

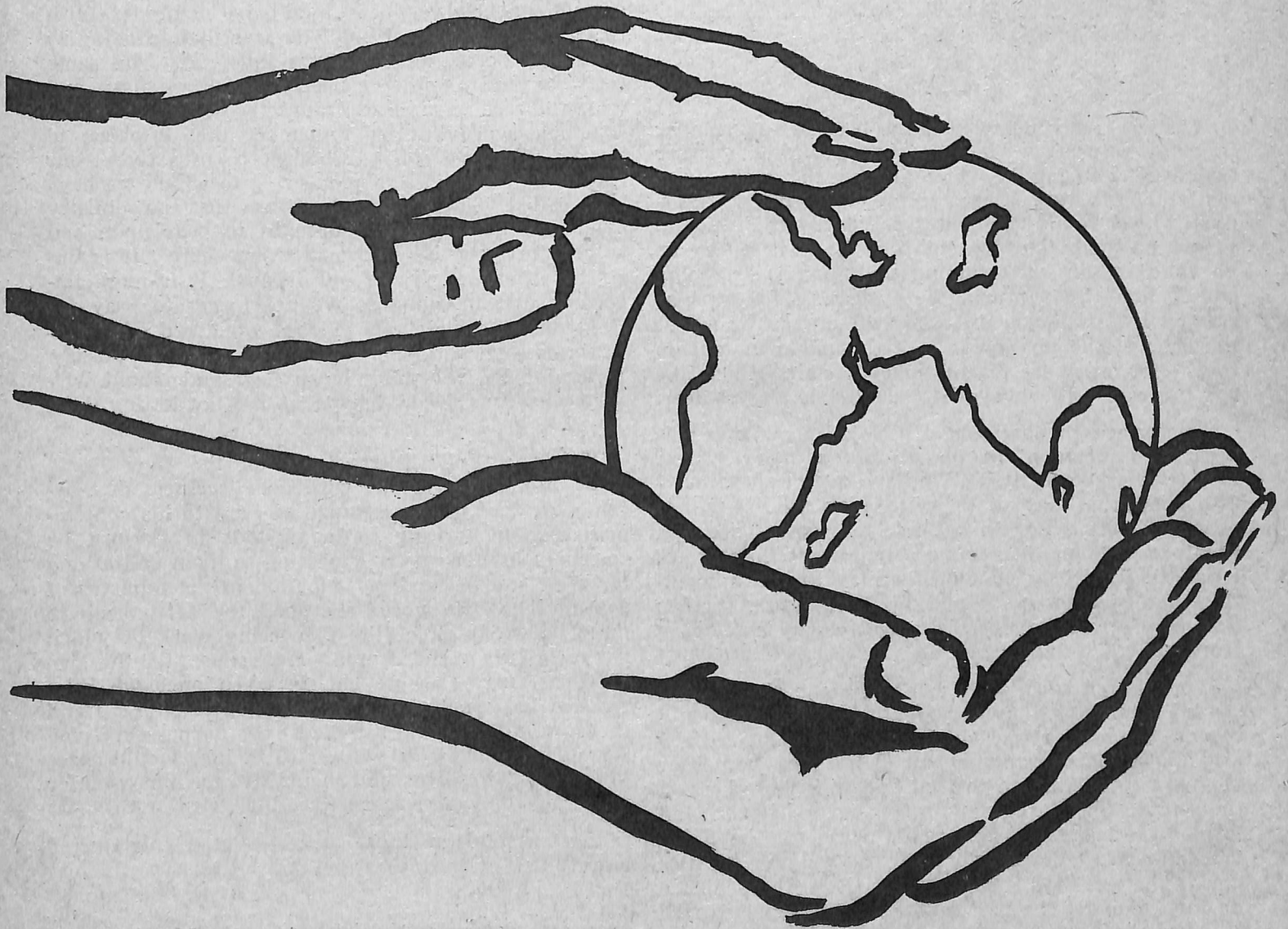
# *Lutheran*

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# *Tidings*

*The Santal Mission*



Marie Rasmussen

*In His Hands*

1867

95th Year

1962

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# *The Santal Mission and the AELC*

The world in which we live has become a lot smaller in many respects. We have just witnessed another astronaut whirling his way around the globe in a matter of minutes. Space is the new uncharted sea upon which we are destined to sail says our President. I have no doubt but that he is right. There can be no valid reason for assuming that man is "stepping out of line" by venturing into space. Man was so created by his maker that he will always knock at the door of the unknown. Not that all men will do this — for many are fearful and other are indolent — but the race will always be indebted to the pioneer.

The space pioneer has captivated us and man's dreams of reaching the planets of our solar system may one day be realized. We have one question however, and that has to do with man who seeks to conquer space. For in all the excitement we can easily forget that man is more important than space. It is still perilously possible for man to win a scientific victory over space and lose the battle for his own soul. Real pioneering is related to something more basic than the conquest of space.

The Church is called to a life of pioneering. While she knows that God has ordained it so that man should explore the world into which he has been placed she also knows that more important than this is the matter of man's reconciliation to God and to his brothers in the world. She dares not forget the great command to pioneer throughout the whole world for the Kingdom of God as her master laid it upon the apostles during the last days He spent with them. In obedience to this command she has unfolded a story that is rich in adventure and commitment. This has been true not only with respect to the geographic outreach of the missionary movement but also insofar as the Gospel's penetration of the hard shell of superstition, ignorance and the status quo. What a battle it has been — and what a battle it still is — to challenge men to "put on the new nature created after the likeness of God in true righteousness and holiness." (Eph. 4:24)

As long as I can recall I have known the Santal Mission to which this issue of LUTHERAN TIDINGS is primarily devoted. I suspect the same is true for most of the readers of the paper. This mission has

had our love and our support throughout the years but there is always the possibility that we take that which is familiar for granted. Actually, the Santal Mission is a young mission and those of us who know its story marvel at the manner in which God has blessed it. There is still much to do, much soil to be broken, much seed to be sown, much cultivating to be cared for. In short, our pioneering has just begun. But it can not go forward if we leave our workers in the field with the impression that we are not with them all the way in their labors on our behalf.

A few years ago our synod convention placed the Santal Mission on the synod budget in order that greater financial support might be assured. With this I have no quarrel but I do fear that in doing so we may lose sight of what is involved. The same could be said of other concerns which we have and which all receive support through the budget. "Budget" is a cold word but we remember that it exists to serve. What we call our budget is, in a sense, our response to the work of pioneering to which we have been called. The purpose is always that the ministry of reconciliation may be brought to bear upon and to penetrate the lives of men everywhere. It is important that we give of our means. It is more important that in doing so we not forget to pray for God's blessing and help. I once wondered why missionaries were the people who most often would say, "Pray for Us." I think I can now understand why they sense this need. I hope we are not letting them down!

The new English translation of the New Testament often surprises me with the directness that becomes evident in the message of Paul to his contemporaries. In writing to his friends in Corinth he speaks of his reason for appealing to them and asking for their support and participation in the ministry of the church. His words are good for us to keep in mind as we think of the pioneering work of which we are a part in the church. He writes: "for the love of Christ leaves us no choice, when once we have reached the conclusion that one man died for all and therefore all mankind has died. His purpose in dying for all was that men, while still in life, should cease to live for themselves, and should live for him, who for their sake died and was raised to life." (II Cor. 5:14, 15)

Let us think on these things — especially during Lent!

A. E. Farstrup.

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This Santal Mission issue comes to you as a special issue, courtesy of the editor of LUTHERAN TIDINGS. It is our aim to let our missionaries, retired as well as active, and the executive secretary of the American Board, speak to you through their greetings. These greetings and writings will be an inspiration, we hope, to all who read them.

This year as the Santal Mission celebrates its 95th anniversary, we wish to express our thanks to the many, many members of our synod who have loved the Santal Mission well enough to offer on its behalf genuine sacrifices in time and money. It is our purpose, too, to remind you that, as a synod, our obligation and commitment to the mission extends throughout 1962. With the beginning of 1963, our missionary thrust becomes worldwide. At that time our Santal Mission becomes in part a responsibility of the new church, and we, as members of the Lutheran Church in America will have missions in every corner of the world. As long as our present missionaries are at work in India, we will certainly feel a deep bond of affection and concern for the mission, and there is no doubt but that it will be for many our "first love." It is our hope that the members of AELC when they become a part of the new LCA will embrace the entire mission endeavor, even though we cannot help but give the Santal Mission a very special place in our thoughts.

In conclusion, I wish to thank all those who have contributed to the substance and worth of this issue. A special "thank you" goes to Marie Sorensen Rasmussen for the cover drawing. The other contributors are or have been very closely connected with the Santal Mission, most of them for many years.

A. Francis Nielsen, Chairman,  
AELC Santal Mission Committee.

# Through the Years With the Santal Mission

by: Pastor J. C. Aaberg

The Santal Mission was officially founded in September, 1867 and can thus within a few years celebrate its one hundred anniversary. It was founded by four people, Mr. and Mrs. Hans Peder Borresen and Mr. and Mrs. Lars Olsen Skrefsrud. Of the four Mr. and Mrs. Skrefsrud were Norwegians while Borresen was a Dane and Mrs. Borresen a native of Germany. They thus formed something of an international group, a fact which later became very important in the development of the mission. They had originally been sent to India as missionaries of the Gozner Mission Society, Germany, which had promised them that they would be allowed to work together at the same station. But the presiding missionary on the field, a Rev. Batch, ignored the instruction of his home board and ordered them be placed at different posts. The Danish-German war of 1864 had just ended, and who could know what Borresen, a Dane, and Skrefsrud, a Norwegian, sympathetic with the Danish cause, might cook up against Germany. The missionaries, however, refused to be separated, and so Batch promptly threw them out of the mission, and even out of their bungalow. To gain time to consider their situation and explore the possibility of finding a field for their future work, the missionaries went to Calcutta, where they were fortunate enough to become acquainted with a wealthy native Christian who generously invited them to stay at his home until they could find an answer to their future course.

Borresen applied for acceptance by the Danish Mission Society, but was curtly turned down. Yet he did

not despair. In looking for a field of work, they became acquainted with an English Baptist missionary, who had done some work among the Santals, an oppressed and depressed jungle tribe, and strongly advised them to choose their future work among them. Their friends earnestly advised them against it. The Santals were an uncivilized people, they claimed, too sub-human to receive the Gospel. But Borresen refused to believe them. He did not believe that any people could be too lowly to be saved by the power of the Gospel. And so they went into the jungle, built a hut of branches and leaves, dedicated the place to the service of God and named it Ebenezer, (so far the Lord has helped us).

Their faith was not put to shame. Contrary to all predictions the Santals proved, not only to be wonderfully receptive to Gospel, but to become earnest, devoted and dedicated Christians with a child-like faith that put many Christians in old Christian lands to shame. Traveling from village to village, attending the native festivals and taking part in their annual hunt, the missionaries availed themselves of every opportunity to become acquainted with the people, their religion, traditions and native way of life and, of course, to preach the Gospel. Within a short time, schools were started for girls and boys, for candidates for baptism and for the instruction of native Evangelists. Skrefsrud proved to be an exceptionally gifted linguist, who soon learned to speak the language like a native and within two years reduced the difficult language to writing. Borresen was less gifted intellectually, but he was a practical man, a trained mechanical engineer, whose knowledge enabled him to train and direct the natives in the construction of the many

Pastor Aaberg is retired and lives at "Valborgsminde" in Des Moines, Iowa.

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# You Can Help

by: William R. Scott, M. D.

India has inherited a depressing legacy of health. Helpless without the knowledge or the means of providing medical care for the sick, she has for decades patiently watched the tragedy of her children succumbing to all sorts of diseases. Principle among these fatal diseases today is tuberculosis. It accounts for 13% of all deaths, killing more than one million people every year. More than 10% of India's 438 million people suffer from the infection. It is without doubt the chief health problem in India today.

The situation at the Mohulpahari Christian Hospital, the largest medical institution of the Santal Mission, bears out these facts. In the past five years the incidence of tuberculosis among patients being treated in the out-patient department increased from 5.8% to 17% of the total patient visits. More than 100 new cases of tuberculosis are seen and diagnosed each month. At present there are only seven beds set aside for treating this disease in our 110-bed general hospital. We also have added seven beds in an outlying district dispensary at Kaerabani High School. But with new case rates of 400 per 100,000 of the population and with mortality rates as high as 300 per 100,000 it can be seen immediately that the problem is tremendous. There are only 22,185 beds available in all of India for this disease according to the Times of India Directory 1959-60.

To help stave off the ravages of tuberculosis which is destroying many millions of man-hours each day among India's labor force, the Santal Mission has boldly proposed building a 50-bed sanatorium in connection with the Mohulpahari Christian Hospital, located in Santal Parganas, Bihar, India. This will increase the present capacity to 160 beds, thus enabling the hospital to establish a coordinated program to tackle this devastating disease. Using the new facilities it will be possible to train Indian doctors and nurses in modern medical and surgical techniques in treating tuberculosis and to teach public health measures to ensure its eventual eradication.

The hospital at Mohulpahari has long been a center for modern medical and surgical care in a very remote primitive area of northeast India. Since independence India has established more and more hospital and clinic facilities. However, in all the district of Santal Parganas and, with few exceptions, in all of northeast India there are no hospitals offering surgical treatment of tuberculosis. As the disease spreads medical treatment becomes inadequate. Resistant bacteria develop and patients urgently require surgery. Thus the need to specialize in this vital area is becoming more and more apparent. By doing so at Mohulpahari the contribution of the Lutheran Church in northern India will be greatly augmented and the witness of Christian medical work will continue to grow. Further-

more increased recognition by local, state and central government authorities have been most encouraging and point to the importance and urgency of establishing this work at this time.

The question may be asked "Why undertake such an extensive program at this critical time?" There are many factors governing this decision. Not the least are the needs to establish such a program as already indicated. Secondly is the fact that trained personnel are available to do the task. At no time in the history of the Mission have we had as many well-trained missionary and national medical personnel. Many of these have long had visions for enlargement of the work among tubercular patients. Dr. Paul Murmu, our first Santal doctor, obtained his masters degree in public health and his diploma in tuberculous diseases. My own qualifications in general surgery with emphasis on surgery for tuberculosis will enable me to establish this program on my return to India. Presently increasing numbers of our Santal people are becoming qualified in the field of medicine. Our Nurses Training School under the direction of Miss Alice Axelsson, is enlarging its facilities and eventually will attain status as a senior training school in co-operation with other missions in the area. These nurses will then be offered additional training in specialized nursing of tubercular patients. And finally in the field of anesthesia, so important when considering lung surgery for tuberculosis, we are happy that Miss Hilma Gjerde has obtained her certificate as a qualified nurse anesthetist. Thus she will be possessed of the skill and will be equipped to assist in this vital area of the management of tuberculosis.

A third factor leading toward the decision to build such an extensive program has been the gratifying response we have had from people in America as well as in India. The tremendous interest expressed by many people and willingness to give substantially of their means to accomplish this task has been a most encouraging sign. Without sustaining support the program cannot succeed. However, it appears that our goals will be realized as men of leading professional stature take an active role in supporting this program, in giving of their time and their money to make it a success.

The treatment of tuberculosis is no longer the time consuming process it once was. Modern drugs and surgery have shortened the course of treatment to less than one year in many cases. But the eradication of tuberculosis, even from our own country, requires the cooperation and support of people everywhere, on a community as well as on an international basis. Unless the Santal Mission does its share to halt the onrush of this scourge much of its effort in the field of education and evangelism will be lost to India.

On the other hand tubercular patients are at the hospital for three to six months, during which time they are under constant instruction in the care of their disease and in the message of the Christian faith.

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Dr. Scott, Medical Superintendent at the Mohulpahari Christian hospital is presently on leave at the University of Minnesota, Department of Surgery.



# First Impressions

by: Bob and Marie Breese

Almost as soon as we arrived in India, our education began. We soon learned that the Indian diet is very different from ours. The meal's main ingredient is rice, and the sauce to flavor it is curry. Goat meat is used with some pepper added. We have learned to enjoy this food.

Our second bit of information was that the street language of India is Hindi, but there are other languages spoken such as Santali, Tamil,

Bengali, Assamese, etc. These can probably be best referred to as dialects. Also, India has a good railroad system, travel by air can be done quite cheaply, roads exist for travel by car, the telephone is used almost everywhere, and there is telegraph and good mail service. We found that Christianity represents



only a few percentage points in Indian population, and that most people are deep-seated in Hinduism, Buddhism, and in the Moslem faith. It seems quite evident that the Hindus know more about Christianity, than vice versa, and the educated are ready to defend with vigor their religion. This has caused us to feel renewed faith in the love and salvation of Jesus, our strength, and the prayer that we can some day bring others to share His love and salvation.

We debarked at Calcutta and began our lives in India. It is here in the cities that life from all over India mixes and thrives. The modern unloading equipment at the Garden reach-docks surprises you, and then you think that India is quite modern. Your thoughts do a "turn about" when you see a dozen workers handling a box that normally would be a mechanical loader's job somewhere else. As you get out into the stream of life, you notice that most cars are the small European type, and almost all are taxis. The bicycle rickshaw is popular and cheap, and only a few of the man-powered rickshaws are left. The streets are paved and well lighted, and commercial India blinks at you through neon billboards. The street cars carry most of the people to downtown Calcutta, but there is no doubt in your mind that life in India has reached the bicycle stage.

The marked differences in city and rural life surprised us most. The city has markets for all things: canned goods, meat, cloth, jewelry, appliances and hardware, while the small village markets depend mostly on homegrown items such as fruits, vegetables, rice, goat meat and tea. There are usually also some

# Go Ye...and Make Disciples

To carry out the command of our Lord is to carry on missions. This has been called the most important thing that has happened and is happening in history, because "it is addressed to the profoundest problem in history; namely, the alienation of men from the living God." Man and God must be brought together.

There are many forces that threaten to thwart the missionary venture. Doors have been and are being closed. The Christian missionary is being ejected from large segments all over the world. The fields are shrinking. But our greatest obstacle remains the coolness toward, the disinterestedness in, and the opposition to the spreading of the gospel.

To carry Christ's commission out we must rally all the forces of the church, all the means at our command. The method may vary; the end remains the same.

On our particular field the doors are wide open. Encouraging reports come from various regions. Thus in the Birbhum area over 100 from among the non-Christians were baptized not too long ago. The work in East Pakistan shows new vigor. A new mission station is going up at Auliapur near Dinajpur. Recently many have been baptized in that community. And throughout the districts in Assam as well as in the Mohulpahari area in Santal Parganas, things are happening. A pastor located at the very northeast corner on our field in Assam writes: "Here at Angarkata where you attended a baptism on Good Friday, we had another baptism July 27 when 29 were added to the Christian community. In Kamrup work goes forward without a let-down practically day and night. What am I to do? To attend to so many new converts, to help them grow and to be a good shepherd among them is difficult. And the elder who lives and works here has no house in which to live. Remember all of us in your prayers."

Thus while some call for new strategies and others are groping for more effective methods, the work quietly goes forward to the glory of God.

**Pastor Marius C. Dixon,**  
Executive Secretary, American Santal Board.

cooking and kitchen wares and cloth of many kinds. The average country home has kerosene light and cooking is done over a wood fire. The Santals live very simply and are a hardworking people. We are told that they are the "gentlemen of the plains" and we can agree with this, and go further to say that that they are very good Christian people. This is true of those we have met here, and we regard them as dedicated to their belief in Christ. We are very happy with our location here at the Tea Garden, are very pleased with our home, and happily surprised that life is so good here.

We ask that you will remember the great work among the Santals not only with your gifts, but more especially with your prayers. We need the bonds of prayer between us and you.



# Mando Marndi

by: Dagmar Miller

About 70 years ago, a child was born in Santal Parganas. "Does the child carry on the head or on the shoulders?" was the question asked in the village. "Dipilic!", was the answer signifying that the child was a girl. Her name was Mando.

When Mando was of school age, the mission paid her way in school: books, clothes, food, everything needed to get a child to attend. Thus to Mando came the opportunity to acquire the education to enable her to read and write. She was a gifted girl and excelled in her school work as well as in helpfulness. Since there was much illness among the children at the boarding school, malaria and an epidemic of measles, Mando became very useful in working with the little tots, and they came to love her very dearly.

Mando told how, on one occasion Mama Saheb (Mrs. Borresen) called her to the veranda for punishment. As she left Mrs. Borresen, wiping away her tears with the flap of her sari, she had to pass Papa Saheb's veranda. From his desk he called "mase paku" (little girl). So Mando climbed the steps leading to the bungalow. From a tall glass jar, Pastor Borresen took a piece of hard candy and gave it to her saying: "With the bitter must go the sweet." Soon the tears were turned into smiles and Mando was on her way. When Mando had completed her course at Benegaria, she was acknowledged to be qualified as a teacher, a calling in which she excelled.

It was in the Kaerabani village in Assam that a certain couple found they were in need of a wife for their son. Promptly a matchmaker was chosen, given instructions regarding the type of girl desired, and soon was train-bound for the Ebenezer Girls' School to find a good mate for the lad. Now this is definitely over-simplifying the very circumstantial event of finding a suitable wife. However, the quest was successful in every detail, and Mando left Ebenezer and after some years as daughter-in-law, she became the lady in charge. Also here in her Assam home Mando was respected and loved. Capable at work in the rice fields, so did Mando excel as wife, mother, teacher and leader among the Kaerabani village women. One

of her duties as Biblewoman was to gather the women for the weekly women's meeting and devotions. She also became a most understanding counsellor, especially in cases of illness.

One example of Mando's ability to counsel was shown in her relationship to Sona. (Sona means gold.) This fine Christian woman was Mando's senior, and in spiritual development, deeper than Mando. However Mando came to Sona's rescue at a time when Sona and her family were in deep distress. Johan, her second son, was found, while in school to have leprosy. The parents grieved, yet at the same time realized that Johan needed encouragement. It was

at this time that Mando's understanding, kind letters to Sona worked wonders in the grieving mother's faith in God Almighty.

With mission funds, Sona took Johan to the famous researcher, Dr. Muir in Kalimpong in the mountains. Sona returned to her home, but her beautiful letters to her son have been recovered and are today in print. Sona acknowledged to her family that it was because of Mando that she was able to encourage her son. All of this took place before we had any leprosy work in our mission. Johan was

not cleansed of his leprosy, but went to rest through an attack of pneumonia. At this time, too, Mando sent letters to Sona which revealed her sympathetic heart that beat for the family.

At various times Mando taught in our Haraputa Boarding School. Throughout the tenure of my work in Assam (1923-40) she was heart and soul in the work training the 50 to 60 girl confirmands we gathered every year. She earnestly impressed upon them the fact that they put their trust in God through their prayers, and in hearing and reading God's word.

The final picture reveals what strangers even found in Mando. The secretary of the British Bible Society spoke in our Haraputa congregation one Sunday. Pointing out Mando he said, "And who is that distinguished looking woman?" So she looked. So she was!

We think of Sona, we think of Mando and the many, many others who

"Now with the ransomed heavenly throng  
They praise the lamb in every tongue  
And anthems swell where God doth dwell  
Amidst the angels' song."

H. A. Brorson.



Maharo Santal Girls' School

Dagmar Miller served in the Santal Mission field from 1923 to 1940. She is now retired and lives in Des Moines, Iowa.



First in a series of four Lenten-Easter meditations on

# This Life and the Next<sup>©</sup>

by: Pastor Marius Krog

## I LIFE — LIFE

## II LIFE FORFEITED

## III LIFE REDEEMED

## IV ETERNAL LIFE

"Let the dead bury their dead."

**Editor's Note:** We have asked Pastor Marius Krog to serve as what we might call our Lenten-Easter chaplain and suggested that he might develop an appropriate theme in a Lenten series culminating in an Easter meditation in the April 20 issue. He has very kindly consented to do this and we are pleased to present the first meditation in this series herewith. Pastor Krog has served a number of congregations in our church and though he is presently living in retirement at Lake Norden, South Dakota, he still continues to serve the church in many ways, not least with his pen.

### I

Through all ages Jesus is the incomparable Master of Words. His speaking was freighted with meaning significant for mankind everywhere and at all times. Who else has ever had the audacity to say, "All authority is given unto me in heaven and on earth..."? and "Though heaven and earth shall pass away, my word shall never pass away"?

Notwithstanding the fact that His words have been pondered for nearly two thousand years, it is still doubtful whether the height (lofty vista) of His words, the breadth (the all-comprehensiveness), the depth (the deep mysteries), and the length (the abundance) of them, have been fully understood.

In the following meditations we shall center our attention around just one well known word: life.—May our quest for insight be guided by the Spirit of truth that we "may be filled with the knowledge of His will in all spiritual wisdom and understanding."

If there is any master-key word in the teachings of our Lord, it is fairly safe to say that it is the word: **life**. The better we understand this, the better we shall appreciate what the Christian faith is all about. In most instances when Jesus used the word or referred to it, He gave it the capital meaning: **life**. In surprisingly few cases did He use it in the prevalent meaning of common usage; life; "I have come that they may have **life** and have it abundantly." "I am the way, and the truth, and the **life**." Unless a man be born (into **life**) he can not see the kingdom of God." "That which is born of flesh (**life**) is flesh, and that which is born of the Spirit (**life**) is spirit." "This is **life** eternal to know God..." "I am the bread of **life**." "He who loses his life for my sake shall win it (**life**)."

We who are in quest of wisdom and understanding may be allowed to ask, is there any way to differentiate between the two, **life-life**? Is there a definite demarkation between them? or do they overlap? How

"This is life eternal to know God..."

did Jesus tell them apart? What is spiritual life? Is there any sort of measurement for either or both?

There is nothing wrong in asking God to teach us "to number our days, that we get us a heart of wisdom." But the information we can get from the hands of the clock and from the leaves of the calendar, has little to do with the real measurements of life. More life may be packed into ten minutes, than most people would experience in a life the length of Methuselah's. Length of life may be valuable, but there is no proof in Holy Scripture that old people found special favor with Christ. On the contrary, when the question came up, who was "the greatest," Jesus gave the most prominent place to a child.

The gospels report that Jesus was especially pleased with certain persons, evidently because He found signs of **life** in these: Mary of Bethany, Zacchaeus, the Roman centurion, Simon Peter, Nathaniel, The Samaritan leper, the Syrian woman, the robber on the cross and others. What were these signs? Personally I believe that He saw in them a special aliveness which most others lacked. It seems clear that His very presence set up in their souls a vibration of responsive affinity. Is it not true that **life** in one is instinct with response to **life** in another? Certain it is that the Master found in them an instant receptivity, a vital and acute mental vision. Their interest in Him was more than cheap



curiosity. He had something which they needed dearly: **life**. It was this special aliveness He had in mind when He said, "I know mine and mine know me, and they follow me." And it was the same aliveness He referred to: "He who is of truth hears my voice." This special alertness is the opposite of the spiritual dullness or "deadness" of the Pharisees who had "eyes and they see not, ears and they hear not."

This instinctive aliveness or the lack of it, may well be the decisive factor which will determine the eternal outcome of the individual's life. It showed itself in Mary as she sat at the feet of her beloved Master; she had chosen "the one thing necessary," and it was not to be taken from her. The insensitivity of the crowds toward the words of life made them turn away from Jesus. But when He asked His disciples, "Will you, too, go away?" their immediate response was, "Where should we go, you are the one who has the eternal words of life." When Jesus asked, "Who do



people say that I am?", the prevalent answers among people did not come anywhere near the truth, but, in answer to His question, "But you, who do you (the disciples) say that I am?" came the words which gave Him perhaps the happiest hour in His entire life: "Thou art Jesus Christ, the Son of the living God." From that moment Jesus was ready to found His church. In the midst of the Palm Sunday jubilation Jesus wept because Jerusalem, the holy city, was too slow of heart to realize that this, the greatest opportunity in her entire history, was hidden from her eyes. This insensitivity brought about the ruination of the entire city.—On the morning of the crucifixion the mob-spirited crowd was determined to have the repugnant Barabas freed instead of Jesus.

"Many are called, but few are chosen." These ominous words by the Lord of Life bespeak the near-universal failure to discern and to respond to the best God has to offer. In order to understand how this tragedy comes about where life should count for most, let us briefly look at life where it counts for least.

On this wonderful planet of ours there are myriads of species of life. It is in the characteristic relationship of each bundle of life to the world round about that the decisive principle of "do or die" reveals itself. The ups and downs of life in the world may be thought of as taking place in a huge spiral which begins its very narrow coiling at the bottom, but is ever rising and rounding itself into higher and larger circles, up and up, wider and wider. At the very bottom of the spiral are the dot-bundles of life, viruses and germs which need only a tiny spot to live in; above them are the more developed species who are capable of somewhat greater outreach. Each type of life, be it maggot, insect, bird, mammal or man, is placed in the spiral where it is most suitable for it to be, and where it feels at home. All of them have a greater world of life above them and beyond them; each type has neither hope nor desire nor opportunity to betake himself any higher in a spiral or to reach out any further than the limit of its own lesser world, except man. From where man is placed in the life-spiral the world above him is open to him high and wide.

Each little bundle of life, say a virus, is a world within itself with itself as center in a somewhat larger world. What is beyond the little virus dot-world is of no interest or reality to the virus. The relationship between the virus and the beyond is exactly the same as if the virus were dead. This repeats itself according to the aliveness, the outreach and the upreach of each bundle of life. What does an ant know about art? What does a cat know about culture? an eagle about invention? a cow about congress? a gorilla about geography? — about as much as if they were dead.

With man it is different. Where he is placed in the spiral, he need not stay put, for he is equipped for the open road above and beyond. This is what the eighth psalm has to say about him, "What is man that thou art mindful of him, and the son of man that thou dost care for him? Yet thou has made him little less than God and dost crown him with glory and honor. Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet." Yes, God

## Jens Thuesen Dies

Jens G. Thuesen, for many years treasurer of the Grand View College and Seminary Corporation, died suddenly on Monday morning, February 26, following a heart attack the previous evening.

Mr. Thuesen, who was 70, was a member of the Fredsville Lutheran Church, just outside Cedar Falls, Iowa. He was a very active and loyal supporter of his congregation, as well as various community activities.

Jens Thuesen had been a resident of Cedar Falls since 1950. From 1914 until that time he farmed near Fredsville.

Active also in synodical affairs, Mr. Thuesen had been a member of the Grand View College school board for over 20 years, serving much of that time in the capacity of treasurer.

His wife, one son, two grandchildren, a sister and two brothers survive.

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has created him in his divine image, and with his own breath made him a living soul, so that he by the grace of God may continue his outreach and upreach, higher and higher, even unto the seventh heaven.

The paramount question in each human bundle of life is: is it willing to keep moving up and on? Where it terminates its journey, there is the point where it dies. Instead of the ongoing reciprocity (inter-action between what is alive and the surroundings) of living, "deadness" prevails. "The fool says in his heart, there is no God," and he thereby describes the sorry state of his own soul.

He walks about with his little mind-lantern as if it were always night, trying to find his way in the dark; and he has not discovered that the sun has lifted the world into sight. It is clear where he fits into this jubilant prayer of Jesus: "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will." (Matthew 11:25-26) For "...this is life eternal, that they know thee, the only true God, and Jesus Christ whom thou hast sent."

"I journey and know just whither I am bound

I am bound for the kingdom of heaven.

I go where the house of my Father is found

Where jubilant voices with praises sound,

And joys to his children are given."

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We decide hourly which way our soul shall go in every emotion or thought which ripens into an act; in every act that becomes a habit; and in every habit that goes to form character. And character fixes human destiny.

— W. F.



## Paging Youth

American Evangelical Luth.  
Youth Fellowship

Editor: KAREN KNUDSEN

Grand View College  
Des Moines 16, Iowa



### "Operation Dirty Hands"

At last the "secret" is revealed! If you read the brochure which was sent to your pastor in January you know that "Operation Dirty Hands" is no secret at all. It's WORK CAMPING!

No one in AELYF knows the worth of work camping better than Bert Bodaski who was part of a work camp in Iceland last summer. Here are a few words from Bert which we hope will put some ideas in your heads.—KK

Do you want to have fun this summer? Of course you do, that is a silly question. But what kind of fun? You probably want to attend a camp of some sort, and as an AELYFer you probably are planning to attend your District camp. As many of you know from experience this can be great fun. With time for Bible study, worship, recreation, and fellowship you can enjoy living and learning together for a week.

How many of you LYFers have ever considered attending a different type of camp, a camp where you take part in most of the same activities you would in a District camp in addition to being of real service to your fellow Christians and your church? The type of camp I am speaking of is the work camp.

Just why should you want to attend a work camp? Most of you eagerly look forward to summer as a reprieve from studies and school; some of you will work to earn money for spending, for a car, or for college. But, as many of you are aware, work can become dull and tiresome. Why not take a break in the monotony and refresh yourself and your work. How? By attending a work camp.

In a work camp you are helping others to help themselves. Your reward cannot be placed in terms of dollars and cents, for it transcends monetary values. After attending a work camp you can gain a completely new outlook on work. Work can be fun and enjoyable even if it is hard. However, a work camp is not all work. Provisions are made for recreation, worship, Bible study, and a host of other interesting activities. Of course, I cannot guarantee you will leave a work camp greatly inspired, for it will take interest and effort on your part.

Most of you probably cannot afford to give up an entire summer for work camping. Some of you can afford to give more time than others. Work camps take from two weeks to the entire summer in duration, so take your pick.

AELYF has been invited by Luther League of America (ULCA) to participate in their work camp program. Now it is up to you to accept their invi-

tation! LLA Work Camps are being held at many different sites; costs vary depending on the location. There are many other work camps to choose from. However, I recommend that you attend an LLA Work Camp if you are interested.

Let's get behind those "Dirty Hands" and put them to work! Let's make "Operation Dirty Hands" a success. Only with YOUR cooperation can it be done. Here is your opportunity to work for something more than money and get to know some new friends who will be Luther Leaguers with you in the new Luther League of the LCA. The deadline for applications is April 1, so make your decisions quickly.

Watch the mail for more information on work camping. Then use this information for a March LYF meeting, discuss work camping, and interest your fellow LYFers in this worthwhile project. If you have any questions please write to me at Grand View College, Des Moines 16, Iowa. I shall do my best to answer them. I'll be counting on YOU!

**Bert Bodaski.**

### Youth Week Report

Youth Sunday services on February 11 at St. Mark Evangelical Lutheran Church, Circle Pines, Minnesota, centered on the theme, "I Believe in the Church." Three sermonettes by Luther Leaguers were given on the following topics: "The Church — The People — The Building," "What the Church Means to Me," and "What We Can Do In and For the Church." Luther Leaguers participating in the services were Diane Tasa, Merri Jane Magnuson, Darlene Joyce, Philip Grumstrup, Maridelle Pierson, Ronald Hanson, Beverly Pitcher, William Scruton, John Bain, John Polymoros and members of the Young Peoples Choir.



The Greenville, Michigan, Luther League built and arranged this manger scene on their church lawn. The scene which was lighted at night was painted by Sue MacMillen.



# ... and a Child Wept

**Bengali Boy's Grief Over Brother's Death Can't Be Eased,  
But Christian Love Will Make His Future Brighter**

**by: The Reverend Peter N. Ewing**

(Mr. Ewing, Australian Baptist, is working with the Bengali Refugee Service in which Church World Service operates jointly with the National Christian Council of India and the World Council of Churches in Geneva to rehabilitate over three million Bengali who became refugees in disturbances following independence.)

In all the world, could there be anything more heart-rending than the sobbing of that boy — a boy bewildered — a small boy of eight or nine years who couldn't understand why his little brother should have died.....

Anyone more forlorn than that little Bengali refugee — tears streaming down his stained brown cheeks — his head despairingly laid against a bamboo pole supporting a string of fluttering colored papers festooning the entrance of the newly-opened children's playground near Calcutta.....

\* \* \* \* \*

This was to be a day of happiness for refugee children — a day they had waited weeks for — when their playground would be officially opened by some great man who had come from far-off America to cut the pink ribbon stretched across what was to them the gateway to happiness.

A party of us — men from Geneva, New York, Australia, Denmark, New Zealand — who had been attending the Third Assembly of the World Council of Churches in New Delhi, had traveled 14 miles north of Calcutta to see the work of the Bengali Refugee Service in one of the refugee colonies.

Some, perhaps, came with critical analytical minds to see if this program amongst thousands of refugees in the area was worth while.

Some had come out of curiosity, others perhaps seeking tangible justification of the work with which they were closely associated.

Whatever our reasons for coming, we saw, in the soft warm morning sunlight of Bengali's approaching winter, hundreds of children decked in their best clothes. Here and there was a flash of the brilliant red or yellow of a little girl's best dress.

Conch shells were sounded out in honor of the great guests, and the little girls sang Rabindranath Tagore's songs of welcome.

"Let the winds blow, and the hurricane descend on our dark lives; by your coming you have brought us hope and light," ran the words.

\* \* \* \* \*

Yet here a child wept, wept because his brother had died. He could not be comforted, for none of us could bring back the life that was lost, nor lift the burden of sorrow that weighed upon his heart.

We wondered which of the scores of common ailments caused his brother's death. Many — almost all of them — can be checked or cured by medical aid, if treated soon enough.

We could only pray for him and for the sorrowing little one. And thank God that the about-to-be-opened medical center — like the playground, part of the refugee settlement — would provide care for such afflicted.....and would put smiles in place of the tears of many such as this sorrowful little boy.

\* \* \* \* \*

We who name the Name of Christ, Who took such little ones upon His knee and blessed them, can do much in our great united Christian efforts to ease the suffering and burdens of the distressed peoples of the world.

We can do much to brighten the future of this little boy and others like him, to bring the "hope and light" of which the children sang, we realized as we looked about us.

Three buildings we saw would, within a few weeks, be ready for use by our medical workers, bringing relief from pain and disease to thousands.

A small factory going up on one site meant employment for at least 40 persons, and a larger one rising on another plot would employ 100.

When we began to count statistics, we figured that by the beginning of the new year 1962, a total of 421 refugees would have found employment here under our program.

It was gratifying to think that, with a little courage and effort, a large industrial unit could be developed in this area with an employment capacity of some 500 men and women.

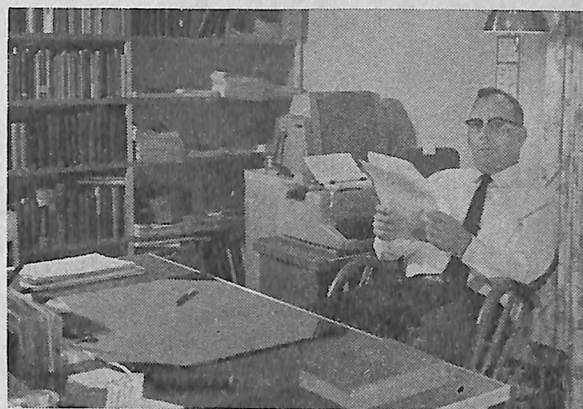
And we were satisfied by the thought that out of the meager grant allowed by the government, we could set in operation a building program to house over 250 families.

The future of the boys and girls in the many Bengali refugee colonies lies, perhaps, in our hands. Though we can't compensate for the loss of a beloved little brother, we can give this little Bengali boy and thousands of others a hope for the future.

And when we do it, we have the glad assurance that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



## opinion and comment



WHATEVER AURA of unreality there was about space exploration vanished when John Glenn's capsule splashed down in the Atlantic after three successful orbits of the earth. What such exploration will reveal and what benefits may ultimately accrue to man are at this point beyond even the keenest minds. But that there will be benefits we have no doubt. Likewise, we have no doubt that the exploration of outer space is fraught with potential danger. The new knowledge, which is sure to be gained, may be used for good or ill. When the cheers have faded and there is time for sober reflection on this, as on all scientific advance, man cannot but be impressed anew with the responsibility he bears for the knowledge entrusted to him. The knowledge is not nearly so important as man who is the steward of that knowledge. It was perhaps this fact which was in the mind of John Glenn when, in his address to the Congress, he said, "As our knowledge of the universe in which we live increases may God grant us the wisdom and guidance to use it wisely." This should indeed be the prayer of man whenever he confronts new knowledge whether it be in space, in the laboratory, in the classroom, in the textbook, or in the school of experience.

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JENS THUESEN'S death marks the loss of another devoted servant of the church and her Lord — this time a layman. Unfortunately, there is too often the feeling that only those who live in the parsonage or who sit behind a teacher's desk at the College can effectively serve the church and the kingdom of God. The fallacy of this is seen in the life of Jens Thuesen. His long years of faithful service should be a real inspiration to every layman just as they are a cause for gratitude on the part of all of us in the AELC. In his congregation, at the district and synod levels and particularly in his service on behalf of Grand View College, Jens Thuesen invested his talents to the glory of God.

—o—o—o—

IN THIS 95th year of its existence we are happy to be able to present this special issue devoted to the Santal Mission. We would like to express our thanks to those who have contributed to this issue and particularly to Mrs. Ernest Nielsen for her plan-

ning and work for it. Though most of us may claim precious little credit for what has been done on the mission field through the years it has nevertheless been one of our concerns. Undoubtedly we have not always made that concern as evident as we should have but it has nevertheless been, in a very real sense, "our mission." Now, as we move into the Lutheran Church in America, the horizon of our mission efforts will be greatly expanded. The mission fields of the other churches will become our mission and our mission will become their concern. This is as it should be and the work in all the fields will be strengthened by the new relationship at home. However, we are sure there are many who, for years to come, will feel the word mission is more or less synonymous with Santal. The Santal Mission will still be "our mission." This, too, is as it should be. Mission work is most meaningful only when there is a real sense of identity between the man on Main street and the man on the edge of the jungle.

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### Mr. Jens Thuesen

It was with deep sorrow that I learned of the death of my dear friend and co-worker, Mr. Jens Thuesen.

Mr. Thuesen had served on the Board of Directors of Grand View College and Grand View Seminary for many years, and as its treasurer for most of that time. Grand View College, Grand View Seminary and the American Evangelical Lutheran Church were very important factors in Mr. Jens Thuesen's life. He was sincerely devoted to the college and the seminary. His advice and counsel was highly respected and sought after by all the board members. These two institutions have benefitted greatly from Mr. Thuesen's time and effort on their behalf.

The Board of Directors is grieved by the loss of a true and trusted friend, but is sincerely grateful that he was permitted to serve so well his college, seminary and church.

**Erling N. Jensen,**

Chairman, Board of Directors  
Grand View College and  
Grand View Seminary.

February 26, 1962.



# Pastors' Institute - April 24-25 - Des Moines

## The What:

Grand View Seminary invites the pastors of the American Evangelical Lutheran Church to a final Pastors' Institute at Des Moines, Iowa, April 24 and 25. The subject of our Institute is simply our church and its time. The past has interest only as it can illumine the future. A conference of pastors concerned with their common past can have other peripheral attractions. There is some purpose in nostalgia, despite the fact that it is currently so popular to ridicule it. There is further, and more significantly, a debt that needs to be expressed — yesteryear's fountain of life deserves the honor of remembrance. But nostalgia and reverence for the past could be deadly motivations with which to view our future in the Lutheran Church in America. Our purpose: that the future may be illumined.

## The Why:

We desire to know better who we are — that our service may be given a more significant content in the future. We propose to seek a more complete expression of the purposes of God in the life and worship of our church during the greater part of the past century. We will attempt to understand and to share with one another the meaning of our history. But here as always we are called to pursue the purposes that are the mark of those who in Christ belong to the people of God. The first of these is to give Him the glory. The second is to be receptive to that which will nurture our common life in Him for today and all the days that come. And finally, our third purpose is to prepare the way for a service wherein we can continue to be used although the limited confines of our fellowship is presently being exploded in all dimensions.

## The How:

Program of the two-day meeting:

### Tuesday:

9:00 a. m.—Opening Devotions: Pres. A. E. Farstrup.

9:30 a. m.—THE PREMISES — a consideration of the context in which our church was founded, the Grundtvigianism of the late 19th century, and a second look at the schism and its results, both positive and negative.

Lecturer: Rev. Enok Mortensen.

Discussant: Rev. Thorvald Hansen.

2:00 p. m.—THE LIFE — a consideration of our worship orientation: hymnology, sacraments and the "living word;" and our communal expressions; folk meetings, youth programs, etc.

Lecturer: Prof. Axel Kildegaard.

Discussant: Rev. Ottar Jorgensen.

6:00 p. m.—Banquet.

8:30 p. m.—WORSHIP with Holy Communion: Rev. Alfred Jensen.

### Wednesday:

9:00 a. m.—Devotions.

9:30 a. m.—THE EDUCATIONAL CONCERN — a consideration of the Folk School and "education for life" premises, their adaptation to the American scene, and their deposit.

Lecturer: Dr. Ernest D. Nielsen.

Discussant: Dr. Otto Hoiberg.

1:30 p. m.—THE SIGNIFICANCE: — a consideration and evaluation of fruition in terms of our relevance to the contemporary church in which we seek to escape our own esoteric categories and communicate the purpose of God in the AELC.

Lecturer: Dr. Johs. Knudsen.

Discussant: Rev. A. E. Farstrup.

The papers will be about 45 minutes in length. The Discussants will follow with a 10 to 15 minute response. They will have read the lecturer's manuscripts some weeks before the meeting. Other pastors are welcome to give prepared statements on any of the specific topics; these will have to be limited to five minutes in length. We have purposely left adequate time for open discussion by all in attendance.

## The Who:

Obviously the names given in the program will carry a major responsibility in the preparation for this Pastors' Institute. But of course the major part of their responsibility will be fulfilled before the Institute convenes. What happens to these preparations will depend largely upon the participants. The event itself will determine success or failure. If this conference is to aim at more than abstract and academic description, it will demand not passive but active participation by our pastors. That may be true to a degree of every meeting, but in an exercise of self-examination, all participants become part of the program. To the experience and reflections which they bring, the speaker acts as catalyst and insight is realized.

## The Consequence:

During the past months, concern has often been expressed that a history of the AELC should some day be written. Action was taken at our annual convention assuring care for the archives, the raw materials of history writing. This Institute does not propose to write that history, nor is it likely that a committee or a meeting could ever accomplish such a feat. But the things here said and shared may in themselves be a significant part of those raw materials. No conclusions will be made with respect to publication of papers and discussions until after the close of the Institute. Should it prove as valuable as many hope, there have been suggestions of ways in which these documents may be widely disseminated. It is premature to discuss this now — rather, this is the time to plan, prepare and anticipate. Be with us in Des Moines, April 24 and 25!

A. C. Kildegaard, Dean,  
Grand View Seminary.



# Church News From Around the World

## WISCONSIN SYNOD REFUSES MEETING WITH MISSOURI

Milwaukee, Wis.—(NLC)—Discussions between the Lutheran Church-Missouri Synod and the National Lutheran Council on possible future cooperative work were cited here as a reason for refusal by the Wisconsin Evangelical Lutheran Synod to engage in doctrinal talks with the Missouri Synod at this time.

A report from Wisconsin's public information office said that the synod's commission has written to Dr. John W. Behnken, Missouri Synod president, saying it is "presently of the opinion that any attempt at a joint meeting should be postponed until your Synod has met in convention next June and expressed itself on the issues between our two bodies."

At the Wisconsin Synod's 1961 convention, delegates voted to suspend fellowship with the Missouri Synod. It was charged that the Missouri Synod had deviated from the position held by the Synodical Conference, of which both the Missouri and Wisconsin Synods are members, by participating in joint devotions with other Lutheran bodies.

According to the Wisconsin Synod, the position of the Synodical Conference has been that there can be no joint work, worship or prayer between church bodies until complete agreement has been reached in doctrine.

The recent letter to Dr. Behnken said that before discussions could be resumed between the two synods, "developments would have to be such that they would justify the resumption of discussions and would give some indication that there is a definite returning to the confessional position that we formerly jointly held."

The letter noted that there is no such indication, but that the Missouri Synod is still following principles "in their expressions and practice concerning church fellowship" which led to the suspension of fellowship between the two synods.

It was reported that this referred to recent meetings between the Missouri Synod and the NLC regarding the possible future formation of a new cooperative association to replace the NLC.

## THEOLOGICAL TALKS LAUNCHED BY LUTHERANS, PRESBYTERIANS

New York—(NLC)—Lutheran and Reformed church officials and theologians met here in February for the first in a series of discussions designed to clarify the contemporary theological positions of the two denominations.

Representatives of all major Lutheran church bodies in the United States and Reformed denominations in North America are taking part in the conversations — the first on this scale ever held in the U. S. between the two communions.

Spokesmen for the groups emphasize that the discussions are being held solely to explore theological relationships, that pulpit and communion fellowship and organic union are not immediate objectives.

The initial meeting, held February 16-17 at the Hotel Warwick in New York City, was attended by

14 Lutherans and 11 Reformed and Presbyterian representatives.

The group heard and discussed two papers which set forth questions to be considered and possible end results of the conversations. They were presented by Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill., of the Augustana Lutheran Church, and Dr. John Leith of Union Theological Seminary, Richmond, Va., from the Presbyterian Church in the U. S.

"Whatever may be the real divisions between these descendants of Luther and Calvin, the time may have come to reassess the inherited positions and to ask ourselves where we stand today," Dr. Bergendoff said.

"We are thus engaged in something more than the ecumenical movement has yet achieved," he noted. "The World Council of Churches is an event of God's grace; it has brought into fellowship of a kind many various communions. But the unity it represents is still marginal or peripheral.

"So it will doubtless remain until changes take place within the member churches — changes which the Council cannot ordain, but which must originate in the life and faith of member churches."

Dr. Bergendoff said "the reformers were right in calling for a kind of theological unity which could be expressed in common confessions of faith."

Dr. Leith declared that "a service which we ought to expect from our conversations is a theological renewal in our churches."

"One of the most serious aspects of the current situation is that we are being called upon to make serious decisions in the realm of theology and polity," he said. "In many cases these decisions are made on the basis of axioms drawn from our American way of life quite as much as theological and Biblical sources. In our assemblies we are quite ready to debate matters of organization, polity and to exhort each other to greater effort, but everyone is afraid of real theological debate and discussion."

The group decided to project a program of theological studies in depth over a three-year period, with the next joint discussions scheduled for Chicago, Ill., February 21-24, 1963.

## NEW LUTHERAN THEOLOGICAL QUARTERLY IN CIRCULATION

Minneapolis, Minn.—(NLC)—The first issue of "Dialog," a new quarterly journal of theology launched by a group of younger Lutheran theologians, was being distributed in February. The initial issue, containing 86 letter-size pages printed in a modern, two-color format, says the journal "seeks to be a rendezvous where the mind of the church and the cultural consciousness of our age encounter each other in mutual ferment, exposure, criticism and questioning."

The journal is an independent publication, free of direct institutional affiliation and intersynodical in character. It is published, promoted and distributed by Sacred Design Associates, Inc., an independent religious publishing house in Minneapolis.



### LUTHERAN PROFESSOR COMMENTS ON SOVIET SPHERE CHURCHES

Iowa City, Iowa — (NLC) — Churches in Iron Curtain countries are existing under "difficult but hopeful" situations, a Lutheran religion professor said here on his return from a meeting of churchmen from East and West at Prague, Czechoslovakia.

Dr. George W. Forell, professor of Protestant theology at the State University of Iowa, was one of 12 American Protestant leaders to be invited to the Ecumenical Institute of the Theological Faculty of Prague in late January.

He observed that "the church is very much alive in the Soviet sphere" and said there is a "considerable amount of vitality in the Russian Orthodox Church."

Among churches in Russia, Hungary, East Germany, Poland and Czechoslovakia, he said, those in East Germany are experiencing the most difficulty and can be least hopeful about the future.

Dr. Forell said there appeared to be vastly different attitudes toward religion in the several Soviet satellite countries.

The Russian attitude, he said, seems to be based on a hope that the Church eventually will disappear. While it apparently is felt that this is not the time to incite religious "incidents," propaganda is aimed at drawing people away from the churches.

He said thousands of churches in Russia have been closed recently because it was alleged "not enough people came."

The professor said young people in Russia and the satellite countries are exhibiting a new interest in religion and religious leaders are trying to find ways of direct communication with the people.

He also noted that some churches, particularly in Czechoslovakia, seem to be experiencing more freedom since Russia started its de-Stalinization process. Throughout satellite countries, he said, churches are operating in a limited sphere and some leaders believe the degree of freedom may increase.

### WHEAT RIDGE FOUNDATION SCHOLARSHIP DEADLINE APPROACHING

Lutheran students seeking Wheat Ridge Foundation graduate or undergraduate scholarships in social work must file applications by April 1, Edward C. May, Executive Director of the Foundation, announced. Applicants should file directly with the Wheat Ridge Social Service Committee, Valparaiso University, Valparaiso, Indiana.

Fifteen undergraduate scholarships will be granted for study at Valparaiso University. The scholarships feature full tuition (\$750 per school year), study with a major in any of the social sciences or pre-professional social work, special orientation and personal consultation, and enrollment in any of the four years of college.

Ten fellowships for graduate training in social work will be awarded. These graduate scholarships include full tuition plus academic fees at the University of Chi-

cago, School of Social Service Administration, (approximately \$1,400 per academic year), a living stipend for the school year, and full expenses for required participation in a Lutheran welfare seminar.

Wheat Ridge Foundation scholarships in social work encourage Lutheran young people to attain minimum requirements (a master's degree) for professional careers as staff members of our Lutheran agencies of mercy.

### SENATE COMMITTEE IS TOLD NLC BACKS UNITED NATIONS

Washington, D. C. — (NLC) — The National Lutheran Council expressed continued support of the United Nations in a statement submitted to the Senate Foreign Relations Committee here.

Dr. Robert E. Van Deusen, Washington secretary of the NLC's Division of Public Relations, brought the Council's position to the Senate Committee's attention in connection with the U. N. bond hearings. He transmitted the resolution adopted by the NLC at its 44th annual meeting, January 30-February 1, to Senator J. William Fulbright, Foreign Relations Committee chairman.

Although the NLC "does not feel competent to judge the technical issues involved in the United Nations bond proposal," Dr. Van Deusen said, "the Council is committed to the strengthening of the United Nations as a channel of international cooperation."

"If in the judgment of your committee the proposal that the United States purchase a substantial proportion of the U. N. bond issue would result in the strengthening of the fiscal soundness of the United Nations and enable it to fulfill its function more adequately, we would urge that legislation favorable to this proposal be reported by your committee," he stated.

The Council's resolution reaffirms its 1951 statement of confidence in the usefulness of the U. N.

Stressed in the NLC statement is the hope that the U. S. government will continue to contribute leadership and support to the U. N. and by so doing maintain a place in the family of nations in a way which seeks to cooperate for the good of all rather than to exercise domination for achievement of narrowly self-centered purposes.

### BLAKE MERGER PROPOSALS TO BE DISCUSSED IN APRIL

(Washington) — Some 36 clergy and laymen are to meet in Washington Cathedral April 9-10 to discuss the merger of four great churches suggested by Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the United States.

Dr. Blake says that the Washington Cathedral meeting will constitute the formal issuing of an invitation from the Presbyterians and the Episcopalians to the United and Methodist Churches to take part in union talks.

### Synod Officers

#### President:

Pastor A. E. Farstrup  
3112 Lawnview Drive  
Des Moines 10, Iowa.

#### Vice President:

Pastor Holger O. Nielsen  
42 West Hartford Road  
Newington 11, Connecticut.

#### Secretary:

Pastor Willard Garred  
Route No. 2  
Hampton, Iowa.

#### Treasurer:

Mr. M. C. Miller  
79 West Road  
Circle Pines, Minnesota.

So far, the United Presbyterians and the Episcopalians have agreed to join in such talks. The United Church has said it would "respond affirmatively" if invited to take part. But the Methodist Church has not had an opportunity to act officially.

Its Commission on Church Union, however, has power to take part in the discussions but any proposed action would have to be approved by the Methodist General Conference.

Representatives of the other church bodies would also have to submit any final scheme of union to their denominational conventions for approval.—EPS, Geneva.

### E. J. GOODSPEED DIES

(Geneva) — The death is reported from Los Angeles, at the age of 90, of Professor Edgar J. Goodspeed, the semitic scholar and New Testament translator. His *American Translation of the New Testament*, published in 1923, brought him wide fame, though some critics alleged it was "as much an anachronism to put the Gospels into colloquial American terms as it would be to put pants on the twelve Apostles."

Goodspeed was one of the scholars responsible for the *Revised Standard Version of the New Testament* (1946).

### To the Alumni of Grand View College and All Readers of Lutheran Tidings

How do you like the "new look" of the alumni bulletin? We hope that the ALUMNUS will not only meet with your approval, but will motivate you to write comments and suggestions to the Editor.

Our aim is to bring you a variety of articles that will both inform you of Grand View activities and be of an educational value.

If you would like to receive the alumni bulletin or have had a recent change of address, write to:

GRAND VIEW ALUMNUS  
ASKOV, MINNESOTA



## OUR CHURCH

**Brush, Colorado:** Bethlehem Lutheran Church here, Hans Nelson, pastor, plans to celebrate its 50th anniversary with a day's festivities on August 5, 1962. In anticipation of this event a book is being prepared and Luther Hall and the church are being redecorated. The new Service Book and Hymnal has been received and was dedicated on Sunday, March 4.

**Lake Norden - Badger, South Dakota:** Pastor George Mellby of the Immanuel and Bethany congregations has resigned his pastorates here and will depart for Florida about June 1.

**Whittier, California:** Pastor James Lund, who retired from full-time service a couple of years ago, has recently been called to be visitation pastor at St. Andrew Lutheran here where he has attended since he and his wife moved here in the Fall of 1960.

**Iowa District:** Mr. Leonard C. Larsen, of the St. Paul church in Cedar Falls, and Mr. Alfred C. Nielsen, of Luther Memorial, in Des Moines, have recently been appointed to serve as lay-members of the Iowa JCLU, which has now been enlarged to 15 members.

**Seattle, Washington:** Pastor Richard Sorensen was installed as pastor of St. John's Lutheran here on Sunday, March 4, by District Nine President, Pastor Theodore Thuesen.

**Cedar Falls, Iowa:** Mr. Myron Jepsen, a member of Bethlehem Lutheran Church here, has been named Outstanding Young Farmer in Iowa by the Iowa Junior Chamber of Commerce.

### Letter to the editor:

February 15, 1962

TO THE EDITOR,

LUTHERAN TIDINGS, January 20, 1962, page 11, "How did we become so calloused?" Maybe some reasoning could help our warped minds before it is too late.

In the article, "Responsibility and Dread," page 8, Pastor Reimann says: "A person is responsible for his actions whether they are done on his own initiative or on the initiative of the group to which he belongs."

Why is Eatherly the only one who has reacted in this manner?

We keep listening for a cry of protest and distress of the bomber pilots of the Second World War. Why?

Pilots and soldiers are trained in their youth to follow orders and fight for their country. The government has the responsibility to protect the nation against enemies. We, the people, sit in our comfortable homes crying about communism or some enemy that we think will destroy our freedom. Is it the soldier who carries out the orders or the government that gives the orders for our protection that is most guilty? Should we blame them for

doing their duty according to the law? They could say "no" and take the consequences, but habit and tradition are powerful enemies that keep people from thinking.

The earth is the Lord's and the fullness thereof. Men should work together in the Lord's vineyard and not fight about possessing it and destroying it in the end.

That brings up other questions. Why did Jesus not destroy his enemies before they got him? Did God send His Son to die for us? If so, would that be love, or justice, or mercy, or any God quality? Did He raise him from the death so he could further plead for us in case that God forgot that our sins were paid for? Only a devil could do such a thing. Christ, the Truth, did not come to die, but to live with us. The Truth is the real way to life. How could we ever be saved by killing him? It was selfishness and ignorance that put Jesus on the cross. They knew not what they were doing, and that often goes for us too. We need to know the truth so we can repent and receive mercy. The Truth makes us free from wrong thinking, wrong doing and from sin and punishment. Jesus did not kill his enemies or himself and his stripes heal only those who believe in him and follow him.

Jesus died in obedience to God's eternal laws that men, created in their image and likeness, perfect like Adam in paradise, should be free to choose whom they will serve. Children are not born sinners, but when they come to the tree of knowledge in life's garden they must choose God's way or be on their own like the prodigal son, learning the hard way. Adam was told to be obedient or die.

The second death will destroy all that is evil or wrong in judgment. The Truth will come again when all enemies are destroyed and God will be all in all.

These are my own thoughts, not hearsay; no church or organization is responsible.

Jensine Rasmussen.

Watsonville, California.

## Grand View College

### Foreign Student Weekend

Grand View had one of the largest college delegations at the ninth annual foreign student week, February 3 and 4. In one booth alone, three faculty members, ten foreign students and thirty participants represented Grand View. Many Grand View students acted as hosts and helpers at the European booths.

Mr. Paulsen, admissions counsellor of Grand View, was general chairman of the Iowa College Exhibit, while Mrs. Gerald Rasmussen, faculty wife, was country chairman of the Danish booth where many treasures belonging to her and Mrs. Anna Rasmussen, housemother, were displayed. Mr. Harry Jensen, business manager, par-

ticipated in a panel discussion in the U. S. college student group.

The social events following the discussion were a great success including a potluck supper, dance and the International Fiesta. On Sunday, the weekend was successfully ended by having tea with the Governor and seeing a professional hockey game.

Foreign student weekend is an annual meeting when all the foreign students in Iowa come together to meet other foreign students. Iowa is the only state in the U. S. that holds such a meeting. Booths are set up representing every foreign country. Foreigners, in their original dress, work in these booths showing the public some representation of their country. Every one is welcome to come and visit the booths.

At noon of the first day a banquet is held in which the foreign students are divided into groups to discuss American problems and the American workers of the foreign student weekend are grouped to discuss foreign problems. In the evening there is a fiesta in which any country is welcome to present some type of talent. After the fiesta there is a dance in which it is very amusing to see all the different foreigners dancing together their own native dances.

Rita Ibsen.

## KIRKE OG FOLK

The Danish language paper of the AELC invites your subscription. If you read Danish or would like to send the paper to someone as a gift, the subscription price of \$3.00 will be money well spent. The 16-page paper is edited by Pastor M. Mikkelsen and it is published on the 10th and the 25th of each month. It contains news items, meditations and articles of particular interest to Danish-American readers. Send your name and address, along with \$3.00, to Pastor M. Mikkelsen, 8700 Vincent Avenue, South, Minneapolis 20, Minnesota.

## You Can Help

(Continued from Page 4)

Many hear God's Word for the first time. Among these we have seen some of our richest fruit. Like the field of leprosy, tuberculosis offers more prolonged contact with the patient. This enables the demonstration of true Christian love. This means much more than mere words to people who have never known true brotherly love and convinces many of the reality of our Christian message.

What is needed is \$150,000 to build the sanatorium and \$17,500 annually to maintain the 50 beds. Most of the patients can ill afford the cost of treatment and depend on others for this care. Everyone in our churches in America who has an interest in providing for the welfare of the less fortunate on our Santal Mission field is urged to have a part in this work. This project cannot be realized unless you are willing to share the blessings with which you have been blessed. Each of you can help!



## Through the Years With the Santal Mission

(Continued from Page 3)

buildings that gradually grew up around the station. Above all, He loved the Santals and they loved him, so that Christians and heathens had but one name for him, "Papa."

But as the work grew so did the expenses. For about ten years Borresen met these by an annual pilgrimage from city to city, soliciting money from everyone, natives and Christians. Few could deny him, and he became known as India's greatest beggar. He gradually, however, came to see that the mission, if it was to continue to grow, needed a more stable and dependable support, both spiritually and financially, than could be obtained from the uncertain generosity of strangers, and that the natural place to look for that was in the churches of their homelands, Denmark and Norway. So it was decided that Skrefsrud and Mrs. Borresen should go there.

Skrefsrud, according to the opinion of many Norwegians, was, perhaps, the greatest and most eloquent preacher that Norway has even produced, and his meetings aroused a tremendous enthusiasm for the mission, especially in Norway. Visiting Denmark a few years later, Borresen, after some initial difficulty in getting reacquainted with his people, aroused a similar enthusiasm in Denmark. He was no fiery preacher like Skrefsrud, but his simple, heartwarming story reached the heart of thousands of those who heard him. Committees were organized both in Den-

mark and Norway for the spiritual and financial support of the mission.

As the years passed more and more of those, who had become interested in the mission emigrated to America. A few of these eventually began to work for the cause. In time an American committee for the promotion of the Santal Mission, composed of representatives from most of the Norwegian church groups in this country, was organized and began to solicit funds for it. But the work progressed slowly until the committee took courage to invite Skrefsrud to America. Skrefsrud accepted the invitation and spent most of the years 1893-1894 in this country visiting congregations from coast to coast and speaking to great crowds wherever he went. His visit greatly strengthened the work among the Norwegians. A monthly paper, the **Santal Missionary**, was published and large sums of money was collected for the support of the mission. But the committee was looking forward to the day when it could send its own missionary to India. In 1907 a young couple, Rev. and Mrs. M. A. Pedersen, accepted the call and were promptly sent out to India.

Among the Danes the work progressed slowly. A few individuals sent occasional contributions to the work, a lay preacher in the United Danish Church, Jens Diken, who had visited Santalistan, began to hold meetings and collect funds for the support of the cause. Rev. L. Henningsen of our church became a member of the American Committee and began to solicit subscriptions for "Santalposten," the Danish Santal paper; but the Danish churches as such took no active part in the work. In the fall of 1912, I came into correspondence with Prof. Blegen of Augsburg Seminary, Minneapolis, who then and for many years served as secretary and treasurer of the American committee. I obtained a clear picture of the practical set-up of the mission. I learned that it was a cooperative work among Danes, Norwegians and Americans. Its supreme authority rested in a committee in each of the three countries and that any group actively engaged in the work could send out its own missionaries by paying their salaries and their proportionate share of the general expenses of the mission. Each such group could have a representative on one or another of the governing committees.

Now I had from my youth been deeply interested in foreign missions. Allying our church with the Santal Mission appealed to me. In so doing, we would be working with people with whom we naturally belonged, could send out our own missionaries and through a representative on the American Committee have a choice in the direction of the mission. So in 1913, I sent a proposal to the annual convention of our church, that we should ally ourselves with the Santal Mission.

It seems providential that Rev. and Mrs. Pedersen arrived in Minneapolis on their first furlough just a couple days before my proposal was to be brought before our convention. It was quickly arranged that he should address the convention. Rev. Pedersen was a splendid speaker, a man of

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**LUTHERAN TIDINGS**  
ASKOV, MINNESOTA

deep sincerity and yet with a relieving sense of humor. People listened breathlessly as he presented a vivid picture of the Santals and the work of the mission.

At the conclusion of his speech there was no doubt about what the convention would do. The proposal was unanimously adopted and a committee of three was elected to further and direct the work among us. An active and good committee was chosen and the work grew rapidly, with contributions increasing from year to year. Meanwhile we were hopefully looking forward to the day when we could send our own missionary. This hope was realized in 1920, when Miss Dagmar Miller, a trained nurse, was commissioned at Hampton, Iowa, to be a missionary from our Danish church. Miss Miller did a splendid work in the mission until 1940, when, partly on account of the war, she was retired and took up a valuable service for the work here in America. In 1928 we were able to send out our second missionary, Dr. Erling Ostergaard, who on his arrival in India, was almost immediately assigned to the post of head doctor at the mission's hospital in Berangaria. Here, despite precarious health, he did a great work until, during the late forties, his health forced him to remain in America. Rev. and Mrs. Harold Riber were sent to India, in 1947. Both he and Mrs. Riber have through the years done an outstanding work. Miss Muriel Nielsen, a gifted and finely educated young woman, was commissioned and sent out to India in 1949. To our sorrow she was overtaken by ill health and had to retire after her first furlough.

Meanwhile the work of the American committee also grew rapidly. Our church has now and for many years had three members on the committee. And our relationship with it has, throughout the years, been one of intimate friendship and cooperation.

The Christians of the mission now constitute an independent native church with about 36,000 members. The little seed which the four missionaries in childlike faith planted in the jungle has now become a great tree in the branches of which thousands have found rest and salvation. But there is still much to be done. And our greatest need is what Borresen during his last moments on earth is said to have called for, "warm hearts, warm hearts!"

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