

- 5) Habitual irregularity or neglect in the performance of pastoral duties, such as visitation of congregations, performance of Baptism, the Lord's Supper, Confirmation, and supervision of the schools of the parish.
- 6) Unjustifiable non-residence, or exercising any profession or occupation which is either in its own nature, or in the manner in which he exercises it, inconsistent with his sacred calling.
- 7) Willful or negligent violation of the Rules of the Church.
- 8) Persistence in disrespectful and disobedient conduct towards the President of the Church Council, the Synod, or the Church.
- 9) Officiating when suspended or deprived of his charge, or officiating in any place or manner in which he is not authorized.
- 10) Committing any offence not mentioned above which is contrary to the Rules and practices of the church and which is a ground for suspension from Holy Communion or for excommunication.

"d. Method of Administering Discipline

- 1) In the case of misconduct not serious enough to call for suspension, the President of the Church Council shall admonish the Pastor. If repeated admonition is not heeded the matter shall be placed before the Synod President.
- 2) In cases of flagrant misconduct or persistent disregard of the admonition of the Presidents of the Church Council, and the Synod, the President of the Synod, in consultation with the other officers of Synod shall have the right to suspend a pastor.
- 3) When a pastor has been suspended, the President of the Synod shall communicate to the pastor in such a way as to insure the receipt of the notice, the nature of the charge against him and shall require him to reply within fourteen days whether: (i) he wishes to plead guilty to the charge, or (ii) he does not wish to plead guilty but is willing to submit to the decision of the President of the Synod without appeal, or (iii) he wishes to have his case heard by a Committee of the Ministerium of the Synod.
- 4) In case the pastor replies requesting a hearing by a Committee of the Ministerium, or fails to reply within fourteen days, the President of the Synod shall order the proceedings to be begun, and so notify the pastor.
- 5) The committee of the Ministerium for such a hearing shall consist of five members chosen by the President of the Synod from a panel of twelve arranged for this purpose by the Ministerium of the Synod. The President of the Church shall be Chairman of the Committee. This Committee shall have authority to call and examine witnesses, take legal advice, and any other steps necessary to insure a thorough examination and correct decision. The decision of the Committee shall be final.

The action taken by the Committee shall be reported to the Ministerium of the Church and the Ministerium of the Synod to which the pastor belongs for record.

- 6) The Committee shall be competent to order the following disciplinary actions: (i) Suspension from a named charge or office for a specified period indicated in the decision. No pastor suspended has, during the period of suspension, any claim to any salary or allowance which he normally would receive in view of such charge or office and the sentence of suspension shall set forth whether he is deprived of all or any part of such salary or allowance. (ii) Dismissal, which means the final removal from a named charge or office, and the forfeiture of his ordination papers and the church contribution to

his Provident Fund.

(N.B. - This sub-section "d" shall not apply to pastors who are guilty of financial irregularities.)

"e. The above rules apply to all ordained workers, both Indian and missionary insofar as possible with regard to their membership in the respective Synods in the home church."

Discipline of groups, of congregational size or larger, is possible only through action by a body of great prestige - the Synod itself. The only means of discipline possible are suspensions or expulsion from the church, or in some cases, stoppage of financial assistance.

Disputes involving such groups, however, are often less matters of discipline than of disagreement. For the settling of disagreements within the church, the Andhra Church establishes a commission on Adjudication, whose function is to arbitrate disputes of an ecclesiastical nature:

"Article XI - Commission on Adjudication.

Section 1. There shall be a Commission of Adjudication to which shall be referred for interpretation and decision all disputed questions of doctrine and practice, and this Commission shall constitute a court for the decision of all questions of principle and action arising in the Andhra Ev. Lutheran Church, and which have been properly referred to it by resolution of the Convention, the Executive Council, or the Synods, or by appeal of any of the Synods.

"Section 2. The Commission of Adjudication shall consist of nine members, three ordained missionaries, three ordained Indians and three laymen learned in the doctrine and practice of the Church, elected from panels nominated by the Committee on Nominations and Credentials at the Convention of the Church...for a term of six years."

VIII. FINANCES. Matters of finance are usually treated in statements of duties of officers and governing bodies of the church.

Matters discussed may include principles of determining salary scales (either locally or by the synod), preparation of the budget, collection of funds, auditing of accounts, establishment of various funds (including pension funds).

The Taiwan Lutheran Church provides for two financial officers, a pattern common in China. A treasurer handles the funds, making and receiving payments. a financial secretary keeps the accounts (thus checking the treasurer's actions) and prepares budgets and financial reports. Receipts are "supplied by proportionate contributions of the various congregations and by mission subsidies". Expenditures "shall be made according to the budget authorized by the Synod Assembly".

The Norwegian Lutheran Mission has the following provisions on its fields, which are organized in the Presbyterian pattern: (translation)

"1. All contributions to the church treasury are to be made "gladly", according to the ability of the givers, with New Testament practice in mind.

"2. Workers in the church shall have primary responsibility by word and example to encourage the increase in Christian giving, so that the congregations may



be self-supporting. By this is understood that the congregations should pay their own ministers, care for the Christian education of their children, maintain their property, care for their poor, bear their share of the expenses of the church body, etc. The Church Council shall decide upon how funds shall be raised and spent. The congregation, however, shall be informed as to the purpose and use of any special collections.

"3. The Church body shall ordinarily have not fewer than three treasuries:

- a) The congregation treasury. To this shall belong the regular church offerings, and from this shall be paid local operating expenses, help for the poor, etc.
- b) The Presbytery treasury. Annual contributions from local congregations shall be received by this treasury (preferably payable quarterly against receipts) together with special offerings as occasion demands. Each congregation shall contribute at least the equivalent of its pastor's salary. From this treasury shall be paid, according to the decision of the Presbytery and on authorization of the chairman, the salaries of all pastors and other workers in the Presbytery.
- c) The Synod Treasury. The income of this treasury shall come from special offerings, contributions from the Presbyteries, legacies, etc. The funds shall be controlled by the synod and used for the common program of the synod, building and operation of higher schools, missions, etc. There may be established special funds if these are found useful."

The Pakistani Lutheran Church constitution deals with both parish and synod finances:

"Article 11. The Finances of the Church

Para 16. The Parish Finances

Sec. (a) Sources of Income. Every parish council is authorized to stipulate according to the "By-laws for Parishes" the pledges to be paid by all active and voting members of the parish. It may also take special voluntary collections, the proceeds of which may be used either for the promotion of its own objects or as a contribution to other Christian activities e.g. the Bible Society. It may also receive special gifts and thank-offerings.

Sec. (b) The Financial Responsibilities of the Parish. Every parish shall be responsible: (1) For the general maintenance and upkeep of all church property in the parish, except when/if expressly stated otherwise; (2) To support the parish school in accordance with the stipulation and agreements in force for the time being; (3) To pay an annual assessment to the funds of the Synod. This assessment will be levied in agreement between the parish council and the executive committee of the Synod and be confirmed by the Synod. New assessments will be made triennially, or as the Synod may direct, and shall be paid to the General Treasurer before the end of each January for the previous year; (4) The parish treasurer shall submit a complete detailed and audited financial statement of the parish finances and accounts to the General Secretary of the Synod in February of each year for the previous year.

Para 17. The Synod's Finances

Sec. (a) Sources of Income. In accordance with Art. 9 para 12 Sec. (d) the Synod is authorized to receive free gifts, trusts, testamentary gifts, funds and other money or property and to use or administer these in

pursuance of the promotion of its objects. The Synod is also authorized to assess the local parishes in accordance with Para 16 Sec. (b) of this Article and receive the money to be used for objects and purposes as stated in the Constitution. The Synod may also ask for special voluntary collections and gifts from the local parishes when/if it is deemed necessary. In accordance with Article 12, Para 19, Sec. (a) & (b), money received from the two associating Missions will be paid directly to the General Treasurer of the Synod.

"Sec. (b) The Financial Responsibilities of the Synod. The Synod shall be responsible: (1) For the payment of all salaries, stipends and/or wages of all workers in this Church, and for the payment in good faith of remuneration to any other person in return for actual services rendered to the Synod; (2) For all inter-parochial expenses and for the maintenance of the bishop's office and the secretariat of the Synod; (3) As an act of courtesy annually to send a financial statement complete and audited, to the Home Boards of the associating Missions."

IX. PROPERTY. Norwegian Lutheran Mission-related churches have the following practice:

"All immovable property procured for the use of the local congregation or the church body shall be owned and controlled by the church body, not the local congregation, groups of Christians or individual members. The member (or congregation) which withdraws or is expelled from membership loses thereby all rights in the property."

The Pakistani Lutheran Church provides for the establishment of a "Trust Association" to manage and control real property deeded by the mission or acquired otherwise by the church. Bishop Manikam of the Tamil church regards the establishment of such a body, which would be responsible to the highest authority of the church, as the best means of administering church properties.

The Batak church (HKBP) gives the local congregation full control of its property except in the event that it separates from the church body, in which case the local property reverts to district ownership.

Some churches include for legal purposes, a clause specifying that "persons who for any reason have lost their membership forfeit all rights and claims on property of the church".

Details of property management may be included in by-laws and later legislation. The constitution should at least fix the principles as to 1) ownership - shall property be held by the general body or the local group; and 2) the controlling body. The problem of transfer of property from mission ownership and the obligations such action lays upon the church may best be treated in a document dealing with mission-church relationships.

X. AMENDMENT. The Japan Ev. Lutheran Church has the following article:

"This constitution may be amended in the following manner: More than ten members of the General Convention must present the amendment in writing to the Convention in session. Final action shall be taken at the next General Convention. A two-thirds vote of all the members of the Convention is necessary for adoption."



The Ovambokavango Church in Southwest Africa provides that:

"Any amendment must be passed by two successive assemblies of the church, in each case by at least a three-fourths majority."

The Taiwan Lutheran Church constitution states:

"With the exception of Articles II, IV and VII, any part of this constitution may be amended upon a two - thirds affirmative vote of the delegates to the Assembly.

"Proposals for amendment must be presented to the Church Council three months prior to the Assembly in order that they may be transmitted to the congregations for consideration."

The HKBP (Indonesia) makes what may be a very wise provision:

"After two years the Great Synod shall review these Statutes. However, alterations or amendments may be made before that time upon affirmative vote by two-thirds of the members of the Great Synod."

#### XI. PATTERNS OF GOVERNMENT. (See following pages.)

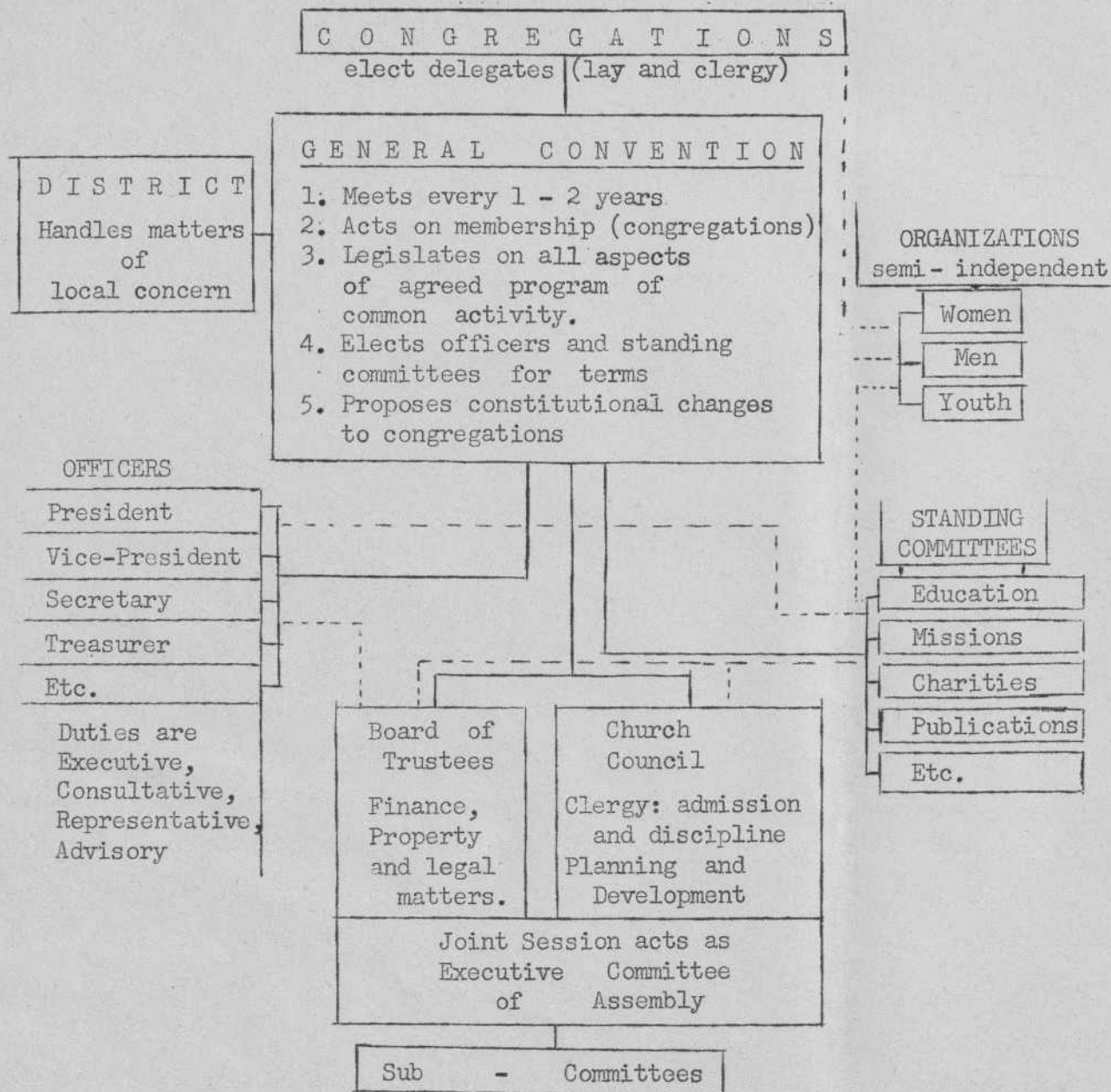
A. Congregational Pattern - page 18.

B. Presbyterian Pattern - page 19.

C. Episcopal Pattern - page 20.

## CONGREGATIONAL PATTERN

Characteristic: Congregational sovereignty is emphasized. The general organization is limited in action to areas, clearly defined by legislative action, where autonomous congregations agree to act jointly. Congregational structure may vary. The congregation calls its pastor and other workers, disciplines its own members, calls for assistance from outside at its own discretion. Receiving financial or other help may entail limitation of a congregation's sovereignty.



———— Primary Relationship  
 - - - - - Secondary Relationship

## CONGREGATIONS

Elect all clergy  
and like number  
of laymen

**PRESBYTERY** - meets quarterly  
Legislative, executive and judicial  
unit for 3 - 100 congregations.  
Makes or confirms pastoral appoint-  
ments, ordains clergy, disciplines  
clergy, owns or manages property,  
establishes and dissolves congs.  
Chairman (Moderator) and Executive  
Officer (Clerk) are laymen or clergy.

## PRESBYTERIAN PATTERN

The key unit of the Presbyterian system is the presbytery, which is the church court of first instance, has powers over clergy and local congregations, and chooses members of the Synod. Boards and committees may have their own staff (clerk and treasurer) and they are not necessarily members of the presbytery or synod. A large church may have a General Assembly uniting three or more Synods.

Three or more Presbyteries elect  
delegates, lay and clergy

**SYNOD** - meets annually  
Judicial, legislative and executive  
powers in matters concerning all  
presbyteries. Handles all matters  
referred by presbyteries, reviews  
action by presbyteries, elects of-  
ficers and standing committees

### Officers

Moderator (Chairman) 1 yr. term  
Clerk (Executive Officer)  
Treasurer

Committees and  
Boards

Education

Missions

Etc.

Council  
Ex. Committee  
of Synod

Trustees  
Finances and  
Property

Special  
Committees

## CONGREGATIONAL MEETING

Elders  
Discipline  
"Rule"

Pastor

Deacons  
Finances,  
etc.

### SESSION

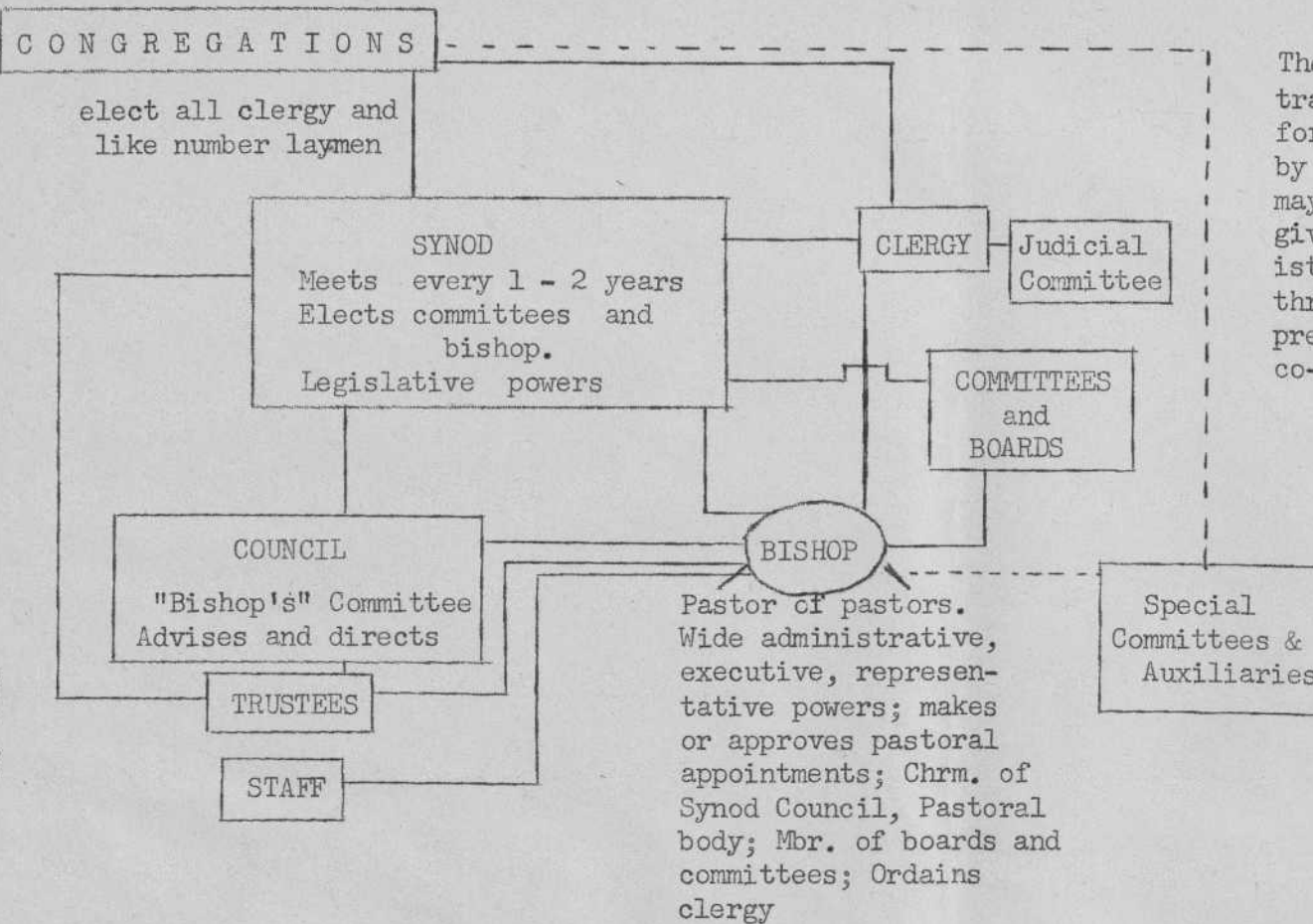
Committees

Elders and deacons elected  
for life and ordained; some  
may be inactive.



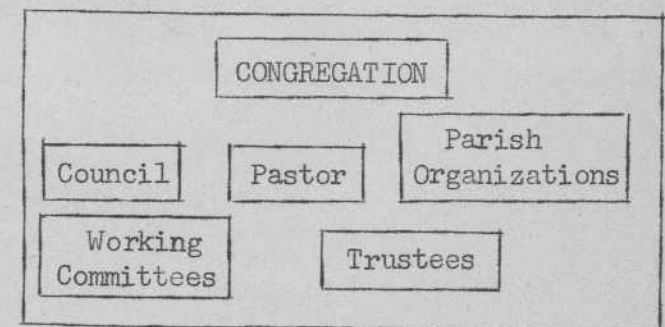
## EPISCOPAL PATTERN

The Episcopal System traditionally concentrates authority in person of bishop, elected for life, who is constitutionally restrained by actions of synod, council, etc. He may or may not have financial discretion, may be given principally pastoral rather than administrative authority. Larger churches have three or more dioceses, with Assembly and presiding or archbishop. A bishop may have co-adjutor or suffragan, assistants.



———— Primary Relationship

- - - - - Secondary Relationship





# THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

## DEPARTMENT OF WORLD MISSIONS

Director: Dr. Fridtjov Birkeli

Assistant Director: Dr. Arne Savik

### Assisting Administrative Agencies

Commission on Younger Churches and Orphaned  
Missions, National Lutheran Council  
50 Madison Ave., New York 10, N. Y., U. S. A.  
Church of Sweden Mission in Bukoba,  
Tanganyika, East Africa  
Evangelical Mission, Society of Sweden in Southern Highlands  
Tanganyika, East Africa

GENEVA, Route de Malagnou 17

Telephone 36 71 30

Cable: LUTHERWORLD-GENEVA

Eingegangen

am 18. FEB 1957

erledigt 18.4.57 Nr. 358

February 12, 1957

Dear Rev. Lokies:

This year's annual meeting of the Commission on World Mission will be held in Staten Island, New York, U.S.A., August 2 - 10, 1957. As in the past, we would like to devote one of the sections of our agenda for the meeting to short summary reports on the work your Society or Board has been doing during the past year - 1956. It should include:

1. Significant developments in the home program of your Board or Society;
2. Developments on the fields in which you have work:
  - a) growth in general
  - b) existing needs, problems and opportunities
  - c) developments in the field of cooperation and unity

or any other items of interest that you may wish to call attention to.

15.4. This field report should be approximately 500 words in length and may be written in either English or German. We would be grateful if we could have it in our Geneva office not later than April 15, 1957, so that it may be included in the agenda that will be mailed to you prior to the meeting. We have had to set such an early date in view of the fact that the meeting will take place in America.

Very sincerely,

Fridtjov Birkeli

Fridtjov Birkeli

# THE LUTHERAN WORLD FEDERATION

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### Gossner Evangelical Mission

### MEMORANDUM

February 12, 1957

TO : Mission Boards and Churches that have been  
receiving financial subsidy from DWM in the  
past year

RE : FINANCIAL REPORTS FOR 1956 AND BUDGET REQUESTS FOR 1958

FROM: Fridtjov Birkeli

The annual meeting of the Commission on World Mission will meet this year at Staten Island, New York, U.S.A., from August 2 - 10, 1957. This will mean that our agenda for the meeting must be ready earlier than usual and we hope that you will cooperate with us in submitting your reports and requests as early as possible. In order to receive consideration at the meeting we plead with you to send to our Geneva office not later than April 15, 1957:

- a) An audited financial report for 1956, showing total receipts and expenditures of the program of your church or mission, and indicating bank balances at the beginning and end of the fiscal year;
- b) in case you need further assistance, your budget proposals for 1958, indicating the amounts requested from the Department of World Mission.

We would like to remind you that it is CWM's policy to cut grants by at least 10% from year to year, unless there are very special circumstances that justify the case. It is likewise CWM's practice that, as long as a field receives support from LWF/CWM, the work should not be expanded. The Department's grant-in-aid program is intended primarily to meet emergency situations rather than the normal cost of church or mission operation.

We hope that several of the grant recipients will next year find it possible to become self-supporting. This year we were again forced to draw on National Lutheran Council reserves to meet the 1957 requests, and it, in turn, had to disallow a number of Tanganyika projects in favor of DWM's budget. The National Lutheran Council is our main source of funds and we have been advised that its 1958 grant to DWM will be considerably less than in former years. Unless therefore your requests are set up as economically as possible and the cooperating boards and societies elsewhere in the world can increase their contributions to DWM's grant-in-aid budget, it will be impossible for us to meet all the requests.



# THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

## DEPARTMENT OF WORLD MISSIONS

Director: Dr. Fridtjov Birkeli

Assistant Director: Dr. Arne Sovik

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Evang. Mission, Society of Sweden in Southern Highlands  
Tanganyika, East Africa

GENEVA, Route de Malagnou 17

Telephone 36 71 30

Cable: LUTHERWORLD-GENEVA

November 26, 1956



H.V. 12/11  
Janna  
you see 2 yls

Dear Director Lokies:

We are enclosing herewith an Information Form for Missionary Organizations for the year 1956, which is being sent to all Lutheran boards and societies.

You will no doubt recognize that we are employing a different system from that of previous years: we have prepared two different questionnaires -- one for home boards and one for younger churches and mission fields.

We are also using a different system of distribution, which will save you time. The questionnaires for the fields have been sent directly to authorities on your fields of work as follows:

India - President Tiga

They have been sent a sufficient number of forms and asked to return a copy to you as well as to us.

For the following fields on which you have work we did not know the name and address of the person in charge, and therefore enclose forms for these fields. Will you please forward the forms and the enclosed memorandum to the proper persons. Thank you!

We look forward to receiving your completed questionnaire. And hope that in correspondence with your field personnel you will encourage them to make an early return of the field statistics.

THE DEPARTMENT OF WORLD MISSION

Arne Sovik

2 enc,

OFFICE OF THE PRESIDENT  
THE EVANGELICAL LUTHERAN CHURCH  
422 South Fifth Street  
Minneapolis 15, Minnesota

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|                  |
|------------------|
| Eingegangen      |
| am 29. JAN. 1957 |
| erledigt         |

January 21, 1957  
(Dictated January 19)

Dr. Hans Lokies  
Handjerystrasse 19/20  
Berlin-Friedenau, Germany

Dear Dr. Lokies:

Thank you for your letter of December 22 with the enclosed copies of letters directed to Drs. Birkeli and Sovik. We are grateful to you that you assist the Geneva office in keeping posted on the developments in the Gossner Church.

I am sure that Drs. Birkeli and Sovik will give sympathetic consideration to your recommendations concerning the building of a parsonage at Purnapani as far as this is possible within the decision made by CWM last summer and the resources available.

Sincerely,

*Fredrik A. Schiotz*

Fredrik A. Schiotz

FAS:nk

CC - Dr. Birkeli  
Dr. Sovik

RECEIVED  
FREDRIK A. SCHIOTZ  
JAN 29 1957



FREDRIK A. SCHIOTZ  
422 Fifth Street South  
Minneapolis 15, Minn.



AIR LETTER  
AÉROGRAMME

Dr. Hans Lokies  
Handjerystrasse 19/20  
Berlin-Friedenau,  
GERMANY

VIA AIR MAIL  
PAR AVION



NO TAPE OR STICKER MAY BE ATTACHED

IF ANYTHING IS ENCLOSED, THIS LETTER  
WILL BE SENT BY ORDINARY MAIL

SECOND FOLD

FIRST FOLD

# THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

## DEPARTMENT OF WORLD MISSIONS

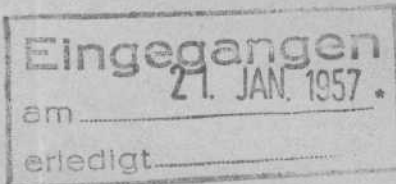
Director: Dr. Fridtjov Birkeli

Assistant Director: Dr. Arne Sovik

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GENEVA, Route de Malagnou 17  
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Cable: LUTHERWORLD-GENEVA



### MEMORANDUM

DATE: January 18, 1957  
FROM: Department of World Mission, L.W.F.  
TO: Societies and Boards with work in India  
RE: Stewardship deputation to the Indian churches at request of FELC

The FELC in India at its meeting in January voted to request the LWF to send to India two experts in stewardship to spend six months in India promoting stewardship within the churches of the FELC. The request specifies that one visitor shall be American and the other Batak. The request has been received in this office and we are referring it to the World Service department.

As supporting boards of the churches in India you will undoubtedly be much interested in this proposal. In accord with policy established last year, we mention it to you although you have no doubt read of it in the FELC minutes. If you have comments or questions regarding this proposed project, we shall be glad to receive them. Under present plans the matter will be taken up by the Commission on World Service in March this year.

Sincerely,

THE DEPARTMENT OF WORLD MISSION

AS:vh



# THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

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Assistant Director: Dr. Arne Sovik

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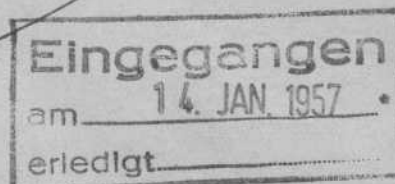
GENEVA, Route de Malagnou 17

Telephone 36 71 30

Cable: LUTHERWORLD-GENEVA

January 10, 1957

102  
The Rev. Hans Lokies, Director  
Gossner Mission Society  
Handjerystrasse 19/20  
Berlin-Friedenau  
Germany



Dear Brother Lokies:

I must apologize for not having answered earlier your letters dated December 22nd. In this letter I want simply to say that we appreciate very much the information you have given us regarding the present situation of the problems in Ranchi and are prepared to stand with the Gossner Mission in regarding the authorized Church Council as the only legal body in the church. We are continuing to make remittances of the subsidy as before.

You may have received a copy of the action of the Church Council executive requesting that the FELC and the LWF/DWM do not carry on further correspondence regarding the division in the church. I have recently received an invitation to visit Ranchi and have now scheduled the days from February 16th to 24th to be spent in the Ranchi area. During that time I hope to discuss some of the misunderstandings that have arisen and to obtain a clearer picture of what the situation is. I also hope to make a trip to Rourkela. I shall be writing you about that in another letter. Thank you for your Christmas greetings. Best wishes for the new year!

Yours sincerely,

Arne Sovik

AS/ew

The Rev. H.C. Lefever.  
Circular Letter No.7.

Department of Missions,  
Selly Oak Colleges,  
Birmingham, 29.  
January 1958.

2

Dear Friends,

May I take this opportunity of thanking all those of you who have sent me Christmas greetings this year and of sending all of you my own warm greetings and best wishes for the New Year. I have noticed with much interest and no little sympathy the number of protests recently against the ever-increasing commercialising and secularising of Christmas. (Canon Stacy Waddy had a challenging word about "Xmas" and "Christmas" at a United Devotional Meeting at the end of last term). Non-Church-going friends assure me that Christmas, in spite of all the secular elements, is still the season at which the Church's message strikes most meaningfully in non-Christian ears, but it is clear that the Church is faced with the challenge to proclaim exactly what is the message of Christmas.

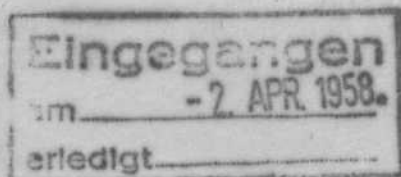
The New Year brought with it the customary list of Honours and at least one Honour of special interest to our Selly Oak community, namely, the O.B.E. conferred upon our Registrar, Mr. J.C. Kydd. I notice that the citation referred especially to his work on Wages Councils but we in Selly Oak will like to think that it is also a recognition of his many years as Registrar, covering the whole period of the history of the Selly Oak Colleges Central Council. Mr. Kydd is in hospital at the moment after an operation, but I am informed that he is making good progress and expects to be out soon.

By the time this letter reaches you you will have had news of the meeting of the International Missionary Council in Ghana. Incidentally, I have heard nothing about it since the meeting began, Missions apparently not being "news" in the National Press, but I attended two meetings at Edinburgh House last term, at which the Standing Committee of the Conference of British Missionary Societies discussed the proposal to integrate the I.M.C. and the World Council of Churches. Although most of us welcomed this proposal it was clear that there was also much opposition to it, from two opposite extremes. The Eastern Orthodox Churches which are members of the W.C.C. look with some suspicion at the I.M.C., chiefly because of "missionary" activities on the part of some Protestant groups who would convert Orthodox Christians to the Evangelical point of view. Many "evangelical" groups, on the other hand, including some Societies affiliated to the British Conference, look with equal suspicion at the proposed integration, fearing that this would lead to an over-emphasis on ecclesiastical and administrative matters. Dr. Norman Goodall who came to Selly Oak last term to conduct a retreat at Carey Hall, spoke to a large gathering on the Scheme and the objections to it. Some of his pronouncements have been embodied in an article in "The Student World", I believe.

Next term we are looking forward to a visit from Dr. Henrik Kraemer who will be with us from 18th to 22nd March, giving a series of lectures in the George Cadbury Hall, as well as visiting the Missionary Colleges.

I have been asked by the B.B.C. to conduct a Missionary Service in the George Cadbury Hall on Sunday, January 26th, from 5.15 to 5.45 p.m. This will be sent out first "live" and later in a recording so that I hope you will be able to hear one or other of the transmissions. Students from all the missionary Colleges as well as from Overdale and Westhill are taking part in the service, some in a Speaking Choir and others leading the hymns. The service will be broadcast first in the General Overseas Service to Africa, the Middle East and the Far East, and in the recording to countries not covered by the first.

I am very sorry to tell you that the Rev. L.J. Tizard, of Carrs Lane Church, whom I mentioned in my last two circulars, died a fortnight ago of cancer. Indeed, I do not remember any year in which so many folk near and dear to me were taken by death as in 1957.





A personal news item which may be of interest to many of you is that of my wife's appointment, as from 1st January, as Secretary of the Birmingham Marriage Guidance Council. Her interest in marriage guidance work began in Bangalore where she helped to get such work started and for the last two years she has been a Counsellor and, more recently, Assistant Secretary, here in Birmingham. She would be glad to send information or answer questions from any of you who may feel that there is a possibility of similar work being usefully carried on in your own area overseas.

Now for news of some books which I have found specially useful and interesting during the last few months. In our weekly seminar on the Biblical Doctrine of Mission last term Professor Herbert referred more than once to H.H. Rowley's "The Unity of the Bible" (1953, Carey Kingsgate 15/-) and to John Bright's "The Kingdom of God in Bible and Church" (1955, Lutterworth, 30/-). Both deal with the central theme of the Bible and bring out the missionary significance of topics like the Covenant and the People of God. Very stimulating reading. You will have heard already of Bishop Neill's "The Unfinished Task" (1957, Lutterworth, 12/6). This is a definite "must" for all missionaries, full of meat and yet so attractively written that parts of it have been broadcast in B.B.C. Sunday devotional readings. It has quickly become a best seller. Two field studies by non-missionaries which I have found thought-provoking have been "The Great Village" (about Papua) by C.S. Belshaw (1957, Routledge 30/-) and "Prospero and Caliban" (about Madagascar) by O. Mannoni (1956, Methuen, 22/6). Both include strong criticisms of missionary work and many, including people here who have experience of those fields, consider some of the criticisms superficial. But I believe both books say something to us, and that not only to people working in the two particular fields specially dealt with in them. Philip Mason in a Foreword to "Prospero and Caliban" says "it is a book to be read as the opening speech of a debate, which best serves its purpose if it provokes an eagerness to continue the discussion". I have been specially interested in this book, having seen and enjoyed John Gielgud's "The Tempest" at Stratford this season. Mason says Shakespeare drew the "colonial" type in Prospero, the "good native" in Ariel and the "bad native" in Caliban. Caliban, he says, "provides a convincing picture of the mission boy who has not made good, of the degradation that results when the tribesman is prised away from his old background, transfers his dependence and then feels himself rejected. Prospero at his best stands for many a man conscious of powers which he cannot exert to the full among his peers, a magnificent leader among people who give him unquestioning homage and do not compete with his greatness. Colonial history is full of them and none of us are quite free from the Prospero complex". There's food for thought.

The Anthropological works just mentioned remind me that in this coming Spring Term we are to have a course of ten lectures by Dr. Lienhardt, Lecturer in Social Anthropology at Oxford University. Special courses next Summer Term include one on Christianity and Communism, by the Rev. E. Rogers and one on Current African Problems by Mr. L.B. Greaves.

Two small books from India which are well worth reading are "Revolution in Missions" edited by Blaise Levai (Popular Press, Vellore) and "The Political Outlook in India Today" edited by Principal Russell Chandran, and Mr. M.M. Thomas of the Committee for Literature on Social Concerns, Bangalore (Rs.3.50).

The Short Course for Missionaries on Furlough will be held in the Summer Term from 13th to 26th June. Applications should be sent as early as possible to the Registrar. As you know, accommodation is limited and there were some disappointments last year.

Once again, my best wishes for the New Year.

Yours sincerely,  
H.C. Lefever.

P.S. I should appreciate it very much if you would help in keeping my mailing list up to date.

Rev. H.C. Lefever

Circular Letter No. 6.

Eingegangen

17 AUG 1957

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Department of Missions,  
Selly Oak Colleges,  
BIRMINGHAM, 29.

17th July, 1957.

Dear Friends,

I see that I started writing my last letter to you (No. 5, wrongly numbered No. 4) on the afternoon of the Feast of the Epiphany. That same evening my wife and I were received into the fellowship of Carrs Lane Congregational Church in Birmingham. We are proud to belong to a congregation which is at once historic and vigorous (Dr. R.W. Dale was a former minister and the present minister, L.J. Tizzard, an old College friend, is one of the denomination's ablest preachers). At the same time, the act signified our acceptance of the sad truth that belonging to a Church and belonging to a Denomination are practically synonymous in this country and that the best way to work and pray for Church Union, such as it was our joy to know in South India, is to start from the basis of your own tradition. The only query is, what is our own tradition? It isn't so easy to wipe out all the experience of Union. Perhaps it isn't necessary. Sometimes I begin to think it is, and then I am extraordinarily cheered to receive papers and personal tidings from far-off lands where, as in North India and Ceylon and now in Nigeria, discussions on Union seem to have reached an advanced stage. I have been specially interested recently in the Nigerian scheme, particularly because one of its architects, the Rev. W.J. Wood of the MMS, has been staying at the Missionary Guest House and spoke at one of our Common Room meetings last term. I have asked his colleague, Rev. J.A. Angus, to come and speak specially on the Scheme next term. It seems a very bold plan, with neither the South India "Thirty Years' Period" nor the North India and Ceylon scheme for an initial integration of the Ministry by mutual laying-on of hands. The last few months have, of course, seen development in negotiations for Union between the Church of England and both the Church of Scotland and the Methodist Church. Sometimes I think about some of our denominations and congregations that if they don't watch out they'll be "the only ones in step".

That reminds me that I have been meaning to ask you if you will be good enough to keep us supplied with any pamphlets or other documents relating to Church Union negotiations in your field, (or inform Mrs. Leonard, the Librarian of the Selly Oak Colleges, where these can be obtained). You needn't confine yourself to Church Union material, in fact, but send anything that gives up-to-date information about the Church and Mission in your field. Then, if you can suggest any "background" material that we ought to have in the Library we shall be very grateful. We try to keep up-to-date but often when missionaries on furlough look over our shelves they see what to them are obvious gaps.

This is the first week of the summer vacation and I haven't yet got used to the quiet! For the Department of Missions the summer Term reaches its climax in the ninth week with the Short Course for Missionaries. Thirty missionaries representing five Societies attended the Course last month, that being the maximum number for whom we could provide accommodation this year, the Colleges being unusually full. As I mentioned in my last letter, the general theme was "God Encountering Men Today". Professors Herbert and Curtis spoke of the Biblical idea "Encounter" and Professor Fenn gave two fascinating lectures on the Encounter in recent Continental Theology, both Protestant and Orthodox. Dr. Sweetman and others spoke of the challenge of the non-Christian religions and philosophies today (by a co-incidence this was also the main theme of this year's meeting at Swanwick of the Conference of British Missionary Societies which Mr. Sargunam and I attended). One of my own addresses was on "the Challenge to Worship in Recent Church History" in which I tried to show how, during the last twenty or thirty years, there has been a "silent revolution" in worship, in all Churches. In this connection I found much interesting material



in a series of articles by D.H.C. Read in the Scottish Journal of Theology for December 1954 and March and September 1955, and in articles in the Methodist "London Journal", especially that by Dr. Foinette, October, 1953. Finally, I think all who attended the Short Course this year would agree with me that we were most helpfully ministered to by our Chaplain, the Rev. Basil Jackson, of Ceylon, who attended the whole Course and related his carefully prepared Morning Worship each day to the special concerns of missionaries and to the Short Course in particular.

A year ago I told you of the plans for the extension of St. Andrew's College. You will be interested, I think, to hear that the whole of the £10,000 required for purchasing and equipping "Lower Kingsmead" (now re-named "St. Andrew's House") has been given by the co-operating Missions and Churches, and a further £10,000 has been promised by the Edward Cadbury Trustees towards the cost of the new building to be erected on the land adjoining St. Andrew's House.

In my last letter I mentioned Dr. Kraemer's big new book "Religion and the Christian Faith". I have just read with very great interest a still newer but much smaller book by the same author, "The Communication of the Christian Faith" (Lutterworth, 11s.6d), as well as a book on a similar subject though differing in treatment, "Christianity and Communication" by Dr. F.W. Dillistone (Collins, 12s.6d). Both books enquire into the widespread breakdown in Communication today, a breakdown all the more significant in view of the unparalleled advance in the technique of communication. Dr. Dillistone quotes a recent Survey by the various Departments of University College, London, and a less ambitious but very pertinent survey of a magazine which asked the question "Why isn't Joe Doakes Listening?" We may well ask "Why?" and Dr. Dillistone and Dr. Kraemer both deal with the special relevance of this problem to the Christian Mission. They are both good books and, as you see, not over-expensive. I should like specially to recommend Dr. Kraemer's to you. It is less "academic" than are parts of Dr. Dillistone's and indeed has a "punch" in every paragraph. One quotation from Dr. Kraemer: "The problem of communication is not to be solved by evangelistic activity or by building a theology of evangelism. Both are very necessary, but will remain adventurous, fascinating exploits and nothing more, if the Church itself with all its empirical triviality and dignity does not radically change, inflamed by the desire to conform itself to its true nature and so become transformed" (p. 116). Another challenging word from Dr. Kraemer speaks of "the enormous growth of fundamentalism with its fanatic emphasis on the literal inerrancy of the Bible as the first article of faith". This, says Dr. Kraemer is "a spiritual disease, a crude intellectualism, a dismal religious disorientation, un-Biblical". (p. 98)

Last month also we had what has become our annual visit from Mr. L.B. Greaves, whose lectures on current affairs in Africa I find increasingly valuable. Mr. Greaves recommended to us Professor Keet's small book "Whither South Africa", originally written in Afrikaans. It is a first-class treatment of the problem of Apartheid, 96 pp., price 6/-. I have six copies here for sale and copies can also be obtained direct from Mr. Greaves, Edinburgh House, 2 Eaton Gate, S.W.1. If you haven't yet read "Hungry Men" by Leonard Hurst, a popular but well-documented treatment of man's needs in the world today, I think you should do so before the second edition goes out of print. The price is 5/- from Livingstone Press. Two books I have reviewed this month are "Introduction to Asian Religions" by Dr. G. Parrinder (S.P.C.K. 4/6d) well worth buying - and a learned work on the Roman Catholic Theology of Missions, by Pere Loeffeld, a Dutch missionary scholar. I don't imagine you will be able to obtain this last very easily, but you may read my summary of it in the I.R.M. when it appears.

With my best wishes,

Yours sincerely,

HENRY LEFEVER.

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The Rev. H.C. Lefever.

Circular Letter No. 4.

Eingegangen

am 12 FEB. 1957

erledigt

Department of Missions,

Selly Oak Colleges,

Birmingham, 29.

9th January, 1957.

Dear Friends,

I am actually writing this on a quiet Sunday afternoon, with a golden but wintry sun streaming across from the Lickeys. It is the Feast of the Epiphany, a more specifically Christian date for the celebration of the Incarnation than is December 25 with its old Pagan associations. Epiphany reminds us that the Incarnation is a theological and not just a physical wonder and that it brings not only "good tidings of great joy" but also a responsibility to make those tidings known to all nations.

The meetings last Summer at Herrenalb, which I mentioned in my last letter, were a great experience. For me the most impressive thing was the way in which the committees and study groups of the World Council of Churches and of the International Missionary Council found themselves thinking on parallel lines. One of the most telling words on the Church's Mission came, not from the Missionary Studies group of the IMC but from the WCC Division of Studies Consultation of "The Lordship of Christ over the world and the Church". It was clear that Mission is the concern, not just of a group of "missionary-minded" people but of the whole Church. It is rooted in the Church's faith, in the Christian revelation of God.

A feature of life at Selly Oak these days is the increasing number of overseas Church leaders coming for special courses. Last year the number of African pastors at the weekly "Seminar for Missionaries on Furlough" was notable. This year we have had not only two outstanding African pastors but a number of Presbyters of the Church of South India. They have given a lively stimulus to the discussions, not only in this Seminar but in the "Ecumenical Seminar" which I have been conducting on Wednesday evenings. This latter Seminar began a year ago for theologically-trained candidates and was intended for a small select group. Last term fifty or sixty students missionaries and overseas leaders attended. This meant that the character of the Seminar was much altered, so this coming term we are arranging a special Theology of Missions Seminar as well as the Ecumenical Seminar, the first for theological candidates only and the second for "as many as will". The first will discuss the Biblical doctrine of Mission and the other the Evanston Survey and Report on "Inter-Group Relations".

Inter-Group Relations! They haven't exactly improved in the world since I wrote last. Hungary, South Africa, Suez have all been much in our minds. Students have collected funds for the first, heard lectures on the second and held indignation meetings on the third. Whatever we may think about any of these issues, we are bound as Christians to think something and to act in accordance with what we believe to be right. My wife and I were proud to sit on the platform at Father Trevor Huddleston's great meeting in December, in the Methodist Central Hall in Birmingham, but a close relative in Johannesburg writes "It would be better if he kept out of politics and got on with the job he has been called to do". I'm afraid I can't reconcile that point of view with that of the Prophets, nor with our Lord's own attitude to men's lives in this world.

On Christmas day some of us had the privilege of taking part in the BBC "Christmas Round Britain" programme. I had been asked if I could gather together a group of Overseas friends in the Colleges to speak about Christmas in their own Churches, but it had to be a "live" broadcast and the Colleges were of course shut for Christmas, so we met at Methodist International House in Edgbaston. Half-a-dozen of us from South India, including our William Paton Lecturer, Mr. M.J. Sargunam and Mrs. Sargunam, joined with students from West Africa and the West Indies in a highly-concentrated four-minutes broadcast. We began with a Tamil Christmas Lyric and after the talking finished with "Hark the Herald Angels Sing", simultaneously in English, Tamil, Telugu, Malayalam, Fanti and Yoruba. As the announcer said "Ten thousand thousand are their tongues, but all their joys are one".



Many of you have written that you value the notes on books. These notes aren't meant to be exhaustive but cover only things I have myself read and which I think you would find specially interesting. Canon Max Marren's valuable monthly Letter always has a section on recent books dealing with the world Church and I have his permission to invite you to write to him at CMS, 6 Salisbury Square, London, E.C.4. if you would like to be included on his mailing list. I strongly recommend you to do so.

My own reading lately has included some large books as well as some small ones. Among the large I specially recommend Dr. Kraemer's new work "Religion and the Christian Faith" (Lutterworth - 45/-!) This carries on his argument in "The Christian Message", on not greatly dissimilar lines. "The crucial question for Christians is" he says "Is Christ the measure of true religion or is it some religious principle by which Christ Himself has to be measured?" "Christ" says Dr. Kraemer "is the ultimate religious principle and all religions are judged by Him". Our approach to the religions of the world must be theological, not theoretical. This means, says Dr. Kraemer, that we seek to understand them not from the standpoint of an adherent of one of them, of one of many, but from that of a disciple, the captive of Jesus Christ, in Whom God disclosed Himself, full of grace and truth. Dr. Kraemer feels that the Western approach to the non-Christian has in the past been "too theoretical" (pp.406ff). My own impression is that in spite of his existentialist approach to the Gospel, his approach to the non-Christian world remains theoretical. There are some wonderfully illuminating things in the book, and I think you would find it a better investment for 45/- than half-a-dozen smaller books, but I can't help feeling it is a pity it wasn't written ten years earlier, while the Tambaram debate was fresher. For a newer word on this subject we may perhaps hope for something to emerge from the present IMC discussions on "The Word of God and the Living Faiths of Men", and in particular from the IMC meetings planned for the end of this year on the Gold Coast.

Another expensive book (CUP - 40/-) is "The Indian Christians of St. Thomas" by my old colleague in Travancore, now Bishop of Uganda, the Rt. Rev. L.W. Brown. It is a scholarly work and very attractively written and illustrated, on a fascinating subject. Another book which I am greatly enjoying is a Dutch Theologian's study of "the motives of the missionary awakening in Great Britain in the period between 1698 and 1815". This is entitled "Constrained by Jesus' Love" and is by J. Van Den Berg, published (in English) by J.H. Kok N.V., Kampen, Holland (about 25/-) A most attractive book we have obtained for the Central Library is "Die Kunst der Jungen Kirchen" (The Art of the Younger Churches) reviewed by Dr. J.F. Butler in the IRM for October 1956. It costs nearly two pounds and is difficult to obtain, being published in East Berlin by the Evangelische Verlagsanstalt, but it is truly "a many-splendoured thing" with 178 illustrations taken from many different lands. I agree with Dr. Butler that there is rather too much of A.D. Thomas for proper balance, but the whole thing is a delight.

Among the smaller books are a number of publications I have recently received from Longmans. Two that came this morning are on "Better Farming", Nos 9 and 10 in Longmans Tropical Series. They are clearly written and well illustrated, and cost only 1/4d each. A book published in November which is concise and useful is "A History of Education in British West Africa" (6/6d). I was glad this week to receive, through the good offices of the Secretary of the CSI Synod a well-produced booklet including three addresses (by Dr. Devanandan, and others) and a sermon (by Bishop Newbigin) under the title "Presenting Christ to India Today" - Rs1.12.0, CLS, Madras.

Plans for the next Short Course for Missionaries are now in preparation. The main theme will be "God Encountering Men Today" and the dates are June 13th to 26th. I hope you will make this known to colleagues likely to be home then, and if at all possible come yourself. Applications for admission to the Course should be addressed to - the Registrar, Mr. J.C. Kydd, M.A.

With every good wish - and thanks for many interesting letters and circulars,

Yours sincerely,  
HENRY LEFEVER.