it here just to mention a few.

From the letter of Jude we have these words: "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you, exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." Jude 1:3-17.

From Eph. 4:4-7: "There is one body and one spirit, even as ye were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all. But unto teach one of us was the grace given according to the measure of the gift of Christ."

The most convincing words in the New Testament bearing evidence of a prescribed word of faith is Romans 10:8-10, "The word is nigh thee in thy mouth, and in thy heart, that is the word of Faith, which we preach; because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead; thou shalt be saved, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

In one of his addresses St. Augustine repeats these words and states: "There are many who believe with their heart and are ashamed to confess with their mouth. What does it avail to believe with the heart unto righteousness, if the mouth hesitates to declare what the heart has accepted? God sees the faith within you;

but that it not enough. You do not thereby confess Him that was humble before those that are proud. You are placing the proud one over Him that for you offended the proud. You fear to confess the humble Son of God! You are ashamed to confess the great word of God, God's power, God's wisdom! You are ashamed to confess the born, the crucified, the dead!

That the only begotten Son of God, our Lord Jesus, not only is man, born of man, but that He also has suffered like a man, this is what we believe with our hearts unto righteousness, and we confess it unto salvation.

Christ has died for us. Believe that—also you. And do not be ashamed to confess it unto your salvation! For with the heart we believe unto righteousness; but with the mouth we confess unto salvation!—Sermo 279:7; F. Grundtvig, "Troens Ord," p. 342.

These words from Augustine, and many more that could be quoted, indicate that before the fourth century there was in the Western church a *Regula Fidei*, a rule of faith. Which still is confessed every Sunday in all the churches in Denmark.

### Evidence From the Church Fathers

Space permits only a brief mention of the evidence of "A word of Faith" from the church fathers.

It is strange that in Dr. James Orr's otherwise excellent article on the Apostles Creed in the International Bible Encyclopedia there is no mention whatsoever of the Apostolic Fathers, and the evidence found in their writings on "The Rule of Faith."

From the writings of Ignatius—the disciple of John—we have these words, which indicate a rule of faith: "Be deaf therefore when anyone speaks to you apart from Jesus Christ who was of the lineage of David and Mary, who was truly born and ate and drank, was truly brought to trial before Pontius Pilate, was truly crucified and died, while those in heaven, and on the earth and under the earth looked on; who also was truly raised from the dead." P. 39 McGiffert, "A History of Christian Thought."

In Irenaeus we find the best evidence for the word of faith as a direct word from the Apostles.

If it is true, as St. Augustine writes, that the words of faith were not to be written, (p. 25 F. L. Grundtvig, "Troens Ord"), then it becomes the more easy for us to understand why it is difficult to trace the historical origin of this creed, which nevertheless, according to the International Bible Encyclopedia, was in existence about 140 A. D. and, according to "The New Commentary on Holy Scripture," edited by Bishop Gore, even before the end of the first century—or even right after Pentecost. (p. 378, Gore.)

### A Few Brief Notations from McFayden's Book, "Understanding the Apostles' Creed"

In the early days of Christianity, "It was men's constant recourse when faced by trouble, danger or death. They believed it to be the Apostles' own summary of the Christian Faith. The myth regarding its Apostolic authorship has long ago been exploded (but the evidence for its divine origin is becoming more convincing, L. C. B.), nevertheless it veils a truth. The Apostles' creed is indeed a summary of the gospel in its most primitive form, and carries us back to the dawn of Christianity." p. 8.

"That the Protestants derived the authority of three creeds from their har-

mony with Holy Scripture, whereas the Romanists derived it from their unanimous acceptance by the Catholic church, made no practical difference, in either case the inerrancy of the creeds was assured.

"The essence of early Christian instruction consisted in the explanation of the elements of the creed, the Lord's Prayer, the Sacraments and the Ten Commandments. And in the Middle Ages it was used as a daily devotional exercise." That is still the case in many Danish homes where the creed is more than the word of man, a meeting place for God and man.

Another factor that entered in was the need of instruction felt in the Middle Ages. Today there is only one reason why so much religion is unintelligent, the fact namely, that so many have not been instructed in the meaning of each statement of the Apostles Creed. "It may be doubted whether in the darkest of the Dark Ages the creed was utterly meaningless. In times of crisis and sorrow its recitation doubtless brought something of holy comfort, however vague may have been the understanding of its words. Its recitation always stood at least for one thing, a profession of the Christian faith." p. 7.

McFayden states that since there is no historic trace of the creed in the first century, we cannot be sure of its historic origin. This is overlooking the several allusions in the epistles and also in the first three chapters of the book of Revelations.

"It is not necessary to ascertain what the Roman church included in their creed, but also *why* they included each statement. p. 25-26. For instance, the clause, "descended into Hell" is undoubtedly to show that in all cases he partook of all our human limitations." p. 26. He could not be called saviour of mankind unless in this respect He also "had suffered like us." This conviction, if conviction it was, and formed by men, is certainly as modern as it is ancient."

For the church today to proclaim any inerrant doctrine meets with instant protest. Catholics may do it, but Protestants dare not. They are in many respects more and more one with the average street-corner philosopher, who in the garb of social prestige and self-styled omniscience knows more about the value of the dollar and what it can buy than he knows about the religion that we confess in so many confusing tongues.

Can the creed any more than the gospel be called an "advancement in human thought?" which some day, as indeed already is taking place, must be supplanted by another human statement. p. 272.

If God in the last stage of the age has "spoken to us by His Son, whom He has made heir of all things," is it not rather for us to understand the revelation we already have, whether in creed or in gospel, rather than add to it more cumbersome theology, which is, and I believe, always will be beyond the understanding of the average church-goer.

"The gospel is marked with simplicity in its appeal but sublimity in its application." It is my experience that we shall have new light in understanding the revelation that we already have. But the revealer of that light remains the same. That is what the creed tells me, hence I must disagree with Stanley Jones, when he states, that "Creeds are evidence of the limitations" that men have placed upon the gospels. The Apostles Creed tells me that "Christ is the same yesterday, today and forevermore." And His gospel

is the light which makes his personality and teaching even more radiant.

"We may recognize its imperfections from an intellectual standpoint, but may we not rest assured that its practical applications will still be found to be valid, when the process of restatement is complete? If so, may we not for our purpose of practical inspiration let our minds dwell upon ancient formulas, such as the Apostles Creed, if only to remind ourselves of the fellowship with the past?" p. 298.

#### Difficult Phrases

As I touch upon some of the so-called difficult phrases, I hope that I shall not minimize what has just been stated about communion with the past. The most disputed statement is undoubtedly that of the Virgin birth, including the miraculous conception.

If you ask me: Is a belief in the virgin birth necessary to my salvation? I may in some cases say no. But to this no I would attach some reservations. First, I would want to know whether or not my questioner is sincere, or whether he merely wants to limit the conditions for salvation to his own concepts. Secondly, I want to be sure that my answer does not limit God as Father, Redeemer and Sanctifier. Third, if I think that my answer to the question in any way is to satisfy a mere curiosity, then I should perhaps refuse to answer altogether.

It is now many years since in a college Bible class I formulated my first thoughts on the question of Christ's conception and birth. We were studying the second chapter of Luke. I remember the day and place very distinctly. I did not hear much of what the instructor said, for my thoughts were busy formulating some sentences on a slip of paper. Several years passed and I did not make much use of this particular copy of the New Testament. But when I opened it again several years after my twenty-first birthday, I could see that my thoughts on the subject had not changed greatly; the paper upon which I had written my first thoughts on this question was still lying by the second chapter of Luke. I have often thought that many others in that same age must have had similar thoughts.

If anyone should have attempted at the time to give me a scientific explanation of this subject, I should very likely not have understood; for my knowledge of biological mysteries were very limited at the time. It would perhaps have been much easier for me to accept the simple statement: "That all things are possible with God."

Because I have had my own experience and have reacted to the doctrine of the Virgin birth, I cannot be altogether impatient with those who say, perhaps somewhat too glibly, that they cannot "believe in the virgin birth."

(To be concluded.)

### Contributions to the Santal Mission

#### General Budget

Two Ladies' Aids, Clinton, Iowa ..\$ 9.00  
Bethlehem Sunday School, Cedar

Falls, Iowa ..... 11.56

Mr. and Mrs. M. P. Nielsen, Manis-

tee, Mich. .... 5.00

Sunday Schol, West Denmark, Wis. 2.95

#### To Care of Lepers

The Reading Circle, Grayling, Mich. 5.00

#### To E. Ostergaard's Work

Ladies' Aid, Flaxton, N. D. .... 5.00

Ladies' Aid, East Badger, S. Dak. . 10.50  
Martha Kirkegaard, Minneapolis .. 10.00  
Kamma Miller Kristensen, Bridgeport 2.00

Total .....\$85.85

Previously acknowledged .....\$856.55

Since Jan. 1, 1937 .....\$942.36

Thanks to all who have helped this month.

Sigrid Ostergaard,

1700 4th St. S. E., Minneapolis, Minn.

## OUR CHURCH

**Eben-Ezer's Annual Meeting** at Brush, Colo., will be held this year on July 9-11 instead of in August as was previously the custom.

**Summer Camp.** As will be seen in another place in the paper, the annual Summer Camp will be held at West Denmark on July 11-18. A daily program of devotions and Bible study will be observed in the forenoon. The afternoons will be devoted to sports, swimming and other forms of recreation. Rev. Einar Farstrup is the leader of the camp. He will be assisted by Rev. Johs. Knudsen, Mr. Otto Hoiberg and Dr. E. Fenger.

**Danebod Folk School** opened its summer session for girls on June 14. The session will continue until August 6. Rev. and Mrs. Holger Strandskov, Mr. and Mrs. Viggo Tarnow, Miss Marie Schmidt and Mr. Frede Strandskov are the teachers.

**Rev. Edwin Hansen**, Hampton, Iowa, who has accepted a call from the congregation at Juhl, Mich., and was to have moved out there by the first of August, has promised to stay at Hampton till after the young people's convention, which will be held there August 20-22.

**Radio Program.** Rev. Alfred E. Sorensen, Seattle, Wash., will broadcast a radio program over Station KJR, 970 kilocycles, Seattle, Wash., on June 26 at 6 p. m. This radio service will be in the nature of a children's program. It will be entirely in Danish.

**Golden Wedding Anniversary.** Mr. and Mrs. Chr. Larsen of Seattle, Wash., celebrated their golden wedding anniversary in the church and in the church parlors Monday, May 24. Present were their children and a large group of their friends.

**Rev. A. C. Kildegaard**, Greenville, Mich., has accepted a call to become the pastor of our Clinton, Iowa, church.

**Rev. J. J. Lerager**, Cordova, Nebr., who is the president of District VII of our synod, will be in Omaha, Nebr., June 20. He will preach at the morning service, and in the evening he will speak about the work of the district.

**Prof. Alfred C. Nielsen**, Grand View College, Des Moines, Iowa, who was scheduled to speak at the young people's convention at Hartford, Conn., was invited by the convention of District I of our synod to visit all the congregations of the district after the meeting at Hartford.

**District Board Re-elected.** At the recent convention of District I of our synod, held at Hartford, Conn., the whole board was re-elected for another year; Rev. P. H. Pedersen, Perth Amboy, N. J., president; Rev. V. S. Jensen, Hartford, Conn., sec-

retary; and Mr. Marius Andersen, Brooklyn, N. Y., treasurer.

Rev. S. Baden, D. D., Bridgeport, Conn., will leave for Denmark on June 24. During his two months' absence there will be no services in the Bridgeport church.

Prof. A. C. Ammentorp, Des Moines, preached at the church at Ringsted, Iowa, Sunday June 13.

Rev. P. Kjolhede, Grant, Mich., for many years the ordinator of our church, recently had the misfortune to fall and injure his hip, and is still very ill. Rev. Kjolhede is 94 years old, perhaps the oldest living Lutheran pastor in the United States.

## Contributions to the Synod

Final acknowledgments of Contributions for the fiscal year 1936-1937 from synodical treasurer:

Previous Acknowledgments .....\$9,133.66

### General Budget

Clinton Cong. ....	35.00
Rosenborg Cong. ....	19.00
Grayling Cong. ....	25.00
T. J. Jensen, Burlington, Ia. ....	10.00
St. Stephens, Chicago ....	58.90
Hartford Cong. ....	343.75
Brooklyn Cong. ....	100.00
Trinity Chicago Cong. ....	411.70
Bridgeport Cong. ....	61.50
Alden Cong. ....	106.00
Tacoma Cong. ....	50.00
Salinas Cong. ....	88.00
Hampton Cong. ....	104.00
Pasadena Cong. ....	50.00
Greenville (Little Denmark) ....	83.43
Victory Cong. ....	7.85
Ludington Cong. ....	10.00
Oak Hill Cong. ....	35.50
Newell Cong. ....	275.00
Dwight Cong. ....	200.00
Watsonville Cong. ....	75.00
Ruthton Cong. ....	50.00
Menominee Cong. ....	50.00
Solvang Cong. ....	57.00
Junction City Cong. ....	35.00
Manistee Cong. ....	10.00
Dalum Cong. ....	25.00
Moorhead Ladies Aid ....	10.00
Jens Ibsen, Dooley, Mont. ....	5.00

### Pension Fund

Badger & Denmark, So. Dak. ....	13.47
Ringsted, Iowa ....	30.25

### Annals

J. Christian Bay ....	1.00
Fredsville Cong. ....	2.00
Salinas Cong. ....	1.75

\$11,573.76

Total Receipts as follows:

General Budget ....	\$9,594.79
Missionsfund ....	1,591.77
Canada Mission ....	128.52
Pensionfund ....	108.18
Annals (Aarsberetninger) ....	150.50

\$11,573.76

With thanks to all the congregations, Ladies Aids, and individuals for your co-operation in the past year; I am with cordial greetings,

Axel Thomsen,  
Treasurer.

Menominee, Mich., June 1st, 1937.

## LUTHERAN TIDINGS

### Received for the Pension Fund

Since last public acknowledgement.

#### Donations

Ladies' Aid, Cozad, Nebr. ....	\$35.00
Ladies' Aid, Cedar Falls, Ia. ....	25.00
Ladies' Aid, Omaha, Nebr. ....	5.00
Andrew Andersen Legacy ....	80.00
Ladies' Aid, Waterloo, Ia. ....	25.00
Ladies' Aid, Ruthton, Minn. ....	10.00
Anna Rasmussen, Pasadena, Calif. ....	10.00
Ladies' Aid, New York, N. Y. ....	10.00
J. C. Evers, Clinton, Ia. ....	2.00
Thora Strandskov ....	2.00
Alice Jensen, Mpls., Minn. ....	3.00
Martin Gravesen, Newell, Ia. ....	20.00
A. P. Jensen, Jackson, Mich. ....	100.00
Ladies' Aid, Gardner, Ill. ....	5.00
Rev. L. Hansen, Des Moines, Ia. ....	10.00
H. C. Nielsen Estate, Paid Loan ....	25.00
Ladies' Aid, Kronborg, Nebr. ....	15.00
Rev. H. J. Pedersen (estate)* ....	50.00

#### Collections

Cong. Marinette, Wis. ....	\$29.30
Cong. Des Moines, Ia. ....	9.78
Cong. Askov, Minn. ....	24.44
Cong. Withee, Wis. ....	11.80
Cong. Los Angeles, Calif. ....	14.00
Cong. Detroit, Mich. ....	21.00
Cong. Clinton, Ia. ....	10.50
South River, N. J., by P. Hansen. ....	3.50
Cong. Hartford, Conn. ....	39.75
Cong. Solvang, Calif. ....	15.35
Cong. Ludington, Mich. ....	6.00
Cong. Troy, N. Y. ....	25.38
Cong. Perth Amboy, N. J. ....	26.45
Cong. Racine, Wis. ....	16.91
Cong. Rosenborg, Nebr. ....	6.70
Cong. Greenville, Mich. ....	17.00
Cong. Fresno, Calif. ....	11.00
Cong. Danevang, Texas ....	100.00
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Cong. Pasadena, Calif. ....	3.00
Trinity Cong., Chicago, Ill. ....	53.00
Cong. Seattle, Wash. ....	32.60
Cong. Manistee, Mich. ....	8.66
Cong. Ringsted, Ia. ....	18.20
Cong. Flaxton, N. Dak. ....	5.00
Cong. Bridgeport, Conn. ....	13.40
Trinity Cong., Chicago, Ill. ....	2.00
Cong. Cedar Falls, Ia. ....	33.07
Cong. Minneapolis, Minn. ....	27.00
Cong. Hartford, Conn. ....	24.00
Cong. Alden, Minn. ....	7.35
Cong. Askov, Minn. ....	14.82
Cong. Seattle, Wash. ....	27.50
Cong. Perth Amboy, N. J. ....	21.90
Cong. Des Moines, Ia. ....	42.50
Cong. Badger, S. Dak. ....	13.47
Cong. Ringsted, Ia. ....	30.25
Cong. West Denmark, Wis. ....	16.70

Receipts acknowledged with thanks.

T. G. Jensen,  
Kimballton, Iowa.

### Acknowledgment of Receipt

Andrew Madsen, Ruthton, Minn., 5-20-38; Mrs. M. Mortensen, Salinas, Cal., Box 443, 3-20-38; Julius Hansen, 1238 Romaine Ave., Racine, Wis., 6-5-37; Mrs. Geo. Adamsen, 536 Brace Ave., Racine, Wis., 6-5-37; Mrs. Geo. Adamsen, 536 Brace Ave., Perth Amboy, N. J., 5-5-38; Mrs. J. C. Jensen, Newell, Ia., Box 706, 7-5-38; Godtfred Damgaard, Lake City, So. Dak., 5-5-38; Chris Petersen, Fruitport, Mich., 2-20-38; Johannes Jensen, Audubon, Ia., 8-5-39; Gudmund Petersen, 1900 J St., Lincoln, Neb.,

\* (Distributed by church board according to best judgment)

6-20-38; Elker Nielsen, 438 Berkshire Ave., Oak Park, Ill., 4-20-40; Charles Lauritzen, R. F. D. Reddick, Ill., 7-5-38; Julius Petersen, Exeter, Nebr., R. R. 1, 7-5-38; Jens Petersen, Marlette, Mich., 5-5-38; Alfred Kragsskov, 730 West Lawn Ave., Racine, Wis., 1-5-38.

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## UNGDOM

### Magazine for Young People

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